

The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, SEPTEMBER 22, 1900.

No. 21.

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"Why didn't ye run?" somebody asked the victor.

"Didn't dast," said he. "Run once when he tackled me an' I've been lame ever since."

"How did ye manage to lick him?" asked the other.

"Wall," said he, "I hed to, an' I done it easy."

"That's the way it goes," said the immortal president, "ye do it easy if ye have to."

He reminded me in and out of Horace Greeley, although they looked no more alike than a hawk and a hand-saw. But they had a like habit of forgetting themselves and of saying neither more nor less than they meant. They both had the strength of an ox and as little vanity. Mr. Greeley used to say that no man could amount to anything who worried much about the fit of his trousers; neither of them ever encountered that obstacle.

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LITERARY NOTE.

MINISTER WU TING FANG will present in the October *Century* "A Plea for Fair Treatment" in behalf of his fellow-countrymen. This is one of half a dozen articles in the same magazine, in which the Chinese question will be treated, directly or indirectly. Bishop Potter writes on "Chinese Traits and Western Blunders"—the first of a series of travel sketches and studies.

IMITATIONS OF PRECIOUS STONES.

PROF. HARRIS says it will probably be a surprise to learn that some of the precious stones can be imitated so perfectly as to deceive even a connoisseur. The ruby is one of the gems that lend themselves with ease to chemical manufacture. It must not be supposed, however, that the price of rubies will be allowed to cheapen because they can be got nearer home than Burmah.

Pearls, too, are now to be had without diving in deep seas. They cannot be made in the laboratory, but can easily be grown in the aquarium at a depth of a few feet, instead of many fathoms. An Italian scientist has been experimenting with pearl oysters in an aquarium, and has been successful in producing pearls as beautiful as those grown at the bottom of the ocean that he is contemplating operations on a larger scale. He is now going to plant a pearl oyster nursery in the Mediterranean—a venture whose success most women will watch with a good deal of interest. It seems that the pearl oyster has already been cultivated with success, for it is not long since Dr. Saville Kent conducted an experiment of this kind in Torres Straits, and produced some veritable pearls.—*Lutheran*.

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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, SEPTEMBER 22, 1900.

No. 21



News and Notes



UNLIKE reports of casualties on a large scale in general, it now appears that the first reports of the Galveston calamity entirely under-stated the case. The death-list in the city and vicinity will never be exactly computed, because the extent of it is so great, and the necessity for haste in the disposal of the remains so pressing, that all attempts at systematic identification, or even count of bodies, were perforce abandoned. Bodies that had once been thrown into the sea for disposal floated back again and were mixed with the dead on shore. The enormous number of dead bodies rendered pestilence only too probable, and at length it was found necessary to burn piles of rubbish and ruins, including bodies inextricably buried under them, without even investigation, while lime has been plentifully used to assist in the disposition of the remains. Sad and almost revolting as is this necessity, yet it is undoubtedly the lesser of the evils; for if pestilence had broken out, it would have multiplied the number of victims beyond measure, and would no doubt have spread throughout the South.

From every quarter of the civilized globe have come offers of assistance, and funds have been raised in all the cities and have been hurriedly transmitted. The quartermaster at the military outpost near Galveston reported to the War Department that it was improbable that the city could ever be rebuilt, but citizens declare otherwise, and it now seems probable that a new city will arise from the ruins.

THE storm that created such havoc at Galveston, passed northerly through Texas, Oklahoma, and Kansas, and then turning northeasterly through Iowa, carried devastation, though on a much lesser scale, through the region of the Great Lakes and northern New England, passing finally into the sea off the banks of Newfoundland. On Lake Erie a steamer and a schooner were lost, and on all the lakes there were innumerable narrow escapes of other craft, both large and small, greater losses being averted only by the fact that the storm was bulletined in advance by the weather bureau. Probably such a storm, both for extent and for violence, has never before passed through the American continent since it was inhabited by the white race.

THE past week has brought little progress or change in Chinese affairs. The eight Powers divided evenly on the Russian proposition to withdraw from Peking precisely as we indicated last week. Cautious reports both from the seat of trouble in China, and also from various capitals in Europe, indicate that Russia may recede from her announced intention of withdrawal, while reports from Washington, also cautious in their tone, are probably intended to convey the same intimation. France and Japan will, of course, not take the initiative in any withdrawal, and thus it is possible that the firmness of the German government, followed, though dilatorily, by that of Great Britain, has averted that which we have already expressed the belief would be a calamity. In the meantime, Russia has been pouring troops into Peking on an enormous scale, and her intentions are still only matters for conjecture. It appears quite probable that she has already annexed territory on the Siberian frontier contiguous to the Amoor River, thus realizing, if the report be true, the life-time ambition of the late Count Muravieff, who always dreamed of Russian control of both banks of that river. Prince Ching alone of the Chinese officials has returned to Peking, and reports are conflicting as to whether or not the wily Li Hung Chang is likely to visit the imperial city.

The latter has promptly informed the American State Department that the life and property of Americans will henceforth be respected throughout the Chinese Empire; but he neglects to state how it is possible to make this guarantee, unless either the Chinese government was able to prevent the outrages of the past summer and did not prevent them, or else has since that time, in some unknown manner, acquired power which it did not then possess. It is to be hoped that the State Department will not lose sight of this dilemma of the aged Chinese diplomat in its reply. In the meantime, General Yung Lu, the notorious anti-foreigner, remains openly at the court of the Empress Dowager, and the influence of Prince Tuan, who seems to have been the direct instigator of most of the outrages, continues to prevent any negotiations by the Chinese government. On the whole, the condition is rather a deadlock, in which it is not certain that the Powers are able to act unanimously, while not the slightest suggestion has yet been made as to what punishment, if any, is to be inflicted on the guilty members of the Chinese government.

WHILE the political dispatches from China have been as indicated above, other reports have given more or less details of the atrocities that have been committed. Correspondents are sending out the most blood-curdling details of the tortures inflicted upon the members of the various missionary boards, particularly upon the women, which preceded their death, and these are in many cases fortified by the names of the unhappy victims, and the details of their torture and death. Beyond these facts, which are being gradually established, the number of native Christians who have been killed in various manners in northern China will probably never be known. There is reason to believe that from fifteen to twenty thousand converts were massacred during July alone. There are also reports of the narrow escape of a number of the missionaries whose safety had heretofore been doubtful. The United States consul at Chefoo, Mr. John Fowler, sent a vessel to the rescue of such of the missionaries and their families as had escaped from the interior to the coast, and as the names of those who are saved have been bulletined by the State Department, it appears that his action saved the lives of a considerable number. Another vessel was secured by the Rev. Geo. Cornwell, which succeeded in making its way safely from Chefoo up the Yellow River for a distance of some 200 miles, through the province of Shan Tung, rescuing various endangered missionaries as far as possible.

THE collapse of the cause of the Boers seems to be complete. President Kruger has escaped to the Portugese territory east of the Transvaal, and is said to be about to sail for parts unknown, if his movements are unhampered. General Botha has given up the command of the army, alleging ill-health as the cause, but undoubtedly convinced of the futility of further warfare. It is unfortunate that these leaders should have deserted the Burghers, whom they have led into difficulty, when it would seem reasonable to expect that they would share with them whatever might be the outcome of the unfortunate condition into which they have been brought. Lord Roberts has issued a proclamation reminding the Burghers that 15,000 Boers are in British hands as prisoners, and showing the hopelessness of further revolt. It is much to be hoped that the Boers will see the condition as undoubtedly it exists, and will make the best of it and not the worst of it, by laying down their arms.

AS EVENTS in China, South Africa, and the Philippines begin to be less exciting, one is able to take a view of other parts of the world in which military movements have been made. There have been difficulties between France and Morocco during the summer which have involved fighting between the forces of the two governments on several occasions. It will be remembered that France controls the colony of Algeria in the northern part of Africa, between Morocco on the west and Tripoli on the east. There have been various disputes as to the boundary between Algeria and Morocco, and the French have claimed that attacks have been made by the Arab chieftains of Morocco on the Algerian subjects of France on various portions of their frontier. These Arab chieftains are nominal subjects of the Sultan of Morocco, but yet the control of the latter over their actions is hardly more than nominal. The Sultan has appealed to Europe for protection against French aggression. Indeed it is certain that France would of all things welcome the possibility of securing control of at least the northern portion of Morocco, which abuts on the Straits of Gibraltar, opposite the British fortress which holds the key to the Mediterranean. If France could once occupy that outpost, she would be in position to neutralize the British control of the great inland sea which would materially detract from the advantage now held by the British. Consequently it is certain that British interests will support the Sultan in Morocco in his controversy with France, to the utmost extent that such support is deemed safe by the foreign office. Moreover the interests of the other Powers throughout the world are really opposed to French occupation in any part of Morocco, since the latter would undoubtedly be the end of the open-door regime characterizing Morocco, which would give way to French commercial domination of the somewhat important foreign trade of that region.

ENGLAND finds herself on the brink of a new election. It will be remembered that according to the English plan, though there are still two years remaining in which the present Parliament might legally exist, yet it is quite unprecedented to allow the legal limit to be reached. The usual practice is to appeal to the country for an endorsement of the government after a great crisis. This appeal is sometimes the result of a vote in the House of Commons of disapproval of some government measure or government policy, and in such cases often comes suddenly upon the country. Now, however, there has been no such vote even attempted, and the government goes to the country after the practical termination of the Boer war, for an endorsement of its policy. Unhappily, the issue cannot be presented to the voters without as great complexity as in the issues before the American voters. The Protestant warfare against, not Ritualism, but Catholicity, in the Church of England, has been carried into politics on a scale which, both for extent and for bitterness, can hardly be understood in this country, where ecclesiastical questions are not passed upon in civil elections. If some of our voters find it difficult at this election to tell how to choose between parties, how much more difficult is it for Churchmen in England; in cases where the Conservative candidate is pledged to Protestant attacks upon the Church, as will be the case in many constituencies, and where yet the voter does not desire to attack the government for its conduct of the war. Our London correspondent, in last week's issue of THE LIVING CHURCH, outlined the preliminary work that was already being done at that time to secure an ultra-Protestant House of Commons, pledged to attack and cripple the Church as a result of the pending election. The writ of dissolution names Sept. 25th as the date at which it comes into effect, and the new Parliament is likely to assemble about Nov. 1st. The government has a majority of 128 in the present House of Commons. It is practically certain that the House will retain a considerable Conservative majority, but unhappily that does not necessarily mean that the welfare of the Church will be secured.

WHEN Miss Lillian Clayton Jewett, who, it will be remembered, hails from Boston and has constituted herself a champion of the negroes for an "anti-lynching" crusade in the South, takes the ground that lynching is an outrage that ought not to be permitted in any civilized community, she is only giving utterance to a belief which is shared by the great bulk of law-abiding people everywhere, in Richmond as in Boston. When, however, she attempts to make an inflammatory address to a convention of negro Baptists in Richmond, as she did last week, against the protest of their chairman and without the slightest right to speak in the convention, she shows by her own action that anarchical tendency which has spread wave-like over man-

kind during the past generation, and which is at the bottom of the lynching that has of late years been so frequent in this country. Moreover, to array race against race, as is practically the effect of her incendiary language, is to plant the seeds of anarchy, where a regard for law and an attempt at pacification ought rather to have been engendered. No doubt the people of this nation, and those in the North quite as fully as those in the South, ought to learn a lesson of self-control and to permit punishment of crime to be made in all cases by due process of law. This, however, can never be brought about by any such methods as those pursued by Miss Jewett. The negroes ought instead to be taught, as their real friends do teach them, to keep themselves free from crime, and not to protect criminals of their own race from just punishment by law. Lynching can best be prevented by preventing unnatural crime. If white men are themselves criminal in lynching criminals, it is no remedy to incite the negro race to retaliation. Rather is it the way of safety to plead with the negro race to keep their race free from crime, and to address whatever thoughts on the subject of Lynching might seem to be fitting, to white audiences. On the whole, we can only feel that Miss Jewett, in spite of her undoubtedly excellent intentions, has made a bad matter decidedly worse. Her position toward the negroes is precisely that of the notorious Lucy Parsons in Chicago to the laboring classes. She should bear in mind that if bloodshed results from incendiary speeches, the highest courts in our land have held the speakers to be guilty of murder in the first degree; a verdict which the common sense of the American people overwhelmingly endorses.

