

The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, SEPTEMBER 15, 1900.

No. 20.

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The Magazines

THE *International Monthly* for September contains a timely article on "The Expansion of Russia," by Alfred Nicholas Rambaud, Senator of France, and whose *History of Russia* stands without a peer. "The Tendency in Trade Unionism," by Adna F. Weber, Deputy Commissioner of New York State Bureau of Labor Statistics, is an able statement of the differences which exist between capital and labor, with argument for the reconciling of the same. "The Use of Bacteria in our Food Products," by H. W. Conn, Professor of Biology in Wesleyan University, is practical and instructive. Albert Bushnell Hart of Harvard University, one of the ablest historians of any country to-day, writes on "The American School of Historians," while Edmund Buckley, Ph.D., a Fellow in Comparative Religion in Chicago University, speaks with the authority of knowledge and experience on "The Conflict in China." The five articles of this magazine fall not a whit below the high standard set by the editor of this valuable magazine.

THE *Critic* for September has a feast of literary gossip for its readers.

The leading article by Mr. Andrew Lang discourses sweetly on "Omar as a Bore," and one can hardly disagree with the genial critic in his conclusions. We question somewhat the policy of rendering, in the original French, Monsieur Edmond Rostand's "La Journée d'une Precieuse." We fancy most of the *Critic's* readers have not sufficient knowledge of the language to appreciate the publishers' efforts. Mr. Wm. Archer has an interesting article on "Maeterlinck and Mystery," and Alfred Church has an appreciative article on the long time able editor of the *Spectator*, Mr. Richard Holt Hutton. Mr. Ernest Haskell furnishes the frontispiece with a sketch of Mr. Richard Henry Stodard and Joseph Gilder contributes a short article on Mr. Stodard, who at seventy-five still "toils and moils" at letters. Mr. H. M. Barstow also contributes a poem on the venerable journalist.

"The Influence of the Western World on China" is the title of a timely article in the September *Century*, the writer being the Rev. D. Z. Sheffield, D.D., for thirty years a missionary in the Middle Kingdom. Dr. Sheffield sailed from San Francisco on June 22, having just learned of the burning of the North China College, of which he is President. The article, written shortly before his departure, is wholly apropos of the present situation, and it contains a powerful protest against any dismemberment of the Chinese Empire. One can learn much about the Boxers from a paper by R. Van Bergen on "The Revolution in China and its Causes." A second installment of Jean Schopfer's notes on "Amusements at the Paris Exposition" treats particularly of theaters, panoramas, and other spectacles. The panoramic feature has been carried to the last point of novelty, and without leaving the Exposition grounds one may journey to Siberia by train, to the Mediterranean by boat, and to the empyrean by balloon. Castaigne's vivid pencil supplements the text with many a full-page and smaller picture. To this latest word on the civilization of to-day, contrast is afforded in Prof. Sterrett's account, with photographic illustrations, of his visits to the cave-dwellers of Turkey in Asia, some of whose habitations date back nearly four thousand years; and primitive conditions are also described by John Burroughs in the second and concluding paper of his notes on the Harriman expedition to Alaska and Bering Sea, which included, as an afterthought, a two hours' sojourn in Siberia. Lovers of personalia will enjoy Th.

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MRS. ELIZABETH B. CUSTER, widow of the famous Indian fighter, contributes to the September number of *St. Nicholas* a sketch of a boy nicknamed "The Kid," with numerous anecdotes illustrating the traits that prove his kinship to an Indian-fighting father. The lad grew up at an army post commanded by his father, and as a result of the Indian lore acquired in his hours of truancy, was able on one occasion to save the garrison from being surprised by hostiles. Interesting glimpses of the Paris Exposition are given in an article, by Grace W. Curran, devoted especially to the lighter aspects of the great show. The pedigree of the clothing of the present day is traced back to the Assyrian times in a paper by George MacAdam entitled "About Clothes." "Pretty Polly Perkins" and "The Junior Cup"

are continued, and there are short stories by Josephine Daskam ("The Imp and the Angel"), Armour P. Payson ("The Midnight Flyer and the President's Special"), and Lucy H. Sturdevant ("Joseph and Phebe Ann"). The versemakers of the number are Mary Austin, whose "Rocky Mountain Sheep" is the subject of a frontispiece drawing; Grace Fraser, Gertrude Norton, and Tudor Jenks. Three of the five departments teem with illustrations, and one of them, "Nature and Science," is seasonably full of outdoor interest.

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BUT, while all this is so, the multitudes read, and read, every day, from morning until night, and long into the night. The old and the young, men and women, of every class and degree of education, the poor and the rich. Newspapers almost as multitudinous as the snowflakes, fly all day. Magazines by the score; books upon books, free libraries almost in every village. And all this uncounted and inexhaustible matter in type conveys all sorts of facts, truths, falsehoods, opinions, and fancies. The brightest intellects of the day reach millions of minds and hearts by means of the press. The servants of the Lord Jesus can thereby speak to thousands, nay, millions, whom they could never reach by the spoken word. The enemy that sows the tares never had a finer opportunity, and a better instrument. He has access to every house. Words which no mortal tongue would dare to utter within its walls, are secretly read from the printed page. The poison of false doctrine is administered in the most seductive form. The forbidden fruit is made very "pleasant to the eyes," and the tree of the knowledge of good and evil is described, in the old way, and by the same old tempter, disguised, not as a serpent, but it may be a popular novelist, as a tree that is good for food, "and a tree to be desired to make one wise." And the Eves and Adams take and eat, to have their eyes opened, and instead of becoming like gods, to find that they are naked, and to make them hide from God.

At such a time it is highly necessary to utter the warning, "take heed what ye read." —*The Lutheran.*

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The Living Church

Vol. XXIII.

MILWAUKEE AND CHICAGO, SEPTEMBER 15, 1900.

No. 20



News and Notes



THE awful calamity at Galveston and the vicinity is of a character which defies words. The reports received at this writing from outside Galveston are little more than guess-work, arrived at from the knowledge that communication is broken with the whole of the gulf ports in southeastern Texas, from the Louisiana line to the mouth of the Brazos River, and possibly even farther, and from the excited stories of the refugees, who in the nature of the case can give no particulars, but can only state the fact of the ruin and devastation which they have seen on all sides. It is not strange that the climax of the destruction should be reached in Galveston. It will be remembered that the latter is situated on an island, and is protected from the sea by a series of jetties erected for the purpose of serving as a sea-wall to the city, and with the intention of securing a deepwater outlet to the gulf. In the storm of last Saturday, which wrought the terrible destruction, the water of the bay swept with violence over the jetties and over the beach into the city, inundating everything in the path of its onward sweep, not even be computed for many days to come. Aside from the destruction wrought in the city and on the island, the whole coast between the points mentioned is in a state of almost total wreck, and it will be some days before the details can be published. Apparently the greatest destruction was wrought in Galveston and Brazoria counties, but this no doubt arises from the fact that there are more towns and villages in these counties than in those immediately northeast of them, and very likely the latter have suffered in proportion as greatly as have these. At this writing, it is stated that communication is entirely cut off from the city of Sabine Pass, at the mouth of the Sabine River, the extreme eastern boundary of Texas; and that the area of total destruction on the coast extends from that point to the city of Velasco, more than a hundred miles southwestward, together with from ten to twenty miles inland, while a much larger area has also suffered enormous damage. Communication is broken practically with all points nearer the coast than Houston and Beaumont, and relief trains from the former city were able to proceed only a little way before they found the tracks swept away. Governor Sayers places the loss of lives at 3,000, though of course this estimate is little more than guess work, but it is certain that it is enormous, and that the destruction of property in the wrecked area is almost complete. This will be a case where the whole country ought promptly to come to the rescue, and as soon as the wants and necessities can be made known, no doubt they will do so. It is an instance when the unity of the country and the brotherhood of the whole American people can be shown by acts far better than by words, and we earnestly hope that there will be such an out-pouring of contributions when the call is made for them, as will, at any rate, show to the afflicted people, who no doubt in most cases have lost their all, that the American people have learned the lesson that where one member suffers, all suffer with them.

DEVELOPMENTS in China come exceedingly slow. The suggestion of Russia that the Powers abandon Peking has been received by a storm of disapproval not only from the several capitals of Europe, and from the press of the world, but also from foreign residents throughout China. The English and Americans in Hong Kong and Shanghai have cabled vigorous protests against such action, declaring that it makes the position of foreigners throughout the Chinese empire unsafe, and prac-

tically makes the Chinese government victor against the Powers, without either punishment for past misdeeds or guarantee for the future. It becomes more and more evident that the United States erred, as we suggested last week, in so promptly advising Russia of her willingness to evacuate Peking if Russia took that step. It is true the American note expressed the opinion that the unanimous occupancy of the Chinese capital by the troops of the Powers was more desirable than the evacuation. At the same time, the United States agreed that in case one Power should withdraw its troops from Peking the United States would at once follow suit. The other Powers have been slow to commit themselves. So far as can be learned, it appears that Germany has informed the Czar's government that she will consider it necessary for her forces to remain in Peking regardless of the action of the other Powers; Italy, following the lead of Germany, has, though more cautiously, taken the same ground; Austria has suggested a compromise by which a portion of the troops should be withdrawn from Peking, and the balance remain in the capital; France, which it was supposed would be the first to concur with the Russian programme by reason of the warm relations existing between the two governments, has given no formal answer, but has sounded the Powers as to what would be their action, in reply to which the United States declared that it was not the intention of this government to act with Russia after the withdrawal of troops from Peking, and, for the rest, a non-committal answer was given; while Great Britain has, as yet, given no answer at all, the excuse being the absence of Lord Salisbury from London. Japan has taken substantially the same ground as does the United States, that she will order her troops to withdraw if Russia first takes that action.

If we assume that France will follow the lead of Russia, as has customarily been the case in international transactions of late years, we shall then find the Powers equally divided, unless Russia can be induced to take the initiative by withdrawing her proposal to evacuate, or unless one of the other Powers decides to change its policy. We shall then have Russia, the United States, France, and Japan withdrawing their troops from Peking, but presumably keeping them at Tien Tsin, or some other convenient point; while England and the nations of the Triple Alliance will continue their military forces in Peking. What will be gained by this division of forces? The alleged reason for the evacuation is that such action is required as a necessary condition to the return of the Chinese government to the capital. Is it likely that the Chinese government will return with any greater alacrity when the military forces of four of the Powers are entrenched in the city, than if eight of them are thus represented and acting in concert? We cannot think that such is the case, and we hope that the almost unanimous protest of the world against this division of the Powers, will induce the government of the United States at least, to abandon the declared intention of following the Russian lead out of the capital. The Chinese problem is one that must be solved now. It cannot be avoided without the most serious consequences. It is quite true that the problem is a most difficult one, but its difficulty is increased rather than lessened by any attempt at under-rating it. The condition which undoubtedly exists, is that the up-risings, in which the lives of many foreign subjects and citizens were lost, in which in many cases the most revolting tortures were inflicted, in which an enormous amount of foreign property was destroyed, and in which the treatment of the representatives of the Powers in Peking amounted to a

direct insult; were at any rate instigated and permitted, if not actually directed, by the Chinese government. A Peking dispatch of Dr. Morrison to the London *Times*, published on Tuesday morning of this week, reiterates emphatically the positive statement that every detail of the attack on the legations was directly ordered by the Empress Dowager, and that the Chinese government preserved an attitude of hostility and insolence throughout the siege, and had mined both the Legation buildings and also the French Cathedral, both of which would undoubtedly have been blown up if relief had come a day or two later. To withdraw from Peking, after the difficulties in which the Chinese capital was reached, without attempting any settlement of the problem, seems to us the very height of folly, in which it seems incredible that the government of the Czar can take the initiative, and more incredible that the United States can be willing to follow. Truly it is an undignified spectacle for the eight great Powers of three continents to "march their troops up the hill and march them down again."

AS THOUGH to heap further insults upon the Powers and to show anew the complicity of the Chinese government in the events of the past summer in China, an edict is published in the name of the Chinese Emperor, dated from Tai-Yuan, capital of the province of Shan-se, where the court is established, declining the request of Li Hung Chang, made at the suggestion of the Powers, to associate Prince Ching and the two viceroys in the Yang-tsze Valley to act with him as joint commissioners on behalf of China in dealing with the Powers. The three latter officials are those who are trusted by foreigners in China, and who have, during these difficult times, given sufficient grounds for the continuance of that trust. The imperial edict declines to appoint the Yang-tsze Valley viceroys, but substitutes in their place, Yung-Lu and Hsu-Tung, together with Prince Ching and Li Hung Chang, as the commissioners. The two former mentioned are among the bitterest of the anti-foreign party in China, and a letter has lately been published, ascribed to Yung-Lu, in which the latter boasts that he and Prince Tuan obtained the help of the "patriotic anti-foreign and anti-Christian boxers" in the late uprising, and had sworn to exterminate the Europeans with their aid. The Empress Dowager, it is stated, has also, while she has been at her present quarters in the province of Shan-se, had fifty missionaries killed in her own yamen, or imperial residence, three of whom were beheaded in the inner court, and the others killed barbarously in the outer court-yard and their bodies thrown to the dogs. It is stated also that one of her last acts, before leaving Peking, was to order the decapitation of five or six members of the Tsung-li-Yamen who were thought not to be sufficiently hostile to the foreigners. In view of all these circumstances, and of what has gone before, we can only say again that it is incredible that any of the Powers can be willing to abandon the Chinese capital without effecting a settlement.

THE statements published on Wednesday of last week in regard to the shameful torture and subsequent murder of several American women missionaries and of two Swedish missionary women, together with the statement that their names are withheld at the request of the missionary boards concerned, out of deference to the feelings of the relatives of the murdered women, ought not to be passed over without protest. If the events reported actually occurred, and if the missionary boards or the State Department have information to this effect, the names of the victims ought certainly to be published. To withhold the names is only to inflict the most severe mental torture upon those at home who may have relatives or friends in the general vicinity of the place where the tortures are said to have been inflicted, and the knowledge of the whole truth is less severe than the terrible suspense involved by the report of the horrible affair with the names withheld. It is stated also, that in the province of Che-Kiang, which is directly south of Shanghai, a party of fourteen English missionaries, including three women and four children, were lately murdered under the most barbarous and revolting conditions, and that the news was carried to Shanghai by a Spanish priest who succeeded in making his escape. It is true that all these reports are somewhat indefinite, but, on the other hand, this indefiniteness would naturally be expected under conditions in which detailed reports cannot be sent out, and it is impossible to reject the conclusion that they are at any rate founded on fact. There is no information as to who were these English missionaries, but the Church Missionary Society has mission work in that province. Mr. Goodnow, the

American consul at Shanghai, says that the number of American and English missionaries certainly killed during the uprisings is 93, while 170 others are missing and probably killed. No estimate has been made of the losses sustained by other nationalities or by the native Christians, the latter being still murdered, apparently, throughout the disaffected area.

PERHAPS the most interesting news of the past week was the definite report from Christiania, the capital of Norway, that telegraphic reports had been received from Tromsø, a northern port of that nation, relating the successful landing at that port of the polar expedition under the Duke d'Abruzzi. This expedition, in the vessel *Stella Polare*, succeeded in reaching a point in latitude 86.33 north, being 241 miles from the North Pole, or 19 miles nearer to the pole than the farthest point north previously reached, which latter was by Dr. Nansen in 1895. The point touched at by the recent expedition will be found by tracing a line directly north from Wrangel Island, which latter is off the northeast coast of Siberia. The particulars of the expedition are not definitely known, though it is stated that the *Stella Polare* remained fast in the ice for eleven months, and that the pressure was so great that the sides of the vessel were stove in, making a hole 15 inches in breadth; that the ship's machinery was damaged, that a Norwegian and two Italian engineers of the expedition perished, and that the survivors passed through many hardships and were compelled to eat their sledge dogs. The expedition started from Christiania for the Arctic regions on June 12th, 1899, the commander, the Duke d'Abruzzi, being a nephew of the late King Humbert of Italy. The plan had been to coast along the Norwegian shore to the North Cape, proceeding thence to Franz Josef Land, to Cape Flora, and from thence to push as far north as possible before the approach of the most extreme winter weather, and to winter as far north as could be reached. From the winter quarters it was hoped that a number of exploring expeditions might be sent out as early in the spring as conditions would warrant, in order that one or more of the parties might at least reach a point nearer to the Pole than had yet been reached by any preceding expedition, a hope which appears to have been realized.

THE circular note issued by the Vatican to the "Catholic Powers" reads like a piece of comic opera. His Holiness declares that so long as Italy contests the rights of the Holy See, the Pope can recognize Victor Emmanuel III., the successor of Humbert, only as King of Sardinia, and appeals to the same "Catholic Powers" to relieve the Pope from an "intolerable situation," which is "steadily growing worse." Now will some one point out which are those "Catholic Powers" to which the Pope appeals? Has His Holiness not learned that Austria-Hungary, the only one of the Powers which is even nominally "Catholic" (as understood in Rome), is united in the closest of International bonds with the kingdom of Italy, in the Triple Alliance? Has he heard that France is an apostate nation? Has he learned that Spain, the "favorite child of the Church," is not altogether in condition to be recognized as a "Power"? Perhaps he intends his appeal to be carried into effect by Bolivia! Seriously, the cause of religion, the love of the Catholic Church, the respect due to the ancient primatial see, are all alike humiliated by this absurd, childish, and altogether futile plea which has emanated from the Vatican. One need only compare it with the utterances and probable utterances of the occupants of the papal see in the days of its greatness to perceive its senility. If we were among those who wish only harm to the Papacy, we should rejoice at this latest though altogether precedented exhibition of its political weakness and intellectual imbecility. As it is, being honestly desirous of seeing the see of Rome reformed and again occupying its historic place in Christendom as *primus inter pares*, purged of its accretions and wielding a spiritual power for the welfare of the Christian religion and the Catholic Church, we are only filled with shame and mortification.

IN THE political arena the contest has begun to develop greater warmth. A group of Gold Democrats, who have united in forming the National party, met in convention in New York on the 5th inst. and nominated for President the Hon. Donaldson Caffrey, U. S. Senator from Louisiana; and for Vice President, Archibald Murray Howe, of Cambridge, Mass. This National party is that which sent representatives to Indianapolis at the time of the convention of the Anti-Imperialists, with a view toward joint action, if it could be arranged, by these two parties in the campaign. The latter proved impracticable, since

the Anti-Imperialists' convention decided that their desires could be best carried out by the endorsement of Mr. Bryan, while the National party desired to place a new ticket in the field. Thus is shown again the impossibility of unanimous action among those who substantially agree in essentials. The Anti-Imperialists, as represented in Indianapolis, and the National Party, as represented in the recent convention in New York, agreed almost exactly as to the tenets of their platform, which include opposition to the present Administration on the ground of Imperialism, so called, and insisting upon the maintenance of the gold standard; but, notwithstanding that agreement, they found it impossible to work together and disagreed upon their attitude in the campaign. A choice morsel for the student of psychology may be found in the fact that the Republican anti-imperialist gold standard men are they who indorsed Mr. Bryan, while the Democrats of the same tenets are those who found it impossible to do so. Never before have there been so large a number of electoral tickets in the field at a presidential election, there being at the present time, if we recall rightly, thirteen such tickets. This alone introduces an element of uncertainty into the calculations of the party managers which cannot be eradicated by the confident statement of each that their own party is certain to win. The fact that these small groups of men frequently hold the balance of power, though they cast relatively but few votes, is not always remembered. Mr. Blaine was defeated in 1884 by Mr. Cleveland when the electoral vote of New York would have changed the scale and would have elected Mr. Blaine if it had been cast for him. In New York the vote of the Prohibitionists given to Mr. St. John would, if united with the vote cast for Mr. Blaine, have elected the latter. Consequently the election of 1884 was turned from one great party to the other by the Prohibition vote in New York. In 1896 the Palmer and Buckner vote drawn from the regular Democratic candidates turned Kentucky into the Republican column. In the same manner, Mr. Caffery's nomination may be the means of defeating Mr. Bryan, or the support of the Anti-Imperialists may be the means of electing him. Mr. Caffery, it may be said, is one of the most progressive, the best esteemed, and most independent-minded of the Democrats in the Senate.

LONDON LETTER.

LONDON, August 31st, 1900.

THE present Parliament, which arose on August 8th for its prorogation recess which lasts until October 27th, is entitled to an existence of two more years under the Septennial Act, but according to Constitutional precedent and practice it is now *in articulo mortis*; and may, indeed, expire at any time before the close of the recess. The Dissolution, which will take place as soon as Her Majesty the Queen is advised by her Prime Minister to effect it, means, of course, a General Election; and undoubtedly the forthcoming one will involve the country—at any rate, in many constituencies—in a strenuous and significant struggle between the two diametrically opposed Church parties. Whether the daily Press or political party managers like it or not, ultra-Protestants are fanatically determined (and very sanguine, too, they are) to force "Caucus Christianity"—to borrow a phrase from the *Saturday Review*—upon the whole British electorate at the next General Election. It is not going to be solely a "khaki election," but also one involving an issue vastly more important to many voters, namely, "Protestantism before party politics." The *Times* newspaper (which is partly responsible for the present recrudescence of Protestantism in England), though insisting that the main issue at the polls will be "the support of the Unionist Government and of its policy in South Africa," is now forced to admit that "Protestantism" is likely to prove a troublesome side issue; though convinced that "the attempt at this juncture to drag Church questions into the field of political controversy is not likely to promote the best interests either of politics or of religion."

The Church Association (which is chiefly responsible for the introduction of its religion into politics) thinks differently, however, from the *Times* and many others, and is impatiently eager for the electoral affray; in order to defeat what it is pleased to call the "priest party," and to return a thoroughly Protestant House of Commons. For a year past it has been busy constructing and perfecting its elaborate campaign machinery, costing £10,000, which has been raised by public subscription; and now comes a further appeal for £20,000, as electioneering is very expensive business. The electoral machine is called the "National Protestant League," and is worked by ten Parlia-

mentary agents, with a particular district assigned to each, and also by 3,000 Roll-book holders, who, with the assistance of "an unknown host of persons"—which sounds a little Jesuitical—canvass far and near for signatures. Already 15,000 pledges have been secured at Sheffield, and 3,000 at Leeds, the work being particularly successful in the Midlands. As soon as Rolls are signed, "Protestant hundreds" and also "Protestant thousands" are organized; and then there is the paraphernalia of "Electoral Councils" and "Honorary Registration Agents," besides the coterie of moving spirits in the London office. No wonder the *Rock* enthusiastically declares that the campaign work inaugurated by the Church Association is "a gigantic enterprise." Amongst its devoted allies, moreover, are such distinctly Dissenting organizations as the Imperial Protestant Federation and the Protestant Alliance.

The present urgent appeal by the Church Association for £20,000, in order to push the campaign, has been put forth in the form of a circular, with the names of Lord Portsmouth, the leading Protestant stalwart amongst the nobility, heading the list of seven signatures; which was the Bishop of Winchester's excuse for writing, the other day, to that particular nobleman (who resides in his Diocese) a kindly letter of remonstrance, in respect to what he considered the misleading character of the appeal advertisement. Lord Portsmouth and his co-signatories complain, *inter alia*, that the Bishops have wrongly exercised their veto against court suits, whereas the Episcopal veto, says his Lordship of Winchester, has not been once exercised during the past ten years, and only three times by any Bishop now on the bench. Bishop Davidson further says that he is unable to perceive how legislation, except it be "of an inquisitorial or mediæval kind," could effect the wishes of Church Associationists. Lord Portsmouth, in acknowledging his Bishop's letter, begs time for reflection before replying. This private correspondence has been published in the *Times*. Mr. Miller, Secretary of the Church Association, has gratuitously undertaken, however, to anticipate Lord Portsmouth's reply by informing the Bishop of Winchester—in a letter to the *Times*—that in the Winchester Diocese alone "illegal" ceremonial is practiced in at least a dozen churches; and then he expresses his mind about all the Bishops and also the Prime Minister as follows:

"So long as the Bishops are exclusively responsible for ordaining, licensing, and instituting those who now violate the law (*sic*), it is impossible, after years of remonstrance and patient waiting, to trust them any longer. It is precisely because Lord Salisbury selects persons of this kind for Bishops that the electorate is now being appealed to."

The *Times*' columns have again, indeed, become quite taxed with correspondence upon the "Church Crisis," and upon its relation to the General Election. A very weighty communication (in large type), signed by nine very distinguished Englishmen, the Duke of Rutland's name heading the list, protests against the present mischievous attempt to make "Church discipline" a party cry, and the promise to support disciplinary legislation a test question" at the approaching electoral struggle. The Bishops, it says, have not asked for "disciplinary legislation," and hence the only object of it must be "to force upon the Bishops powers which they do not want, or to supersede their authority and take from them the power of arresting such litigation as they consider to be undesirable." Then, there has also appeared in the *Times* a tremendous fulmination from Sir William Harcourt against "The Bishops and the English Church Union"—filling two and a half columns—which is quite likely the first instalment of another brilliant series of his controversial ecclesiastical letters, like those last year upon "The Crisis in the Church." As a Protestant of the Protestants and Erastian of the Erastians, the eminent Radical Commoner is naturally alarmed and vexed by the unchecked progress of the Catholic movement, which, as he clearly perceives, is destroying the popular system of Protestantism that came in with his cherished Whiggism under William III., and that flourished under the Georges; and as the grandson of an Archbishop of York he feels constrained, perhaps, from stern sense of duty, to censure the Bishops for their alleged unwillingness or incapacity to save the falling Protestant cause.

Here are a few choice characteristic passages from Sir William's epistolary diatribe: "The declaration of the Primate (concerning Incense and Reservation) . . . had but one fault, it was a *brutum fulmen*. . . . Lord Halifax, who is the mouthpiece of a priestcraft with a subtler spirit than his own, flung in the face of the Primate without hesitation or reservation the challenge of the body he represents.

The Church Union stands where it did—and more so. The Primate is bearded in his Lambeth halls. . . . The Church of England is still, indeed, more than ever, at the mercy of these ecclesiastical Anarchists, and the Bishops have not the courage to exercise their authority. . . . The rebels terrify them out of their wits by threats of disestablishment, but it does not seem to occur to their "timidities" that the simplest way would be to anticipate this event by disestablishing the insurgents."

This latest Protestant demonstration of Sir William Harcourt's is, indeed, one of his ablest achievements both in the art of controversial letter-writing and in that of invective; though doubtless it would have produced much more effect upon sober Protestant-minded people had it been characterized by the *suaviter in modo*, which, however, is quite as foreign to Sir William's nature as to a wild bull's.

Cabled intelligence has reached London from Sidney, New South Wales, of the consecration of Archdeacon Gilber White (of the same family as "White of Selborne") to the new Australian bishopric of Carpentaria. The consecration function, which took place on St. Bartholomew's Day in Sidney Cathedral, the Archbishop of Sidney officiating, was attended by all the Australian Bishops, the Bishops of Nova Scotia, North Tokyo, New Guinea, and Melanesia, and by 300 priests—being in Sidney for the Jubilee of the Australian Board of Missions—and there was also an immense concourse of the laity. The offertory (for the Board of Missions) amounted to £8,500; certainly one of the largest on record, and even in excess of the noble one received in Llandaff Cathedral, upon reopening after restoration from almost total ruins, when Bishop Wilberforce preached. The *Times'* Sidney correspondent states in his dispatch that the consecration service was "the greatest ecclesiastical ceremony in the history of Australia." J. G. HALL.

NEW YORK LETTER.

THE Labor Day Conference of the Brotherhood, held at Asbury Park, was attended by members of all nearby Local Assemblies to the number of about three hundred. The preparatory service on Saturday night was conducted by the Rev. Dr. O. A. Glazebrook, of St. John's, Elizabeth, and at the early Celebration next morning, with Bishop Dudley as the celebrant, 198 men received. In the afternoon the mass meeting announced for the Auditorium completely filled that edifice. Mr. Silas McBee presided, and the speakers were the Bishops of Haiti, Fyoto, and Kentucky upon the subject of "Witnesses Unto the Uttermost Parts of the Earth." The meeting was a missionary one. Sunday evening there was a special sermon in Trinity Church by the rector, the Rev. Alexander J. Miller.

The two conferences on Labor Day afternoon were helpful, that of the Juniors especially so. W. W. Lord, Jr., of the Ascension, Mt. Vernon, presided as chairman of the Junior Committee. The topic was "The Brotherhood Boys' Ideal," and "What Should It Be" was discussed by Albert Rowland, of St. Matthew's, Philadelphia, and "How He Can Attain It," by Arthur Green, of St. Mark's, West Orange. In the regular conference which followed, "The Brotherhood: Its Resources and Liabilities" was the topic, and it was opened by John W. Wood, who was followed by John P. Faure, E. W. Kiernan, A. M. Hadden, Francis H. Holmes, and others. Plans for attending the Richmond Convention were discussed, and it came out that there will be present there a large delegation from local Assemblies here.

An increasing number of people attend the services at the crypt, apparently without regard to any consideration rather than that they desire to see so much of the Cathedral as is in shape to use to date, and to say they have been to a Cathedral service. The Archangel congregation worships there at eleven each Sunday morning, and during the summer days, while the Archangel brought one to two hundred, there came in fully as many strangers. For three Sundays past, the rector, the Rev. G. S. Pratt, has been in Vermont, where he has recovered from an illness brought on by overwork.

One Sunday the address was given by Dr. J. H. Canfield, librarian of Columbia University, and on the other two the service was taken and sermon preached by the Rev. R. J. Walker, assistant at St. Peter's, and the Rev. E. Homer Wellman, rector of the Atonement, Brooklyn. Afternoon services at the Cathedral are equally well attended, and have been all summer.

St. James' Church, Fordham (the Rev. C. J. Holt, rector), has been redecorated until it has now one of the most beautiful

interiors in the Bronx. The altar has been moved back to the chancel wall, making more room for a growing congregation. Around St. James' there has grown up a new population, so that from a country parish it has come to be a city one. It has lost through the starting of missions some of its distant members, but it has gained in exchange a vast neaby-by population from which it is drawing some support. Full services were resumed in the church last Sunday.

A member of the middle class at the General Seminary died in St. Luke's Hospital last week. He was Joseph M. Sitterson, Jr., aged 24, and a graduate of the University of North Carolina. He was born in Williamston, in that state, where his father was formerly a probate judge and is now a postmaster. He has made many friends by his genial disposition and his Christian earnestness.

The Sunday School Commission of the Diocese of New York has prepared a normal reading course for 1900-1901, the same to be read by those who are unable to attend the lectures, or as additional helps to the lectures. The subject of the course for the year now opening is "The Principles of Religious Teaching," and the books required in it are as follows: *The Christian Knowledge Lectures of the Sunday School Commission; Talks to Teachers*, Prof. Wm. James; *The Point of Contact in Teaching*, Patterson Du Bois; *Syllabus for Above Book*, Dr. Walter L. Hervey; *A Study in Child Nature*, Elizabeth Harrison; *Unconscious Tuition*, Bishop Huntington.

There are additional books recommended on the history and art of teaching, school organization, self training, and primary and infant teaching. Readers are required to be enrolled in the Institute, and must pass examinations. The latter will be held at some central location except in cases where there are ten or more readers in a single parish, when examiners will come to the parish and conduct the same. After the first year course shall have been completed and a diploma received on the same, additional courses are open. Five of these courses are already prepared, but nine courses in all are drawn up. Course No. 2, which follows that already mentioned, has for its subject, "The Life and Words of Jesus Christ," and is thus divided:

The geography of the Holy Land; An introduction to the Gospels; Preparation of the world for the coming Messiah; Life and Words of Christ; and A Harmony of the Gospel text. Subjects of courses thus far completed are "The Founding of the Christian Church"; "A History of Old Testament Times"; "The Prayer Book and Church Worship"; and "The Doctrines of the Church." Courses to follow are on the making of the Bible, the Church up to the Reformation, the Church since the Reformation, and the Missions of the Church. There are to be required books in each course, and in several of them the Institute stipulates that reading shall be done under the direction of the rector of the parish.

MIXED AS TO SUNDAY.

ONE of the facts as to distant parts of the world which sifted into New York city during the Ecumenical Council on Missions is that there is an island Rarotonga, in Polynesia, which is badly mixed in its reckoning of the days of the week.

This island, only thirty-one square miles of a hill sticking out of the sea, with one port, Ararna, flies the British flag, and is an orthodox Church of England settlement. No one impeaches the doctrine of the first missionary, but it is conceded that, from causes which tradition does not specify, he was somewhat muddled, and announced his first religious services for a Saturday, thinking it was Sunday. Rarotonga innocently fell into the missionary's blunder, and the mistake was not discovered for generations.

Recently, when a reforming Legislature undertook to correct the error, the natives became indignant and refused to make any concessions to any such a new-fangled notion. Now they stay home on Saturdays and they keep the day as Sunday, religiously refusing to work, while the English population have accepted the corrected calendar. As a result the natives have two holidays each week.—*Catholic Citizen*.

GOSSIP may be friendly and neighborly. I like the word because it conveys a suggestion of good news or good comment, but it is no longer gossip when it ceases to deal with pleasant happenings and loving wishes, and becomes critical or censorious or lapses into slander. The most unworthy talk in the world is that which is carried on in whispers and semi-confidences, and which retails the unfortunate errors of people whom we know. Never to say an unkind thing, never to imply an unfriendly thing even by our silence are rules which we should make and to which we should scrupulously adhere.—Margaret E. Sangster, in the September *Ladies' Home Journal*.

THE CATHEDRAL AT FARGO.

ON the 12th Sunday after Trinity, September 2nd, Gethsemane Church, Fargo, was formally set apart as the Cathedral church of this Missionary District. The vestry made formal transfer of the property to a corporation called "The Chapter of Gethsemane Cathedral," of which the Bishop is *ex officio* president, and the other members are annually appointed by him. The Bishop had set forth a special order of service to mark the event, and the function was most impressive, though simple in character. The church was crowded with a large congregation, and a special offering was taken toward meeting the annual interest on the mortgage debt. The Rev. F. B. Nash, now of Newark, Ohio, but for many years rector of this parish, was fortunately able to be present, and preached a most appropriate sermon.



S. C. EDSALL, D.D., BISHOP OF NORTH DAKOTA.

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The choir entered from the vestry door and proceeded down the south aisle to the foot of the nave, singing Hymn 311, "Ancient of Days." The Wardens and Vestrymen of the parish had assembled at the front door of the church, where they met and admitted the Bishop and the members of the Cathedral Chapter. The Bishop, having knocked three times at the door of the church, was admitted by the Wardens, and the procession then advanced to the chancel in the following order: Cross Bearer, Choir, Vestrymen and Wardens, Cathedral Chapter, the Chancellor, the Bishop.

During the procession up the aisle there was sung antiphonally, Psalm xxiv.

The Instrument of Donation, read by the Junior Warden, Mr. Walter B. Hancock, was as follows:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

In pursuance of a resolution adopted by the Vestry of Gethsemane Church, Fargo, and of a further resolution, in ratification thereof, adopted at a meeting of the Communicants and other qualified voters of the Congregation of said Parish, held on Monday, the 11th day of June, A. D. 1900, we do hereby tender to the Rt. Rev. Samuel Cook Edsall, Doctor of Divinity, Doctor of Sacred Theology, Missionary Bishop of North Dakota, this church building, and all real and personal property connected therewith, to be used for the purpose of a Cathedral of the Protestant Episcopal Church in the State of North Dakota; and we do hereby give, grant, and surrender unto the said Bishop and his successors in office, and to such Cathedral Chapter as shall have been or may be hereafter appointed by him or his successors, the possession, custody, and control of this Church, to be used for such Cathedral purposes; and in token hereof we do hereby deliver unto the said Bishop a deed, duly executed and acknowledged by the Trustees of Gethsemane Parish, to the Chapter of Gethsemane Cathedral of the premises whereon this Church and the Rectory are situated, subject to such incumbrances as rest thereon.

Whereupon the Bishop accepted the donation and deed, with the following declaration:

"I, Samuel Cook Edsall, by Divine permission Missionary Bishop of North Dakota, recognizing that it is fit and proper, and in accordance with the ancient usages of the Church, that in every Episcopal Jurisdiction, where circumstances may permit, there should be a Cathedral, or Bishop's Church, set apart not merely as the place of worship of a local parish, but as the center of the spiritual life of the Diocese, wherein may rest the 'Cathedra,' or official seat of the Bishop, where he may ordain priests and deacons, summon conciliar gatherings of the clergy and laity, and otherwise exercise his episcopal office,

Do hereby, for myself and my successors, accept this church, thus offered, as the Cathedral of the Protestant Episcopal Church in North Dakota, and I do hereby take title to be vested in 'The Chapter of Gethsemane Cathedral,' a corporation, the members of which have been duly appointed by me; and to such Cathedral Chapter I hereby commit the temporal care and custody, under the Presidency of the Bishop, of this Cathedral property, and the responsibility for the financial support of the services thereof. And upon all those who have given and labored for the erection of this church, upon all those who shall hereafter give and labor that the same may be completed

and freed from debt, as well as upon those who shall here minister God's Holy Word, and offer the prayers and praises of His Sanctuary, I invoke the blessing of Almighty God."

The Bishop here delivered to the Chancellor of the District of North Dakota the instrument of donation and deed, who accepted the same as follows:

"I, Seth Newman, Chancellor of the District of North Dakota, in behalf of the Clergy and Laity of North Dakota, and in behalf of the Lay Members of the Chapter of Gethsemane Cathedral, a corporation duly formed under the laws of the State of North Dakota, do hereby accept the temporal care and custody, under the Presidency of the Bishop, of the Cathedral property, to be used for the purposes of a Cathedral of the Protestant Episcopal Church, under the control and direction of the Bishop of North Dakota; and in behalf of the Lay Members of the Cathedral Chapter and the Members of the Congregation do promise to faithfully sustain and support the same to the best of our ability."

The service then proceeded, with special psalms and collects and the celebration of the Holy Communion.

The preliminary steps in the transfer of the parish property of Gethsemane Church to the Cathedral Chapter have already been described, and illustrations showing the exterior and interior of the church were published in THE LIVING CHURCH for July 7th.

OLDEN DAYS IN IDAHO.

BY THE REV. J. P. LYTTON.

EVERY now and then incidents call our attention to the progressive work of the Church in the great Northwest.

After reading the interesting letter of the Bishop of Boise, with account of his visit to the "Boise Basin," I turn to my private register, and find there these records:

"Feb. 18 (Thursday), A. D. 1875, read service and preached, Idaho City, Idaho Territory."

"Feb. 21st, 2nd Sunday in Lent, Placerville, Idaho Territory, read service and preached morning and night in a bar-room. At night service baptized William Henry Cathcart, Evord Franklin Spooner, and Henry Ashcroft. Services in Thompson's Hall. Mercury 40 below zero."

That was the first religious service ever held in that mining camp. It is encouraging to observe that able, active, and Godly men have been found to carry on that work, which at the date of which I write was feeble. Bishop Tuttle had episcopal charge of Montana, Idaho, and Utah. The writer was the only Church clergyman in Idaho. To reach the center of the Idaho field, the Bishop had to travel by rail 92 miles west of Ogden (Utah), and thence 260 miles in stage coach to Boise City. He usually gave all of two months to the Idaho work. Although he generally came in the summer months, I imagine he has not forgotten how many miles we trudged together from house to house, with the snow almost knee-deep every step; and many is the tumble we had. Both of us were much younger then; it was worth the floundering in a snow drift to hear the Bishop's hearty laugh, and his cheery advice to "Dig yourself out!"

My headquarters were at Boise City. I had to go 260 miles to "catch a train." It took 50 hours to get a telegram to the nearest telegraph office, and the contents of a generous pocket book to get it any further!

That was a quarter of a century ago. So many changes since then! The Bishop and I could not now tramp over those rocky, snow-bedded mountains with the light hearts and strong footsteps that used to make our work a pleasure. We are older men now, and the shadows have fallen, as they must surely fall, while God's most kindly light is leading us on.

But it helps our faith to know that the work of God in that far-off land shows no sign of exhaustion.

Bishop Tuttle used frequently to say that his work was foundation work; and so it was. Subsequent results have shown that he laid solid foundations; also that the work of building upon that foundation has been marked by equal earnestness and efficiency. The devoted men and women who are now guarding that frontier are entitled to as much sympathy and consideration as ever were accorded to the earliest missionary pioneers.

Indeed, it requires more faith and heroic unselfishness to carry on a work which no longer is made attractive by the romance of distance and change. Twenty-five years ago we had the sympathy, the admiration, and the money of the East at our disposal. It was a stimulus to feel conscious that the entire American Church regarded us as somewhat heroic! And

clergymen like that sort of thing as well as does the smallest boy! The work is now prosaic from a worldly point of view; and still the same discomforts, certainly the same *dangers*, prevail. I presume all pioneer missionaries have felt the force of the serio-pathetic remark of the Bishop of Northern Texas: "If I could only borrow a few Mormons from Tuttle, and a few Indians from Hare, the Missionary District of Northern Texas would be all right!"

But the one point I had in view when I began this letter is that the records of the missionary work of the Church in the Northwest before us, showing never a retrograde movement, but always onward; acquiring new territory and holding her acquisitions; steadily increasing the influence of episcopal supervision and episcopal mission work (the most effective of all work), stamp an historic emphasis on the declaration: "Upon this rock I will build My Church, and the gates of hell shall not prevail against it."

ANCIENT COLONIAL CHURCH IN SOUTH CAROLINA.

BY MAJOR GEORGE R. FAIRBANKS.

WE have very scant accounts in general of the founding and growth of the Church during the Colonial period, although the researches of Churchmen have brought forth many local histories. Fortunately, South Carolina has had preserved in Dr. Dalcha's *History of the Church in South Carolina*, published eighty years since, a most interesting account of the colonial churches established in the Province from 1631 to 1780, and subsequently to 1818, a period of nearly 200 years; St. Philip's, Charleston, being the mother church.

About 1696 a settlement was made at Dorchester on the right bank of the Ashley river, some twenty miles up the river from Charleston. The settlement seems to have been made by some New England colonists from Dorchester, Mass., after which town it was named, as that was from Dorchester in England. They at once built a church after the New England pattern, which was rebuilt of brick a few years later, and the massive corners of which still remain with the foundation walls. It was nearly square with a hip roof, and of two stories, and was known as the "White Church." The old graves and slabs erected to the memory of past generations still surround the crumbling walls, large trees having grown up in close proximity. The Dorchester Congregationalists in 1752 moved away to Liberty county, Georgia, and made another Dorchester about four miles from Sunbury. Their descendants no doubt are now widely scattered throughout Georgia.

A town grew up near the Ashley River which in 1717 contained five hundred white people and thirteen hundred blacks. The town was laid out at right angles, and the site of the church was placed at the head of one of the principal streets. A parish was constituted from a portion of St. Andrew's Parish, by the name of "St. George's Parish, Dorchester." By the Act of Assembly the church and parsonage house were to be built where the commissioners should direct, with the consent of a majority of the parishioners professing the religion of the Church of England, who should contribute to the expenses. The rector or minister was to be chosen and to enjoy the same privileges as other members by the Church Act, and to receive a salary of £100 from the public treasury. £333. 6. 8. were authorized to be drawn from the public treasury for building the church, which was afterwards increased to £466; and £1,196 was raised by the inhabitants. The church was of brick, fifty feet long by thirty feet wide, besides the chancel. A tract of land containing 145 acres was purchased for a glebe, and five acres of land with a brick dwelling house for a parsonage.

Thus liberally did this new community provide for the establishment of the services of the Church in this their wilderness home.

In 1724 an Act was passed for establishing a free school at Dorchester, and later, in 1734, an Act was passed for founding a free school in the Parish of St. George in Berkeley County for the use of the inhabitants of the Province of South Carolina. The master was to be capable of "teaching Latin and Greek and of instructing and catechizing youths in the principles of the Christian religion." In the same year steps were taken to repair, enlarge, and pew the church.

When completed the church must have been a very stately and noble building. The tower, which now remains, projected from the front end of the church to which it formed the entrance, a handsome and dignified arched doorway, remains uninjured. On each side of the tower were built, above and

below, large arched windows, the frame of one of which still remains. At the height of about forty feet an octagon belfry of brick rested on the tower walls, which was shaken down in the earthquake. The masonry of the tower is of the best and shows most excellent workmanship. The walls are about three feet in thickness and the cement is so solid as to almost defy any displacement. The bricks used were large and of a very close and hard texture, of a uniform and very dark red color. The foundation walls remain and indicate the exact size and location of the nave, transepts, and chancel. It is now a



RUINS OF THE OLD TOWER.

beautiful ruin, embowered among forest trees and shrubbery. Ancient graves and headstones are to be found in all directions around it, a silent city of the dead under the shadow of that beautiful ruin, once consecrated for the living, and now a solitary memorial of a dead past. No human dwelling stands within view, no life, no sounds of prayer or praise arise within its precincts, and no signs of care or reverence for its past are indicated as the strangers' feet brush away

the impending wild and luxuriant growth with which reverting nature has clothed its precincts.

It is to be hoped, however, that this state of neglect will not long endure, and that steps will be taken to preserve, and properly enclose this interesting ruin, which well deserves a pilgrimage from Churchmen.

To antiquarians, Dorchester also offers the almost perfectly preserved ruin of an ancient fort on the banks of the Ashley, a few hundred rods from the tower of St. George's. It long antedates the War of the Revolution and was no doubt built as an outpost for protection against the Indians. It is built of concrete, the walls being about 3 feet in thickness, and must have been originally raised some 12 to 15 feet. It has four bastions, commanding the approaches by the river and by land. It would measure, I should judge, about 80 feet square, and was for those times a formidable work of defence. A few miles from Dorchester is to be found the better known Goose Creek Church, still in good preservation, dating back to 1711.

Dorchester no longer exists as a town or settlement. It is one of the vanished towns, having neither houses, streets, or inhabitants. It lies about five miles southeast of Summerville, a charming rural town of South Carolina, much visited by winter and summer visitors. To a Churchman, St. Barnabas' Mission is of great interest, as showing how a mission can be created, carried on, and enlarged, among a population of poor white people, where the requisite effort is made, and tact and energy are brought to bear.

But I have already written a longer letter than I intended. It is greatly to be hoped that some one of Carolina's clergy will write up the full history of these old colonial churches.

A CATHOLIC minded priest, who had suffered a severe loss by fire, recently met a Low Church brother, with whom he had had many a friendly tilt on Church questions.

"I see that the Lord has burned you out on account of your High Church principles," was the peculiar form of the condolence offered to an afflicted brother.

"I never allot the judgments of the Almighty," was the calm rejoinder. "I have read somewhere that 'Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth!' I am thankful for the endorsement by fire of my strong Church principles!"

"I accept the rebuke," the Evangelical brother had the grace to say.

THE CHURCH AT LAKE PLACID, N. Y.

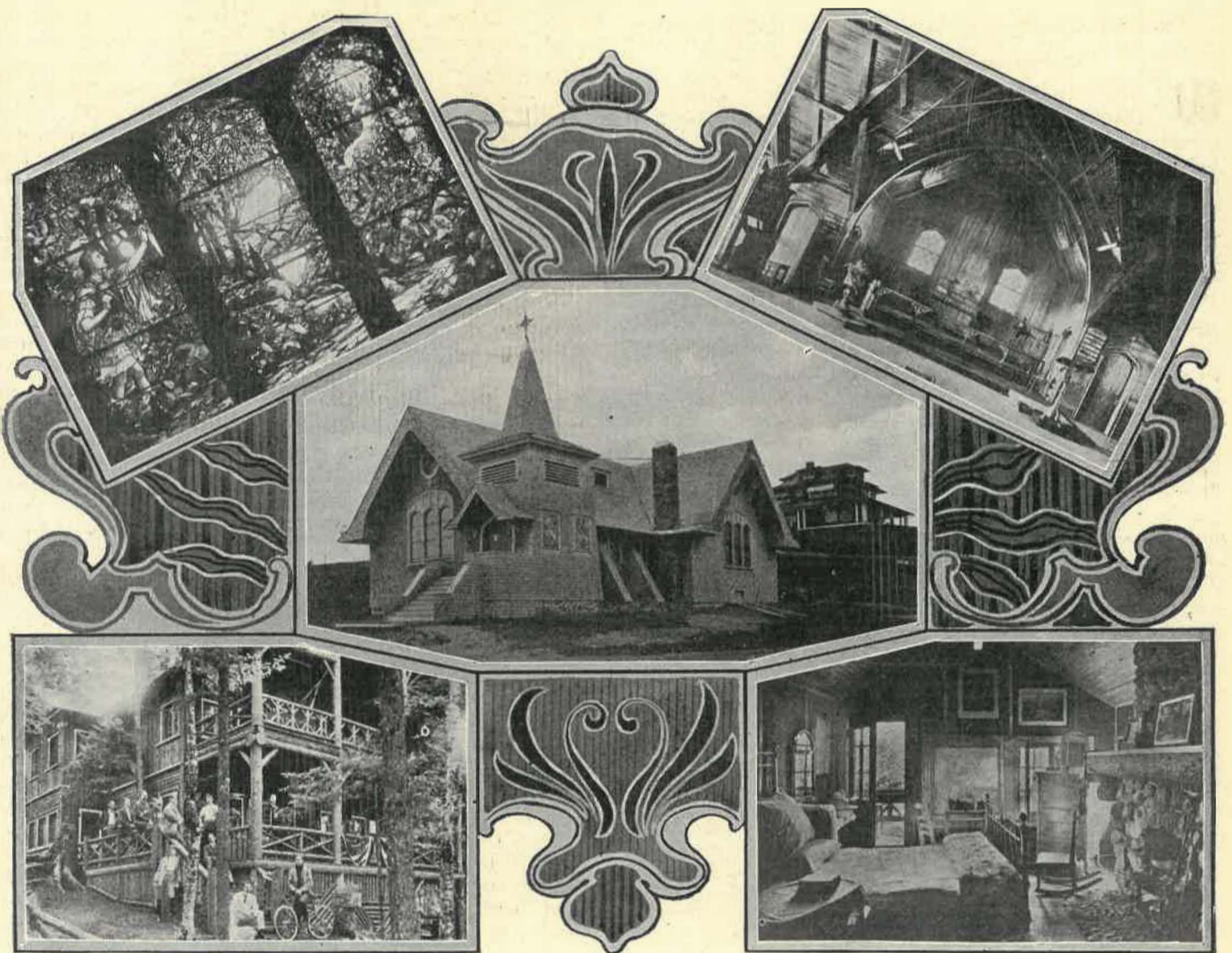
ST. EUSTACE by the Lakes, at Lake Placid, Diocese of Albany, is not wholly for summer visitors, as so many have insisted upon assuming, but a parish church for the people resident there the year through. Although new, it already has a mission at Newman, a few miles distant, where services are held in the Opera House. This, too, is a permanent, not merely a summer work.