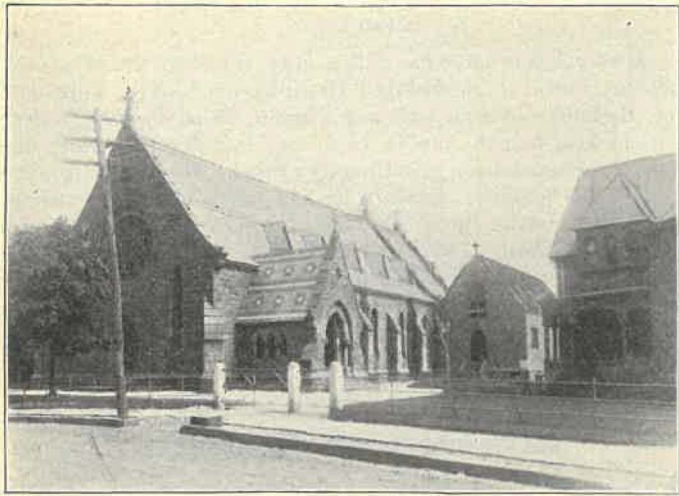
THE great strike in the collieries of Pennsylvania began on Monday of the present week, and at this writing it is too early to indicate what will be the effect either upon the output of coal, which the people of the United States absolutely require for their winter fuel, or upon the strikers themselves. It is difficult at this distance to form a just judgment as to whether or not the demands made by the miners are legitimate. There are many details which have not been published, and which bear very materially upon these demands, which must be known and considered before judgment can be formed. For instance, the demand that each miner shall be allowed to select his own physician rather than be taxed for the support of a Company's physician, looks fair on the face of it, but it may not bear analysis. If, for instance, the condition is such, as in similar cases we have known it to be, that no physician of repute could live in the mining villages unless his income was guaranteed in some such way as it is guaranteed by the mining companies through the assessments upon the laborers, who are themselves the beneficiaries of the system, then it must appear that the miners are wrong, and that the only possibility of having a physician or surgeon within call, when sickness or accident may befall them, is by means of just such a condition as that which they now protest against. Similarly with the Company's stores which figure in the protest. It is quite possible that the mining companies may charge outrageous prices for the supplies which they are obliged to sell to the miners. On the other hand, if the Company's stores should be altogether abolished, it is quite possible that the miners would find themselves in the dilemma that no supplies could be purchased at any price within a convenient distance. These details, therefore, which cannot be positively stated at the present time, and of which the public are ignorant, must prevent the public from saying in advance that the plausible demands made by the miners are just, while at the same time they cannot fail to see that the conditions stated make possible grave abuses on the part of the corporations themselves, which it rests upon the latter to show have not been made. At any rate, whatever may be the legitimate grievances of the miners, whatever may be the ultimate outcome of the strike, it is certain that its immediate result can be only disastrous alike to employees and employers. When pay-rolls aggregating nearly three million dollars a month are at one stroke removed from the support of the laborers and their families, it is clear that only suffering on an enormous scale will be immediately engendered; while the increase in the price of coal throughout the country, with the enormous contraction of the supply, must spread suffering and hardship among the poorer classes in all sections. Indeed, it cannot be too often pointed out, that in all such conflicts between capital and labor as that just opened in Pennsylvania, it is the laboring classes who contribute the greatest amount of suffering, and the capitalists who suffer the least. It may indeed be possible to cause large financial loss to the latter; but Governor Roosevelt was right in pointing out, in

one of his recent addresses, that when the laboring man tried in 1892 to pull down the capitalists of the country, he succeeded. The capitalist was pulled down; but the laborer was pulled under him. The real interests of capital and labor are always identical. Capital may oppress labor, and must then pay the penalty of poor service, unintelligent employees, and unsatisfactory work; and labor may oppress capital, and must then pay the penalty of strikes and lockouts. But the *real* interests of the two are alike, and it is only the basest form of demagoguery to stir up strife between them.

NEW YORK LETTER.

IMPROVEMENTS AT STAPLETON.

SOME radical changes have been made to the edifice of St. Paul's Memorial Church, Stapleton, Staten Island, during the summer months, and the church has now an interior that equals in beauty almost any church of its size in the Diocese. The church had not been decorated for a number of years and



ST. PAUL'S CHURCH, STAPLETON, N. Y.—EXTERIOR.

now its whole interior has been renovated and painted and a very rich effect produced, where before the impression was barren and unpleasing. The church had always suffered from the fact that the sanctuary and choir were crowded into the limited space behind the chancel arch, and the greatest improvement that has been made is the extension of the chancel outside the arch by the building of a platform on which have been placed the choir and clergy stalls and the organ console, as well as the lectern and pulpit. This re-arrangement has left all of the space behind the chancel arch for the sanctuary, and the effect, as will be seen from the illustration, is very pleasing.

All of the woodwork of the church was formerly the color of light oak, but it has been stained the color of black walnut and the change adds much to the richness of the interior. The walls are tinted a salmon color and have very simple, gilded trimmings. There has been no attempt at frescoed or stenciled decoration.

A new electric organ has been installed at a cost of about five thousand dollars and it has been placed, as the cut shows, half on one side of the chancel and half on the other; a symmetrical arrangement which adds much to the appearance of the church interior. Under each half of the organ, hardly shown by the photograph, is a small altar, the one on the Gospel side being used for the week-day celebrations. In the rear of the church, just back of the last row of pews, a high carved screen has been placed with good effect. Portions of the screen were formerly used in the chancel arch.

The rector of St. Paul's, the Rev. A. L. Wood, has been very ill for several months, and is not yet able to resume his work in the church, the services being taken by his assistant, the Rev. Guy L. Wallis. Mr. Wood has suffered from a severe attack of inflammatory rheumatism and, while he is on the road to recovery, there is some fear that the disease may leave some after effect. In order that every possible precaution may be taken against such a contingency, Mr. Wood is now in St. Luke's Hospital, New York, taking special treatment, which is expected to enable him again to take up his work at St. Paul's within a few weeks.

ITEMS OF INTEREST.

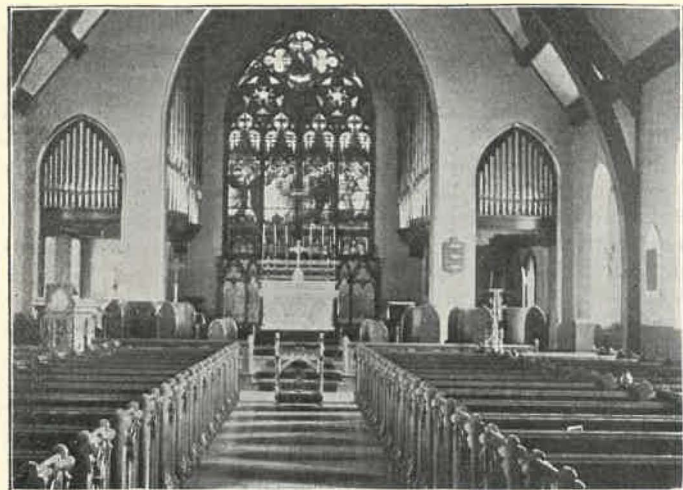
St. Michael's Church, in the Eastern District, Brooklyn, has suffered from changes in population in common with many other worthy interests. For some time it has been assisted by the Archdeaconry. It has been served by the Rev. Floyd E. West, but he has now resigned and accepted a curate's position in the House of Prayer, Newark. For two Sundays there have been no services, but the congregation has now asked Archdeacon Swentzel to secure, if possible, the Rev. Edward Heim, of Carnarsie, and hopes he may succeed in doing so.

Columbia University is to have a \$600,000 dormitory. This is a departure in Columbia traditions. The dormitory is erected by private enterprise, but will be none the less a University building. The departure is looked upon with great favor by all friends of the institution.

The practice of exchanging services with English priests for summer months is growing. A year or two ago the Rev. J. E. Freeman, of Yonkers, made such an exchange, and this year the Rev. J. C. Wellwood, of the Holy Spirit, a small but growing parish in the Bensonhurst section of Brooklyn, went abroad in June and took service in Long Preston, Yorkshire. To the Holy Spirit came the Rev. Clement Brewin, rector of the English parish. They made their arrangements by mail, and did not meet—save on the Atlantic. In the Bensonhurst parish the Rev. Mr. Brewin made many friends, and the Rev. Mr. Wellwood, who has just returned, says he got a better insight into English Church ways than he could possibly have done in any other way. Everybody treated him with marked kindness. He addressed one S. P. G. meeting, and often had congregations numbering above four hundred. He was accompanied abroad by Mrs. Wellwood and Miss Wellwood.

Controller Coler, so much talked of in politics just now, and who is not unlikely to be a future Mayor of New York, addressed a meeting of the Epiphany Club, Brooklyn, recently. He said the problem of city government was largely bound up with that of the foreign populations on the East Side. That the problem of lifting up the latter is not hopeless he showed by the statement that the books called for at a public library branch, located in the very heart of the East Side, were thirty per cent American history. The Controller also expressed the hope that tunnels rather than bridges would connect the boroughs, because of their greater cheapness, better adaptability, and quickness of construction, the last-named an important consideration.

Churches of all religious bodies in the Borough of the Bronx are suffering from a peculiar cause. It should be remembered that parish lines are for the most part ignored. All parishes have supporters who live in widely-scattered parts of



ST. PAUL'S CHURCH, STAPLETON, N. Y.—INTERIOR.

the borough, and some down town New York parishes have members in every borough in the city, in Westchester county, and in both counties in New Jersey immediately bordering on the Hudson opposite the city. The Bronx is compelled to rely upon the trolleys for transportation. These line most of the streets, but on Sundays thousands of people go visiting, go to the parks, go out for a ride—the latter in place of the bicycle, which is losing its popularity hereabouts.

At West Farms, one of the junctions on the upper east side, as many as 20,000 persons have to be handled by the trolleys on one Sunday afternoon. The effect is that people cannot get to

church—to their own church. Grace, West Farms, St. Mary's, Mott Haven, St. Paul's, Tremont, St. James, Fordham, all these are suffering, some of them going through what they term a crisis in their history. Ladies of the parish, perhaps unable to walk long distances, and not living within the parish bounds, are unable to board the cars, owing to the Sunday crowds. Everybody looks for relief when the Underground Road is completed three years hence. Meanwhile many are suffering.

ANNIVERSARY AT THE HOLY CROSS.

The Church of the Holy Cross (the Rev. John Sword, vicar), celebrated, beginning on Holy Cross Day, the twenty-fifth anniversary of the founding of the Mission and the fif-



CHURCH OF THE HOLY CROSS, NEW YORK.

With Parish House (corner building) which includes clergy rooms, club rooms, gymnasium, sisters' apartments, etc.

teenth of the dedication of the church. On the eve of Holy Cross Day there was a requiem celebration for departed members of the Holy Cross, Sisters, Clergy, and benefactors, and solemn vespers and sermon. During the octave there were celebrations at 6 and 7 each morning, and evensong at 8 each day, and on Sunday there was a celebration and sermon in German at 9, and the same in English at 10:45. In the afternoon there were Children's vespers, and in the evening a procession of the guilds.

The Holy Cross was started in 1875 by the Sisters of St. John the Baptist, and maintained by them until 1889. Since the latter date it has been carried on partly by the Sisters and partly by a priest and two curates. The present clergy staff comprises the Rev. John Sword, vicar, and the Rev. H. C. Sinclair and Rev. C. D. Lewis, curates. The purpose was to do mission work among the German population of the lower East Side. At first the Church of the Nativity was rented for services at such hours as would not interfere with its regular services. Then an old bank building was used, and in 1885 the present building was dedicated. The work is supported by a trust fund left by Miss Folsom, who was known as Sister Helen Margaret. The offerings pay incidental expenses. With the twenty-five years there have been 3,000 baptisms and 1,665 confirmations. The German population of the neighborhood has given way to Slavs and Hungarians. There are kindergartens and guilds and three summer homes, St. Anna's Cottage for Mothers at Basking Ridge, N. J., St. Anna's Lodge at Minden, N. J., and a Boys' Lodge at Bating Hollow, Long Island. Outings have been afforded to five hundred persons this past summer.

HARDSHIPS IN THE BRAZILIAN MISSION.

Bishop Kinsolving of Brazil reports to the American Church Missionary Society the hardships that have visited the workers under him during the last two months because of the advance in the value of the Brazilian currency. The republic is nominally upon a silver basis, but really its currency has long been based on not much of anything. So sadly is this true that the Rev. Mr. Meem said when here last year that Rio Grande de Sul street car tickets were more stable than the national currency; there was a railroad behind the tickets, but whether there was anything behind the currency or not, nobody exactly knew.