The people of St. Eustace raised about \$3,000 last summer, not counting a great many valuable presents. This summer, and before the consecration on September 9th, it will raise the same amount, not including more valuable presents. Among the latter are a bell costing \$400, which came from guests at the Ruissemont; Eucharistic Lights from a young lady at Lake Placid for the first time this year; a Cambridge Bible of an edition the most beautiful ever made, from Miss Dow of New

toward a church at Newman; and there is a class numbering 25 to 30 there, to be presented to Bishop Doane for Confirmation. Last summer—the work was begun in 1897—the Rev. Mr. Moir presented to Bishop Potter for Confirmation, eleven adults. The number of baptisms was 16, and this year the baptisms reach 24. At St. Eustace the congregations have often numbered 400, and at Newman 300.

The new church is a substantial structure, and outside and inside is in thorough keeping with its rural surroundings. The memorial window is also in keeping in its subject and its treatment.

St. Eustace, for whom the work is named, was captain of the guard to the Emperor Trajan. His heathen name was Placidus. He was a great hunter, wantonly slaying for the pleasure of sport. One day in his rambles he encountered a white stag and pursued it far into the mountains. At last, at



CHURCH OF ST. EUSTACE-BY-THE-LAKE, LAKE PLACID, N. Y.

WINDOW, MEMORIAL TO JAMES MOIR,
CABIN OF REV. W. W. MOIR.

THE CHANCEL.
BISHOP POTTER'S ROOM, THE CABIN.

York; and a window, said to be the finest in northern New York. The window is inscribed:

To the Glory of God
And in Memory of James Moir, Esquire, of New York City,
This Window is here placed by his son.

The rector is the Rev. W. W. Moir, long assistant at the Holy Communion in New York, and in the church Mrs. Potter and Miss Potter, the wife and daughter of the Bishop of New York, take great interest, and have afforded no little encouragement and assistance. The Bishop has spent a considerable part of his vacation this year at Lake Placid.

There has been started an Industrial School which already has over 300 pupils from the native population, and a Penny Provident Fund, that in three weeks secured 66 depositors, and aroused a hope of a savings bank to be started next winter. The parish has a Poor Chest, and is supplying the poor of the neighborhood with clothes for the long winter months. A Church Periodical Club has been started; \$200 has been raised

the top of a high peak, it turned and spoke to him, saying, "Placidus, Placidus, why persecutest thou Me?" and then he discovered a flaming cross between its antlers. He replied, "Who art Thou, Lord?" to which the stag replied, "I am Jesus whom thou persecutest inasmuch as wantonly and for thy pleasure thou slayest these animals, who are also My children;" to which voice Placidus, "What shall I do?" and the stag answered, "Arise and be baptized." Placidus obeyed the voice and was baptized under the name of Eustace. He was deposed by the Emperor, and after sorrows, wanderings, and trials, was recalled to power by the Emperor Adrian, but refusing to sacrifice to the gods, was roasted to death in a brazen bull, with his wife and two sons, A. D. 129. He is the patron saint of woodsmen, and the appropriateness of his name for the little church at Lake Placid can easily be discerned both from his heathen nomenclature and his occupation. It is perhaps needless to say that this story, though a very beautiful one, is very likely what Dean Stanley used to call a Sunday fairy story.

A CANADIAN BISHOP ELECTED.

AT THE adjourned meeting of the Synod of the Diocese of Ontario, which met at Kingston, Sept. 5th, Archdeacon Mills of Montreal was unanimously elected Coadjutor Bishop to Archbishop Lewis of Ontario. Dr. Mills has resided in Montreal for nearly twenty years and will be much missed in the Church work of that city. He was rector of Trinity Church for the greater part of the time. The Montreal Diocesan Theological College will lose a warm friend and supporter, as well as Examining Chaplain and lecturer in the removal of Dr. Mills.

The Rev. William Lennox Mills is the son of the late Wm. Mills of Toronto. He was born at Woodstock, Ont., and was educated at the grammar school there and at the Western University. He pursued his theological studies at Huron College and at Trinity University, Toronto, receiving from the latter institution in 1882 the degree of B. D. and in 1894 that of D. D. He subsequently received the *ad eundem* degree of Doctor of Divinity from the University of Bishop's College, Lennoxville.

He was ordained deacon by the late Bishop Hellmuth of the Diocese of Huron in 1872, and was priested the year following, after serving at St. Thomas' Church, Seaforth, as rector, and St. John's Church, Quebec, he was appointed rector of Trinity Church, Montreal, in 1882. This appointment he held until 1896, when he resigned and was appointed Archdeacon of St. Andrew's by the Bishop of Montreal. He was installed as Canon of Christ Church Cathedral, Montreal, in 1883, was chosen examining chaplain to Bishop Bond in 1885; and from 1884 to 1895 was lecturer in Scripture in the Montreal Diocesan Theological College, of which institution he was a governor. Since 1895 he has also been lecturer in ecclesiastical history in the same institution. The Bishop elect has served as delegate from this Diocese to the General Synod, and was nominated to the Bishopric of Algoma at the special meeting of the Provincial Synod called in 1896 to elect a successor to Bishop Sullivan. The Rev. George Thornloe, of Sherbrooke, was, however, elected to that see. He is the sixth clergyman from the Diocese of Montreal to be elected to vacant Canadian sees. The consecration of the Bishop elect will take place in October, in St. George's, Kingston. He received the telegram informing him of his election while attending the Sunday School Convention at Grenville in the rural deapery of St. Andrews, and wired his acceptance from that place, in the following words:

"The resolution of the Synod of Ontario, just received, greatly humbles me. Regarding it as a call from God and relying on His strength, I accept."

CHURCH SUNDAY SCHOOL WORK IN ENGLAND.

BY THE REV. WM. L. EVANS, M.A.

THE Church of England Sunday School Institute was established in 1843—fifty-seven years ago. Its object is the extension and improvement of Church of England Sunday Schools. It forms a center of communication through which information may be had as to the best methods of organizing and conducting Sunday Schools. It promotes the establishment of local associations. It provides publications, such as notes of lessons, manuals of organization and of teaching, magazines, and school materials. It provides visitors to attend meetings of Sunday School teachers for the purpose of giving lectures and training lessons, and of suggesting plans for improvement. It establishes normal classes for the instruction of Sunday School teachers in the art of teaching. It holds yearly examinations of teachers and scholars.

These are the means by which the Institute endeavors to carry out its object of extension and improvement of Sunday Schools. Such an establishment must, of course, be carried on by definite rules, but with these I need not trouble you at present.

At this time it would be well to remind ourselves that the Sunday School has played, and is destined to play, a most important part in the moral and religious training of the young. The modest beginning of Robert Raikes in the city of Gloucester has, within a century, developed into an organization of world-wide repute. It has become a part and parcel of our Church system. The secularization of public elementary education has convinced the majority of men that the "Sunday Schools are an essential and integral part of the machinery for imparting religious instruction to the young, and that their work in the past has been of vast importance." Indeed, who can tabulate the results, direct and indirect, of the labors in this branch of Church work?

John Bright said in one of his eloquent speeches, "I don't believe that all the statesmen you have in existence—I don't believe that all the efforts these have ever made—have tended so much to the greatness and the true happiness, security, and glory of England as have the efforts of Sunday School teachers."

It is in a great measure to these efforts that the national system of elementary education in England owes its origin. It was these teachers, who had to teach reading and writing, it was these that directed the attention of the country to the defective state of education, thereby "disclosing a great national want." With the increase of Sunday School influence has come the decrease of intemperance and of crime; and how potent this influence is may be partially seen by the fact that there are in our Sunday Schools not fewer than 20,000,000 scholars. This is surely a result that could not be anticipated by the men who in 1780 founded the system.

And with this marvellous progress, the Church of England Sunday School Institute has been closely identified—at least as far as the progress of the schools in the Church of England is concerned. Notwithstanding all the progress that has been made, the Institute reports that "it is disappointing to observe that some of the clergy are slow in recognizing a fact which non-Conformists have long since found out, namely, that the Sunday School, *when properly worked*, is of the greatest value in attaching the young to the Church. When the clergy throw themselves heartily into the work, there is no machinery so effectual for leading elder scholars on to Confirmation as that which the Sunday School supplies. It has spread like a network over the whole globe, and has become one of the most important allies to Christianity."

"The Sunday School, *when properly worked*, is of the greatest value." This brings us to the work of the Sunday School and to what the Institute endeavors to do. The most important work of the Institute has probably been done by means of its literature department. The *Church of England Sunday School Magazine* gives a good account of the development which has been going on in the machinery for giving religious instruction. The committee claims for it the honor of having created a department of literature which has exercised a remarkable influence in developing and strengthening one of the most popular and powerful institutions of the day—the Sunday School. The *Church Worker* is a popular and useful magazine to all engaged in Church work, while the *Boys' and Girls' Companion* is particularly acceptable to the young. The Lesson Notes and other publications have a large sale—the gross sale of publications amounting to \$50,000 a year. The success of the "Five Years' Course" of Bible and Prayer Book teaching is a striking testimony of the desire which has been generally expressed in favor of a *common syllabus of teaching* in the Bible and Prayer Book, covering the average period during which scholars are under instruction. And this is one of the things that we must aim at, namely, *the adoption of a scheme of teaching for Sunday Schools*. One of the chief aims of our prospective Institute must be *unity and coherence*.

Another main object must be the overcoming of that great difficulty—the difficulty of securing efficient teaching. This matter of teaching is so important that the success of our Sunday School must eventually depend upon it. And this fact must not be overlooked by those who are to take the leading part in this movement. It is one of those difficulties with which the Church of England Sunday School Institute has been grappling for many years. The committee are more impressed than ever with the importance of *adding to the facilities for Sunday School teachers acquiring a knowledge of the art of teaching*. With this object in view, a system of "Training Lessons" has been introduced, and a system of Sunday School teachers' examination. Arrangements have been made for the delivery of courses of lectures for Sunday School teachers on the *art of teaching*, at the offices of the Institutes and also at several large centers in various parts of the country.

The result has been most encouraging. The men in charge of this part of the work are, of course, men of training and experience. *They are all trained teachers*. The committee has long since given up the plan of leaving entirely to the clergy the working of this branch. It was found that as a body they were not equal to the task. It is a work which can be satisfactorily done by trained and experienced men only. Representatives of the Institute (mostly clergymen of training and experience in teaching; and I mean by trained teachers, those who have been students in one of the training colleges under the British Government)—these representatives or visitors as they are called,

the term inspector being as yet somewhat harsh to the Sunday School ear, visit the various schools with a view of giving lessons as a pattern for the teachers, of hearing criticism-lessons given by the teachers, and of looking into the general working of the school. They then make suggestions to the clergy of the parish, who thus become the medium through which these suggestions are carried out.

This system is enhanced by the vast net-work of 406 local associations that are spread over the country. Mutual counsel and coöperation are not practical where isolation of the different schools prevails. We have combination in politics and in trade. Why not in the higher matters of religion? Federation is essential if we are to realize that unity is strength.

In addition to this system of lectures on the art of teaching at the institute, at various centers, and even at individual schools, we must not fail to mention the Sunday School teachers' examination. In April last, 481 candidates entered for this examination. They are drawn from 27 Dioceses and even from Canada. The examinations consist of four divisions—preliminary, intermediate, advanced, and special examination in the art of teaching.

The question may be asked, "Ought Sunday School teachers to be examined?" This is a question which those of experience would unhesitatingly answer in the affirmative. The examination scheme promotes systematic study. It enables a teacher to find out his own deficiency. It tends to prevent stagnation. Competition is always a stimulus. Besides, examination gives its approval to successful work and thereby stamps the work as successful. It is an encouragement to the teacher to feel that he is competent, and that he is considered competent. These examinations have actually proved a great encouragement to self-improvement, and a substantial assistance in acquiring skill in the art of teaching.

Indeed, to all who have been trained to the work of teachers it would seem absurd to undertake any system of education, whether secular or religious, without a well-defined plan of testing the efficiency of the teachers. In England these examinations have been found one of the Institute's most effective operations for improving the quality of the teaching in Sunday Schools. No earnest teacher will grudge the time or trouble necessary to qualify himself for becoming a "workman that needeth not be ashamed in order that he may be able rightly to divide the word of truth." The successful candidates in the fourth division—special examination in the art of teaching—receive a special certificate signed by the Archbishops of Canterbury and York.

This, then, will give us some idea of the working of the Church of England Sunday School Institute. For the great part of the basis of the information here given I am indebted to my friend, the secretary of the Institute, whom I had the pleasure of seeing twice during my visit to London, two years ago.

Now, what about the future of Sunday Schools? It is generally admitted that the Sunday School effort has suffered much from *isolation*. And if this is true in England, where there has been for fifty-seven years an institute, the chief object of which is to form a link between the 406 associations, what must it be here with us, where there is practically no such medium of federation? There is no tangible bond of union existing amongst us, by means of which teachers from the different parishes could be brought together at fixed periods for mutual intercourse and instruction. The schools of an Archdeaconry or of a Diocese ought to combine together into one body, so that the pulsation of one part would be felt in the other. This, then, is one thing to be aimed at—*Organization*.

Then, again, the question of teaching must be dealt with in a comprehensive manner; and herein lies the main difficulty with which we shall have to cope, and in this respect it would be well for us to look to that old country to which we owe so much, and gain by its experience of many a year. In this way we are more likely to steer clear of both Scylla and Charybdis.

One thing is evident—the improvement in Sunday School instruction has not kept pace with the advance made in secular education, and this is a matter which requires immediate attention, if the Sunday School is to be equal to its responsibility. This problem has been partially solved by the Church of England Sunday School Institute. And it is for the *Church of America Sunday School Institute* to carry on the work on the same lines—on the lines that it is unreasonable to commit the instruction of our children to crude and unskilled hands. Secular education is receiving the careful attention of specialists,

and when we fully realize the gravity of the issues that depend upon the efficient working of our Sunday Schools, then, and not till then, we shall realize how carefully and thoroughly the whole system ought to be worked out; then, and not till then, we shall have results that cannot be tabulated, and that cannot fail to touch the hearts and consciences of our children.

LETTERS FROM A PARSON LAID ON THE SHELF.

I HAVE been reading with great pleasure the *Reminiscences of Justin McCarthy*, and some of the "bits" in it are so good that I think the readers of THE LIVING CHURCH ought to enjoy them. I am not sure that all my readers know who Justin McCarthy is. All Roman Catholic Irish know, but they do not ordinarily take THE LIVING CHURCH. I once had an Irish clergyman of distinction visiting me, who asked, "Who is this Robert Browning whose works I see on your library shelves?" McCarthy in this very book tells the following anecdote which is quite pat:

He and his daughter were staying at Avignon, where John Stuart Mill, a great friend of theirs, is buried. They went out to visit his grave, and a young Englishman went with them. He asked whether Mr. Mill was a near relative.

"None at all," they said.

"I suppose he was a very nice man?"

They said that they did not think that "nice" was exactly the word to apply to so famous a character.

"Will you," said the Englishman, "kindly tell me who he was and what he did? For I never heard of him."

Justin McCarthy is a brilliant and dashing Irishman from Cork, who was a well-known journalist for many years in London and New York, for years a member of Parliament, and one of the few Englishmen of note who supported the Northern side in our Civil War. No one has met more interesting people than he has, both in Europe and America, and no one has a more delightful way of telling about them.

By "interesting people" I do not mean kings, dukes, and marquises, for his taste did not run that way; but authors, statesmen, actors, general leaders in society, etc. His recollections of them are gathered in two volumes, which are proving very popular. Though marquises do not figure much in the book, there is a good "Marquis" story.

McCarthy had a friend who was always bragging of his cousin, the duke, and his uncle, the marquis, and was much laughed at behind his back for this little weakness. He made Thackeray's acquaintance one day, and came rushing to McCarthy in high feather.

"Look here," he said, "you won't believe that Thackeray worships the aristocracy? See this eigar, which he gave me this very day; and when he gave it he said, 'I know you will appreciate it, for a marquis gave me the box from which I took it.'" He had utterly failed to see that Thackeray was playing on his well known foible.

Another "Marquis" anecdote comes in well. When McCarthy first came to New York he brought a letter of introduction from Cyrus Field to a well-known merchant. McCarthy was young and obscure then. His first call was on this merchant, and of course he sent in his card. Out rushed the merchant, exclaiming, "Have I indeed the honor of seeing Marshal Prim?"

McCarthy stared; but the card he had sent in by mistake bore the grand inscription, "General Prim, Count of Rivas, Marquis of Castellejos," and a coronet. It was a bad break for a beginner, but McCarthy was too clever not to wriggle out of it very well.

I can easily believe the story, for once, when making parish calls, I sent up a card with "Miss Julia Smith" on it to a pious old lady, who was much astonished, on coming down, to find the new rector.

McCarthy tells a very good story of Henry Ward Beecher. He had a way on entering his pulpit of opening and reading any letters he found there. He opened a letter one Sunday and found it contained but one word—"Fool." He told the fact to the congregation, and then said:

"I have known many instances of a man writing a letter and forgetting to sign his name; but this is the only instance I have ever known of a man signing his name and forgetting to write the letter."

It is, however, quite time for me to sign my name.

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.

"WE HAVE AN ALTAR."

To the Editor of The Living Church:

ST. PAUL says: "As often as ye eat this Bread and drink this Cup ye do shew the Lord's death till He come."

"Ye do shew the Lord's death"—before whom?

(I.) It is shown forth before God the Father. Thereby God is reminded of what Christ accomplished by His death and passion. The consecrated Elements are to God what the bow in the cloud is to Him, a reminder of His covenant with man; not that God requires such reminder, but for man's encouragement He assumes the attributes of man.

(II.) It is shown forth before man. Thereby man is reminded of what Christ accomplished for him and his salvation.

(1) That upon which anything is offered or presented to God becomes an Altar; and (2) That from which man receives becomes a Table.

So the *θυσιαστήριον* is both Altar and Table.

Markdale, Ontario.

J. R. NEWELL.

ARRANGEMENTS FOR MISSIONARY COUNCIL.

To the Editor of The Living Church:

THE local Committee of Arrangements for the Missionary Council, to meet in Louisville on October 23d, 24th, and 25th, next, has received letters of acceptance of hospitality from a number of the Bishops and clerical and lay delegates, and regrets from others; but as yet there are many who have not notified the Committee whether they are coming or not. Those who have failed to respond are requested to immediately write the Rev. M. M. Benton, 1029 Fourth Avenue, Louisville, stating their intentions about the Council.

Yours very sincerely,

GEO. GRANT SMITH,

Chairman of Committee on Press and Publicity.

THE CHILDREN'S EUCHARIST.

To the Editor of the Living Church:

IN A MOST kindly reference to a recent article of mine in your columns on The Children's Eucharist, the Rev. E. W. Worthington, in his helpful paper on the Holy Eucharist, states that he considers the advantages of the children's celebration offset by the disadvantage which arises in the separation of the young ones from the parents and older Christians in public worship. May I add a word with regard to this matter?

The objection could have been better taken had I pleaded for a *Sunday* Eucharist. But this I did not do. I urged the advantages of a *Saturday* celebration at the hour which on other week days the children were accustomed to attend school. On this day the parish church would be their school, the Eucharist their lesson. The priest's great care would be to instil into their minds the obligation every Christian is under to attend the offering of the Holy Sacrifice on each Sunday in the year. He would instruct the confirmed children to make their communions at the Sunday, not the Saturday, Eucharist. Indeed the whole object of the children's celebration would be the giving of a practical lesson; after orally instructing them in the Real Presence, to show forth before their eyes the august service in which the Presence is vouchsafed, and teach them the worship due to it. But quite apart from this, and the fact that the parents of thousands of our children never set foot inside the church on Sundays or any other day—people who are sectarians, or more often, nothingarians—permit me to consider the objection raised.

I am frank to say that I believe it is one that is shared by four-fifths of the clergy and laity. Nevertheless, I dare assert that though theoretically the objection is a telling one, practically it has no force whatever. The sustaining of it has been, and is, one of the greatest mistakes the Church has made and is making. Too long have we been shamefully neglecting the little ones of Christ's flock for their selfish elders' sake, and it is only

to-day that we are waking up to the fact that we must reach the parents through the children and not the children through the parents. Understand me, I raise no argument against the united worship of parents and children. On the contrary, I believe that is the ideal we must aim at, but the methods we employ in attaining to it have proved themselves hopelessly wrong and dismal failures.

The fact is, we are apt to deceive ourselves as to the conditions which unhappily prevail in the Church in America to-day. We are inclined to look at things as they *ought to be*, rather than as they really *are*. But few of us have the courage to open our eyes and look matters squarely in the face. If we did, we should find that the problem we are called upon to solve is *not* how to train the children to attend the Eucharist with their parents, *but* how to train the parents to come with their children. For it is not the children who evidence no desire to come into Christ's Presence when it is vouchsafed in the Sacrament of the Altar—they are anxious to come when rightly instructed—but the indifferent, often half-believing, adult.

No; what we have to do to-day is to go outside the parent and devote our attention more and more to the child; to gather the little ones together and instil the great truth of the Real Presence into their minds not yet hardened with prejudice, or sullied with mortal sin. Then, in years to come, we shall have men and women who would not cause the early Christian (could he return to earth) to blush for shame, as he most assuredly would do to-day for his successors in the Church, but people who believe in the bounden obligation of attendance at the Lord's own service on the Lord's own day.

We need to awaken to the fact that parents—sometimes even Catholics—are hopelessly indifferent to, or ignorant of, the spiritual necessities of their offspring—a fact apparent to the eye of the most ordinary observer present at an early celebration. And what a depressing scene it is! Nought but a handful of women, still fewer men, a child scattered here and there—alone! I am speaking now of the average parish in the land. I am aware that better conditions prevail in some, but unhappily they are the exception rather than the rule. The most optimistic individual will not deny that the attendance of adults and children is not by any means what it should be; certainly the experience of the past years should teach us this lesson; either we must change our methods and gain the child irrespective of the parent, or continue the present state of affairs of the Sunday School as the children's "Church," varied by an occasional attendance at "High Matins" with the parent, whose sole spiritual nourishment often is the choir office at eleven o'clock.

Whilst admitting the importance of the presence of older Christians with the younger ones at worship, I really think we are apt to exaggerate it. In every department of life we of necessity, in training the young, separate them from their elders. We know and admit that they must be taught to read and taught to write; we send them to school for that purpose. But we forget that it is equally necessary for them to be taught to worship. Experience shows that in most cases parents will do little towards this latter. Then the Church must do it all, and how better than in the children's Eucharist?

Let the priest *try* the children's celebration, and the objection on the score of separation will be found to be of no force. He will soon discover that the service will become attractive to the elders, and they will flock to it in numbers. I have seen many a mother hasten with her morning's work to go to the children's Eucharist with her little ones. And, more than this, I have seen numbers of children hastening so regularly to the church on Sunday mornings (having learned the obligation of attendance at the Blessed Eucharist as the result of their own celebration) that their parents for very shame's sake have left their beds to accompany them. The result, of course, has been that in time, through the example of the child, the parent has been led to a joyful realization of the life which comes from the Altar.

These are far more powerful arguments to me for the children's Eucharist than all the objections which may be or have been raised against it.

Faithfully yours,

Oconto, Wis., Sept. 8, 1900.

P. GAVAN DUFFY.

SUNDAY SCHOOL vs. CHILDREN'S EUCHARIST.

To the Editor of the Living Church:

THE editorial in your recent issue in which you discuss Sunday School methods has surprised and shocked me. Surprised, because I did not think such views could emanate from

such a source, and shocked, because of the number of fallacies which you therein enunciate.

In the first place I maintain with all the vehemence possible that the modern Sunday School is a failure, reasoning thereby that the Sunday School as ordinarily conducted does not produce responsible, consistent, steadfast Catholics. It does not produce, in proportion to its numbers, even mediocre Episcopalians. To test the matter you may ask six priests, whom you will, or where you will, and I will do likewise, and let us compare the results and see the actual good the Sunday Schools are doing in building up children in the Catholic Religion.

Many fallacies are bunched into your conception of children attending Divine Worship. First you say the children should attend the "main service." What kind of a service is that? Is it the main service because our Lord ordained it? Or is it the main service because it is at the sacred hour of eleven? Or is it the main service because it is that at which people "most do congregate"? Your terms must be accurately defined before people can follow the conclusions drawn from your premises.

Another fallacy you make is the statement that the children who come to us for instruction should attend the "main service with their parents." But as a matter of fact the parents of the majority of such children do not attend church at all, and if they waited to come with their parents (excuse the Hibernicism) they would stay at home.

Obviously the next best thing to do is to teach the children the practice of Divine Worship and that can only be done by making it their duty to attend the Holy Eucharist each Lord's Day. If you can inform the Church of a better way you are wiser than any priest, prelate, patriarch, or council that ever formulated decrees for the guidance of the faithful.

Another fallacy you propound is in the matter of the child forming the "habit" of attending the children's service, so that when he outgrows this children's service, he cannot form the habit of attending the main service. Here you are presupposing the fact that the child has not been taught the Christian *duty* of worship at the Eucharist every Lord's Day, and that only if he had learnt lessons in the Sunday School from the Catechism or some manual, he would have been ready when he graduated, after your system of examination, to immediately step into his place in the family pew, if there were one, for the main service—the manner born.

But as a matter of fact, the balance of experience is against your assumption. Sunday Schools, no matter how systematized the instruction, have not produced in an adequate proportion, church-going people. On the other hand, children's Eucharists, with personal catechising and instruction by the parish priest, have achieved the very object which we all desire. Any number of parishes in this country and England where the experiment has been tried can practically testify to this statement. If you enter a demurrer to this in regard to the Anglican Communion, then there is the strong positive evidence of the Roman Communion wherein children's Eucharists are well nigh universal. Will you dare assert that the children of the Roman obedience, who are brought up on the "Children's Mass," lose in maturer years "the habit" of attending High Mass? Of course not. Because they are not led to form "a habit," but to realize a Christian duty. A moral *habit* is a miserable substitute for a moral duty.

Your outline of instruction for the Christian year is gratuitous. Any priest would know enough to teach about the Angels at Michaelmas. But what some of us are anxious to know is how are we to teach about Paradise and heaven at All Saints'-tide? All reliable theologians and the Church in her authorized formularies teach that Paradise and heaven are one and the same state and place.

"Oh Paradise . . .
I greatly long to see
The special place my dearest Lord
In heaven prepares for me."

I regret that your editorial will need so much explanation or revision, but I know that your earnest desire to teach and propagate the Catholic Religion will enable you to find space for this somewhat lengthy criticism. HOWARD B. ST. GEORGE.

[We regret that we should have shocked our esteemed correspondent and friend.

We have not said that "the Sunday School as ordinarily conducted" is other than a failure. We have only shown how it might be conducted so it would not be a failure. A satisfactory test of the value of Sunday Schools in general could hardly be obtained by asking the opinion of "six priests." The style of verdict would depend altogether on the personnel

of the six, and each would judge from a more or less limited knowledge of the facts.

The "main service" is, or ought to be, the celebration of the Holy Eucharist. But between two or more celebrations, the "main" service is the one at which the greater number of people attend. That celebration becomes the "main" service because the main body of communicants as a matter of fact attend it. It need not be at eleven, but if as a matter of fact more people attend a celebration at eleven than a celebration at seven or nine, the former becomes, according to a perfectly accurate use of the English language, the "main" service.

As for the second "fallacy," if "the parents of the majority" of S. S. children do not attend any service, then our remarks may be taken as applying to the minority who do. It did not seem to us necessary to grapple with the problem of how the children could attend church with their parents when the latter are staying at home. Some parents do go to church, and it is these latter that we maintained should train their children to go with them. Consequently those Hibernian children, who "wanted to come with their parents" and in order to do it were obliged to stay at home, can only be recommended to pair off with the children of those parents who do not bring their children with them to church because they have none!

"Obviously," as our correspondent points out, and as we pointed out before him, "the best thing to do is to teach the children the practice of Divine Worship, and that can only be done by making it their duty to attend the Holy Eucharist each Lord's Day." But without presuming the wisdom superior to "any priest, prelate, patriarch, or council," we may possibly be right in assuming that this duty may be as thoroughly performed by attendance on the part of children with their parents, as by attendance with a mixed supply of other children, crowded into the same pews, where the lesson of reverence is less easily learned. If in addition to this invaluable object lesson of attendance at the divine mysteries, the opportunity of an hour's instruction in the things pertaining to the kingdom of God is given, it would seem as though children brought up under these latter conditions would, other things being equal, grow into better instructed Churchmen than those who attend *only* a children's celebration, and receive only the instruction possible from a general ten-minute address to all the children, alike to young and old, ignorant and partially taught, stupid and bright, slow and quick of intelligence.

The last "fallacy" mentioned by our correspondent relates to the habit formed by attending a children's celebration and not attending the celebration at which adults ordinarily are found. It is quite true that if the child thoroughly learns the duty of Christian worship, he will revise the habit of not attending at the "main" service. The same result would also be discovered if the child had learned the same lesson by attending service with his parents, and receiving instruction at another hour, and in that case no new revision of habits for attendance at service would be required. It is as difficult to break a habit, for instance, of taking a bath at eleven o'clock on Sunday as it is to break any other well-formed habit.

The superior results of the Roman system in the instruction of their children are due directly to their parish school system, in which daily instruction in religious matters, and daily attendance at worship, stand side by side with secular instruction. No possible arrangement or change can make weekly instructions and object lesson equal to daily instructions and object lesson.

One fatal defect, in our opinion, to our correspondent's plan, is that it prevents *adaptation* of teaching to the different ages and conditions of children. If an hour's class work precedes the Eucharist, the children are too tired to give reverent attention to the service. Practically, the children's Sunday Eucharist, with its short address, must be considered as a substitute for class work, and not an addition to it. The short address must in the order of things be alike to all children, regardless of age and intelligence. The same identical words must serve for the child who attends once as for the child who has attended for several years; for the child of six and the child of sixteen.

We may then summarize the conditions of the two plans, as near as we follow that of our correspondent, as follows:

OUR SUNDAY SCHOOL PLAN.

An hour's intelligent class work, varied according to the capacity of the child; small classes giving opportunity for personal work; short service in church; attendance at the Eucharist with parents; environment of the family instead of that of a mixed crowd of children. In brief:

Weekly Eucharist, plus sermon, plus class work, plus intelligent supervision and examinations, plus short children's service.

We are quite willing to submit these two plans, not to six priests, but to the whole American Church.

As for the reference to the perplexed question of Eschatology, we may perhaps be excused for not mixing it with the other questions, and for expressing the opinion that it cannot be settled by an appeal to the Hymnal. Father Benson once answered a similar question by writing: "Never having been there I cannot speak with the certainty of some of my brethren."—EDITOR L. C.]

OUR CORRESPONDENT'S PLAN.

Attendance at children's Eucharist, Sunday morning, at some hour which will not conflict with other services—consequently, the *less* rather than *most* convenient hour; short address, alike to all children; very short class work, or none at all; children left at home or on the street when parents go to church. In brief:

Weekly Eucharist, plus address, plus (perhaps) very short class work.

KNOWLEDGE of the Bible will refine, enlarge and elevate the vocabulary of any one, and the girl who studies her Bible daily and reads Shakespeare, Scott, Macaulay, and Ruskin will be a better talker than she who limits her reading to the daily newspaper or the latest agreeable book. Dickens, Thackeray, William Black, Blackmore, Barrie, Crockett, Mrs. Oliphant and George Eliot are all helpful to those who would be good, bright, varied and entertaining talkers, because in all these authors you continually find wholesome thoughts expressed in forceful and strenuous English, and bit by bit you receive of the wealth these masters of English have so carefully bestowed upon their work.—September *Ladies' Home Journal*.

Editorials and Comments

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FURTHER CONSIDERATIONS ON THE SUNDAY SCHOOL.

LAST week we presented some considerations in regard to the best method of utilizing the Sunday School as it is generally found in our parishes. There are some further reflections on the same subject that may perhaps be useful at the present season, when Sunday Schools are annually revived.

The object of the Sunday School is to make intelligent Churchmen. It is true that the Sunday School alone can hardly perform that task. At the same time the Sunday School can go a long way toward doing it, and particularly, as we have seen, it is the only method by which the children of the flock can, in most cases, receive the instruction that they ought to receive at home, but generally do not.

If text books are chosen intelligently so as to conserve a pre-arranged system of instruction, and not selected hap-hazard by the teacher as being "easy" or "interesting," a long step will be taken toward the end desired. At the same time there are other details of the Sunday School which ought not to be overlooked.

In the first place, there is the character of the service before and after the session. We have expressed the opinion that these services should be very brief, and that the main object of the Sunday School is instruction, rather than worship. At the same time, brief though the service may be, it ought to be framed on distinctively Churchly lines, and to introduce the Churchly ideal of worship. It is helpful, where possible, for the session for instruction to be in a separate building, after which the children may march in procession, singing a hymn, into the church itself for the closing. This closing service, after the processional, need not require over ten minutes; yet it should be conducted, even though there be a lay superintendent, by one of the parish clergy, in his vestments, and should invariably be choral, the children being trained to take their part in it and to respond heartily. Thus there will be a practical training in the duty of public worship, in addition to the theoretical training by means of study.

The second detail to receive attention is concerned with the children's offerings. It is a most pernicious practice to permit these to be used for the routine expenses of the Sunday School, and particularly for picnics and other "treats" for the children. The Sunday School ought to be supported directly by the parish through its regular finances, or by means of special sub-

scriptions among members of the congregation. The children ought to be trained to bring their gifts as offerings to Almighty God, and to be often reminded how the Sunday School offerings are used. These offerings may appropriately be applied to the purchase of some needed ornament or accessory for the church itself; or for some local or diocesan mission; or for some phase of general missions. If, happily, it is practicable to give the offerings for the whole year to the latter purpose, it is perhaps most useful, in connection with the Sunday School offerings, that the appropriations be not merely for general missions, but for some specific mission, which the authorities of the Board of Missions will no doubt recommend. Thus the object will be, not merely an abstract and unknown quantity, to the children, but one so definite and concrete that they can hear of its progress and learn of its details. Such would be the sustaining of a child in one of our foreign mission schools; or a cot in a hospital, at home or abroad; or some particular work in the Diocese. By thus localizing and giving a specific object for the gifts of the children, it will appeal to them far more forcibly than is possible if in a general way the offerings are simply donated to the mission field without restriction.

At the same time it must be remembered, that the offerings must not be given to missionary or other purposes, unless the debts of the Sunday School are themselves paid through some other source. To run into debt to the publishers of the paper or the text books, or to those who have made the summer picnic possible, while the weekly offerings are given away, is simply dishonest. It cannot be otherwise characterized. It is giving away that which does not belong to one. One must be honest before he attempts to be generous. And there must be a distinct, business-like arrangement for paying the bills of the Sunday School, before ever any Sunday School offerings are appropriated to other purposes.

The matter of Sunday School papers is one which is by no means so easy as some believe. It is quite true that Churchly papers for the Sunday School cost more than do sectarian or so-called non-sectarian papers. The reason for this is easy to see. Where periodicals of our own Church circulate in tens of thousands, sectarian papers usually attain to fifties of thousands, and non-sectarian to hundreds of thousands. As the cost of any periodical is largely reduced in the same ratio that the circulation is increased, the necessity for the increased cost of Churchly papers is at once perceived. Yet this is no excuse for the circulation of unchurchly literature in our Sunday Schools. If Church principles are not worth inculcating even at the cost of additional expense, then it is far better that our Sunday Schools be altogether closed and the children turned over to the schools of sectarians, who are always quite ready to receive them, and who are frequently very eager to draw them in. Churchmanship must be the first essential in the character of the papers used; and if it is lacking, no matter how great may be the convenience to the Sunday School treasury by reason of the lesser cost of other papers, it must be remembered that the latter must be strictly debarred from our schools, or that more harm will be done than by giving the children nothing at all. If weekly papers of a Churchly character really cannot be afforded, then give monthly papers, the expense of which is never very large. If even this literature cannot be arranged for, do not take cheap papers from sectarian sources, but give out the bright colored picture cards containing scriptural texts, which are always obtainable at a very low price, which will please the children, and at any rate cannot harm them.

The chief advantage, however, of giving out Churchly papers in the Sunday School, is that they are taken home, and, by reason of their interesting stories, pictures, and easy-reading articles, they bring knowledge of the Church into families of which probably 75 per cent. have no other means of learning of the Church at all. They constitute a missionary agency of tremendous power. Thus, the Church, her nature, her teaching, her Bible, her worship, her ways, will be read of by people who never go to church, never read Churchly books of any character, never ask or receive instruction on the Church, and are for all practical purposes, heathen in a Christian country. The value, therefore, of Churchly literature given out through the Sunday School is beyond price.

A SERIOUS QUESTION.

THERE are two possible movements and manifestations of the inward spirit among those who are called "Church people," which closely concern their Christian character and life, but which they too often neither carefully analyze nor properly estimate.

These are the feelings of "I love," and "I don't like;" as more plainly expanded, I love my blessed Lord and Saviour, and with and through that, I love His divine words and His holy worship; and on the other hand, I don't like what crosses my own notions and prejudices; that is to say, I don't like this particular thing about the Altar, or that feature in the Ritual, or that special vestment, or that peculiarity in the priest's manner, and so on; for these "don't likes," like the unclean spirit which our Lord cast out, might be termed "legion."

Now the question is: Which of these feelings is the strongest; and what does the ruling one determine as to the professed Churchman's real character? It would seem, that where there is a true, pure, deep love of Christ, His presence, His word, and His worship, it must, in the Church and the services, overpower, obscure, and drive out of mind, the "I don't likes"; that they must yield to the expulsive power of the higher and more absorbing object of holy contemplation.

Possessed by any such love, how can one turn his back on the services, leave the church, withhold his offerings, and promote distraction in the parish; in fact, deliberately proclaim to the world, that what he does or does not like in matters formal and non-essential, is more important in his eye, than the divine object of his professed love; the notes in the sunbeam mightier than the sun?

A CORRESPONDENT in Indiana shows us that our late correction of an error as to an item copied from the *Church Chronicle* is itself incorrect, and aptly writes as follows:

"You will have to put on your glasses and look again! The *Church Chronicle* is not a Southern Ohio periodical but an Indiana one. Down here, we think it answers pretty well as a diocesan paper, and therefore when we get off anything that is good we like to get credit for it. I know that Indiana is on the borders of Southern Ohio, but we haven't been absorbed yet; in fact we are crowing over the fact that Indianapolis has had a larger percentage of gain in population during the last decade than Cincinnati, and we are looking forward with confidence to the day when we shall be so big that we cannot be confounded with Southern Ohio, much as we think of that Diocese and of its devoted and lovable Bishop-Coadjutor.

"Vide LIVING CHURCH, current number, page 589, top of second column."

TO the suffering people in and around Galveston the sympathy of the nation should be freely tendered, and the contributions, both for immediate and for permanent relief should be most generous.

After the relief of the immediate necessities, will come need for other assistance of the kind that is not always so promptly rendered by the public at large; for the rebuilding of churches and other religious and educational properties. The inundated area is in the Diocese of Texas. In Galveston we have two important parishes for white people, and one of the largest colored congregations of our communion in the South. In Galveston, Trinity parish, of which the Rev. C. M. Beckwith is rector, includes no less than five churches and chapels, the value of which, with the rectory, is about \$65,000. Grace Church (Rev. J. R. Carter, rector) possesses a church, chapel, and rectory, the value being \$50,000. The colored mission of St. Augustine's (Rev. T. W. Cain) includes a church, chapel, and rectory, the value being \$13,425. At Alvin, Angleton, Brazoria, Hempstead, Sabine Pass, and Velasco, all of them in the heart of the area of complete destruction, we have mission work of greater or less importance, not to mention such outlying cities, near the edge of the hurricane, as Houston, Beaumont, Richmond, and Matagorda, where, though the destruction is not so complete, there must yet have been enormous damage. Indeed it is quite probable that when all the reports are heard, it will be found that assistance will be required as far west as Rockport and Corpus Christi. The loss to the Church in the Diocese of Texas will be enormous, and it will be a loss which the suffering people, who have personally lost their all, will be entirely unable to make good. We trust, therefore, that relief will not only be extended to the immediate

needs of the people, but that Bishop Kinsolving, in whose Diocese the greater part of the destruction has occurred, and also Bishop Johnston of Western Texas, if it be found that the damage on that section of the coast requires it, may find the Church throughout the country eager and anxious to assist in the rebuilding of the property that has been destroyed.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

THE BAPTISMAL GIFTS.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Lesson, Q. 2, Catechism. Text, Gal. iii. 26, 27. Scripture: The Church the Body of Christ, Eph. i. 22, 23; I Cor. xii. 27. Children of God, St. John i. 12; Romans viii. 14; Eph. v. 1. Inheritors of the Kingdom, St. John xiv. 23; St. Matt. xxv. 34; I St. Peter i. 3, 4.

BAPTISM is termed Regeneration, or the New Birth. In the spiritual world it corresponds to the birth at the entrance to the physical world. By Baptism a new relationship is constituted between Almighty God and the individual baptized. The marriage with Christ and the Church, which is typified by every solemnization of Holy Matrimony, becomes anew a fruitful marriage at every Baptism, when a child is born into a spiritual family. The father is God, the mother is the Church, and the brothers and sisters are all baptized persons.

If our blessed Lord had died upon the cross and not created some specific means by which the members of the human race might be associated with His Atonement there made, it is impossible to see how that Atonement could affect the human race. Having created man's free will, and constituted him a responsible agent so that he must suffer the penalty of his own acts, it is not in the nature of God to interfere by a miracle to withhold from any man the just punishment for his own sins.

Yet, at the same time, the infinite love of God provided a way by which, without interfering with infinite justice, salvation may be offered to mankind. This is accomplished by the provision of a sacramental method by which the individual is made a member of the body of Christ. Consequently the sufferings of the Head of the body, which is Christ, are accepted as Atonement for the whole body, including all its members (I. Cor. xii. 26, 27).

This may be illustrated, though feebly, by the nature of corporal punishment administered to a child. The child may, by his members the feet, have run into mischief; and the punishment may be administered to the child, not by punishing the feet, the members directly at fault, but by a slap on the hand, though that member may have performed no wrong. The unity of the human body is such that the body sins and suffers as a whole, and not in certain members alone. So also the unity of the spiritual body of Christ is so complete, that the Atonement made by Him, the Head, is an Atonement for the whole body including all baptized persons. To be a member of Christ, as we are made in Holy Baptism, therefore unites us to the mystical body of Christ, as the hand is united with the human body, and makes us able to participate in the result of His Atonement.

Baptism is also, as has been stated, the new entrance by a spiritual birth into a spiritual family. Henceforth, the fatherhood of God, which in a wider sense applies to the whole human race, but in a narrower sense is rightly limited to those who are made His children by Baptism, makes all baptized Christians; brothers and sisters, bound together by the same ties of love which unite the members of the family each to the other in their human relationship.

To be inheritors of the Kingdom of Heaven, is to enjoy the birth-right of the child of God. As a loving father makes provision for the settlement of his property upon his own children, so Almighty God arranges in His infinite love that the riches of the Kingdom of Heaven shall be settled upon His children. They therefore become, "if children, then heirs; heirs of God, and joint heirs with Christ" (Romans viii. 17). The inheritance which is provided for the children of God is described by St. Peter as "an inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for you" (I. Peter i. 4).

Of course no Christian supposes that these benefits received by the gracious gift of Almighty God in Baptism are such that

eternal joy is promised regardless of the life and character of the individual. Once baptized, one cannot cease to be a Christian—a member of Christ, the child of God. That relationship will be sustained forever. He may, however, be an unruly member, a wayward, wicked child. While one cannot cease to be a Christian after having once been baptized, he may yet become a very bad Christian, and may altogether forfeit, by his own sins, the inheritance which is offered to him by his Father. The Atonement made by our blessed Lord is not a magic charm which saves from death and hell by means of Baptism. It must be accepted by the individual in good faith, and the life of the individual must be so framed after the life of his Lord and Master, as to show the acceptance of the divine pattern for his life. In order, therefore, that the individual may not suppose that the free gift of Christ bestowed in Baptism relieves him from the necessity of a pure and holy life if he would enter upon his glorious inheritance, certain promises and vows are required, which will be considered next week.

THE HOLY EUCHARIST, DEVOTIONALLY CONSIDERED.

BY THE REV. EDW. WM. WORTHINGTON.

II.

THE HOLY EUCHARIST AND THE PENITENT.

THE Holy Eucharist is at once the Communion of the Body and Blood of Christ truly present, and the presentation or offering of the sacrifice made by Christ upon the Cross to the Eternal Father.*

In both these great aspects—that of Holy Communion, in which the soul of him who receives is fed, strengthened, and refreshed by the Body and Blood of Christ; and that of the Sacrifice, in which the Church “in a sacramental manner presents to God the Sacrifice of the Cross”—the Holy Eucharist makes loving, sustained, and opportune appeal to the penitent.

“Grieved and wearied with the burden of our sins,” how often there rises in our heart that longing for personal contact with Christ, which prompted of old the cry: “We would see Jesus.”† However much other views concerning the Christ may prevail, and may appeal to men from time to time, the fundamental longing of the human heart, after all, is for forgiveness and for deliverance from sin, which commends the Christ to us as “the Lamb of God, which taketh away the sin of the world.”‡

How tenderly this longing of the penitent for personal contact with the Divine Saviour, is provided for in the Sacrament of the Altar. He may come to Christ, truly present. He may view for his comfort the re-presentation of the sacrifice made once for all upon the Cross. He, the penitent, may even be fed from the Altar; “with joy and holy fear and the forwardness of love he may address himself to the receiving of Him, to whom and by whom and for whom all faith and all hope and all love in the whole Catholic Church, both in heaven and earth, is designed; Him, whom kings and queens and whole kingdoms are in love with, and count it the greatest honor in the world that their crowns and sceptres are laid at His holy feet.”¶

Not only may the penitent thus come to Christ, and receive Christ, fed indeed with “the most precious Body and Blood,” but also may he, the poor penitent, take his place and bear his part in the Holy Sacrifice, which pleads to the Father that one meritorious offering upon the Cross, which Christ, our High Priest, pleads in His own Divine Person in Heaven. We may feel sure that the presence of the penitent in the church at the Celebration of the Mysteries, and his thankful participation in the offering of the Sacrifice, are pleasing indeed to God, when we reflect that “there is joy in the presence of the angels of God, over one sinner that repenteth”;§ and that Christ “came not to call the righteous but sinners to repentance.”||

The Liturgy, the Office of the Holy Communion, speaks throughout an invitation and an encouragement to the truly penitent. “We do not presume to come, O Merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy, * * *. But Thou art the same Lord, whose property is always to have mercy. We are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty

and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord.”

“Look, Father, look on His anointed face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayers so languid, and our faith so dim;
For lo! between our sins and their reward
We set the Passion of Thy Son our Lord.”

Let us ever remember that the problem of sin, with the haunting question as to how it may be atoned for, is answered for the Christian at the Altar, by those correlated truths and facts of which the Altar stands as both witness and pledge: The Incarnation, and its extension through Sacramental Mystery; the Redemption, and the enduring efficacy thereof, pleaded by Christ in heaven and by His Church on earth; the union with Christ, and through Him with the Father, of all who, washed with the waters of Regeneration, sanctified through sacramental Absolution, and endowed with the Holy Ghost in Confirmation, are partakers of the Holy Sacrifice, believing the promise of Christ: “He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him.”**

To the Altar, therefore, let the repentant Christian come, as the penitent sinner came to Christ in the days of His earthly ministry. That he may thus come, how great and inexpressible, the comfort; how transcendent and exalted, the privilege!

But how to the Altar shall we dare to come; how, rather, may we dare, not to come?