Three months ago the value of the milreis began suddenly

to rise. It was worth 11 cents in American gold. Now it is worth 22 cents. In other words, missionaries who were receiving \$150 a month to support themselves and families, suddenly found themselves in receipt of but \$75. There has been no adjustment of prices, and will be none, because tradesmen have no faith in the stability of things. The charge is made that the government is in league with the speculators. Bishop Kinsolving asked the Society for a grant of \$50 for each missionary and an advance of 20 per cent. in stipends. This appeal the Society was forced to allow, although from its receipts it could ill afford to do so. The government promises, so the Bishop writes, to decrease the value of the milreis to 18 cents, and keep it there. If this is done, trade will in time adjust itself and relieve the strain. Just now chaos reigns and there is much hardship.

Bishop Seymour, of Springfield, acting for the Bishop of the Diocese, confirmed a class of girls on the 11th inst. at St. Martha's Home for the Training of Young Girls, located at Bronxville. The class was presented by Archdeacon DeRosset of the Springfield Diocese. The Home is supported by private contributions, largely those of Mother Elizabeth, who was formerly Miss Faitoute of New Jersey.

A SAD EVENT.

A very severe blow has fallen upon the Rev. Dr. Henry M. Barbour, rector of the Beloved Disciple parish, New York, and Mrs. Barbour. A son, who was a graduate of Trinity College and had long had the law in view, took his own life under distressing circumstances in a Brooklyn hotel. He was fully identified by his parents, although he had taken many precautions to conceal who he was. The father forgave him, as he said, with all his faults, and had the body removed at once to the rectory. A funeral in which many members of the parish took part, but from which strangers were barred, was quietly held on Monday from the church. The young man was twenty-seven years of age. The parents have been the recipients of many expressions of sympathy.

DEATH OF REV. J. S. CHAMBERLAIN.

ONE of the oldest, and for a half century among the most active, of the clergy has entered into blessed rest. On Thursday of last week (Sept. 13th) the funeral of the late Rev. Jacob Sherril Chamberlain was conducted in the chapel and cemetery of Jubilee College, Peoria Co., Ill., the Rev. John Wilkinson presiding and making a brief address. Others present of the clergy were the Rev. Messrs. John Benson, Sidney G. Jeffords, Webster Hakes, and the President of the Standing Committee. From the quaint old church the procession followed the casket to the grave, which was made near that of Bishop Chase. Among the mourners was the widow, daughter of Bishop Chase, and several sons and daughters and grandchildren. The scene was very beautiful and impressive. The grand old oaks which had whispered peace



THE LATE REV. J. S. CHAMBERLAIN.

when the pioneer Bishop was laid to rest, seemed to breathe a benediction as Father Benson read the committal. It was age to age that said the "dust to dust"; four-score and five years stood by the open grave of the brother of four-score, and proclaimed the blessed hope of the general Resurrection on the last day.

Jacob Sherril Chamberlain was born in 1820; ordained deacon 1847, and priest, by Bishop Chase, serving fifty-three years in the ministry of the Church. He was the first rector of St. Paul's, Peoria; from 1852 to 1863 he served in Minnesota, and since in Kansas and Illinois. He was associated with Bishop Vail in the founding of Christ Hospital, Topeka, and opened the negotiations which resulted in the founding of St. Mary's School, Knoxville. He built many churches, and his ministry was largely given to laborious missionary work. There are few nobler examples of patient continuance in well-doing for Christ and His Church.

C. W. L.

THE MISSIONARY COUNCIL.

FOR the Missionary Council, to be held at Louisville beginning Oct. 23d, 150 delegates have accepted the invitation to attend, about as many have declined, and there are still many to respond. An attendance of 200 can safely be predicted.

The appointments of preachers for Missionary Sunday, Oct. 21st, as far as known, are as follows:

At the Cathedral, Second Street, between Green and Walnut Streets,, Bishop Millsbaugh of Kansas.

Trinity, 1030 East Main Street, near Story Avenue, Bishop Brown of Arkansas.

St. Paul's, Fourth Avenue and St. James Place, the Rev. Dr. Greer, rector of St. Bartholomew's, New York.

Calvary, Fourth Avenue, near Breckenridge Street, Bishop Talbot of Central Pennsylvania.

St. Andrew's, Second and Kentucky Streets, Bishop Tuttle of Missouri.

Grace, Gray Street, between Preston and Floyd Streets, Bishop Grafton of Fond du Lac.

Ascension, Twenty-sixth and Jefferson Streets, the Rev. Mr. Pendleton of Plymouth, Indiana.

Church of the Advent, Baxter Avenue, Bishop Gailor of Tennessee.

The programme includes, beside the two days' session at Liederkrantz Hall, Sixth and Walnut Streets, a Sunday School reunion at the Auditorium, on Fourth Avenue, near St. James Court, on Monday, Oct. 22nd, at 3 p.m.; a meeting of the Woman's Auxiliary at Calvary on Thursday, the 25th, at 3 p.m.; and a meeting of the Girls' Friendly Society at St. Paul's Church on Wednesday evening. Miss Emery will preside at the Auxiliary meeting.

There will be a reception at the Galt House, First and Main Streets, on Tuesday evening, to the members of the Council.

The rates for transportation have been fixed by the Central Passenger Association at one and one-third, on the certificate plan, and the other associations will follow, doubtless. The rates at the leading hotels for visitors who are not members will be: At the Galt House, \$3 per diem; at the Louisville Hotel, Main near Fifth Street, \$2.50; Willard Hotel, \$2; Fifth Avenue and Waverly, Walnut, near Sixth Street, \$1.50; and at private boarding houses, \$1.50. The members of the Council will be entertained at private residences, and will dine *en famille* at the Louisville Hotel.

Bishops Doane, Whipple, Whitehead, Vincent, Holly, Burton, Peterkin, Seymour, and many priests, distinguished as missionaries both at home and in foreign lands, will attend this meeting of the Council. There will be talks from representative speakers coming from China, Japan, Alaska, Hayti, and Africa. Experiences among our Indian tribes in the South and West, the work among the colored race, the difficulties of pioneer work at our outposts of civilization, and plans for the furthering of the work, will be discussed. It is expected to be a very successful session of the Council.

REMINISCENCES OF CHOCOWINITY.

BY THE REV. HENRY WINGATE.

ON a plain, stretching back from the river "Tar," of ancient memories, is the little village of Chocowinity, in North Carolina. This musical name is descended from the time and people who once roamed the forest and delighted in the chase; "and when the tiger strife was over, here curled the smoke of peace."

In this village is situated Trinity School for girls and boys. It was one of the opinions of its founder that the life of girls and boys should not be divorced. He thought that it would be helpful to both girls and boys to study together. And though he (the Rev. N. C. Hughes, D.D.) has passed away, yet his son (the Rev. N. C. Hughes, Jr.), adheres to the same opinion. The boys and girls study together in the same school-room and recite together to the same teachers. They live on separate and distinct places, however, and have a distinct oversight, each of its own sex. The girls have a lady principal, who takes entire charge of them. The boys are under teachers and protectors. The school is military in its discipline, and up-to-date in teaching and methods.

When I first saw the school, it was situated on a hill one mile north of Chocowinity. And though this has been twenty years ago, yet many memories of first impressions still linger about me and fill me with a delight surpassed by no memories of life: We had to walk then one mile from Dr. Hughes' residence to the school-house. And though I did not reside in his family (for the whole school is a big family), yet I went by on

the first day (as my father directed) to go with the teachers. It fell to my fortune to go with the Doctor. I shall never forget that walk. The snow was about six inches deep, and the Doctor walked slowly and talked freely. It was clear from the first that we should be good friends, for the venerable and loving Doctor made friends with all the boys. They all loved him as a father.

During my school life at this old school building, a rather dangerous incident occurred, for the Doctor could use the rod, too. There was a beautiful little stream which flowed hard by. I loved to sit on the foot-way and listen to the water as it rippled beneath it. One day some of the smaller boys and girls got permission to wade across, the water being about three or four inches deep. The Doctor did not know of this, and seeing us in the water sent for us to come out of the water. But as we had permission, we did not get out immediately. As I was the largest, the Doctor sent for me. I went smiling and not apprehending the slightest trouble. When I entered the building, the Doctor sat erect in a chair on the platform at the black-board, with a rod in his hand. It had been a switch with the small end cut off. I took in the situation and plead my case. The Doctor was firm, and as the grey locks fell about his head, he shook it doubtfully, and though I loved him I swore in my heart that if he whipped me I would never go another day. I escaped only with the statement that as I had been a good boy till then, I should not be punished. I was much disturbed, and I do not suppose that I prayed for the Doctor that night, but I at least obeyed him after that escape.

The new school building was erected some twelve or fourteen years ago, and is beautiful and commodious. The life is delightful in every way. All who attend the school always remember it with pleasure. I have seen boys of eighteen turn away weeping when they have said good-bye to the vice-principal for the last time. He makes himself one of the boys on the play-ground, yet at the same time commands their respect and love. I could always tell the moment he left the school-room, though I did not look up. Boys worked when he was in the chair. He ruled by *love*, not by *rules*. He inspired his pupils with a love for truth for truth's sake. I well remember how contagious the desire for knowledge was. A boy could not remain indolent. When a session opened, it took only a few days for everybody to learn his place and work. Somehow every boy, little and big, felt that he was responsible for the well-being of everything, and everything worked like a machine controlled by one central force, all working to the same end, to-wit: that each should do his simple task and duty promptly and cheerfully.

The school is strictly a Church school, and everything is conducive to the moral and spiritual well-being. Not only are the pupils taught to be manly and womanly, at the core courageous, but they are taught that the fear of God is the beginning of wisdom. There is a Bible class every other Friday night, where all are taught a distinct lesson, which they have prepared before class hour. The vice-principal, who, since his father's death is principal, takes the boys for a few minutes after evening prayer on Sunday nights and talks to them on some practical religious thought of life. These talks are especially helpful, as they fill the boys with ambition to be *Christian gentlemen*, and to do faithfully every duty which they may be called upon to perform. The Sunday School is an important feature of life. The parish church being a mile away, all go with the teachers on Sunday morning to Sunday School and service, except in bad weather, when the service is held in the school building. These walks are delightful, especially in fall and spring. In the spring the flowers and foliage are sweet and pleasant; in the fall the woods are full of beautiful colors, all painted by nature's hand. There are special talks by teachers and principal adapted to the needs of the pupils each year in the school. Thus, while the body, mind, and moral being are all cared for, the soul is not neglected.

Our usual mode of education to-day makes little impression of a spiritual kind upon pupils. They are taught that there is a God, but it makes little impression upon them, for the teachers are absorbed in the things which pertain to the professions of life. The pupils are taught that they must make a place for themselves; that the object of life is to get gain, honor, and fame; to rank high in the social and political world; to be a bank king or a merchant prince. This school corrects all this. It does not undervalue all these, but inspires the desire first of all to be worthy of and to merit everything that we may obtain or that fellow-man may bestow upon us. In every way this school deserves the confidence and support of all Churchmen everywhere.

A SUMMER CLERICAL EPISODE.

A CLERGYMAN of mine acquaintance, besides being a hard-working servant of the Church, spends his leisure hours with experiments in chemistry. What he learned of this in college days has stayed by him, and afforded him many hours of pleasure. During last winter, while examining a deposit of a certain kind of earth, which is well known to the geologist, but will not be mentioned here for good reasons, he made a discovery.

This discovery some time may make him famous. Certain acids of an explosive nature were combined in this earth, and were found to make a new explosive of extraordinary power. He is familiar with the chief explosives in use, as nitro-glycerine, gun-cotton, dynamites of various compositions, and with the Sprengel group of explosives, so that in his application of acids, not excepting the picric acid class, he was not working in the dark. His long acquaintance with chemistry and his occasional experience were bound in some way to bring forth results of some kind. The explosive made is a combination of acids with electricity, which may well-nigh revolutionize everything done in this line before. But I am not concerned with telling the ingredients of this explosive, much more interesting is his experience in making a test.

He left quietly for a lonely spot in some Eastern State to spend a few weeks' vacation. The spot chosen was lonely, deserted, and weird in appearance; just the place to demonstrate the power of an explosive, the interested would exclaim. So it was, but alas, care needed to be taken in placing the explosive, for wherever placed, it was destined to do terrible damage. This was long debated. To find the owner of the land, where the experiment was to be made, consumed much time, and would weary the patience of the ordinary man. But this clergyman had all the qualities of endurance. It was a long search for rights, and when light began to come, every preparation was made to test the article.

The conditions were favorable. The usual care of the chemist was displayed in every detail of the arrangement. Only one person was to be the witness of this much-considered project. Just upon the eve of making the test, the morning mail came, in which were not a few peculiar-looking documents and papers. These by themselves could have easily been overlooked. But some unusual pressure induced the discoverer to pry them open, and read their contents. Here was a batch of papers, and a few pamphlets. They told their own story. Their thoughts were far estranged from the thoughts of this clergyman. As he read the headlines of an article here and there, and marked their spirit, it began to dawn upon him that he was getting into strange company. Who sent these papers?

He sat down near the place where the test was to be made. He looked at what he had discovered, and then upon these papers. The association between them began to be closer and more forbidding. Some one had told of his discovery. He could not bear the deepening and distressing association. It unnerved him, and he feared the consequences of such a discovery as his, no matter if a Roman priest had discovered smokeless powder. He quietly neutralized his composition, packed up his little kit, and went away. His secret is guarded with scrupulous care. He will never tell of it. The papers and documents were from the Anarchists!

Was he oversensitive?

A NEW EDUCATIONAL MOVEMENT.

By DOROTHY STILES.

DURING this month, when the doors of a hundred thousand schools are opening to receive the youth of the land, the mothers and fathers and ambitious young people who must stay at home are hungering for educational opportunities. They realize that, other things being equal, position, usefulness, and happiness are in proportion to culture, and they long for some practical plans that will help them to turn their spare moments into school and college terms. Complex modern life and the battle for material existence leave the world no more of the old-time leisure for mental and spiritual culture. And so everywhere people are hungering for intellectual food, and craving mental stimulus, and would be grateful for some plan that would offer guidance and help. These reflections came to me forcibly during a delightful outing this year at Bay View, the great summer educational center, in Northern Michigan. I found there and studied a new educational movement which I

am sure a great many readers of THE LIVING CHURCH will be glad to know about.

A few years ago, Mr. J. M. Hall, a young lawyer in the city of Flint, Michigan, was at the head of a large young people's Bible class, and in his desire to give the members a better prospect in life, he established a reading circle, which soon became widely known. Others from far and wide began calling for his plans, and to meet the growing demand for self-culture plans, the Bay View Reading Circle was established.

Mr. Hall still remains at the head of the work, whose headquarters also remain at Flint, Michigan, but without courting publicity the organization has not only spread over this country but has entered Canada, Germany, China, and the Hawaiian Islands. Mr. Hall's genius in conducting club studies is everywhere being recognized by the woman's clubs, of which more than fifty have in the past few months adopted his course. The plans are simple, but there is intelligent system and history, and literature and travel are deftly joined in a reading journey of a most delightful character. I learned that last year the members were on a study tour of Russia and Holland, and that they will spend the coming year in England, Ireland, and Scotland.

During the summer I often met at the annual gatherings at Bay View members from many states, and always heard from them the most enthusiastic reports. The members were mostly, like myself, bread-winners, to whom whole evenings are few, and the course has been carried on in the brief pauses in the day's occupation. But daily I heard in the elegant conversation, and saw in the intelligent faces, the marked transformation wrought when people read for a purpose.

This is not the place to enter into a description of the plans of the Bay View reading course—a card addressed to Mr. Hall will always secure them. I am more concerned in reviving the hope of the busy woman and aspiring young people to again take up the pleasures of books and study, for which this reading course seems to me to offer the best practical plans. I am sure a great many who are looking for feasible suggestions for winter reading will thank the editor for publishing this article.

EDUCATION OF WOMEN.

If we are to have a race of enlightened, noble and brave men, we must give to woman the best education it is possible for her to receive. She has the same right as man to become all that she may be, to know whatever may be known, to do whatever is fair and just and good. In souls there is no sex. If we leave half the race in ignorance, how shall we hope to lift the other half into the light of truth and love? Let woman's mental power increase, let her influence grow, and more and more she will stand by the side of man as a helper in all his struggles to make the will of God prevail. From the time the Virgin Mother held the Infant Saviour in her arms to this hour, woman has been the great lover of Christ and the unwearying helper of His little ones; and the more we strengthen and illumine her, the more we add to her sublime faith and devotion the power of knowledge and culture, the more efficaciously shall she work to purify life, to make justice, temperance, chastity, and love prevail. She is more unselfish, more capable of enthusiasm for spiritual ends, she has more sympathy with what is beautiful, noble and godlike than man; and the more her knowledge increases, the more shall she become a heavenly force to help spread God's kingdom on earth. Doubtless our failure to win the hearts of all men is due in no slight degree to our indifference to the education of woman.—*New World* (R. C.)

A MINISTER'S WIFE'S DUTIES.

"THE duty of a minister's wife, it might properly be considered, is to keep herself informed concerning the work of the mission boards of her denomination," writes "A Minister's Wife," in the September *Ladies' Home Journal*. "The wife of the minister may be a valuable and yet not an overburdened member of the missionary societies if she quietly hold her societies in league with denominational work. No one else can do this so well, because the minister will supply the needed information. On occasion where it is necessary for the church to be represented in the women's councils it is fitting that the minister's wife should go, if she feels inclined. If she is timid and shrinking, such publicity is torture, and there is no reason why she should force herself to submit to it. She can, in the society, suggest, and, if need be, insist upon delegates to do this work. If she has a wise head and a kind heart she will not do more than is right, and she will do whatever is necessary; but the parish must realize that there are many demands socially, and that her life is to be planned out in accordance with her own ideas of right. She needs her strength, her brightness, her reposeful home. She should give to the church only such service as every other Christian woman ought to give, and no more, for we are saying to-day, with a new and sensible emphasis: 'The church engaged my husband—not me!'"

A PLEA FOR BOOK READING.

BY CAROLINE FRANCES LITTLE.

THOMAS CARLYLE says, "May blessings be upon the head of Cadmus, the Phœnicians, or whoever it was that invented books."

Of the evolution of the book we would not now speak, but merely of books as we find them to-day, as a means of self-culture. People of education, who love books as they do their friends, fail to realize how large a proportion of men and women read nothing but the newspapers. In the words of that lover of literature, Arlo Bates, "Go out of the small circle of people who talk of books, out of this atmosphere into a region where it does not exist; you will speedily be aware how completely apart from human life literature is held to be, how few people regard it as anything more than an amusement or a recreation."

As a means of self-education, reading is absolutely necessary to those who perforce must choose a business career, and enter upon it at an early age. A young man or woman can by careful reading educate himself to a certain extent. Not that anything can ever fully supply the lack of a classical, college education, but he can become conversant with the best authors in prose and poetry, and in time be able to sustain creditably his part in a literary conversation.

The influence of books in the family home-life cannot be over-estimated. The love of reading should be fostered in children from their earliest years, and it can be easily accomplished by reading to them, by letting them see that their parents are interested in such subjects, and by making them presents of books, thus encouraging them to accumulate a library of their own. Who has not seen a child holding a book upside down, trying to read, in imitation of its elders?

Besides the necessity of being familiar with books for social reasons, and its influence in the home circle, there is the great benefit that accrues to the individual life. What a solace the habit of reading is to one in affliction! Speaking of books, Robert Chambers says: "They are the blessed chloroform of the mind. We wonder how folks did without them in old times." It is said that when Goethe's son died, the father immediately gave himself up to the study of a science which he was wholly ignorant of. In the words of Bulwer Lytton, "When some sorrow gets hold of your mind, when you think, because Heaven has denied you this or that, that all your life must be a blank, oh, then diet yourself on the biography of good and great men. See how little a space one sorrow really makes in a life!"

Not only is reading a healthy occupation for the mind oppressed with sorrow, but it is a recreation. When the business man or woman comes home wearied with the ceaseless routine of office work, there are few things that will rest and stimulate like an interesting book. Says Lord Chief Justice Cockburn, "There is no rest, no recreation, no refreshment, to the wearied and jaded body and mind, worn by work and toil, equal to the intellectual pleasures."

With Shakespeare, Scott, Thackeray, Dickens, George Eliot, or Shorthouse, we may soon be in another world, leaving far behind us our worries and disappointments; and in reading we may have the blessed privilege of selecting our society, and can spend our evenings with royalty or peasantry as we feel inclined. The artist, Samuel Palmer, says: "There is nothing like books. Of all things sold, incomparably the cheapest; and of all pleasures the least palling." And in the words of another: "Of all amusements which can possibly be imagined for a working man, after his daily toil, there is nothing like reading an entertaining book. It calls for no bodily exertion. It transports him to a livelier and gayer, and more diversified and interesting scene, and while he enjoys himself, there he may forget the evils of the present moment."

The question naturally arises, What shall we read? "Life being very short," says John Ruskin, "and the quiet hours of it very few, we ought to waste none of them in reading valueless books." The learned Julius Hare speaks thus: "For my own part, I have ever gained the most profit and the most pleasure also, from the books which have made me think the most." It is said that a man is known by the choice of friends he makes; and surely not only his mental but his moral status can be discerned by a knowledge of the books he loves to read. Our reading is an index of our character. A bad man never likes to read good books. He who delights in the yellow literature of the day, and the sensational, highly colored Sunday papers, is not capable either mentally or spiritually of appreciating the beauties of Ruskin. Could he understand *Sesame and the Lilies*?

Would *In Memoriam*, or *The Idyls of the King* possess any meaning for him? The young woman who reads with an unwholesome avidity *The Yellow Aster*, *The Heavenly Twins*, and books of that class, cannot by any possibility enjoy such rare, uplifting stories as *John Inglesant*, or *Sir Percival*; and would that those books were on everyone's table, known and loved from cover to cover. For such works as these, by Shorthouse, raise one up morally and spiritually far above the earthly plane that people of this age delight to live on, into an atmosphere which braces the soul and nerves the body for the endurance of all life's ills. Can the omnivorous girl-reader of the light, trashy novels with which the country is flooded, appreciate the beauty of that scene in *Sir Percival*, where Constance goes through the little gate, leaving Percival and Virginia in the garden together, while she walks on, alone outwardly, yet conscious of an unseen Presence, who accompanies her on her path of sorrow?

One proof of the value of a book is whether it will stand many readings and still continue interesting. Carlyle says: "No book that will not improve by repeated readings deserves to be read at all." It is a mistake to try to read every new book that appears while we are ignorant of the works of the standard authors. Richard Baxter, of the seventeenth century, says: "It is not the reading of many books which is necessary to make a man wise or good, but the well reading of a few."

We should make companions of our books, love them, read and re-read them, and, as far as possible, own them. Many people are unwilling to mark the volumes that they hold dear, valuing more their external appearance than the soul or *ego* of the book. But we have no less authority for this practice than that of John Ruskin, who says: "No book is worth anything which is not worth much; nor is it serviceable until it has been read, and re-read, and loved and loved again; and *marked*, so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory." Who is there that makes a companion of that immortal book by Thomas à Kempis, and yet has not marked his copy in scores of places? Speaking of that book, *The Imitation*, Carlyle says: "No book, I believe, except the Bible, has been so universally read and loved by Christians of all tongues and sects." But whether we deem it sacrilege to mark our books or not, we must love them, and "with this love in his heart no man is ever poor, ever without friends or the means of making his life lovely, beautiful, and happy."

If, then, the habit of reading is self-educative, if it is a balm for sorrow, and can heal the wounded heart, if it makes a home brighter and happier, if it is a rest and recreation to the over-worked, if it broadens the intellect and elevates the moral and spiritual nature—if it can accomplish all these objects, may we not well believe that it is a habit worth acquiring? Everyone does not possess the habit, owing to inheritance, and the environments of early days; but it can be cultivated, and will be found to be a help in youth, a recreation in middle life, and, when activity must cease, our silent companions, Books, will be an unfailing source of comfort in the declining years.

"Two distinct tendencies," says the New York *Evangelist* (Pres.), "mark the current period of religious history. The first is the strong set towards ritualism, noticeable for a generation, but now showing itself in many quarters where rigid plainness of worship had long reigned; the second is the emphasis now given to the work element in Christianity. Practical, every-day, good-doing religion is well to the front in every branch of the Church. This is so far a healthy indication. The worshipping and the working faculties cannot be safely divorced. What God joined together when He made man, the 'uplooker,' man cannot long keep asunder. We are made to worship. Mallock's ironical picture of the inveterate reaction of the soul from materialism, when he shows his ideal Positivists 'crooning to the moon,' in their craving for something to worship, is true to the spiritual history of mankind. The uplooking instinct expelled at one point will inevitably come back at another. This is the meaning of the present drift towards ritual. The whole subject is being examined afresh, historically, ecclesiastically, Biblically, and experimentally. The tendency may be carried to an extreme by some, for this is a weakness of human nature. But the extravagances of ritualistic extremists will probably not be widely adopted in this questioning, practical age."