O my soul, if thou hast sinned against thy God, if thou hast stained the fair robe of thy baptismal innocence, Christ bids thee to Himself at the Altar, raising to thee His pierced hand, and offering to thee again the cleansing in His blood out-poured. Great as is thy sin already, it will be but greater, if thou refuse this invitation. But, O my soul, come carefully. Multiply not thy communions, except thou multiply also thy preparations. Come, with pardon assured in sacramental Absolution. Come, with confident belief that He, the Christ of the Holy Eucharist, will receive thee, and will give Himself to thee, washing away thy sin in “the blood of the everlasting covenant.” Come, with faith in His Real Presence at the Altar, that thou mayest depart with full assurance that He will make good, even to thee, His promise of the quickened life: “He that eateth Me, even he shall live by Me.”††

And forget not, O my soul, thus forgiven and renewed and restored, to magnify the Compassion that hath saved thee, making thine own the gracious words: “The miracle of Thy mercy is it, O Lord, that Thou thus vouchsafest to come to me the utter sinner, Thy poor sinner. Out of the abyss of my nothingness, I adore the abyss of Thine All-Mercifulness, my Saviour and my God. Lord, make me to love Thee as Thy love deserveth; make me to humble myself before Thy humility; fit me, all unworthy as I am, O Lord, to receive Thee, my God and my All.”†††

**St. John, vi. 56.

††St. John, vi. 57.

†††Quot., Dr. Pusey, *The Real Presence*, p. 337.

A CHILD'S PRAYER.

DEAR God, who, ever watchful over all,
Dost mark with tender care the sparrow's fall;
Keep me, a little child, within Thy sight,
And guard, oh, guard me, through the coming night.

Bless all the friends who show their love for me
By thought, and word, and deed, so constantly;
Send Thy good angel now, and bid him keep
A tireless watch beside them, as they sleep.

If, while at play, unconsciously beguiled,
I spoke some thoughtless word; forgive Thy child:
Forgive, and help me, ever, to do right:
Now, ere I sleep, Good Night, dear God; Good Night.
L. C. BISHOP.

THE DESERTED HOMESTEAD.

THE children all have gone away, to south and west and on the sea,
And through the bleak and empty house the birds and squirrels wander free;

The meadows, now, are dreary fields, the orchard is a sprouting wood,
And there is but a heap of ruins where once the rambling old barn stood;
The paths are overgrown with weeds, the garden but a mass of green,
While here and there a faithful sward of blazing hollyhock is seen;
And on the hill beyond the brook, with but a granite slab and name,
The old folks lying side by side, their faces hidden from the shame.

FRANK H. SWEET.

*Canon Liddon.

†St. John, xii. 21.

‡St. John i. 29.

¶Jeremy Taylor, *Holy Living*, Chap. IV., Sec. 10.

§St. Luke, xv. 10.

||St. Luke, v. 32.

Literary

Theological Books.

The Progress of Doctrine in the New Testament. By Thos. Dehany Bernard, M.A., Canon of Wells. New York: The Macmillan Co.

IT is a significant indication of the importance of the questions suggested by the title of this book, as well as of the author's success in dealing with them, that a fifth edition should be called for at this late date. The volume contains, in fact, the Bampton lectures for 1864. Already the attempt to separate the Gospels from the other New Testament books had made noticeable progress and had been to some extent taken up by a certain school in England. The excellence of Canon Bernard's work was attested by the favorable reception which it met with, and within a few years it ran through four editions. It is now reprinted by the publishers on the ground that a new demand has sprung up such as is likely to give it a steady sale.

Much has been done in the past thirty-six years in the department of the New Testament criticism and exegesis, but we think Canon Bernard is fully justified in saying, as he does in his new preface, that, "Nothing, however, has appeared to discredit or supersede the argument and aim of these lectures—indeed the fragmentary and eclectic treatment of the sacred books which it was then attempted to counteract has equally to be dealt with now."

In fact, we are inclined to think that the peculiar form of rationalistic criticism which attacks the Apostolic theology while professing to uphold that of the Gospels was never more persistently insisted upon and painfully elaborated than at present. Of course the starting point is the patent and necessary fact that there is a progress in the doctrinal teaching of the New Testament. The preliminary question, the answer to which is all-important, is whether this progress is due to the guidance and inspiration of the Holy Ghost in fulfilment of the promise, "He shall guide you into all truth," or whether it is the product of purely human thought. The former is the Christian position, the position of the Catholic Church, which will continue to be maintained, unless criticism shall achieve the impossible task of proving that it is inconsistent with the facts of the case. To those who hold this point of view, the ingenious and varied results of the rationalistic hypothesis have no vital significance; nevertheless, it is often necessary to give a certain amount of attention to these speculations for the sake of those who are misled by them. As Bernard remarks, p. 228, "The intimations of this view of the inspired writings are often hurtful only because they are disguised; the theory not being avowed, while the language appropriate to it is used."

But Canon Bernard's work is not a controversial treatise, although its effect is in the highest and best sense apologetic. It is a constructive work and admirably fulfils its purpose, which is to show that the relations between the successive books of the New Testament are harmonious, that there is a vital connection and an orderly development throughout, and that considerations of the highest reason confirm the conviction of the Catholic Church from the beginning that the theology of the Apostles was not their own, but that they taught as they were guided and inspired by the Holy Ghost.

The Canon takes the books of the New Testament in the order in which they have come down to us with the consent of Catholic antiquity. "We have not to make out a chart from materials given to us, but to study one already made." In these words we have the author's method. "The New Testament, as a whole, presents to us a course of teaching on the constructive rather than on the historic principle." He therefore takes the books in the order in which they stand, in preference to any attempt at readjustment according to chronological principles. It is not "a mass of accidental records, but a body of records selected and arranged" which is the subject of our study.

The order of the contents of the volume is thus defined at the outset. The first lecture is devoted to an exposition of the preliminary positions and the outlines of the subject. The Gospels are considered in two lectures, in which it is shown that there is a progressive plan in the Gospel collection itself, but nevertheless that the stage there delineated is initiatory, not complete. "The personal teaching of the Lord," says the Canon,

"is a visibly progressive system, which, on reaching its highest point, declares its own incompleteness, and refers us to another stage of instruction." Lectures IV. and V., treat of the Acts of the Apostles, considered as a new and necessary stage of history and of doctrine. The teacher is the same, but the method has changed. There is a change in the aspect of doctrine corresponding to the changed circumstances. In St. Matthew the idea of the Kingdom is predominant, in St. John the idea of the Person. In the Acts, the two are combined, and it is seen that the Kingdom is fulfilled in the Person of Jesus Christ, the risen and ascended Lord. In the sixth and seventh lectures the Epistles are considered, and it is shown that "they are the voice of the Spirit, speaking within the Church to those who are themselves within it, certifying to them the true interpretations and applications of the principles of thought and life which as believers in Jesus they have received." As specimens of the advance of the teaching of the Epistles upon that of the Gospels, the author takes the doctrine of Salvation, that of Sonship and that of Worship; and to these adds a brief consideration of the ethical teaching of the New Testament, in which it is seen that the progress consists in added motives and the acquisition of new powers. Lecture X. is devoted to the Apocalypse, which to the author's mind, is the culmination and completion of the line of prophecy which runs through the Canonical books.

The re-publication of this book is timely, and we trust the expectation of the publishers will be realized. It is worthy to be read by all who wish to know what the New Testament really means to Christian people, and its thoughtful perusal must be, we should think, a strong antidote against the disquieting suggestions which are so large an element in much of the quasi-religious literature of the day.

WM. J. GOLD.

Evolution and Theology. By Otto Pfeleiderer, D.D., Professor of Theology at the University of Berlin. New York: The Macmillan Co.

This volume of miscellaneous essays republished from various scientific reviews will hardly prove attractive reading to most people. Apart from the necessary lack of connection in a book of this character, the religious position of Dr. Pfeleiderer is so far removed from that of Catholic Christians that little help or pleasure will be derived by them from its perusal. This distinguished German theologian occupies a Deistic position in the rejection of all supernatural action on the world either of nature or of men. Hence necessarily he can accept no inspiration of the Prophets and no finality in the Person or work of our Lord. The Prophets are "men whose words and works are perfectly explicable from their character regarded in connection with the conditions of their age and environment." "Jesus also, was a child of His age and His people." To "identify Him with the ideal of humanity" is "essentially false." He can only be regarded as the "very first" of those who have "realized the ideal man of our species."

This sufficiently startling rejection of all religious authority in the Catholic sense either of the Old Testament or the New, is assumed throughout the volume. The only foundation proffered for all this is a crude application of the theory of Evolution, to necessarily exclude the supernatural from the world in the name of "modern science" and "the causal connection of events." All this is so directly in the teeth of the present tendencies of the best English and American philosophical thought, that it reads like a belated survival of half-forgotten modes of thought.

The only merit that we can see in the book is the insight which it gives as to the kind of influences under which much German theology, so-called, is being produced. The task of "modern critical biblical science," as Dr. Pfeleiderer conceives it, is to show "how even sacred history yields itself very well to an explanation according to the causal method of evolution," thus vindicating the truth of the position which denies it all unique character. It is well to know on such excellent authority with what aims and on what pre-suppositions much of the modern German critical work is done.

The writer's treatment of systems like Agnosticism, Positivism, or the modern attempts to place morality on a basis apart from religion, is often suggestive and always incisive and uncompromising in its opposition. It is easy to see that while his servitude to the Evolutionary theory, as he understands it, has thrown him into this Deistic attitude, he yet clings all the more firmly to the Divine ideals and conceptions which are still left to him. The terrible egotism which so often haunts those who are either ignorant of or reject the humbling influences of the Catholic Church receives a striking embodiment in the fol-

lowing passage, which closes the essay on "National Traits of the Germans":

"The ideal, ethically religious spirit of Christianity will receive glorious embodiment through *reciprocal penetration* with the noble German nature, which will attain thereby its most sublime moral spiritualisation."

The italics are ours. After this we are not surprised to find that a new German Reformation, which will sweep away the whole dogmatic faith of Christendom, is necessary to put Christianity *en rapport* with the modern world.

C. W. E. BODY.

Fiction and Miscellaneous.

Concerning Cats. By Helen M. Winslow. Boston: Lothrop Publishing Co. Price, \$1.50.

The writer of this article fights rather shy of the feline race, and is therefore not a fair judge of them and their works; but he is closely connected with a certain person who knows cats from the end of the whiskers to the tip of the tail, and that person tells him that no better book than this has ever been published about cats. It is gracefully written, and full of pictures of famous cats and very nice women who own cats. It is dedicated as follows to the author's pet cat: "To Pretty Lady, who never betrayed a secret, broke a promise, or proved an ungrateful friend, who had all the virtues and none of the failings of her sex."

This may appear extravagant to ordinary people, but that only proves that they do not understand cat lovers. To those (and the number is great) who are devoted to cats and intend to see that they are well treated and carefully brought up, this book will prove a mine of information. It is beautifully printed and finely illustrated. The author is well known in the American literary world.

CLINTON LOCKE.

Fireside Battles, A Story. By Annie P. Brown. Illustrations by Joseph C. Leyendecker. Chicago: Laird & Lee, De Luxe Edition. Price, \$1.25.

"As we were saying," we should like very much to know how the publishers are to get their money back on this book. A very pretty story, in a superb binding; all for the above dollar and a quarter.

Miss Brown has written a story of the affairs of some young people that comes close to being a history. Either she was one of the group, Elise, or Anna, or Cousin Jean, or else Mammy Lily-Rose herself, or else Miss Brown has in marked degree the rare gift of imagination. The growth of the family of the dead Governor is clearly, carefully and honestly developed. The battles are real affairs, as witness any man or woman who will examine him or herself by the light of this tale. The book is healthy in tone, is interesting in itself, and while it is an able preachment for the best and highest living, it does not exhort or become a sermon merely.

The contents are worthy the binding, and the binding is beautiful. The illustrations are numerous and excellent. We foresee a large sale, as a gift book for the holidays.

B.

From India to the Planet Mars. By Professor Th. Flournoy. Translated by Daniel B. Vermilye. Illustrated. New York and London: Harper & Brothers. Price, \$1.50.

This study of a case of somnambulism, in which Mlle. Hélène Smith is the medium and chief source of the phenomena here recorded, is startling in its suggestions, and a miracle of patient observation and analysis on the part of the distinguished author. The book is a fit companion of Camille Flammarion's *The Unknown*, recently reviewed in these columns. The first a careful observation of a specific case, with all the possibilities of deception carefully guarded against; the other, brilliant generalizations of many studies of many cases.

"The scientific demonstration of a future life may be one of the great triumphs reserved for the science of the twentieth century to win, and Hélène Smith and Prof. Flournoy may ultimately appear to have contributed largely to its accomplishment."

Mr. F. W. H. Myers, whose studies on subliminal consciousness won him the notice of being an honest and conscientious investigator, says to those who still persist in asking *Cui bono*:

"The faith to which Science is sworn is a faith in the uniformity, the coherence, the intelligibility of, at any rate, the material universe. Science herself is but the practical development of this mighty postulate. And if any phenomenon on which she chances on her onward way seems arbitrary, or incoherent, or unintelligible, she does not therefore suppose that she

has come upon an unravelled end in the texture of things; but rather takes for granted that a rational answer to the new problem must somewhere exist; an answer which will be all the more instructive, because it will involve facts of which that first question must have failed to account. . . . The traditions, the intuitions of our race, are themselves in their infancy; and before we abandon ourselves to brooding over them, let us at least first try the upshot of a systematic search for actual facts."

Bacon says, "Truth is the daughter of time, not of authority"; and a fuller time may demonstrate that the road these so-called *folies* of men are following may confound the authority of others, by appearing at the last "a highway." To the curious after many strange things, undreamt of in our philosophy, this book will serve. To the psychic it will mean more material to conjure with. To many readers, a curious and uncanny volume. But to all thinking minds an interesting account, by a careful observer, of valuable phenomena.

B.

Forty Years in the Medical Profession—1858-1898. By John Janvier Black, M.D. Philadelphia: J. B. Lippincott Company. Price, \$3.00.

These fragmentary readings from the life of a successful practitioner of the art of healing, are interesting mostly to members of the craft. But there are some chapters dealing with hygiene and preventive medicine that may be of interest to the general public. As a life of action devoted to the service of his fellows, the volume is helpful and inspiring.

Whilomville Stories. By Stephen Crane. Illustrated by Peter Newell. New York and London: Harper & Brothers. Price, \$1.50.

"Not the least of these" was Stephen Crane, for his art shall endure with the "immortal" story tellers of our time. "The Real Badge of Courage," gory with the life blood of many soldiers, is a story that would make an imperishable name for any one; because it is *truth*. The fact that, at the writing of this gruesome tale, the author had never witnessed a battle, marks him as having a power, possessed by few if any living writers.

These simple tales which have appeared in the magazines are now collected and bound in a pretty volume and illustrated by the "only Newell," whose delightful sketches of boys and girls "caught in the act" are incomparably rich. Those who have read the stories as they appeared will be sure to buy the collection for the bookcase; and those who first see the book as now published will be sure to find amusement and laughter to fill many a dull hour. We are sorry for any one who cannot find himself or herself truthfully painted here in the callow days, and who cannot smile at the picture opposite his face; for it is his own.

B.

NOT DEAD, NOT DEAD, MY CHILD!

Not dead, not dead, my child, but gone
A little while to rest,
Until the breaking of the dawn,
To be a welcome guest
With those who have the battle fought,
And won the victory they sought.

I wept when last I saw thy face
And knew I should no more
Behold thee till, in God's rich grace,
Upon the further shore,
I should thy dazzling presence see,
And joy in Paradise with thee.

And now, my son, thy sister goes
To thine abode of peace;
I see her drooping, like the rose,
And waiting for release;
And, O my heart—it breaks, it breaks,
For all that Heaven recalls and takes!

But patience—patience! earthly loss
Must never shake the trust
Of any soldier of the Cross,
Who owns that God is just;
My blossoms, now despoiled, shall bloom
In fadeless light beyond the tomb.

And I a little while shall stay
Where waves and storms are rife,
Until I, too, am called away
To that eternal life,
To meet in joy, and peace, and rest,
The stainless spirits of the blest.

And there where vales and mountains clad
In light for man's abode;
And by the river which makes glad
The City of our God,
The ransomed of the Lord shall come,
And claim their everlasting home.

Markdale, Ont.

REV. J. R. NEWELL.

Eve's Paradise

BY MRS. BRAY.

CHAPTER XI.

THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

"How dreadful is this place!
A living man in his woe,
And a marble Christ who never stirs
Where they nailed Him long ago,
Awfully gazing face to face
With the anguished soul below."

—From SAVONAROLA, by B. M.

IN A FEW days Eve was again much as usual; but not being able to turn to her violin for comfort, seemed completely at a loss what to do.

Margaret then fully realized what a terrible thing it would be if she were ever debarred from it, and what an utter blank life would be without a single other mental resource.

Dr. Ferguson's questions had evidently very much perplexed Eve, and roused an unwonted train of thought, the result of which was that she asked Margaret several questions which put her in great straits for an answer.

"What are those things," asked Eve, "which the doctor said I need not do?"

"There are other things to learn beside music," answered Margaret, determined that she would not put the child off entirely as she had hitherto done.

Besides, in the early days when she had first taken charge of her, she had stipulated with Sir Jasper, that should any crisis arise when she should consider it necessary to explain certain things to Eve, she should be at liberty to do so.

"What sort of things?" said Eve; "and why cannot I learn them?"

"Perhaps you will, some day. When Sir Jasper comes back, you can ask him; but you must not talk to me any more about them now, because he does not wish you to learn."

"Only just one thing more," said Eve, and her manner and tone were so much less dreamy than usual, that Margaret felt it was doing her good to enlighten her mind. "He asked me if I had children to play with; what are children?"

"Sometimes I call you a child, do I not?" said Margaret.

"What does that mean? That I am little?" said Eve, questioningly.

"Quite right," said Margaret encouragingly. "Well, when people are little we call them children."

Eve sat very quiet and thoughtful. After a long time she said:

"Were you once the size I am?"

"Yes," answered Margaret.

"And was Japs once, and Deering, and all the servants?"

"Yes, they were all small once."

Eve did not say any more then; but later in the afternoon she went on with the conversation just as if she had never left it off.

She had evidently been thinking about it all the time, and it never struck her that Margaret would not have carried on the same train of thought all day.

"Shall I be as big as you are?"

"Perhaps you will," said Margaret, continuing the conversation as Eve had done. "You may be taller than I am, or you may not be as tall. It depends on how much you grow."

"Oh, I see," said Eve, with a faint little laugh; "I know Japs often says when he comes back, 'Why, how you have grown, child,' and Deering says she has to make my frocks longer because I grow so, but I never thought about it before; how funny it seems to think that you were once quite small."

Then she got up and laid her hand against Margaret's. "It is not so long, is it?" she said; "I cannot feel myself grow, but if I were to watch my hand, should I see it grow?"

"No," answered Margaret; "you grow too slowly for that. When I first saw you, Eve, you were a little, little thing only so high," and Margaret held her hand about three feet from the ground.

"Was I?" said Eve; "I cannot remember. Shall you get any bigger, Margaret?"

"No, dear. When people are grown up, they stop growing,

and do not get any bigger. Now, Eve, if you like, I will show you how you can find out how fast you grow. You shall stand against the wall, and I will make a mark against it just where the top of your head comes. Then in a few months you shall stand there again, and as you are growing very fast, you will find that the mark will have to be made a little higher up."

Eve was very much pleased at the idea, and looked with great interest at the mark on the wall where she was measured.

Margaret was very glad to see that this small amount of knowledge which had come to Eve certainly did her no harm; on the contrary, a little thinking seemed to brighten her up, and there was a more thoughtful and interested look on her face.

One day Margaret was obliged to leave her for a few hours, and go to the mainland, as she usually did about once a week for necessary shopping.

She had already put it off a week on account of Eve's hand, but now that it was practically well she decided on going, and gave Eve leave to play on the violin for a short time.

On the whole Eve had missed her music much less than Margaret had anticipated.

It had been made such a part of her life, that no one, not even Eve herself, realized that it could be wearisome, or how very exhausting the physical labor and position were to a rapidly growing child.

After the first day or so, when she evidently pined for it, she began to miss it less. Margaret laid herself out to amuse her all day long, and answer more of her questions.

There was no doubt that even this amount of variety made Eve look more animated and cheerful, and certainly caused her to sleep far better at nights.

When Margaret was gone Eve took out her violin with great delight, and for an hour played diligently. But the strict routine had been broken through, and after a while she felt that it would be a relief to put it down and wander about as she pleased.

The first place she went to was her bedroom, to fetch her hat. Deering was in the sitting-room having a chat with Jane, who had just come in to dust.

Thinking that Eve was downstairs, they were talking less carefully than they usually did in her rooms.

Eve caught the word "Jasper," and without thinking, or indeed knowing that it was dishonorable, stopped to listen.

"Another large case come from Sir Jasper," Jane was saying; "more statues or pictures and things for the gallery. For my part I wish he would leave off going to foreign parts. The gallery is that full of things of art and virtue, as I believe they call them, that it's hours it takes me to dust, let alone the responsibility."

"Yes, Jane," said Deering, "I've often thought how frightened I should be to go in there with a brush. And what's the good of all those beautiful things, I should like to know? Nobody sees them; Sir Jasper is hardly ever here, and Miss Eve, who would like to see all the pretty things, why, she is never allowed to go in."

"And a shame I call it," said Jane; "bringing up that blessed child as they do, just as if she was an idiot; no learning, except that strum, strum, from morning till night. Why, she's no better than a heathen; but bless me, I can't stop her chattering any longer;" she caught up her duster and was off.

Eve took up her hat in a mechanical way, and went noiselessly, as she always did, out of the room. Deering did not know that she had been there, and little thought that she had overheard the whole conversation. She went slowly down to the drawing-room, and sat down in her favorite corner of the sofa and began to think. Never in all her life had she so concentrated her thoughts before. First of all she repeated to herself the conversation. Over and over again she went on, until every word seemed indelibly stamped on her memory. In the last fortnight many ideas had come to her. She knew now that there were many things which she did not know, and the sense of our own ignorance is perhaps the most important knowledge of all.

What was it that Jane meant when she said they were bringing her up like an idiot and a heathen, and teaching her nothing at all? What was an idiot? She wondered if Margaret could tell her; she had told her a great many things lately.

"And then the gallery, what did they mean about that?"

Eve for so many years had had no will of her own, that such an idea as going into the gallery never entered her head.

It had been so impressed on her when she was little that she

must never go there, and that she would make Jasper and Margaret unhappy if she did, having once entirely given up her own will, she had ceased to care the least about it.

She never even gave it a thought now, and indeed had almost forgotten it.

The passage which led to it did not go anywhere else; and as it was one she never used, she did not pass the door, so that she had no temptation to go in.

On this occasion, however, she sat down and began to wonder about the gallery.

Deering said that there were pretty things in it which she would like to see.

Now, Eve loved pretty things, and the more she was surrounded with them, the more delicate and refined her taste became.

Pretty things that Jasper had brought from foreign parts. Did that mean from the world where he used to go when he left her? What could they be? She would like to see.

Then a sudden thought came into her mind which quite frightened her. Why should she not go?

And now I cannot quite explain to you the strange mixed feeling in Eve's mind.

Remember that she did not know what right and wrong were. The obedience, however it might have been enforced on her in the past—which she could not remember—was now merely secured by the frail tendrils of affection, which only took hold in the absence of any opposing force.

Eve naturally had a very strong will, but it was years since she had exerted it, so that, like unused muscles, the power had grown weak.

Her first feeling was a guilty one.

Not guilty in the sense of knowing she was wrong; that was impossible.

It was rather a curious, uneasy sensation, which she did not in the least understand, although it made her very uncomfortable.

It was a general sense of going against Margaret's wishes, a feeling of being in opposition, very strange to her.

Then another feeling began to take its place, and one which had been growing in the last fortnight.

A plant of very rapid growth, and which has perchance wrought more evil than any other in the world.

Curiosity?

Eve was a true woman after all.

The sin which tempted our first mother in the garden of Eden had now come to her.

What could there be in this gallery?

And they said it was a shame keeping her as they did.

I can hardly say that it was a feeling of resentment which sprang up in Eve's mind, because it was so very small. I do not think it was much more than a germ, but still it came, this tiny feeling of injustice—that there *was* something she ought to know, something she ought to be, different from what she was, and that it must be somebody's fault. She did not as yet realize that it was Jasper's. She did not take in whose fault it was, only the feeling was there.

The seed was sown, and the seed would grow.

After a while—and remember that I have told you that curiosity can grow, yes, even like Jonah's gourd—came the desire to gratify the curiosity.

"I will go and look in," she said; "perhaps I shall learn things there."

Eve's mind was made up now, and if there was any lurking, unseen tempter, he followed her with a smile on his face.

"The serpent beguiled me, and I did eat."

Oh, tree of knowledge! Oh, tree of good and evil; of bitter-sweet fruit! Could aught else have so tempted mankind?

"A tree to be desired to make one wise."

Eve went swiftly on; her dreaminess was gone, and she seemed carried away by a resistless power.

The shadow followed her.

No one happened to be about, and no one saw her turn into the unfrequented passage.

A little uneasy feeling came over her again as she neared the door.