IN NOTHING else as in the words we habitually use in the common talk of daily life do we show so plainly our degree of refinement, our culture or the lack of it, and the plane on which our thoughts move. It is therefore worth our while, do you not see, to take some pains with our conversation, not in such a way as to make us seem stiff and pedantic, but to recognize the fact that here, as in other departments of life and learning, it is training that tells in results.

JAPAN, AS SEEN BY A MISSIONARY'S WIFE.

THE following is from a letter written by the young wife of a missionary who was recently stationed in Japan:

Tokyo, Japan, Mar. 24, 1900.

My dear F—

The warm weather is fairly over and we are gathering all our latent energies together to see what we can accomplish during the autumn, which is said to be Japan's ideal season.

The language occupies most of our attention. It is so difficult one scarcely dares hope ever to be able to talk. There are no pronouns, no articles, no plural number for either verb or noun. But, instead, comes a meaningless verb expressing a polite form, which must form all sentence endings. There are three polite forms of address, which must be graduated to the social station of the person spoken to. And bewildering enough we find it to be obliged to speak to servants in one language and to equals, or betters, in another. Then, from our standpoint, the Japanese think and speak backwards!

However, when we become despondent, we look at the English signs which the people get up to secure foreign custom. And we feel better. For instance, one reads: "Third-class goods, first-class price"; another, "Cabinet-maker executed with despatch"; another, "Extract of cow, alle same calf." Then our Japanese teacher gives sentences like this to translate: "This rose is a brave smeller!"

To the tourist, and to the person who has lived here a long time, the country is delightful. The one does not stay long enough to see below the surface of things, and has no chance to learn what is offensive. The other becomes so accustomed to it all that much passes by unnoticed. The country is very beautiful, in a way, yet quite different from what one calls beautiful at home.

It is said that one cannot obtain a view of Japan excluding mountains. These are volcanic in nature, and are so furrowed by earthquakes, eruptions, and landslides that they are rugged and forbidding in the extreme. Every available space is cultivated—and by hand, for humanity does here the work of machine and beast of burden. Even the crops appear like kitchen-gardening. There are no fences, usually terraces, and occasionally hedges. Many of the trees are trained when young to grow in peculiar shapes. That is why, in the pictures on Japanese fans, they look odd and unreal to us. Every picturesque spot, on mountain or in field, is occupied by a temple, adding to the quaint charm of the scene. Rain is abundant, so vegetation is always the brightest of green.

The people are a peculiar mixture of refinement and barbarism. Their manners would have graced the French court long ago, yet what to us is simply indecency shocks one at every turn. During the summer, naked men are about everywhere. I refer to the poorer class, of course. Yet the nation can scarcely be termed immodest, while it is immoral to the very core.

The Japanese women are mere dolls. If you ask them for an opinion on the simplest subject, if you ask them to think, in fact, they say they cannot—that is for the men to do. They spend their whole time planning beautiful gowns and endeavoring to keep their youth. For richness of materials, I have never seen the equal of the garments worn by the better class. They blend colors which would take away our breath, yet the effect is fascinating. The women wear one undergarment (some omit even it) and over that the kimono, a long robe which falls to the ground. This is usually dark in color. The surplus length is gathered in a fold about the hips and kept in place by the obi, or sash, on which a woman spends all her money. These are of some rich material, and are handsomely lined. On the feet is worn a white covering which reaches above the ankle. For street wear an elevated wooden shoe encases the foot. The complexion is very much "made up" and the lips rouged. The hair is stiffened with a paste and elaborately done up over frames. This is a work of art, by a hairdresser, who comes about once a week. To keep it in order between the hairdresser's visits, the women sleep on pillows of wood, which fit in about the neck.

The few women who have attempted foreign clothes have made a failure of it. At one of the Emperor's receptions last year was a lady of high rank dressed in a Parisian gown of great price. The skirt was worn with the full back in front and the scant front in back. Over the waist were worn corsets. These were of satin and handsomely embroidered; doubtless the lady thought them prettier and more deserving of prominence than her gown. At the table where foreign refreshments were

served the escort of the same woman helped her to anchovy sauce with her charlotte russe.

The Japanese are the greatest people for giving presents! They will not think—many of them—of making a call without bringing with them some gift or other. While mother was ill during the summer there were always flowers sent for her room. The ladies delight in doing little kind acts which they seem to think nothing of.

We have met with but few annoyances. Once, Mr. — (the missionary), engaged a carriage, which is drawn by coolies, and started off just as a number of Chinamen took carriages too. This seemed to strike our coolie comically, and he passed remarks, rather insultingly, with passers-by. Mr. —, as you know, is a delicate, studious-looking man; no one would suspect him of being an athlete. His Japanese is too limited to scold with, so he had to sit still, boiling inwardly, as matters grew worse.

Finally, the man, having gathered a crowd of foreigners, stopped. In an instant, Mr. — was out between the shafts. A second more, and the coolie was suspended by the collar and the seat of his short trousers. Then Mr. — lifted the fellow above his head and gave him such a shake! Well, there was no other way to make him understand! And he understood! For when Mr. — reëntered the carriage he hurried as though for his life.

Here in Tokyo, the officials are very nice. They show us every attention, even going so far as to forbid the natives bathing when we do, telling them they must suit their time to our conveniences. The summer has passed delightfully. We have had a good deal of company and have made two trips off. The first was to one of the foreign parts. Staying at a large hotel, we were surrounded by foreigners, had an orchestra at our meals, and felt altogether in city life once more. The next trip we went to Kyoto, the old capital, where we were in the heart of Japanese life.

One can have such beautiful things here. For instance, our dishes are so charming that it is a daily pleasure to set the table. Silks, too, prove such a temptation. Mother has bought me my Christmas present. It is a padded negligé gown, made of pale green and old rose silk, fastened with frogs and girdle of silk cords to match, and lined throughout with yellow silk.

Mr. — studies four hours a day with the native teacher, so I do not see where he will find time to carry out all his plans. It is supposed to take a man two years to be fitted to assume charge of a mission. But the Bishop is going to start Mr. — out now as it is the only way for peace. He thinks he can do it with his present knowledge of Japanese, and frets for more scope. So the Bishop, who has been perfectly lovely to us, is going to humor him. Mr. — will have with him a native catechist who speaks English.

Mr. — intends organizing and superintending a school. He will open a church directly and endeavor to pave the way for a building later on. He will also oversee the work of the out-stations scattered about. He is so faithful and so devout it seems as though he must succeed. I often watch him while he is talking to the young men here—his earnest eyes flashing and his sensitive face quivering with the deep feeling that is in his heart.

When he speaks to them of the divine love, with its promises of redemption, and tells them that if they accept it—if they live as good men, good sons and good citizens—that great love will make them better and better, I cannot but think his teaching will have some effect. There is need for it. The lives are so loveless; there are no sacred, binding ties and old age and death are so shunned that even the word for death is not spoken.

It is not only human pedestrians, it appears, who fear the bicycle. According to a writer in the September number of *Cassell's Little Folks*, it strikes terror into the heart of the king of beasts. Few men can ever have been placed in the awful situation in which Mr. A. B. Lloyd, the African missionary and traveller, once found himself, he says. He was "biking" one day on the main road, five feet wide, leading to Uganda, when, turning a corner suddenly, he was, not twenty yards ahead, ^g him. To his left was a steep rock, twenty feet high, hard if not impossible to climb. To his right lay a ravine a hundred feet deep, at the bottom of which ran a river. He had to make up his mind what to do right there. Taking his courage in both hands, like the brave man he was, he determined to ride straight on. Ringing his bell and shouting at the pitch of his voice, he drove on at his fastest. The lion, dismayed at this weird figure, gave one hideous yell and turned tail, flying panic-stricken into the jungle.

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.

ST. PAUL AND OTHER FOREIGN MISSIONARIES.

To the Editor of The Living Church:

I FIND in one of our Church paper editorials, the following: "The missionary in China who invokes his citizenship for his protection, does precisely what St. Paul did under like circumstances, when he invoked the citizenship of a pagan empire."

Without meaning any disrespect to the writer, whoever he may be, I am forced to say that "under like circumstances" St. Paul did nothing of the kind. St. Paul was a citizen of the Roman Empire, and his appeal to his citizenship was made within its bounds and against violence which was within reach of its officers. He did not go into entirely another empire, and one still more pagan; preach religion hostile to the established paganism; and then, where Rome had no jurisdiction, appeal to Roman arms for protection against the violence of those hostile to the new religion and disposed to stand for their own. There is no just analogy between the two cases, as presented in that paragraph; and it is sad to see such misleading logic employed to subject the independence of the missionary's citizenship in the Kingdom, to dependence on his citizenship in a worldly state.

FRED'K S. JEWELL.

OF COURSE IT IS UNTRUE.

To the Editor of the Living Church:

I DO not wish to weary you with my letters, but the following, cut from a leading journal, demands notice:

"On the other hand, the missionaries complain because the Sacred City has not been looted. They urge that the royal family and other highly-placed Chinese personages, who were behind all the trouble, should be made to suffer more than those who blindly followed them."

Is what is here stated a fact, or is it the work of an enemy—a misrepresentation intended to disparage the missionaries in China? If it is the latter, it ought to be repudiated, contradicted, indignantly denounced as a malicious libel. But if it is the former, a simple statement of fact, which unfortunately it has the appearance of being, and in which it too closely accords with other unethical notions of the times, then what are we to think of the religion of Jesus as set forth in the Holy Scriptures? Is it, in its severe prohibition of everything like retaliation or revenge on the part of its followers, woefully "behind the times"? And have the ethics of the New Testament been in consequence revised, and, by divine authority, brought "up-to-date"?

The missionaries of the Cross advocating a course of retaliatory plunder and destruction; preaching a gospel of revenge and violence;—the very thought is shocking! If that report be true it would seem about time for modern Christianity to turn back and study the moral system of its Founder; high time for it to become more truly religious by becoming more scripturally moral.

FRED'K S. JEWELL.

[Of course there is not the remotest probability that the item quoted is founded on fact. If it has not been denied, the reason no doubt is partly that the charge is too indefinite to make it possible to disprove it, and partly that, like much that has been telegraphed when it was necessary to manufacture news, it is too inane to make denial necessary. The policies of the several leading missionary boards have been declared, and may easily be learned.—EDITOR L. C.]

THE ALTAR-TABLE.

To the Editor of the Living Church:

I MUST differ, *very decidedly*, from my brother, the Rev. J. R. Newell. It is *not* the Communicant's receiving from the *Θυσιαστήριον* which makes it a Table. If a lady takes food from her side-board and passes it to guests it does not become a table. It is not *used* as a table. There are two phases of the Holy Communion. The one is the offering to God, the other is a *Supper*, of which we partake in remembrance. It is the *Supper*, *not the receiving from*. If it were not a supper, the distributing and receiving would not make it a Table, not being *used as a table*.

HENRY WINGATE.

THE BERKELEY ASSOCIATION AT YALE.

To the Editor of the Living Church:

THE existence of societies of Churchmen devoted to religious work in our large Universities is, I think, a fact too little known and appreciated by the Church at large. This ignorance is a serious handicap to our efforts in enlisting the interest of men in the entering classes in our work. I am speaking now more particularly of the Berkeley Association of Yale University. Men come to college fully informed in regard to the splendid Y. M. C. A. which is able by its "deputations" to preparatory schools and in other ways to disseminate widely a knowledge of its work. Its fine organization of over a thousand members attracts even Churchmen into its service, men who are more needed in the Berkeley. I do not intend to disparage the Y. M. C. A. in the slightest degree. Its President assured me last spring that he believed Churchmen could work more advantageously in their own society and promised of his own free will to advise such men now actively engaged in the Y. M. C. A. to transfer their energies to the Berkeley Association. I am merely trying to show that the ignorance of the Berkeley's work has sent many into the ranks of our more conspicuous sister association, who would be of vastly more use where "the harvest truly is plenteous, but the laborers few." May I, then, briefly describe the work that the Berkeley aims to accomplish?

In the first place, the Berkeley does not represent any faction in the Church. A mistaken idea in certain quarters that it is peculiarly "High Church" is no more correct than the idea that it is "Broad." Men differing as widely in Churchmanship as Dr. Christian of St. Mary the Virgin's, New York, and Dr. Briggs of Union Seminary, have been invited to address it.

"The objects of this Association shall be to afford to the Protestant Episcopal students of this University opportunities for uniting in worship agreeably to the spirit and forms of the Church; to offer to the rest of the University the benefits of the services of the Protestant Episcopal Church; to unite as far as possible, with the other religious associations of this University in Christian work, and to bring the Protestant Episcopal students of this University into acquaintance with one another."