One upward glance, and she stood there as though petrified, with outstretched arms, searching vainly for support. Gradually the strain relaxed, and she fell to the ground, covering her face with her hands.

What was it? The figure of a man above her, and blood! blood! That was all Eve could realize for the time.

Her ideas came to her very slowly, and with that first look, she received nothing but an impression of horror, which turned her sick and faint, the very mystery adding to her terror.

After a few minutes, during which she lay almost unconscious, her vital powers began to return, and she opened her eyes and forced herself to look once more.

Who was it there? Was it a real man, with bowed head, and face so white?

Why were his arms outstretched? and what were those drops of blood upon his side, and those wounds in hand and feet?

Eve's fingers mechanically pressed the half-healed wound in the palm of her own hand.

Oh! that had hurt—it had hurt her so. Did it hurt this man? Japs could not know he was there, Margaret could not know. What should she do! She could not—could not bear it!

And yet all the time, she never took her eyes off the dead Christ.

After a while it began gradually to dawn upon her that she was looking upon a picture. She saw the gold frame, and the wire with which it was hung like the pictures in the drawing-room. Only, Eve had never seen the picture of a figure before. Nothing but landscapes, and this was a copy of the dead Christ by Velasquez, surely one of the most marvellous pictures that has ever been painted.

No words of mine can give such a description as the following passage from the *History of Our Lord*:

"The great painter who gave something none ever gave before to every subject, touched this also with his wand; yet not to reanimate it, but to turn it to stone.

"This picture is no conventional form of a dead Christ—no counterfeit to spare the feelings of the beholder. Death reigns and triumphs in this pendant head, which, with the sudden relaxation of the muscles, has fallen straight forward on the chest, while, with the last movement, the hair has fallen too, and hangs down over one half of the countenance. It was a daring thought to make the extinction of life the hiding of the face. Nor did Velasquez use this device to get over a difficulty none could better cope with than he. He knew that pain would not make the head fall thus—nor weakness, nor weariness—that while there was life, the position was not that. In short, he knew that death only could thus lower that Divine brow; on which, while we gaze, we realize the feelings of the disciples, to whom the rising again of this dead body was for a while as an idle tale, not even remembered in their time of desolation."

What Eve felt is hard to say. Perhaps the predominating feeling was horror of the physical suffering. It was not possible that she could realize anything else.

She only knew that here was a representation of pain.

That appealed to Eve's most sensitive feelings. What pain was she knew, and her whole nature shrank back appalled from it. It had overpowered her even to look upon its representation in the picture.

She covered her face once more, and then again was compelled to gaze and gaze as though fascinated, and unable to turn away.

Gradually she drew nearer and nearer, and as she fully realized that it was a picture, the horror grew less.

The marvellous pathos of the face appealed to her artistic mind. The bowed head with its solemn beauty, the fast closed eyes.

"He is asleep," she whispered.

"Will he wake soon?" she wondered, for although she knew it was a picture, she could still hardly realize that it was not an actual person.

Long she stood there waiting, but the closed eyes never opened.

"Sometimes little birds shut their eyes and do not open them any more, and we call it dead," sounded in her ears.

Was this what it meant? was he dead?

How long Eve stood there she never knew. She became at last so absorbed in watching that she seemed to be almost unconscious, in a sort of dazed condition.

In truth, her brain was so overstrained with the unusual exertion that had been put upon it, that it ceased any active thinking, and her face gradually took the expression of one that is walking in his sleep.

She was brought back to herself by hearing her name called, and came back as it were to life with a start.

The mysterious figure was still there silent and motionless. Eyes had not opened, the limbs had not stirred.

Again Eve was wanted. Without a look at anything else in the gallery, she left the room, and softly closed the door.

"Miss Eve, I've been looking for you everywhere," said Deering. "Lunch is quite ready—but what is the matter, my dear? Are you quite well?"

"I am only a little tired," said Eve, "and I do not think I want any lunch."

However, she asked no questions, knowing it would not be of any use, and she had often seen her in that dazed state before.

Only at Eve's request she let her take some fruit and milk out into the garden and leave her lunch, as she did not seem able to eat it.

When she went out a little later to look at her, she found her fast asleep.

Margaret was much disappointed when she returned, to find that Eve was again in the dreamy, listless state, and even less responsive than usual.

"Surely the little music I let her have cannot have done her any harm, and yet it is very strange that the very first day she began it again, she should have gone back."

This time Margaret was quite wrong in her suppositions, but Eve said nothing that could enlighten her.

Somehow she found that she could not take Margaret into her confidence. Her secret was too strange and wonderful to be spoken of. She treasured it up in her own heart, and felt that she could share it with no one.

(To be continued.)

The Family Fireside

A PLEA FOR MORE SLEEP.

BY CHARLOTTE WHITCOMB.

DOUBTLESS the best preventive of the American malady, nervous prostration, would be more repose, more rest, more sleep. In southern countries the people, men and women, take their siesta as regularly as they take their dinner. It is said that too much sleep leads to sluggishness, sloth; but our people as a nation need not be apprehensive of either cause or effect.

Especially needful in the long, warm days of summer is the afternoon nap. If one can afford but five minutes, that much will be found to give rest and refreshment to brain and body. Of course half an hour would be better, and in some cases an hour would be better yet.

In a large inland city a church sent visiting nurses into the congested districts as a missionary enterprise. The first thing they recommended after the daily bath was that the mothers and little children should take a midday nap. The advice was followed and there was almost immediately a decrease of petulance among the children and of irritability on the part of the mothers. Later, all showed a marked gain in self-control and physical strength.

Activity is natural to children and necessary to their well-being; but stimulated as so many children are by improper food and an exciting life, their bodies and brains become tired even while their nerve force keeps them in activity; and it is at this stage that rest should be enjoined. The child may protest that he is not tired; but take him into a quiet, shaded room, and place him upon the restful couch or crib, and as soon as the excited brain grows calm, sleep will come and he will awaken sweetened and refreshed.

Good authority gives the following as the amount of sleep required by children: Infants, from fifteen to eighteen hours; thirteen hours and the daily nap for those of three or four years, and not less than ten hours for children under twelve.

All agree that it is better for children to retire early and rise early than to make up for the late hours by lying late in the morning.

If children are wakeful at bedtime it may be caused by exciting play, stories, or conversation. See that the little bodies are clean for bed and then sleep may be induced by some soothing bedtime stories or rhymes.

Someone advances an idea which has the merit of originality to recommend it, and that is that each child be taught a

lullaby or slumber song to repeat to himself after he has gone to bed; but for the very little ones it would seem that the lullabies are better from the lips of the mother.

Our literature abounds in beautiful slumber songs. Those by Eugene Field and Ella Wheeler Wilcox are very sweet for little ones under eight and ten, while Susan Coolidge's "Every day is a new beginning" would be restful and helpful for older ones.

Here are some quotations which might be acceptable bedside mottoes for the grown-ups:

"Tired nature's sweet restorer—balmy sleep."—*Young*.

"Sleep, that knits up the ravelled sleeve of care."

"Now blessings be upon the man who first invented sleep."—*Sancho Panza*.

"O sleep! it is a gentle thing, beloved from pole to pole."—*Southey*.

"Come to me, gentle sleep,

I pine, I pine for thee;

Come with thy spells so soft and deep,

And set my spirit free.

Come as to closing flowers,

To birds in forest deep,

Long, dark, and dreamless be the hours,

O gentle, gentle sleep!"

"For so He giveth His beloved sleep."—*Bible*.

THE MAN ON THE CORNER.

BY EXTA CASTANBARK.

IF I remember rightly I was walking along Fourteenth or perhaps it was Sixteenth Street, when I first saw him. He wasn't bad looking, but the unmistakable signs of poverty gave him a hang-dog appearance, and so, when I looked at him rather closely, his eyes dropped to the ground. He certainly was ashamed of his get-up. His shoes weren't poor. Had they been rubbed he might have been mistaken for a gentleman. I concede that his pantaloons—at least that portion of them which was visible—would have given the lie to that judgment, for they were quite sere and yellow from numerous mud-stains. He had on his upper body an overcoat of a dirty brown, fastened in the front with three large pins and two small buttons. His hat must surely have come from the manufacturer not less than a decade before. His eyes were grey, mustache red, and his nose could not be classified. I paid no further attention to him, but wended my way toward home. I had not gone far when I heard a foot-step behind—one of those purposeful treads—and I instinctively knew that it was of the man whom I had passed but a moment before. At last he caught up with me.

"I wouldn't be bothering a gentleman," he whimpered, "but I haven't had a bite to-day and no bed last night, sir."

"Where are you from?" said I.

"Sheffield, sir; England, sir. Cutlery and such things, sir. And ship cranks. Heavy things, sir."

"Have you tried to get work?"

"Yes, sir. Tried all over, sir."

"Well, come along and I will find you something to eat. Do you drink?"

"When I have it, sir; yes sir." He said this rather apologetically.

I stopped at the nearest restaurant and ordered some lunch. It has always been my policy to do unto others as they ought to do unto me were I in the opposite boat, and I ordered for him just as though I were to eat the meal myself. He eyed his refreshments suspiciously because of the quantity, but after he had swallowed a bite or two his countenance beamed more charitably.

"I left England in '93, sir; World's Fair year if you recollect, sir," he volunteered. "I had three hundred pounds, sir, and I lost it all, sir."

Munch, munch, crunch, gulp, gulp.

"I almost choked on that last bit, sir. I'm all right now, sir. Thanks, sir."

"How did I lose it, sir? Well, I'll tell you since you have been so kind, sir. My business is books; keeping accounts and such things, sir. I'm fair at figures. I don't want to be praising my ability, sir, but if you have the liking I wish you would try me, sir."

"I will try you afterwards. I wish to hear your story."

"All right, sir. I had a good position with a large concern in Sheffield, and when I was twenty-eight I married the finest woman in God's world. Things was going along nicely, sir, and the Almighty blessed us with two children. The finest you ever saw, sir."

I considered this last a piece of impertinence because my

own two boys were the best I had ever laid eyes on. I did not interrupt him, however.

"We, that is my wife and I, had heard many strange tales as to the amount of wealth made by the people over here, and so when I had saved a considerable sum, she says that it might be advisable to go and make some, too. And so I went, sir."

The tears started to bubble and I refrained from asking him anything for a few moments. He finally managed to swallow that which was interfering with his utterance and went on.

"I came out knowing nothing about this place, sir, and they didn't do a thing to me, as I have learned to say."

The sunshine was fast reappearing.

"I went West and invested my money in a business with a man I had met on the boat. I was to do the figuring whilst he was to do the work in the store."

"What business did you start?"

"We went in for cutlery and such things. Guns and ammunition too, sir."

"Well, after we had landed in Chicago we looked about for a nice place, and we soon found one on the north side as they call it. I never thought a thing, sir, about giving him the money to buy the stock with, sir."

I could see the tears coming again.

"And—he—ran—off—with—it—sir."

I had never seen a man cry in all my born days and I was really affected by the tale of the fellow. The tears did that.

"What was the name he gave you?" I finally managed to ask.

"I've it right here, sir, on this card. That's the only thing I ever had of his."

I took the card rather mechanically and read:

Mr. Thomas Mandel Wood.

I started as though I'd been shot. He noticed my consternation and asked:

"Do you know him, sir?"

"Do I know him? Man, I believe you are lying to me."

He arose very majestically, and drawing himself to his full height, said:

"I never told a lie in my life, sir."

"Do you know why I accuse you of lying? Of course not. The name on that card is that of my only brother of whom I have not heard in twenty years."

To make a long story short, my "corner" man is now my private secretary. And he is the happiest man on this hemisphere, because his wife and children are coming next month.

VALUABLE HINTS.

TEST FOR WATER.

To DETECT impure water draw a tumblerful from the tap at night, put a piece of white lump sugar in it, and place it on the kitchen mantel shelf, or in any place where the temperature will not be under 60 degrees Fahrenheit. In the morning the water, if pure, will be perfectly clear; if contaminated by sewage or other impurities, the water will be milky. This is a simple and safe test, well known by chemists.—*Baltimore Herald.*

WHEN SLUMBER IS ELUSIVE.

IF YOU cannot sleep at night, get up and walk around your room a few times. A long drink of cold water will effect a cure, and taking a bit to eat—half an orange or apple or a small cracker—often will result in the desired sleep, says the *Philadelphia Inquirer*. Try to compose your face when you go to sleep, and practise to keep it that way. More wrinkles are bred in slumber than the average person has any idea of. The short, stout woman will find, too, that it helps her to lie at her full length, rather than curled up. On awakening in the morning she should push her feet down and her hands up as far as possible, if she would increase her height.

MORE SLEEP FOR WOMEN.

IT is a well-known fact among physicians, nurses, and those generally interested in the restoration of health that the percentage of women among the middle and upper classes who retire early is very small. There are many women so constituted that the wear and tear of daily life consumes to a great extent their vitality, which can only be restored by means of perfect repose.

Especially are long, unbroken hours of rest necessary for wives and mothers, all of whom are giving their strength unreservedly and getting little physically in return save that which is derived from sleep. Those who earnestly desire to use the most effective means for the preservation of health and beauty should not fail to keep early hours.

KEEPING COOL.

REMEMBER that in warm weather more comfort is to be had from a pillow which is not too soft. So make your summer coverings quite a bit smaller than the down pillows.

It is excellent to have matting replace carpet in a room where one spends the feverish summer days. But if this is not possible, be assured that if bits of matting replace your rugs they will add greatly to your comfort. And if curtains at the windows are necessary you will find that bamboo curtains or Japanese screens will answer the purpose and yet suggest a coolness which lace or silk fails to do.

Then, the higher above the bed the mosquito netting is hung the less it will seem to suffocate. Put your knick-knacks away. You will appreciate them the more when autumn comes. The fewer ornaments and fancy things about the room in the summer season the larger and cooler the rooms will seem.

GRANDMOTHER'S REMEDIES.

THERE is a general tendency to laugh at "grandmother's remedies," yet at heart most people realize that many of the old methods of home treatment were founded on wisdom.

Charcoal is one of these "old women's remedies," that should be in general use. It is not a drug, but acts upon the system as a purifying agent, says the *New York Tribune*. It is said that the young woman who takes a daily portion of powdered willow charcoal, in any form, will find her skin becoming clear and fine, her blood growing pure and vitalized, so that rouge is no longer a necessity, and her general health vastly improved. Used once a month as a tooth powder, it effectually preserves the teeth from decay and keeps them white as the pearls they should resemble.

Not the least of the merits of charcoal is the fact that if used after eating food in which onions appear prominently, the odor is removed immediately. Any other taint on the breath is as quickly banished by this simple remedy.

VALUE OF WATER.

THERE are few people who thoroughly realize the value of water as a beverage, or who know how to obtain greatest advantage from it. The effects produced by the drinking of water vary with the manner in which it is drunk. If, for instance, a pint of cold water be swallowed as a large draught, or if it be taken in too large portions with a short interval between, certain definite results follow—effects which differ from those which would have followed if the same quantity were taken by sipping. Sipping is a powerful stimulant to the circulation, a thing which ordinary drinking is not. During the action of sipping the action of the nerve which slows the heat of the heart is abolished, and, as a consequence, that organ contracts much more rapidly, and the pulse beats more quickly, and the circulation in various parts of the body is increased. In addition to this the pressure under which the bile is secreted is raised by the sipping of fluid.

HOW TO MAKE A "SMUDGE."

JUST here it may be wise to describe a "smudge" for the benefit of the uninitiated. There are few sections of the country so favored as to be wholly free from the incursions of the bloodthirsty mosquito, and the most available protection is the smudge of damp grass. This is where the use of the sickle becomes evident. If anybody ever tried to cut grass with a mere knife, he remembers the vexation of spirit attendant thereon and realizes how almost indispensable a sickle is. Having prepared the grass and sprinkled water over it, if extremely dry, a large piece of paper or some dry hay is ignited and the grass loosely piled over the blaze until it is nearly extinguished, leaving only volumes of smoke pouring out. The moment that the blaze reappears more grass must be thrown on—a process that nearly chokes the unfortunate who is attending it. In fifteen minutes, however, a well-constructed smudge will have driven away every mosquito and purchased peace for an hour. In this connection a hint may be given that a bottle of oil of pennyroyal should accompany every camping party. Mosquitoes object to it, and rarely establish themselves on the person who has anointed face and hands with it.

MENDING OPENWORK HOSE.

SUCH a novel way of mending stockings was told me not long since by a charming woman, who wears handsome open-work silk affairs. Instead of darning them according to the dictates of our grandmothers, she takes good strong crochet silk and crochets a piece right over any hole that may accidentally have made its appearance, either in the leg or foot of the stocking.

It would seem as if it were a good problem solved, for it is infinitely easier than darning with the needle. Then, too, I am told that separate feet can be purchased in the shops; which could also be crocheted on to the stocking proper instead of being seamed on.

IN MAKING black lace dresses, when transparent sleeves are desired, if the sleeves are first lined with very fine white net, the arms will show much whiter. The lining does not show when the sleeves are worn.

Church Calendar.



- Sept. 2—12th Sunday after Trinity. (Green.)
 7—Friday. Fast.
 9—13th Sunday after Trinity. (Green.)
 14—Friday. Fast.
 16—14th Sunday after Trinity. (Green.)
 19—Wednesday. Ember Day. (Violet.) Fast.
 20—Thursday. (Red at Evensong.)
 21—Friday. St. Matthew, Evang. Ember Day. Fast. (Red.)
 22—Saturday. Ember Day. (Violet.) Fast. (Green at Evensong.)
 23—15th Sunday after Trinity. (Green.)
 28—Friday. Fast. (White at Evensong.)
 29—Saturday. St. Michael and All Angels. (White.)
 30—16th Sunday after Trinity. (Green.)

CALENDAR OF COMING EVENTS.

- Sept. 26.—Diocesan Conventions, New York, Kansas.
 Oct. 9.—Diocesan Council, Milwaukee.
 Oct. 10-14.—Brotherhood of St. Andrew, Richmond, Va.
 Oct. 18-21.—Canadian Convention R. St. A.
 Oct. 21.—Recommended as Day of Intercession for Sunday Schools by Am. Ch. S. S. Inst.
 Oct. 23-25.—Missionary Council, Louisville, Ky.
 Nov. 13.—Diocesan Convention, Albany.
 Nov. 13-16.—Church Congress, Providence, R. I.
 Nov. 20.—Diocesan Convention, New Hampshire.
 Dec. 4.—Diocesan Convention, Springfield.

Personal Mention.

THE REV. CHARLES LEWIS BIGGS, late curate of St. Michael's Church, New York City, has taken charge of St. Luke's Mission, Cedar Falls, Iowa.

THE REV. HORACE H. BUCK has accepted the charge of St. Peter's Church, Cheshire, Conn., and wishes to be addressed accordingly.

THE REV. C. P. A. BURNETT has resigned the position of assistant priest in St. Mark's parish, Jersey City, and has accepted a similar position in St. Ignatius parish, New York City.

THE REV. A. C. V. CARTIER has changed his address from Hoffman Hall to Chester, Pa.

THE REV. S. R. COLLODAY has changed his address from Philadelphia, to 254 Washington St., Middletown, Conn.

THE BISHOP OF DULUTH has returned from the East, and wishes to be addressed at 2131 E. Superior St., Duluth, Minn.

THE REV. WILLIAM A. EARDELEY, of the Diocese of Maine, has accepted the curacy of Christ Church parish, Williamsport, Pa., and may be addressed at 325 Mulberry St.

THE REV. PEICK T. FENN, D.D., has returned from his vacation, and should now be addressed at Texarkana, Texas.

THE REV. HENRY S. GETZ, curate of Christ Church, Philadelphia, has returned to his city residence, and may hereafter be addressed at 3210 Powelton Ave., Philadelphia, Pa.

THE REV. GEORGE A. GREEN is now minister in charge of St. Stephen's Church, Catasauqua, Pa.

THE REV. G. C. GRISWOLD, rector of Christ Church, Sharon, Conn., has had conferred upon him, by the Northern Illinois College, the degree of Doctor of Divinity.

THE REV. J. BELTON HASLAM is now in charge of the Church of Our Saviour, Little Falls, Minn.

THE REV. C. L. HOFFMANN, of Charlotte, N. C., has accepted the charge of Trinity Church, Natchez, Miss., and has entered upon his duties.

THE REV. F. K. HOWARD, late of Cripple Creek, Colo., has become rector of the Church of the Redeemer, Superior, Wis.

THE address of the Rev. CHARLES HOLLAND KIDDER, until Oct 1, will be 602 Munroe Avenue, Asbury Park, N. J., and after that date, Holy Cross Rectory, Perth Amboy, N. J.

THE address of the Rev. DEWITT C. LOOP is 1711 Mosher St., Baltimore, Md.

THE REV. ARTHUR LORD, of the Church of the Epiphany, Bay Mills, Mich., has accepted the rectorship of St. James' Church, Sault Ste. Marie, Mich., and will enter upon his new duties Oct. 15th.

THE REV. WM. DONALD McLEAN has entered upon his duties of rector of St. John's parish, Kewanee, Ill.

THE REV. WILLIAM MITCHELL, for five years rector of St. Luke's Church, Terre Haute, has resigned to accept a call to the rectorship of the Church of the Holy Communion, Redwood Falls, Minn. Mr. Mitchell has labored earnestly and effectively in Terre Haute and leaves the work at St. Luke's Mission in excellent condition.

THE REV. OTTO J. SCOVELL is now rector of St. Paul's Church, Salem, Ore., and should be addressed accordingly.

THE REV. W. W. TAYLOR has changed his address from Episcopal Hospital, Philadelphia, Pa., to Saugatuck, Mich.

THE address of the Rev. T. H. J. WALTON has been changed to Wahpeton, N. D., he having resigned charge of Buffalo and accepted that of Trinity Church, Wahpeton.

ORDINATIONS.

PRIESTS.

SALT LAKE.—At St. Mark's Cathedral, Salt Lake City, August 26th, by the Bishop of Salt Lake, the Rev. BENJAMIN DARNEILLE, missionary at Delamar, Nevada.

DIED.

BAQUET.—Entered into the rest of Paradise, at Burlington, New Jersey, August 26th, in the 87th year of her age, HARRIET STUART LORD BAQUET, wife of the late Camille Baquet, LL.D., and daughter of the late Henry Edward Lord. Funeral service was held from St. Mary's Church at 3:45 P. M., August 29th.

"And with the morn those angel faces smile
 Which I have loved long since, and lost awhile."

GREENE.—At his residence, 124 East 104th Street, New York, on Tuesday, September 4th, 1900, GEORGE L. GREENE, for many years a vestryman of the Church of St. Edward-the-Martyr, New York; upon whose soul, Sweet Jesu, have mercy!

THOMPSON.—Entered into rest eternal on Saturday, Sept. 1st, 1900, at West Plains, Mo., Mrs. CELIA MARY ELIZABETH THOMPSON, aged 32 years. A devout communicant of All Saints' Parish.

"He giveth His beloved sleep."

WANTED.

POSITIONS OFFERED.

RECTOR.—For vacant parish in Cleveland. Must be able to speak, read, and preach in the German language. Address ARCHDEACON ABBOTT, The Hayward, Hayward St., Cleveland, Ohio.

CANVASSERS. Competent persons wanted to canvass for THE LIVING CHURCH, on large commissions and traveling expenses paid. Men or women. Competent persons find the work pleasant and remunerative. Also parochial canvassers who may not desire to travel. THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

MATRON.—Wanted by a Churchwoman, a position as Matron, Housekeeper, or Companion in Colorado. Is fond of children. References exchanged. Address, E., 1123 South 14th Street, Denver, Colorado.

COMPANION.—Priest's sister, aged thirty, desires position as companion to elderly lady. Educated, refined, a good pianist, capable. Salary no object. Highest references. Address COMPANION, Office THE LIVING CHURCH, Milwaukee.

FOR SALE.

MEXICAN CURIOS.—For \$1.10 American postage stamps, I will send, prepaid, registered mail, a package of Mexican Curios, articles of native skill, also several odd toys of the young Indian. (Rev.) GEORGE ROSE, St. Paul's Episcopal Mission, Monterey, Mexico.

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.

RETREATS FOR THE CLERGY.

RETREAT.—A Retreat for the clergy will be held (D.V.) at Little Mountain, near Mentor, Diocese of Ohio, Sept. 18-21. Conductor, the Rev. Edward Osborne, S. S. J. E. Board at the rate of \$1.50 per day. Address, Rev. E. W. WORTHINGTON, 34 Cheshire St., Cleveland, Ohio.

RETREAT.—The Fourth Annual Retreat for Priests will be held in the Church of the Ascension, Atlantic City, N. J., beginning Monday evening, Sept. 17th, 1900, with Evensong at 7:30, and concluding with Mass at 7 a.m. Friday, September 21st. The expense for board and lodging for the period of the retreat will be \$5.00. The Conductor will be the Rev. Edward A. Larabee, Rector of the Church of the Ascension, Chicago, Ill. Those who expect to attend will please notify Rev. F. A. SANBORN, 1625 Locust St., Philadelphia, Pa.