These objects the Berkeley aims to accomplish in three ways: (1) by the Berkeley Sermons, (2) by the Men's Club, (3) by its weekly services.

(1) The Berkeley Sermons are delivered on Sunday evenings in Trinity Church by the most distinguished clergymen of our communion, and are attended by college men of all denominations to the number of several hundred. For the ensuing year an unusually interesting course is to be given on "Fundamentals of Christian Belief." Sermons will be preached on "The Source of Authority in Religious Thought," by Dr. Huntington of New York; "Is God Knowable?" by Dr. Greer of New York; "The Divinity of Christ," by Dr. Donald of Boston; "The Inspiration of the Bible," by Dr. Briggs of New York; and "The Immortality of the Soul," by another prominent clergyman.

(2) The Men's Club is a slum mission, but of a different character from the majority. It is organized as a club of thirty or forty members, in which college men work side by side with their less highly favored brothers. It opens with a business meeting, after which an entertainment is furnished, a lecture given, or papers read either by "town" or "gown." Some of the most interesting of the papers have been prepared by working-men, on some phase of life with which they are familiar, as "Fish-hook Making," "Cigar Manufacturing," etc. An effort is made to come into closer social relations by calling on the men in their homes. The meeting invariably closes with an adaptation of the Church's Evening Prayer.

(3) Every Friday night the Berkeley has a service at which the Evening Prayer is read and addresses made by clergymen or members of the faculty.

We try to visit every Churchman in the entering classes, but these means are inadequate for enlisting the interest of men at a time and in a place where so many things are demanding their attention. We are trying to make a special effort to begin the new century with a stronger body of workers than ever before. May I ask every rector who has parishioners and every Churchman or woman who has relatives or friends about to enter Yale this autumn, that they inform them in regard to the Berkeley Association and urge them to affiliate with it? By so doing (and it should be done before Sept. 24th) they will greatly aid in the work of the Church at Yale.

White Plains, N. Y.,
Sept. 14th, 1900.

EUGENE N. CURTIS,
President Berkeley Association.

THE HOLY EUCHARIST DEVOTIONALLY CONSIDERED.

BY THE REV. EDW. WM. WORTHINGTON.

III.

THE HOLY EUCHARIST AND THE THANKFUL.

IN ALL time of our tribulation; in all time of our prosperity!" These widely separated phases of our earthly life, each with its need of deliverance and help:—with what advantage may we bring them to the Altar, laying our petition or our thanksgiving alongside and beneath the shadow of that which the Church offers to the Father,

"The one true, pure, immortal sacrifice."

A thoughtful writer in a recent review* deprecates the craving for additional and novel offices of devotion, designed to meet the needs arising from occasions of unusual emergency. "Is it not better," he asks, "that the Church's people should be taught to make their wishes and hopes and thanksgivings part of the divine offering; that they should be taught the intercessory force of the existing services; that they should be taught to bring the particular needs they have in mind into the petitions of the Litany, and then to carry on this act of intercession into the Eucharistic Service, and join it with the offering of our Lord in heaven? A great deal of trouble, no doubt, for the parish priest; but the trouble will have been worth taking, if he is able gradually to train up a body of persons who will surround his Altar, knowing the value of the services of the Church and the ways in which they may be used." We believe it to be the high vantage-ground of the Church's system of worship that this end, greatly to be desired, is entirely possible.

To the thankful Christian the Holy Eucharist especially should be the satisfying vehicle of his gratitude and praise.

The office itself, as the name Eucharist signifies,† is one of thanksgiving. It voices, in connection with the Sacrifice, the Church's perpetual praise for the great fact of redemption brought near to a lost and sinning world: to which may be added, and with which may be associated, at all times and with propriety, the individual worshipper's giving of thanks for personal blessing vouchsafed to himself by a merciful God.

The Holy Eucharist sets the thankful soul right in its attitude toward "the Giver of all good gifts."

It is much to know that Christ Himself is present to receive, in union with the Father, the grateful tribute, as truly as when the leper, one of ten, "with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks."‡

The Holy Eucharist does not permit us, as we are sometimes tempted, to exalt temporal and minor blessings above the supreme spiritual blessing. First, last, and midst, we render thanks and praise for the "tender mercy" which gave "Jesus Christ to suffer death upon the Cross for our redemption." It is with this that the Christian's giving of thanks should begin under all circumstances. For whatever else he may desire to render praise, let him not fail to remember first, as in the Prayer Book, "above all" the "inestimable love in the redemption of the world by our Lord Jesus Christ." Here is the starting-point with all Christian thankfulness.

To us, therefore, who should be ever and truly grateful, the Supreme Service of the Church, our Holy Eucharist comes with its invitation, and offers its opportunity for the giving of thanks, in two particulars: "Above all things, . . . most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ"; and, with this, also the "due sense of all God's mercies, that our hearts may be unfeignedly thankful."

"It becometh well the just to be thankful."§ Here, then, is a substantial reason why the Christian should not absent himself from the Holy Eucharist. He should take his place and bear his part, with unwearying faithfulness, in the Church's corporate giving of thanks for the sacrifice of Christ and the redemption of the world. From this standpoint it is plain that the duty of thankfulness remains with the Christian, whatever may be the temporal circumstances of his earthly life. Even "all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity," since for them Christ

gave Himself a sacrifice for sin, "may always most thankfully receive that His inestimable benefit."

Then, in periods of temporal blessing and at times of unusual prosperity, the Christian will not feel that he may receive his joys and take his blessings, apart from the Altar and in forgetfulness of "the Giver of all good gifts." It is in every way fitting, and we may say with confidence that the Church expects it (as set forth, for instance, in the Churching Office), that we shall seek union with Christ at the Altar, when gratitude moves us to thankfulness, and shall offer our personal giving of thanks in conjunction with the Church's tribute of Eucharistic praise.

Let it not be thought that this will tend to belittle and to make commonplace the sacred mysteries. On the contrary, he most exalts the Sacrament of Redemption who, believing that Christ is truly with us, seeks the Altar amid joys and sorrows alike.

What so tempts us to forget our dependent relationship to God as prosperity? Distress comes, and we betake ourselves to prayer. Blessing comes, and in our self-reliance we forget even to be thankful.

Against this prevailing spirit of thanklessness, in which even many Christians do most err, the ceaseless Eucharist of "the Holy Church throughout the world" is a standing protest. Only we must accustom ourselves to remember that the Blessed Sacrament of Christ's Body and Blood, whatever else it may be to us, is truly a Holy Eucharist, in which the purpose is, not only to offer the Holy Sacrifice, but also and with it to render praise, as is most justly due, for God's great gift of Redemption. We kneel before the Altar, not only to be fed with the Bread of Life, but also that we may take our place with the multitude in all lands, whom blessing moves to joy, and gratitude to praise.

In the devotional life of the Christian, profitable for righteousness and pleasing indeed to God, is the spirit which enables a man to say: The blessings, mercies, and deliverances that may come to me upon the journey, I will bring before the Altar of my God, with gratitude for each, offering my tribute of thanks, not in lonely sacrifice, but in union with the Church's tribute of Eucharistic praise.

"What reward shall I give unto the Lord for all the benefits that He hath done unto me? I will receive the cup of salvation, and will call upon the Name of the Lord."||

||Ps. cxvi. 11, 12.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

IT HAS been suggested to the Editor that it would be a convenience for Sunday School teachers, in some places, if the helps to teachers on the Sunday School lessons might be published a week in advance, since in some places there are teachers' classes (and in other places there ought to be such) during the week in which the teacher studies the lesson for the following Sunday, and receives instruction from the rector or one of the parish clergy. Acting on this suggestion, we have presented this week the helps to the lesson for the second Sunday following, thus making it possible each week to present a lesson, not for the Sunday immediately following the date of the paper, but for the Sunday after that.

THE BAPTISMAL VOWS.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Lesson, Q. 3, Catechism. Text, Gal. v. 24. Scripture: Depart from iniquity, II. Tim. ii. 19. The Faith, II. Cor. xiii. 5. Obedience, St. Matt. vii. 21.

IN beginning the lesson on the Baptismal Vows it is well to turn to the Baptismal office and show where and how the vows are made, and in what words.

It is sometimes objected that parents and sponsors have no right to bind infants by vows which must be fulfilled by the latter. This objection would be well taken if the baptismal vows had reference to matters of opinion. These vows, however, do not lay new obligation upon the infant. The obligation to renounce sin, to accept the word of God, and to live righteously, are obligations which rest alike upon all who are capable of learning of them. The baptismal vows are simply formal prom-

*Church Quarterly Review, October, 1898.

† *Εὐχαριστέιν*, to render thanks.

‡ St. Luke xvii. 15, 16.

§ Ps. xxxiii. 1.

ises on behalf of the child that he will do his duty. The obligation of the sponsors is to see that the child is so brought up that he will perform this obligation.

FIRST PROMISE.

The devil is a personal being. He was once an angel of light, who sinned, lost his high estate, and was cast out of heaven, into the earth (Rev. xii. 7-9). Created as a being of great power, endowed with a will of his own, God respected His own creation, and Satan now uses his power and his will to lead mankind to follow him in sin, instead of following God in holiness. He is spoken of in scripture as "the god of this world" (II. Cor. iv. 4); and "the prince of this world" (St. John xii. 31); and the Christian's warfare against him is described as "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). Hence his power is very great, and his influence over human destinies and over the human soul should not be under-estimated.

Neither should it be over-estimated. He is the "strong man armed" (St. Luke xi. 21); the Holy Spirit is the "stronger than he" (verse 22). His power has been met and vanquished by the Son of God; not as though the power of Satan was now no longer exerted for evil, but because it is no longer a controlling power. The grace of God is greater and more powerful than the influence of Satan (II. Cor. xii. 9).

The works of the devil are all those things which lead to sin and tend to distract from Christian living. Unbelief (II. Cor. iv. 4), murder and lying (St. John viii. 44), and pride (I. Tim. iii. 6), are especially mentioned as his works; while all the "sinful desires of the flesh" are intensified by his suggestion and instigation.

The "poms and vanity of this wicked world" include those frivolous desires which bind one to earth. The "world" itself is not renounced; but the things that chain the heart to the world. Our Lord prayed to the Father for His disciples, "not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil" (St. John xvii. 15). The love of the beautiful, the desire for earthly pleasures, is sinful only when it becomes the paramount desire, greater than the desire for the things of heaven (St. Matt. vi. 33). When these earthly joys become to us the chief end of life, they are then but empty poms and vanity, which lead the soul away from God.

The "sinful lusts of the flesh" are all desires for the intemperate or unlawful gratification of carnal or bodily enjoyment. Lust means desire. Desire is not necessarily wrong. To desire to eat and drink is a "lust of the flesh;" but it only becomes a *sinful* lust, when eating becomes gluttony and drinking becomes drunkenness. The desires of the body are planted by Almighty God for good and appropriate purposes. They may become sinful when abused for other purposes or when used intemperately.

SECOND PROMISE.

It would be unreasonable and immoral to promise that the infant should "believe" anything whatever that rests merely on human research or speculation. It would be wrong to pledge the child to accept any hypothesis of science or any theory of metaphysics. These are purely human postulates and there can be no moral duty to believe that which further inquiry may possibly show to rest on an insecure foundation.

The Articles of the Christian Faith, however, rest not upon the theories of men, but upon the word of Almighty God. We are to accept them because they are true, and because the truth of them is guaranteed by the Holy Spirit. To "let a child grow up and choose for himself" whether or not he will believe the Word of God, is to wholly reverse the right relations between God and the child, and to adopt a course which would be palpably absurd if applied to human affairs. Does the mother wait till the child is of age before she teaches the infant lips to utter the sweet words of childhood, so that, forsooth, she may let the child grow up and choose for himself what language it shall speak? Does the father await the coming of age of his child before he is ready to inculcate in its mind the principle of obedience? Surely if these are absurd, it is no less absurd to make the plea, which, however, is often heard, that the child should be allowed to grow up and choose what religion he should profess.

The Articles of the Christian Faith comprise those facts stated in the Creed. The Creed may be said to be a digest of the Gospels. It contains the enumeration of the most important facts which are at greater length detailed in the Gospels. The

Creed in its essence goes back to the time of the Apostles, though very likely not in quite the fulness in which we use it to-day. There are several instances in the Epistles in which the Articles of the Creed in almost their present form are quoted (compare I. Cor. xv. 3, 4; II. Tim. ii. 8; Romans ii. 16; Romans i. 3, 4). There are also several instances in the New Testament in which the Faith is spoken of as contained in a "form" (Rom. vi. 17; II. Tim. i. 13; Heb. x. 23).

THIRD PROMISE.

The third promise is that the life will be fashioned after the will and commandments of Almighty God. That will as it relates to the individual, is stated in the Ten Commandments, with our Lord's exposition of them as fulfilled only by the new law of love. The will of God for the human life was exemplified by the life of our Lord Himself, and was more fully stated in the Sermon on the Mount and in other words of His bearing on the Christian Life.

THE OBLIGATION RESTING ON THE BAPTIZED CHILD.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

Lesson, Q. 4, Catechism, Text, St. James i. 22. Scripture: As ye have been taught, Col. ii. 6-12.

THE vigorous statement in the first part of this answer shows the necessity of laying stress upon the fact that the baptized person is not saved mechanically, or by a charm, but that the duty rests upon him to continue in the "state of salvation" to which he has been called. He must not think that because he is one of the "elect" he cannot fall from grace. God has done a great deal for him at his Baptism. He has granted him forgiveness of all his past sins, has incorporated him in the person of Jesus Christ, has made him a child of God, and has offered him an eternal inheritance in the heavens which passeth not away. Yet all this will avail nothing if he does not, for his own part, perform the duty which rests upon him.

"By God's help, so I will." It should be impressed upon the child that the Christian life requires the help of God. That help is given in answer to prayer, in and through the sacraments and ordinances of the Church, and the child is not performing his duty if he does not use all the helps which, in His love, God has provided for him. He is now indeed "in a state of salvation." He is on the road to success in life from the standpoint of eternity. He is prepared to enter finally upon the inheritance of the kingdom of heaven. Right here lies a danger. He must depend for sustenance in his spiritual life upon Almighty God. He must pray regularly for the help of God to lead a true Christian life. He must not neglect his prayers, morning and evening. He must be faithful and punctual in the duty of Christian worship, and especially in his use of the sacraments. None of the sacraments were "ordained of Christ to be gazed upon," as is well stated in the Twenty-fifth Article of Religion, "but that we should duly use them."

If the means of grace are used; if prayer is faithfully offered; if in good faith the Christian tries, notwithstanding his failures, to follow the life of his Lord and Saviour; then we need have no fear that when his life shall end, he will enter into aught but eternal bliss. He will then learn what is the wealth beyond computation of the riches of the inheritance which God has provided for him.

SIX WAYS OF GIVING.

WE PRINT below, six ways of giving to the Lord our substance. They will be useful in helping to decide whether our beneficence is really Christian and acceptable to the Lord.

1. The Impulsive Way—To give from impulse as much and as often as love and pity and sensibility prompt.
2. The Lazy Way—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.
3. The Self-denying Way—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.
4. The Systematic Way—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, one-half. This is adapted to all, whether poor or rich, and gifts would be greatly increased if it were generally practised.
5. The Equal Way—To give to God and the needy just as much as we spend ourselves.
6. The Heroic Way—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*Am. Ch. S. S. Magazine.*

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

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

BRANCH OFFICES.

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

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

SUBSCRIPTIONS.

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

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WE learn from Galveston, as the result of inquiry by telegraph, that Trinity Church, the oldest and largest parish in the city, and her two missions, are wrecked, but the rector, the Rev. C. M. Beckwith, and his family, are safe; Grace Church was saved and the rector, the Rev. J. R. Carter, and family, are safe; St. Augustine's, the colored mission church, was destroyed; and the missionary, the Rev. Thomas W. Cain, and his wife, were drowned. Bishop Kinsolving adds that about ten church edifices in his Diocese are totally destroyed, and that the loss is incalculable.

Mr. Cain was one of the most valued of the colored clergy in the South, and the esteem of Churchmen in Texas was shown by the fact that though he was the only colored clergyman of this communion in the Diocese, he sat as a deputy to the General Convention from Texas in 1892, the first colored man to represent a Southern, or perhaps any other Diocese, in General Convention. He was ordained by Bishop Whittle, to the diaconate in 1879, and to the priesthood in 1883, and was formerly rector of St. Philip's Church, Richmond, Va.

We need hardly say that we commend the needs of these stricken parishes to the generosity of Churchmen everywhere. We shall have pleasure in making known their wishes for the future when priests and people are able to give attention to them. At present the immediate needs of the day are paramount.

CHRISTIAN GOVERNMENTS AND FOREIGN MISSIONS.

EVENTS in China have brought forcibly before the public the question as to the relations which Christian governments bear to foreign missions; and the discussions that have resulted have proved that there is a wide misapprehension in the minds of even Christian people as to these relations.

It is wise in opening any discussion such as this, to begin with a definition of terms. By the term "Christian Government," we mean the governments of people who for the most part profess to be Christians, whether any form of Christianity is directly recognized by law or not. Practically, that includes as Christian nations all the nations of Europe and America, except, of course, the Turkish Empire. By Foreign Missions we

mean, at this time, missions carried on among heathen or distinctively non-Christian populations.

The Christian missionary, going out from Europe or America to China, or to any other foreign field, goes in a two-fold capacity. He is at the same time a missionary of the cross, and a citizen or subject of some Christian power. Viewed as a missionary of the cross, his allegiance is due only to the great Head of the Church, and his citizenship is in heaven exclusively. He goes among heathen people, perhaps even among savages, knowing the dangers and difficulties which may encounter him, and resolved strictly to count his life as naught if only he may win souls to Christ. In the quest for souls, which is his mission, he may not call upon his government for gun boats to enforce his argument, nor must he hesitate to encounter whatever dangers may lie before him.

Here, however, he undoubtedly encounters a perplexing question. If the nation of his allegiance has treaties in force which limit the travel or scope of action of Christian missionaries, he finds himself perplexed by an apparent conflict of duties. On the one hand he feels bound to preach the Gospel to every creature within the area in which it may seem to him that he has been called. On the other hand, he cannot divest himself of the duties of his citizenship, and to enter regions in which his government has agreed he shall not enter, is to adopt a course which is bound to have serious consequences, even though it may be morally defensible. Happily there are to-day few places, if any, in which this problem will arise, though within the space of the last century, in which missionary activities have been most pronounced, there have been a considerable number of such.

WE MAY NOW LEAVE for a moment the duties and perplexities of the missionary, and consider the duties and perplexities of the Christian Powers. The latter find themselves in a position in which there are two difficulties. On the one hand they are bound by their duties to their citizens or subjects, to protect those citizens or subjects throughout the world. A government which does not perform this duty, simply invites the contempt of the world and the uprising of its own people in rebellion. A government which cannot, or will not, protect its citizens abroad, will very soon discover that it cannot deal with them at home. One of the proudest annals of the youthful American Republic is that in which is told the story of the enforcing of respect for the American flag on the coast of Tripoli.

The missionary would, in many cases, be glad to renounce his citizenship and go into the world solely as a subject of his Divine Master, without worldly allegiance. Unfortunately, however, there is no practical way by which he can make this renunciation. An American citizen who braves the wilds of Arabia or the interior of China, remains an American citizen still, whether he desires it or not, and it is the duty of the American government to protect him in his travels. This duty is not incumbent upon the government for the sake of the missionary, but for the sake of the government itself. If the American citizen in the interior of China, who may be preaching the gospel, is not under the protection of the American flag, then American citizens in any other part of the Chinese empire are equally without protection. There is no means of discrimination, either on the part of this government, or on the part of the natives of China, which can show what class of citizens is to be protected by the American government, and what class is not. Either all must be protected alike, or else the American government must take the stand that when her citizens go to China, they go at their own peril and without the extra-territorial protection which is afforded by the law of the United States, and granted by the treaties between the nations. To take this step might possibly be beneficial to missions, in that it would plant the blood of the martyrs, which is the seed of the Church; but it would undoubtedly be the beginning of the end of the United States government. As a practical policy it is quite impossible.

If American citizenship is to be accounted by the American people and the American government, a protection to the individual and a thing to be respected by the world, it can only be by this protection extended by the government to all its citizens wherever they are.

We have occasionally seen references to the appeal of St.

Paul, made when he was arrested at Cæsarea, in which case, when tried before Festus, he took his stand upon an appeal to Cæsar, or to the Courts in Rome, thus taking advantage of his Roman citizenship. On the one hand it is maintained that St. Paul set the precedent of permitting appeals by missionaries to the legal protection due them as citizens. On the other hand, it is replied that St. Paul was not at that time acting as a foreign missionary, but that the courts of Cæsarea, before which he was arraigned, were subject to the Roman Courts, as of course the whole of Palestine was subject to the Emperor. He appealed to Rome only while he was on Roman soil.

In considering this case, it is apt to be overlooked that the difficulty does not directly arise from the question of the duty of the missionary, but from that of the duty of the government. It is not so much a question of what action St. Paul took when he was arraigned at Cæsarea, as of what would have been the duty of Nero and his government, if he and they had been Christians. It is this latter aspect which is most perplexing. The study of the early Church, before the alliance between Church and State, offers no parallel for the duty of Christian governments to-day, simply because the government of that day, not being Christian, could not be expected to protect Christians as such whether within or without the limits of their empire. The two-fold question, therefore, as to the duty of the missionary and the duty of the home government, can neither of them be settled by appeal to the Church in the days when the empire was not Christian.

Christian citizenship forbids the idea that Christian Powers shall submit to the persecution of their own subjects or citizens when outside their territorial limits. Indeed Christian consciousness demands, though not altogether successfully, that native Christians themselves should be protected by the Christian Powers, though outside their own jurisdiction. Few Christians are willing that the Sultan of Turkey should be permitted to torture and massacre the Armenian Christians at his will, without interference of the Christian Powers. Few Christians are willing that Christians of foreign citizenship in China should be protected by the Powers, while the native Christians are abandoned to certain massacre. Thus we see that the whole Christian thought of the day requires, first the protection of its own subjects in foreign lands, and beyond this, the Christian sentiment of the world is approaching the point, if it has not absolutely reached it, where it requires the protection of native Christians, even though their civil allegiance may rightly be due to a non-Christian government.

Let us consider these two questions singly before we enter upon a third consideration as to the duty of the individual missionary.

THE AMERICAN GOVERNMENT, to take our own as an example, is one which is largely interested in foreign commerce. Her citizens are found in all parts of the world, and they have entered upon various commercial enterprises in lands which are not recognized as fully civilized, relying upon the support and protection of the home government. This support and protection are granted in ordinary cases by means of the Consular Courts of Extra Territorial Jurisdiction, as they are called, whereby, in such countries as China and Turkey, cases to which American citizens are parties, are tried, not by native courts, but by the American Consular Court. This Extra Territorial Jurisdiction is one which for a long period of time has been recognized as lawful, and as being absolutely necessary if such nations as China and Turkey are to be tolerated on the face of the globe.

The extension of the jurisdiction of these Extra Territorial Consular Courts is limited and defined by the treaties in existence between this government and the country immediately in question. The Consular Courts are charged by the American government with the duty of maintaining the treaty rights of American citizens and of protecting them in the pursuit of their lawful avocations.

In ordinary times this protection is sufficient. If, however, a great crisis arises in which the rights of American citizens are trampled upon, or the person or property of American citizens is rendered unsafe, then the government which has permitted such outrages is responsible to the American government, and must make reparation according to the circumstances attending the injury done.

The welfare of the American people depends upon this reparation being absolutely insisted upon, and depends as well

upon the rights of American citizens being respected regardless of their vocation, so long as they are not engaged in an unlawful calling. To preach the Christian religion is not an unlawful calling in China or Turkey. The right to preach and to practise the Christian religion is guaranteed by treaty, and the United States government is as fully bound to protect its citizens who are engaged in this duty, as to protect citizens who have received concessions for the erection of a railroad, or who are engaged in other commercial enterprises. To overlook one instance of damage to American citizens is to invite contemptuous insults to others, until it will be impossible for American citizens of any calling, and for any purpose, to enter into such country.

Consequently we see that the duty of the American government to protect its citizens is a duty which it owes to itself and to the people at large, and not to the individual immediately concerned. It is easy to proceed a step further from this consideration, and show that even though a missionary may himself be willing to advance into the interior, merely as a subject of his Lord, without the protection of the home government, yet that willingness cannot relieve the home government from the duty of protecting him. It would simplify matters if it could; but as a matter of fact it cannot.

Of course it may be maintained that the preaching and the practice of the Christian religion are not proper subjects to be protected by treaty. We reply that, even if such is the case, it is at this time purely an abstract question, because, as a matter of fact, existing treaties, whether rightly or wrongly, do recognize this right, and consequently the home government is bound to protect its citizens in the exercise of that right guaranteed by the treaty. Beyond this, however, we may express the further opinion, that while it is no part of the function of a Christian government to compel or coerce any heathen people to accept Christianity for themselves; yet if any Christian government should protect its citizens in commercial but not in religious rights, it would be deserving of the contempt alike of its citizens and of the world at large. A Christian missionary is as much entitled, and for the same reasons, to the protection of his home government, as is an engineer or a merchant who may find work in such countries as China. In either case it is not as an engineer, a merchant, or a missionary, that protection is granted, but as an American citizen.