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.

APPEALS.

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.

BOOKS RECEIVED.

E. P. DUTTON & COMPANY.

The Sun Maid. A story of Fort Dearborn. By Evelyn Raymond, Author of "the Little Lady of the House," etc. Price, \$1.50.

HOUGHTON, MIFFLIN & CO.

A History of England. For the use of Schools and Academies. By J. N. Larned, formerly Superintendent of the Buffalo Public Library, etc. With Topical Analyses, Research Questions, and Bibliographical Notes. By Homer P. Lewis, Principal of the English High School, Worcester, Mass.

FLEMING H. REVELL COMPANY.

Arabia, The Cradle of Islam. Studies in the Geography, People and Politics of the Peninsula with an account of Islam and Mission-work. By Rev. S. M. Zwemer, F.R.G.S. Introduction by Rev. James S. Dennis, D.D. Price, \$2.00.

A. C. McCLURG & CO.

The Private Memoirs of Madame Roland. Edited, with an Introduction, by Edwin Gilpin Johnson. Price, \$1.50.

Uncanonized. A Romance of English Monachism. By Margaret Horton Potter. Price, \$1.50.

ALICE B STOCKHAM & CO., Chicago.

Tolstoi—A Man of Peace. By Alice B. Stockham, M. D.; and *Tolstoi The New Spirit.* By H. Havelock Ellis.

PAMPHLETS.

The Lord's Prayer in the Sign Language. Illustrated. Price 15 cents. The Connecticut Magazine Co., Hartford, Conn.

Inaugural Address: Delivered on the occasion of his inauguration as Warden of St. Stephen's College, Annandale, N. Y., on June 14, 1900, by the Rev. Lawrence T. Cole, B.D., Ph.D.

The Church at Work.**ARRANGEMENTS FOR PORTO RICO.**

THE PRESIDING BISHOP has appointed the Bishop of Sacramento to take charge of the work of this Church in Porto Rico in place of the Bishop of Chicago, who has resigned. Bishop Moreland expects to make his first visitation of the island in November.

CENTRAL NEW YORK.

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

New Church for Memphis.

PLANS ARE in course of preparation for a church building at Memphis, near Syracuse. The church will be small, with a seating capacity of about 250, but will be a Gothic and thoroughly Churchly structure.

CENTRAL PENNSYLVANIA.

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

Corner Stone Laid at Steelton.

THE CORNER STONE of the remodeled Trinity Church, Steelton, has just been laid by Archdeacon Radcliffe, the address being given by Archdeacon Baker, and the other clergy assisting being the Rev. Messrs E. F. Smith, F. T. Cady, J. M. Blackwell, and W. R. Hollaway, minister in charge. The present building is virtually a new church and has twice its former capacity. It is now located in the middle of the town instead of at one end. The opening will take place some time perhaps in the latter part of September.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, Bp. Coadj.

A Correction—The Epiphany—A Retreat—Dr. Richey at the Atonement.

IN A RECENT number of THE LIVING CHURCH we referred to the choirmaster of Grace Church, Freeport, Mr. S. Wesley Martin, as "late organist of St. Chrysostom's, Chicago." Mr. Martin advises us that he yet retains his position at the latter parish, and in addition is also choirmaster at St. Luke's Church, Dixon, Emmanuel Church, Rockford, and Grace Church, Freeport. The correction is therefore noted. So far as we know, Mr. Martin is the only choirmaster who successfully carries on work in four different cities consecutively.

THE REV. J. H. HOPKINS, rector of the Epiphany, announces in his parish "Letter" that a new parochial organization—the Men's Club—will have its first meeting on Tuesday evening; September 18th; after that date, the

Club will meet weekly. The rector earnestly begs all the men of his congregation to help him in this new undertaking, as only some such agency as a men's night will give him the opportunity of personally knowing the men of his flock. An interesting programme will be prepared for every meeting.

IN JULY and August, two appeals were made from this parish, one for money to be sent to the Rev. George B. Pratt, for the Church building fund of Porto Rico. Mr. Pratt, before becoming our missionary to Porto Rico, was assistant at the Epiphany. The appeal met with a ready response, for, on the 31st of July, a draft for \$100 was sent to the missionary. The second appeal was for a stereopticon, which was answered with generous promptness by one of the parishioners, who donated a fine instrument for use during the fall and winter. It is hoped that the plan for reunions of the Confirmation classes of 1899 and 1900, may be carried into effect this fall; there are 135 persons thus enrolled. On the east wall of the chancel, are two bare spaces which are soon to be filled by two beautiful tablets, which are being made in Venice. The subject of the northern tablet will be the Madonna and Child, and of the southern, our Lord bearing His cross.

ARRANGEMENTS are being made for a retreat for the clergy, to be held in Chicago the latter part of September. The Rev. Edward Osborne, S. S. J. E., is to be the conductor.

THE REV. B. F. MATRAU, of St. Bartholomew's Church, has just returned from abroad. He had the great privilege of seeing the Passion Play at Oberammergau, which was a magnificent production.

THE REV. THOS. RICHEY, D.D., Professor of Ecclesiastical History in the General Theological Seminary, New York, is visiting his daughter, Mrs. H. G. Northrup, at 667 Winthrop Avenue. He preached an eloquent sermon on the Good Samaritan, at the Church of the Atonement, on the 13th Sunday after Trinity.

FOND DU LAC.

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

Mr. Weller's Acceptance.

THE FOLLOWING is the letter of acceptance addressed by the Bishop Coadjutor elect, the Rev. R. H. Weller, Jr., to the committee of notification:

STEVENS POINT, WIS., Sept. 7, 1900.—Dear Brethren: I thank you for the loving and encouraging manner in which you have notified me of my election as the Coadjutor Bishop of Fond du Lac.

My great love for the Bishop of Fond du Lac and for the clergy and people of the Diocese, and the very notable unanimity with which I have been chosen to this high office by my brethren, among whom I have labored for the past ten years, are indications of His will, "who maketh men to be of one mind in an house."

In this conviction, however I may feel my own unworthiness, should the election be confirmed by the action of the Standing Committees and the Bishops of the Church, I will accept it, relying on God's grace to enable me to live and labor as Christ's servant among you.

Asking your prayers, dear brethren, in my behalf, I am, faithfully yours in our Blessed Lord,

REGINALD HEBER WELLER, JR.

The committee consisted of Archdeacons Jenner and Gardner, Rev. B. Talbot Rogers, and Messrs. A. W. Sanborn and F. F. Wheeler.

A MISSION has been planted at Riverside, near Sheboygan Falls, and will be in charge of the rector of the latter parish, the Rev. N. D. Stanley. A guild hall will first be erected of such a character that it may be used for services.

INDIANA.

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

Death of Dr. Bray—Affliction of L. B. Martin.

IN THE DEATH of Dr. Madison J. Bray, Evansville has lost its oldest physician, and

St. Paul's Church a staunch and devoted adherent. Dr. Bray was in his ninetieth year and died as the curfew was ringing on the evening of August 22nd. He was born in Maine but went to Evansville in 1835 when the village numbered only four hundred souls. He was regarded as one of the most skillful surgeons of his day and was also a successful general practitioner. He was a well-informed Churchman, devout, consistent, faithful; a man of exceeding sweetness of disposition and of beautiful private life.

MR. LEWIS B. MARTIN, a Trustee of the Diocese and a vestryman of St. Stephen's Church, Terre Haute, has suffered a severe loss by the death of his only son, a boy of about fifteen years, who had begun a preparatory course for the Naval Academy at Annapolis. Young Martin was confirmed on Easter evening and made his first Communion on the following Sunday.

KANSAS.

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

Theatre Services at Junction City.

THE Rev. Wm. C. McCracken, rector of the Church of the Covenant, Junction City, held a series of four Sunday evening Picture Services at the Opera House, Aug. 12th to Sept. 2nd. Over three thousand people attended the course, and took part in reading the Psalter, and in singing the hymns. Service leaflets were printed for each Sunday. The daily papers in several cities spoke appreciatively of the rector's effort *pro bono publico*. The pictures were the finest reproductions of the best sacred art, magnified by electric lantern and illustrative of the sermons—all of them on the Human-Divine Christ life.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Opening of St. Matthew's Hall.

AT LARAMIE, St. Matthew's Hall has been opened as a residence and Christian Home for young ladies attending the University of Wyoming. The home will be in charge of an experienced matron, and it is hoped that it will be largely utilized for the purpose mentioned. The building is one erected some years ago to be used for the cause of Christian instruction, the intention being at that time to make of it a school for boys, bearing the name of St. Matthew's. This project was attempted but was not altogether successful, and the building has now been entirely remodeled for the present purpose. The Bishop of Laramie and the President of the University of Wyoming are visitors, and the Dean of the Cathedral is chaplain.

LOS ANGELES.

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

The Bishop—Woman's Auxiliary—Long Beach—Los Angeles Items.

BISHOP JOHNSON sailed from New York on August 18th intending to spend several weeks in England and France. His passage is taken from Liverpool for the return journey on Sept. 29th. The Bishop is accompanied by his son.

A DAY OF PRAYER and intercession for the missions in China was the form given to the regular quarterly meeting of the parochial branches of the Woman's Auxiliary in the city of Los Angeles and its suburbs. The meeting was held in St. John's Church (Rev. B. W. R. Tayler, rector), on Tuesday, Aug. 21st, and was largely attended. The order of services began at 10:30 a.m. with the Holy Eucharist, the rector being celebrant, assisted by the Rev. Messrs. H. Judd, and Ransom M. Church. At 11:30, the Rev. Dr. Roper, Professor in the General Theological Seminary, New York, delivered a most suggestive address on "The Efficacy of Christian Mis-

sions." This was followed by the Litany and special Intercessions. At 2 p.m., luncheon was served in the interval in the parish hall to all who cared to partake of it, a hymn was sung, and a second address was made, on the topic: "Are Christian Missions Fanatical?" the speaker being the Rev. George Thomas Dowling, D.D., rector of Christ Church, Los Angeles. Special missionary prayers were then said, after which silence was kept for ten minutes to give those present space for private prayer and intercession. Then a hymn was sung, and an excellent address was delivered by the Rev. B. W. R. Tayler, on "The Missionary Crisis in China." The services closed with evening prayer at 3:30 p.m. The offerings collected during the days were devoted to the work under Bishop Graves of Shanghai. The attendance at all the services throughout the day was unusually large, and it was made plain that the specious objections which are alleged against foreign missions, because of the present disorders in China, have not discouraged or affected the Church-women of Los Angeles, unless it be by arousing them to a deeper interest.

ON WEDNESDAY, August 22nd, this growing sea-side town of Long Beach, distant about twenty-two miles from Los Angeles, was the center of diocesan interest. A mission congregation was organized here several years ago, while the Rev. Octavius Parker was general missionary. It was afterward placed, along with St. Peter's Church at San Pedro, in the charge of the Rev. Wm. E. Jacob. With much effort and self-denial the small congregation paid for a suitable lot, and having received assistance from a member of the Church of England who was visiting California, they have just built a very neat and appropriate church, seating about one hundred and seventy-five persons. It is dedicated to St. Luke. The opening service was held on Wednesday, Aug. 22nd. Besides the missionary, the Rev. Wm. E. Jacob, fourteen other clergy were present from Los Angeles and elsewhere, among them being the Rev. Professor Roper, of the G. T. S., New York. The preacher was the Rev. B. W. R. Tayler, and the other clergy who took part in the service were Archdeacon Trew of Los Angeles, Archdeacon Ramsay of Santa Barbara, Chaplain Judd of Los Angeles, the Rev. Messrs. MacCormack of Pasadena, Browne of Santa Monica, and Dr. Roper of New York. There was present in the congregation Mr. A. W. Hale, who is the sole survivor of the members of the vestry of Trinity Church, San Francisco, who welcomed Bishop Kip when he first landed in San Francisco Bay in February, 1854.

THE REV. RANSOM M. CHURCH, who was ordained last June by the Bishop of New York, offered himself to the Bishop of Los Angeles for missionary work; and was appointed on the staff of the Pro-Cathedral, the special work assigned him being the charge of two missions in different parts of Los Angeles City, St. Athanasius', and St. Barnabas' in the suburban district of Vernon. Mr. Church has made a most favorable impression, and the missions show growing promise. The Rev. Dr. W. H. Dyer, one of the oldest and most honored priests of the Diocese, had been in temporary charge of St. Athanasius', previous to Mr. Church's coming; and at a recent meeting of the congregation he was presented with a handsome gold cross, and a check, accompanied by an address of high appreciation.

THE REV. DR. ROPER, Professor of Dogmatic Theology in the General Theological Seminary, spent the month of August in Los Angeles, with friends who had been members of his parish in Toronto. On Sunday the 12th he preached in St. Athanasius' chapel for his recent pupil, the Rev. R. M. Church; and on other Sundays the congregations of St. John's,

Epiphany, and St. Paul's Pro-Cathedral had the privilege of hearing him.

THE EDIFICE of Christ Church, Los Angeles, is being entirely reconstructed and it is hoped that the church may be ready to be reopened on Sunday, Sept. 16th. Its seating capacity will be doubled so that it will accommodate some 600 worshippers. Among the memorial gifts to the new church will be a superb brass altar rail, with standards representing a trailing vine of grapes, presented in memory of Mrs. Mary Emerson Thomas, who, in Christ Church, partook of her last communion before she died. This memorial has been given by her daughters, Mrs. Geo. Wilshire, Mrs. David W. Cunningham, and Mrs. Fred P. Wolcott. A brass pulpit has also been presented by the rector in memory of his father, who was for fifty years a minister of Christ.

The parish mourns the death of Dr. Samuel Mansfield, who had been a vestryman in vari-

ous parishes of the Church for over 50 years, having at one time associated in that capacity with the late Jefferson Davis in the city of Memphis.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Doors at Emmanuel—New Organ at Trinity—Cape Cod—Leominster—Various Notes.

A MEMORIAL DOORWAY and niche will soon be placed in Emmanuel Church, Boston. The two doorways will be about nine feet high and three wide, and will be on the east side of the edifice. The outer work will be constructed of Indiana limestone with Gothic carvings, and the doors themselves will be made of oak with fine specimens of the carver's work. A figure of Faith, measuring twenty-eight feet high, will be placed in the niche. All these fine additions to the sacred edifice will be a memorial of Sarah Sprague Upham, by her husband, George P. Upham.

DR. PRICES' CREAM BAKING POWDER

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

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

THE NEW ORGAN in Trinity Church, Boston, will have three movements, the great organ with 14 stops, the swell organ with 15 stops, the choir organ with 9 stops, and the pedal organ with 8 stops. It will be used with eight couplers, 13 pedal movements, and a grand crescendo attachment. The bellows have four feeders, operated by a five horse power electric motor. The keyboard will be placed in the center of the gallery. The work will be completed by Oct. 15.

SUMMER MISSION WORK has been carried on at the extreme end of Cape Cod in the town of Eastham, the oldest place in this State. Many of the services were held in a grove, and not a few in different houses. The clergyman who spends his summer in doing this work is the rector of St. Matthew's, South Boston.

THE CORNER STONE of St. Mark's, Leominster, is now laid, and the effort begun in 1898 with some misgivings, is now an assured success. Mrs. Minerva C. Crocker, who gave a rectory to the parish in 1898, has also given the new church building, which will cost \$25,000. It will be built of granite to the height of the basement, then of wood. A tower of seventy feet will be erected at the north-east corner. The basement will accommodate the Sunday School in a large room, and two additional rooms. The sanctuary measures twelve and one half feet by twenty feet.

THE ALTAR CROSS, costing \$400, which was recently placed in All Saints', Ashmont, is the gift of the Sunday Schools and the results of the Birthday fund.

A PAROCHIAL MISSION will soon be held in St. Peter's Church, Springfield.

ST. JOHN'S, WILKINSONVILLE, is 75 years old. The anniversary was observed with a choral celebration, and an historical sermon by the Rev. C. T. Olmsted, D.D., vicar of St. Agnes' Chapel, New York City. His text was Ecclesiasticus xlii. 1: "Let us now praise famous men, and our father that begat us." The offertory was \$300, which will become the nucleus of the Endowment Fund. The first service of the Church was held in this town July 17, 1825. A valuable historical souvenir in the shape of printed notes upon the parish has been arranged by the rector, the Rev. S. Hodgkiss, who has carried on an excellent work in this locality.

MICHIGAN.

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

Church Re-opened at Adrian.

AFTER being closed for several weeks for decoration purposes, Christ Church, Adrian, was re-opened for divine services on Sunday last (Sept. 9th), the rector, the Rev. C. H. I. Channer, officiating and preaching excellent and opportune sermons. The beautiful proportions of the church gave the decorators an excellent chance to display their skill, and the results attained are in every way satisfactory, the general effect being extremely pleasing. The walls are finished in a rich shade of green, while the ceilings are more a yellow-tint. The upper panels along the sides are light green. A beautiful frieze extends around the edifice, while elaborate specimens of scroll work are to be found upon the ceiling. The mouldings leading to the center of the arches are finished in bronze with scroll designs on either side. The side walls of the chancel are deep red with a rich border, the ceiling shading from pale yellow to blue. In the center of the ceiling is a life-sized figure of our Saviour. The soft light which streams through the stained-glass windows, coupled with the colors of the interior, gives an extremely rich effect, which is both pleasing and restful to the eye. The vestibule is finished in terra cotta.

The work was done by the H. J. Dean Co.,

of Detroit, and gives Christ Church parish one of the handsomest churches in the State.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Return of the Bishop—Debt Cleared at Oconomowoc.

BISHOP NICHOLSON and party safely arrived at New York on the morning of the 8th inst., all being well. He went at once to Baltimore, and is expected in Milwaukee on the 15th, and at the Cathedral on Sunday, the 16th inst.

THE beginning of the rectorship at Oconomowoc of the Rev. D. C. Garrett has been made auspicious by the lifting of the entire indebtedness on Zion parish, amounting to \$2,300. The whole debt was paid by Mrs. P. D. Armour, Jr., of Chicago who has a beautiful summer home (Danforth Lodge) on Oconomowoc Lake. Mrs. Armour has also refitted the rectory at considerable expense and made large contributions for parochial support. The women of the parish have been working hard for ten years to reduce the debt, raising in this time about \$2,000. The announcement at the annual parish meeting that the burden was removed by cancelling the mortgage was glad news to the congregation, who rose and sang the Doxology. All floating indebtedness has been paid by the offerings this summer, and the treasurer reported a handsome balance on hand.

MINNESOTA.

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

Woman's Auxiliary—Sunday School Association—Deanery at Alexandria.

THE MEMBERS of the Woman's Auxiliary of the Diocese held their annual session at St. Mark's Church, Minneapolis, on the 5th inst. The opening service consisted of the celebration of the Holy Communion with addresses by the Bishop of the Diocese and Bishop Partridge of Kyoto, Japan. At the afternoon session, Mrs. Hector Baxter presided, and an address of welcome was delivered by the Rev. T. W. MacLean. It was found that 36 parishes were represented. The following officers were elected: President, Mrs. Hector Baxter, Minneapolis; Vice Presidents, Mesdames C. R. Brunson, W. B. Folds, Minneapolis; Dennis Follett, Hastings; C. C. Rollitt, Red Wing; Corresponding Secretary and Treasurer, Mrs. J. W. Bishop, St. Paul; Recording Secretary, Mrs. Rufus Davenport, St. Paul. Preceding the election, Bishop Whipple spoke briefly, confining himself chiefly to the work done among the Indians in the State, and noting the progress made in the lace industry.

Miss Cornelia Saunders, St. Paul, reported for the Junior Auxiliary, and Miss Charlotte Folds the work done by periodicals; Mrs. W. B. Folds announced the offering as something over \$392 with one or two parishes yet to be heard from. Mrs. C. G. Stevens of Florida, told of the work being done among the colored people. Mrs. F. B. Bass of St. Paul's Church, St. Paul, presented an invitation for the next meeting to be held there.

In the evening, service was held at which Bishop Whipple presented a general survey of mission work from the time of Christ to the present day. He characterized the present difficulty in China as "the darkest cloud of persecution and hatred toward the religion of Christ that has ever been known," and, continuing further, he said: "Yet some light shines in the darkness. Christian missionaries have been blessed. I ask of men of all ranks in that land, 'What of the Christians?' I have yet to receive the answer that one of them has denied Christ. The ever-ready statement is that each and all are ready to lay down their lives for the cause. And I thank God for a Gospel that has enabled men to be faithful unto death. In this world there are

Mellin's Food

MELLIN'S FOOD is peculiarly adapted to the requirements of hot weather. When a baby is suffering from the heat, and perhaps a little feeble in its digestive powers, it is absolutely necessary that that child should have a food that is easily digested and that is adapted to his condition. To give a child a thick, starchy food when its stomach is disarranged, or to give any insoluble or indigestible substance, is liable to cause further trouble.

Mellin's Food is like no other food and there is no other food like Mellin's. Mellin's Food is distinctive and in a class by itself. There are many points of superiority about Mellin's Food, but just remember one of them this time, — it contains the food elements in a form adapted to the infant condition. This is not merely our say so, but is a fact, and is proved by the thousands of happy, healthy children all over the world.

I find Mellin's Food to be of inestimable value in cases of summer complaint in delicate children, or, in fact, in any case requiring an artificial food. I prescribe it extensively in my practice, and could not get along without it.

V. A. SELBY, M.D.
West Milford, W. Va.

During the last two years in my practice I have treated over forty cases of intestinal and stomach disorders in infants during the summer months, used no medicine, but did use Mellin's Food, and a good, pure cow's milk from a reliable dairy. Result, one hundred per cent recovered. Do you desire any better results? I shall continue to use Mellin's Food.

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two kingdoms, the kingdom of God and the kingdom of Satan, and they are often arrayed against each other. A glance backward over the battles will show that these recurring rounds of persecution, which have periodically appeared since the beginning of Christianity, have ever roused new strength in the Church."

Bishop Partridge also told of work in China and Japan.

THE CHURCH SUNDAY SCHOOL ASSOCIATION of the Diocese held its annual session in St. Paul's Church, Minneapolis, on the 6th inst. The Holy Communion was celebrated in the

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morning, with an address by the Bishop and organization was afterward effected. A paper by the Rev. A. A. Butler on the subject of "How to Teach the Life of Christ" was read and afterward discussed; and the Rev. C. L. Slattery read a paper on Sunday School Reform from the Modern Educational Standpoint. In the afternoon the first paper read was on the subject of "First Steps in Religious Instruction," by Miss Minnie Carlson, after which "The Catechism" was considered by four different speakers.

In the evening there was a service at which Bishop Partridge spoke on the subject of "Sunday Schools and Missions," after which the Rev. Dr. Faude officiated at the opening of the question box and gave the answers to the several questions discovered.

AT A DEANERY meeting held in Alexandria on the 11th and 12th insts., the programme included papers by the Rev. F. M. Garland on "Sunday School Work"; by the Rev. Jas. Flett on "How Far Should We Impress the Church Idea upon Those Who Are to Prepare for Confirmation?"; and by the Rev. J. Belton Haslam on "The Importance and Object of Ritual." The Dean is the Rev. H. F. Parshall.

BEFORE LEAVING for England last week the Rev. Harvey Officer, acting rector of St. Paul's Church, was presented by the altar guild with a handsome traveling case, and with a purse from the Sunday School children. The Rev. Dr. John Wright, rector of St. Paul's Church, who has been spending a year abroad, has reached England and expects to be in St. Paul early in October.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Brotherhood Conferences at Asbury Park—Severe Loss of Rev. C. H. Kidder.

ON SATURDAY EVENING, 1st inst., in Trinity Church, Asbury Park, a preparatory service was held in advance of the "Labor Day" conference of the Brotherhood of St. Andrew. The chapters in the Dioceses of New York, Newark, New Jersey, and Pennsylvania were largely represented by delegates.

On Sunday morning in the same church, there was a celebration of the Holy Eucharist, when a large number of the delegates received Holy Communion. The meeting of the Brotherhood in the afternoon was held in the Beach Auditorium. Addresses were made by the Rt. Rev. Dr. Holly, Bishop of Haiti, and the Rt. Rev. Dr. Dudley, Bishop of Kentucky. In the evening, in Trinity Church, the rector, Rev. Alexander J. Miller, delivered an address.

On Monday, 3d inst., the Labor Day Conference of the Brotherhood was held, in the Beach Auditorium, and there were fully 500 delegates in attendance. The Junior branch of the Brotherhood held a session in the afternoon, Mr. W. W. Lord, Jr., of New York, presiding. "The Brotherhood Boys' Ideal" was the topic for discussion, and among the speakers were Albert Rowland, of Philadelphia, and Arthur Green of West Orange, Diocese of Newark. Following the adjournment of the Juniors, the Seniors of the Brotherhood held their conference, at which Francis H. Holmes, of Newark, presided. The theme for discussion was "The Brotherhood—Its Resources and Its Liabilities." The Rev. Robert W. Forsyth, chaplain of the Philadelphia Local Assembly, was the principal speaker on this subject, after which the meeting was brought to a close with appropriate prayers and the benediction.

IN A destructive fire, at Asbury Park, N. J., on Sunday, August 12th, 1900, the Rev. Charles Holland Kidder met with losses aggregating more than ten thousand dollars. Two cottages, with nearly all their furniture; all his sermons, manuscripts, and special collections of materials for literary work; twenty-five hundred volumes of his library,

including nearly all the rare and costly books, and all the winter clothing of the family were burned. As the time when anything could be saved was limited to only fifteen minutes, the wonder is that anything of value was preserved. The proximity of an opera house had raised the rates of insurance so that only enough was carried to cover the face of the \$1,500 mortgage on the property.

OHIO.

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

Bedell Lectures.

THE REV. DR. MORGAN DIX, rector of Trinity Church, New York, will deliver the Bedell Lectures at Kenyon College, on November 8 and 9, his subject being the Supernatural Character of the Christian Religion and Its Three Witnesses in the Bible, the Church, and our Lord Jesus Christ. The Bedell Lectures, which were established by Bishop and Mrs. Bedell, are given biennially on some subject bearing upon Christian Evidences, the foundation also providing for the publication of the lectures. Among the previous lecturers on this foundation have been Bishop Leonard of Ohio, Bishop Vincent of Southern Ohio, and the Rev. Drs. David H. Greer and William R. Huntington of New York.

PENNSYLVANIA.


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

Parish House for Overbrook—C. A. I. L.—Anniversary at Radnor—S. S. Institute.

PENNSYLVANIA.

WORK HAS COMMENCED on the new two-story stone parish house, 66 x 91 feet, with peaked slate roof, for St. Paul's Memorial Church, Overbrook, Philadelphia, at a cost of \$11,000.

WITH THE CLOSE of August came the ending of the work of the "Children's Country Week Association," an unsectarian charity, which has been in existence many years, sending thousands of poor children to farms, or to the sea-side for an outing of one week.



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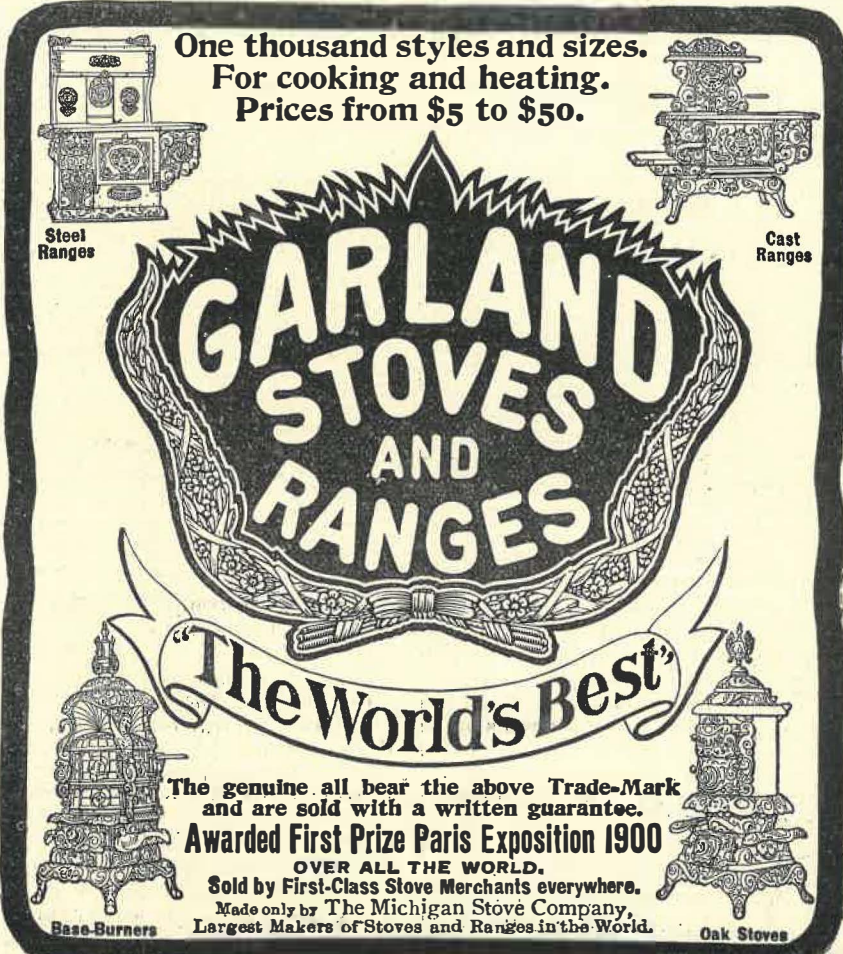
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Besides this, picnics for a single day have been provided for by various charitable persons, and heartily enjoyed by the children. Amid the delightful surroundings of St. Alban's Church, Roxborough, 65 mothers and children were recently entertained there by the parishioners.

SUNDAY, 2nd inst., being the eve of "Labor Day," the first Labor Day service under the auspices of the Lambeth Chapter, Church Association for the Advancement of the Interests of Labor, better known as "C. A. I. L.," was held at St. Simeon's Memorial Church (Rev. Edgar Cope, rector), where the sermon was preached by the Rev. Kemper Bocock, the theme being the "Union Label." There were representatives from many labor organizations present, including the Garment Workers,



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Labels: Steel Ranges, Cast Ranges, Base-Burners, Oak Stoves.

Shirtwaist Workers, Weft Weavers, Upholstery Weavers, Lace Curtain Operators, Lace Curtain Menders, Typographical Union No. 2, German Printers, Hatters, Carpenters, Paperhangers, and Printers' Union.

The Rev. G. Woolsey Hodge, rector of the Church of the Ascension, preached on the same evening on "Labor."

THE FIRST SUNDAY in September has always been observed at "old St. Peter's, Radnor," as the anniversary of the first service held in that quaint little edifice, in September, 1714; and the 186th anniversary of its first occupancy was commemorated on Sunday, 2nd inst. In addition to this notable event, the bi-centennial, or 200th anniversary of the commencement of Church services in Radnor valley was likewise commemorated. At first, services were held in private houses, afterwards in a log church. The Rev. Evan Evans, rector of Christ Church, Philadelphia, journeyed every fortnight to Radnor, 14 miles distant, to minister to a congregation of his faith as early as 1700; and unconsciously furnished the incident upon which the bi-centennial in this year of grace is based. A letter from Mr. Evans, in 1704, to the S. P. G., tells us that a "plentiful harvest of Welsh Quakers" might be gathered in if a minister who understood the "British language" could be sent to them. According to the requirements of the old Society for the Propagation of the Gospel in Foreign Parts, it needed that 20 men should signify their desire for the Gospel in order to have a missionary sent to them. Accordingly, in 1714, a community of about 20 families petitioned the Bishop of London to send them a missionary to preach to them in either the English or Welsh tongue. Complying with their request, the Bishop sent them the Rev. John Chubb.

The service on Sunday morning, while of a festal nature, was marked by the quiet dignity and absence of show which characterizes every movement of this conservative parish. With the exception of two extra hymns, there was no change from the regular form of worship; but a tasteful decoration of the chancel by the Sunday School children and teachers in golden-rod and hydrangea, and two banners dated "1714-1900," told of the occasion for the outpouring; for the largest congregation that ever assembled was present, filling the sittings, aisles, and passage-ways, while as many more stood on the exterior. The sermon was mainly historical, delivered by the rector, the Rev. George A. Keller (Dean of the Convocation of Chester), who said in part, that "the honor of this celebration does not belong to us, but to those who have lived before, and who for the most part are sleeping in the graves which surround us. If we keep our thoughts upon this fact, I feel sure we shall not be wanting in the true spirit of the occasion." He spoke of the "Welsh tract" of land, sold by William Penn to a number of Welsh Friends, where they could "use their own language, and have their own laws and customs." He spoke of the beginnings of St. David's, named for the patron saint of Wales, and said that "the present edifice remains without substantial change" since 1714, "except that, in 1871, with other improvements, a new and commodious vestry-room was built to serve as a Sunday School." Turning to Revolutionary days, he told them how the then minister in charge, the Rev. William Currie, a tory, insisted on praying for the Royal Family and the High Court of Parliament because he had taken the oath of allegiance along with his ordination vows; while all the congregation were ardent patriots, and who finally "obliged the minister to change his course. Had not the men of this parish so strongly shown their patriotism, we cannot see, from a human standpoint, how the Church could have lifted herself again in the face of the popular clamor. May we be as faithful to our trust as they were to

theirs, that those who come after us may have as good reason to praise us, as we have to praise them. Let us try to realize that they are one with us in the Communion of Saints; and may our gratitude for the good examples they have set be so strong that we may have them in mind, when we beseech Him, that with them, we may be partakers of His heavenly Kingdom."

From the earliest days of St. David's, one of the Wayne family was ever a member of the vestry. He who is familiarly termed "Mad Anthony Wayne" was a vestryman both prior to and after the War of the Revolution. He died and was buried at Presque Isle in December, 1796. Nearly thirteen years after, his son Isaac had the remains exhumed and brought back to rest among his own kindred in St. David's cemetery. One of his descendants, Captain Wayne, is still a member of the vestry. Within the shadow of the church lies the body of Dr. Carter, surgeon on Nelson's vessel at Trafalgar. It may be added that, in 1876, Henry W. Longfellow visited old St. David's, and in one of his last productions ("Old St. David's at Radnor") told of the deep impression the old place had left on the mind of the great poet.

THE Executive Committee of the American Church Sunday School Institute has issued a circular inviting the clergy, superintendents, teachers, and friends of Sunday Schools, to unite in observing Sunday and Monday, October 21st and 22nd, next, as "days of intercession" for Sunday Schools.

ROSY TEACHERS

LOOK BETTER IN THE SCHOOL-ROOM THAN THE SALLOW SORT.

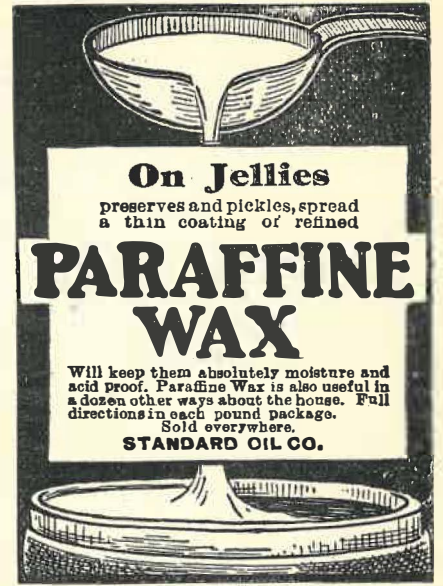
Young folks naturally like comely objects, and a good looking, healthy teacher can do vastly more with pupils, everything else considered, than the skinny, dyspeptic teacher can. The instructor in Latin and mathematics in a young ladies' seminary at Macon, Ga., had an experience worthy the attention of any teacher.

She kept running down a little more each year until finally a genuine case of nervous prostration set in and she was confined to her bed for eight months, a perfect wreck, physically and mentally. She and her friends thought it was due to overwork, but she now knows it was due to improper food.

Of course the physicians were called in, but there is almost nothing that can be done in such cases, except to rely on well selected food and proper care. She was put upon Grape-Nuts, all medicines, also tea, coffee, and iced drinks were taken away. She had Postum Food Coffee once a day. The larger part of her food was Grape-Nuts, for this food is made with special reference to rebuilding the gray matter in the brain and nerve centres.

The lady says: "I had been reduced to 95 pounds in weight when I began using Grape-Nuts. The new food was so delicious and strengthening that I felt new life at once. I have now developed into a perfectly healthy, happy, stout woman, weighing 135 pounds, the greatest weight I ever attained, and have a wonderfully clear, fresh, rosy complexion, instead of the sallow, bilious hue of the past.

"I never now have a symptom of dyspepsia nor any other ache or ail. Am strong physically and I particularly notice the strength of mind. I never experience that tired, weary feeling after a hard day's labor that used to appear. My brain seems as clear and active at night as it was in the morning and I am doing twice the amount of work I ever did. Don't use my name in public, please, but I will answer inquiries." Name can be obtained from Postum Cereal Co., Ltd., Battle Creek, Mich.



1,000 Miles of Fishing Line.

Several hundred lakes and streams in Wisconsin, Minnesota and Michigan, in which good fishing may be found, are reached by the Chicago, Milwaukee & St. Paul Railway. For further information, excursion rates, etc., apply at ticket office, 95 Adams St., Chicago.

THE stomachs of dyspeptics, aged people, invalids, and convalescents are, in their way, as delicate as those of infants and require food that is at once easily digested and nutritious. Mellin's Food contains the appropriate elements to repair waste, in an easily digestible and nourishing form and actually assists the digestion of other food.

Marriage Greetings

This is a new book we have just made which will be found admirable for the purpose intended. It is extremely artistic in its decorated pages of floral borders in black and white.

ITS CONTENTS ARE

1. A number of blank pages headed "Wedding Guests," where the names of all present may be entered.
2. Then follow pages decorated with choice selections appropriate for the occasion.
3. Blank pages headed "Bridal Presents," where the record can be kept.
4. "Wedding Journey," followed by more decorated pages with selections.
5. "Congratulations," followed by Marriage Certificate.
6. The entire Marriage Service from the Prayer Book, beautifully rubricated.

The book is bound in white leatherette, with the title embossed in gold. Size of book, 8 1/4 x 7 inches, packed in a neat white box, with protector for mailing which encloses the whole.

The book is new, attractive, and serviceable, and the clergy will find it an admirable gift to the bride. The price is \$1.00 net, post paid.

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MILWAUKEE, WIS.

WORK has commenced on the two story and basement addition, 64x40 feet, with peaked slate roof, to the chapel of the Prince of Peace, of Holy Trinity Church, Philadelphia. Its estimated cost is \$12,000. Messrs. Furness, Evans & Co. are the architects.

WASHINGTON.

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

SOME of the ladies of St. Michael and All Angels' Church have been busy during the summer on a set of work, comprising a dossal, an altar-frontal, also frontals for credence-table, pulpit, and lectern. They are composed of furniture satin in green and old gold, with letters and designs couched in gold thread. It is hoped they will all be completed and in their places for use, by the return of the rector on Sunday, September 16th.

SISTER MARIANA has taken the place of Sister Kathleen, who has gone to New York for three weeks, where it is hoped she will enjoy her well-earned vacation, after her indefatigable labors among the colored people.

WESTERN NEW YORK.

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

New Church for Newark.

A NEW church edifice is to be erected for the parish of St. Mark's, Newark, the site chosen being on the corner of Main and Williams Streets. The plans for the edifice call for the erection of a church and rectory in the form of an L. The structure will be 122 feet long and forty feet wide, except in the rear, where the rectory and Sunday School room will make it about eighty-five feet wide. The seating capacity of the nave will be about 350. The edifice is to be of Medina stone, and the rectory will contain the conveniences of any home and a model study and cloister. It is intended to break the ground for the church at once, and the bids for the contract will be let in a few days. The new church replaces an old wooden structure of many years standing, which is quite complete in its interior arrangements, but is of quite inadequate size.

CANADA.

News of the Dioceses.

Diocese of Ottawa.

A CABLE from New Brighton, England, in the beginning of September, announced that the Very Rev. Dean Lander of Ottawa was dying. Great regret was felt in the Diocese where he has been so long known. The Ottawa diocesan mission fund is in a prosperous condition. It supports 25 missions and has a surplus of over a thousand dollars this year.

Diocese of Nova Scotia.

THE special preacher on the occasion of the celebration of the Jubilee of St. Paul's Church, Halifax, Sept. 2nd, was the Rev. Dyson Hague, one of the former rectors. The services were to commemorate the one hundred and fiftieth anniversary of the first opening of the church. The Sunday School convention of the deanery of St. George is to meet at Liscombe early in September.

Diocese of Toronto.

THE new church, St. James', Emily, was dedicated and opened for divine service Sept. 2nd. The special preacher on the occasion was the Rev. Prof. Clarke, D.C.L., of Trinity College, Toronto. Bishop Sweatman was not able to be present. It is thought that the strongest feature of the coming Convention of St. Andrew's Brotherhood at Toronto in October, will be the mass meeting in the Massey Hall, Sunday afternoon, Oct. 21st. Bishop DuMoulin, of Niagara, and Mr. James L. Houghteling, President of the Brotherhood in the United States, are to be among the speakers.

Diocese of Quebec.

BISHOP DUNN's visitation of his clergy opened Tuesday, Sept. 5th, at Lennoxville. The subject for consideration at the morning session, Sept. 5th, was "the best means of rousing people from indifference to earnestness." The general public were welcomed to the chapel services on the evenings of both days. Bishop Hall, of Vermont, preached on the second night.

HAITI.

Needs of the Field.

THE Bishop of Haiti, with the full consent of the Board of Managers, and on their invitation, has come to the United States from his mission field to make appeal in person for the amount necessary to establish the first model industrial school, build a hospital, and complete the mission buildings, to replace those destroyed by fire in 1888, at Port-au-Prince, the headquarters of the Haitian Church Mission, by the construction of the Rectory of Holy Trinity Church, which the Bishop, as the rector of the parish, is to occupy.

By a careful estimate of competent persons, the following sums are needed for the several purposes, for which appeal is now made:

Industrial School and its various equipments to make an adequate beginning	\$15,000
Hospital (purchase of lot \$2,000; construction of building, \$4,000)	6,000
Rectory	4,000
	<hr/>
	\$25,000

The mission of this Church in Haiti was established in 1861, and it is felt that the erection of an industrial school, in which native youths may be trained to earn an honest livelihood, will be of large use. A farm of 56 acres, purchased by the mission some twenty years ago, can be utilized in part as the site of such work.

MEXICO.

New Work at Toluca.

SIX months ago a suitable location for a church was secured in Toluca, the capital of the State of Mexico, and on Sunday, Aug. 5th, a neat chapel was opened for divine service. Mr. Carrion, the Presbyter in charge, superintended the work of construction, thus securing the utmost economy as well as rapidity of work, so far as possible. The result is very satisfactory, and we have, at a cost of about \$3,000 (Mexican money) a building which admirably answers present needs, and situated in a growing part of the city, where property is steadily increasing in value. Considering that it was two years before we could get any place at all for our services, we congratulate ourselves on having taken a long step in advance. The congregation now has forty-one communicants, and we look for steady growth in the future.

The people of Toluca are of a superior character, and the city has tributary to it an extensive and rich agricultural region, as well as some valuable mines. The inhabitants of this region are largely of the original Otomi Indian stock, and are a very simple-minded and well-disposed people. We have four congregations among them, and as many more stations where services are held occasionally. The whole district is being worked more or less, by our propagandists, and we hope for steady progress in the establishment of the Church.

The opening service in the new chapel was, of course, the Holy Communion. As the Episcopal vicar was unable to be present, Mr. Carrion and his two deacons, and the senior presbyter, Hernandez, who was the preacher for the occasion, were the officiants. The sermon was a clear exposition of the fundamental principles of the Catholic religion, with a

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Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

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Address MACBETH, Pittsburgh, Pa.

sketch of the origin and history of the Mexican Church. The service was impressively rendered, the young daughter of Mr. Carrion, an alumnus of the Mrs. Hooker School, being the organist.

The faithful of the city were present in full force, and there were delegations from the congregations in the vicinity. These nearly filled the chapel; and the rest of the space, as well as the doorway and the approach to it, was occupied by respectful and attentive listeners of the city people.

The attendance at the evening service was equally large, and the services since have been well attended. Toluca promises to be one of our most important centers.

A LESSON FROM THE LILIES.

A LESSON which the lilies teach is the unfathomable wonder of their growth—a wonder greatly ministering to our faith. "Consider the lilies how they grow." The real secret of the lily's life and the lily's growth is beyond our comprehension. A very simple botanist can describe a lily's growth, but the most learned cannot explain it. In the bulb-form most lilies look alike. Not even the micro-

FLY TO PIECES.

THE EFFECT OF COFFEE ON HIGHLY ORGANIZED PEOPLE.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food, and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum Food Coffee. The old troubles left again and I never have had any trouble since." Anna Coen, Mt. Ephraim, Ohio.

Long Life Soap

Of course it's B. T. Babbitt's Best Soap
—the soap that lasts,
—the soap with almost half a century of reputation,
—the soap of absolute purity,
—of guaranteed quality,
—of economical certainty,
—the soap that sells without premiums and schemes,
—sells on its merits to folks who will have all their money's worth of soap.

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Comfortable and Inexpensive Excursions to California.

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FOR THE TABLE.

The Original, Oldest and Best.

GILLOTT'S 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 (Vertigraph),

1047 (Multiscript), 1065, 1066, 1067.

Court-House Pens—1064, 1065, 1066, and others.

12 SPENCERIAN PENS 10 CTS.

in wooden boxes from the Stationers or Spencerian Pen Co., New York.

scope can detect any special difference between them, or tell which bulb will, by its secret and most wondrous alchemy, distil from the soil a white lily and which a red lily. We cannot unravel the hidden mystery of the lily's life and growth, we cannot demonstrate or explain how the lilies grow; but we can consider and turn over in our minds the majestic wonder of their growth, the sublime mystery of their power to win from common earth the sweet form and fashion of their graceful leaves, the various colors and exquisite loveliness of their flowers, the fragrance which they insensibly pour upon the surrounding air. Herein is abundant food, both for admiration and faith; for admiration at the depth of mystery and the marvel of glory which envelop so common a thing as a lily's growth.

When our Lord commanded us to consider this mystery, to turn this marvel over in our mind, He clearly intended us to learn a lesson in admiration. And what a blessing the power and the practice of admiration is! Criticism is often a useful habit; but admiration, even of the commonest things, is enlightening, refining, elevating. They who never learn to lose themselves in admiration of the wonder and the beauty of such things as the flight of birds and the growth of flowers lose much of the joy of thoughtful life. To learn to wonder is one of the best ways of learning to be glad.

The growth of the lily, moreover, not only gives us food for glad and exalting wonder, it also sweetly and strongly helps our faith. For if out of the lily's plain, brown bulb God is constantly evolving so much bewitching beauty and delightful fragrance, what may we not reasonably believe He will evolve from us, poor, sinning mortals though we be, for whom His Blessed Son died on the Cross and rose again from the grave? Yes; we know not yet what we shall be when this corruptible puts on incorruption and this mortal puts on immortality; but when we behold the beauty with which, as it rises from its bulb, God clothes the lily, we are helped in our belief that our resurrection-body will be as much more glorious than the body which now we wear as the glory of the lily's flower exceeds the glory of the lily's bulb. By learning well the lesson of the glorious wonder of the lily's growth we are training ourselves to believe in the still more glorious wonder of our own resurrection life.—THE VEN. ARCH-DEACON DIGGLE, in *Church Monthly*.

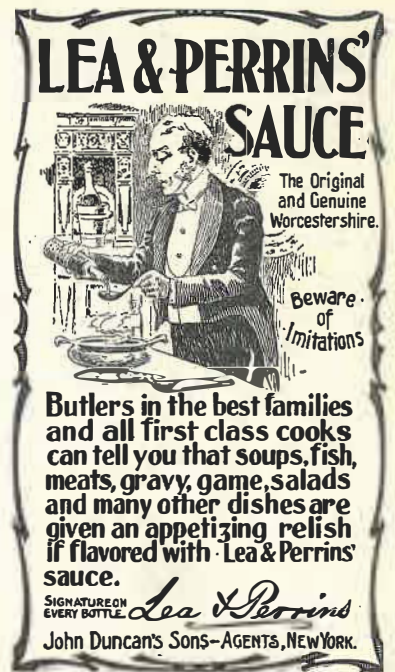
A NEW YORK STATE judge has awarded damages to a woman whose photograph was secured and reproduced as part of an advertisement by an enterprising business house. This is as it should be. Now, if in some way the courts would only see to it that the names and faces of poets, scientists, presidents and statesmen could not be used in connection with patent medicines and similar goods another step forward would be taken. This New York verdict is a ray of hope of the dawning of a new day of restoration to the individual of rights, among others the right to control the reproduction of pictures of himself or herself.—*Congregationalist*.

Horsford's Acid Phosphate Relieves Fatigue.

A wholesome acid tonic relieving the lassitude of the summer months.

Genuine bears name HORSFORD'S on wrapper.

The Pot Called the Kettle
Black Because the
Housewife don't use



LEA & PERRINS' SAUCE
The Original and Genuine Worcestershire.
Beware of Imitations.
Butlers in the best families and all first class cooks can tell you that soups, fish, meats, gravy, game, salads and many other dishes are given an appetizing relish if flavored with Lea & Perrins' sauce.
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