The next subject to consider is more perplexing. To what extent are Christian Powers bound to protect Christians in lands wherein they maintain Courts of Extra Territorial Jurisdiction, when these Christians are not their own subjects or citizens? We have alluded to the Armenian massacres. Anglo-Saxon Christians, at any rate, were eager to effect intervention to prevent or terminate these massacres, and if such intervention was not altogether successful, it was only because the Powers of Europe were not wholly successful in what they attempted. To take the ground that the Powers exceeded their rightful prerogative when they attempted to protect Armenian Christians, though the latter were subjects of the Sultan, is to take an altogether selfish view of the duties resting upon enlightened Christian governments.

Let us suppose that while the representatives of the Powers are occupying the city of Peking, emissaries from the Chinese government make an attempt to torture and massacre the native Christians in that city. Does any right-minded person suppose that the Christian Powers would be justified in looking on while the outrage and murder were being perpetrated, without taking a step to end it? When Mr. Conger sent the telegram to the State Department saying that relief measures must embrace 3,000 native Christians who were imprisoned in the Cathedral, and that the foreigners would not accept a relief that would abandon these to massacre, does any one feel that Mr. Conger took a wrong stand? Would it not be outrageous selfishness for the governments of the Powers to protect their own citizens only and abandon the natives to massacre? We cannot believe that Christian sentiment would feel other than outraged if such should be permitted. The civilized world, which demanded the Sultan be required to cease the Armenian outrages, can hardly be expected to be indifferent when fellow Christians in China are put to torture and to death. The Christian world to-day would not permit a Nero to butcher Christians to make a Roman holiday.

We come now to the third and most perplexing question of all. What is the duty of the missionary? We have seen that he cannot, if he would, renounce his allegiance to his home government. He may go to the extent of adopting Chinese ap-

parel and Chinese customs, but he does not thereby become a Chinaman, or a subject of the Chinese empire. There is no legal means by which he can take the latter step. Again we admit that it would be helpful to the Christian religion if he could do so; but the fact remains that he cannot. What then shall be his course when beset by danger?

In the first place, he ought never to court danger. He ought to exercise the greatest tact in his relations with the natives. He ought not to presume upon his foreign citizenship. He ought to place the good of his fellows before his own personal good. If he finds himself in personal danger, he ought to take every available step to avoid inflaming the people and bringing about the certain calamities, not so much to himself as to others, which will result if he receives personal harm. He ought to take every precaution to avoid such danger, not so much on his own account as on account of others.

But granted that he has done all this, and yet finds himself threatened with danger. Shall he, or shall he not, appeal to his government for aid?

To this, answers of Christian people will differ. Our own opinion is, that if, by such appeal, he is likely to secure safety for himself or for the native Christians, he is justified in making it. We hold here, that while the conditions are altogether different, the precedent set by St. Paul in Cæsarea may be followed by Christian missionaries to-day. St. Paul appealed to his citizenship, when his rights as a citizen were disregarded by subjects of the same Power to which he owed civil allegiance. Christian missionaries may, in our opinion, appeal to their home government for the Extra Territorial protection which is guaranteed them by existing treaty, in the same manner. As the missionary is engaged in an occupation which is strictly lawful and which the government of China has given guarantees shall be under its protection, and has, moreover, recognized the right of the United States to protect its own citizens; we hold that the missionary is justified in appealing to the American Consular courts, or, if necessary, to American gun boats, for protection; and of course the same would apply to subjects of other Christian Powers.

It does not follow, however, that Missionary Boards are justified in demanding redress for injuries after they have occurred, when the demand would not itself prevent the injuries. In other words, we hold that missionaries may demand protection to avert injury, but not to gain redress for injury after the latter has been inflicted. We hold decidedly that it is not the Christian missionaries, or the Christian Missionary Boards, which should demand reparation for injuries that have been inflicted in China. Christian missionaries and the Missionary Boards, as such, should, in our opinion, have nothing whatever to do with the diplomatic adjustment now pending. They may indeed as citizens give information, perhaps even counsel, to their home governments if called upon for the purpose, or if such seems necessary. They should not, however, either as individuals or as missionary organizations, make any demands either upon the home government or upon the Chinese government. It does not, however, follow that the United States government should not make such demand for reparation. We hold most decidedly that it should. We feel that the rights of citizens, which have been trampled upon, should be the subject for a demand for reparation on the part of this government; not because the injured parties were missionaries or Christians, but because they were American citizens; not because the Chinese government is to be charged with the duty of protection to Christians, but with the duty of protection to Americans; not as reparation to missionaries, but for the vindication of the dignity of the American people. We hold that the duty of the Missionary Boards and the duty of the American government are two altogether distinct questions. The former ought not to demand any sort of reparation. Their duty is solely to attend to the preaching of the gospel, and they have no right to interfere in diplomatic questions and military movements. On the other hand, we do hold, very emphatically, that it is the duty of the United States government and of the other Powers, to make and to enforce such demands with the utmost vigor.

"THE CHURCH HAS NOT DEFINED IT."

WE ARE now and then met by a certain class of thinkers who plead for a large, and, it seems to us, destructive liberty of private opinion on certain points of commonly accepted doctrine, on the ground that the Church has nowhere put forth any authoritative definition or statement enabling us to

know exactly what she expects us to believe and hold with regard to them.

Now it seems to us that, while they are doubtless sincere in their views and by no means intending to be obstructive or disloyal, they press the argument from the *undefined* much too far, and without subjecting it to any close analysis or sufficient consideration. It is not in evidence, that the Church has not defined the various matters with which they deal so freely in adverse discussion, because she had no defined or decided views of her own or because she held the possible vagaries of private opinion with regard to them, to be matters of comparative indifference.

For in the *first place*, the Church has not defined some points in her doctrine, because they involve or concern certain mysteries of the divine Being or action which are of necessity beyond finite comprehension, and are consequently beyond the compass of human language. They are simply indefinable.

In the *second place*, there are other points of doctrine which concern the higher, though not altogether incomprehensible, truths of revealed religion, the full knowledge and understanding of which are not necessary to salvation, and which even if defined, would not be understood by the people. Here definitions would be a practical inutility.

Again, *thirdly*, certain others have not been defined, because their nature and significance have long since been determined by the common understanding, acceptance, and usage of the Church. They are in fact self-defined. Their meaning goes with their very existence. It may be said to be "known and read of all men." In this case, definitions would be superfluous.

And once more, *fourthly*, there are such matters as are, by their use and connection in the Book of Common Prayer, the Ordinal, and the Articles, so set forth, employed, and necessarily understood, that they may be said to be incidentally and practically defined; a species of definition far more likely to be lucid and effective than would be any definition in set form. Here the formal definition has been superseded.

Now it seems to us, that if these thinkers who plead for such large liberty of private definition, and who are so much at variance with the generally accepted meanings of Inspiration, the Real Presence, the Catholic Church, and the like, will but with true breadth and thoroughness, examine their argument from the *undefined*, they will see, that whatever may be the true meaning of those terms, that argument is by no means fairly susceptible of the sweeping application which they give it. Neither in science nor religion are formal and exact definitions always possible, satisfactory, or even necessary; and their absence may prove nothing more than the truth of this very fact.

ANSWERS TO CORRESPONDENTS.

S.S.—In connection with the doctrine of the Real Presence, we should distinguish between the *thing* present and *manner* of its presence. Your question seems to concern the manner. According to Anglican teaching and the principles of the English Church Union, of which you inquire particularly, the *manner* of Christ's presence in the Eucharist is not natural and corporal, but supernatural and by the operation of the Holy Spirit. The *thing* which is thus present is the Body and Blood of Christ—that which once hung upon the Cross and is now glorified. Christ's Body is, of course, a real Body still, although endowed with supernatural capacity.

A. E. W.—The question whether Miles Standish was a Roman Catholic has been discussed for more than a quarter of a century without being positively settled. It is certain that he was the younger son of a Roman Catholic family, and must inferentially have been brought up as such. If he remained such he could only have been very lax in his faith for (1) he fought on the Orange side in the Netherlands in the Thirty Years' War; (2) he came to America with the Pilgrims who were sailing on the *Mayflower* and who held very distinct and exclusive Protestant beliefs; (3) his wife was a Puritan and his children were brought up as such; (4) he held office in Plymouth, where it is extremely unlikely a Romanist would have been tolerated; and (5) it is most unlikely that he would have held the esteem of the Puritans as he did, both during and after his lifetime, if he had held the Roman faith which was so obnoxious to them. Apparently, however, Standish had no part in the Puritan church at Plymouth, and Lossing (*Field Book of the Am. Revolution*) is probably mistaken in naming him as a member of the "First church of Plymouth." Apparently he lived as a renegade Roman Catholic, staunch and upright but not religious, and unattached to any religious organization.

TIME levels all variations of purely artificial growth; but character has marks that time cannot remove, and is builded for eternity. The test of character is its fitness for eternity.



Theological Books.

Civil Church Cases: To Illustrate the Civil Status of American Churches.
By George James Bayles, Ph.D. New York: The Civil-Church Press.
1900.

This volume, though of small bulk, is exceedingly interesting to the student of American Institutions, and of Church law. The principle of a free Church in a free State may with justice be termed an American principle, not only because it is embodied in the Federal and State Constitutions, and so is a part of our fundamental law, but because it has really been our experiment. More than this, it was at first considered to be one of those rash and radical departures from European precedents which were thought to be characteristic of the revolutionary spirit which pervaded the minds of our ancestors of the last century. And when one thinks it all over, it must be confessed that it was an experiment of no little magnitude and of striking novelty. Though such was the most ancient and primitive condition of the existence of the Catholic Church, yet for some fifteen hundred years the Christians of the old world, and most of those in the new, had entertained no practical conception of the Church except as intimately connected with the State, dependent upon it, or else seeking to bring it into subjection to the ecclesiastical power. To the experience of mankind, therefore, the American experiment was the most novel of new things in the political and ecclesiastical sphere.

Now Americans all know that the experiment has worked very well; far better, indeed, than its critics would like to admit, or that its warmest advocates of an hundred years ago dared to anticipate. The ecclesiastical aspect of the experiment is not one which the present writer feels disposed to glorify or rejoice over, for the strict and loyal Churchman cannot find much else but an occasion for earnest prayer in "our many unhappy divisions." But with this aspect of the question we are not here concerned; at least not primarily. The point of view here occupied is that of the student of sociology and of law. For although the religious opinions of the American people are not subject to legal coercion, provided they offend not against morals (and our limits are exceedingly broad here); and religious organizations are not under legal coercion so far as regards their right to hold and to teach such doctrines as they believe, nor are they benefitted by any form of "establishment," yet certain relations between "the Churches" and the civil power have been determined by judicial decisions.

Of these decisions, Dr. Bayles has selected those in which the courts have laid down the broadest principles for the guidance of the body politic, and those which have the widest application to the bodies ecclesiastical. "In point of time," as the learned author tells us in his preface, "these decisions cover nearly the whole period of our national life. The principles they set forth have produced a civil status for the churches that has no parallel in Christendom."

It is this remarkable statement that must arouse a keen interest. What is the character of this status? What steps were taken in the development of it? Have the liberty and integrity of the churches on the one hand, or of the State on the other, been trespassed upon? And furthermore, has our policy of Church law, so far as it has been developed, shown such practical superiority over the European system in its actual working, as to insure its permanence as an institution resting upon an enlightened popular approval? To answer all these questions, even briefly, would require a paper of considerable length, but since the questions are suggested by our author's statement, it can and should be said in reply, that a study of the judicial decisions which he has collected in his valuable book will result in a satisfactory reply to each of them.

The broad status recognized as fundamental by all our civil courts was clearly enunciated by the Court of Appeals of Kentucky, in the case of *Shannon et al. vs. Frost et al.*: "A civil court can not revise ecclesiastical decisions, but may decide the rights of the property and the use thereof. It cannot decide upon the regularity of an excommunication, but the fact it may decide." And the Supreme Court of Massachusetts, in *Silsby vs. Barlow et al.*, laid down the principle that: "The legal tribunals of the State have no jurisdiction over a Church or its

members; and the ecclesiastical judicatories are not authorized to interfere with the temporalities of a religious society or congregation." More clearly still, the Supreme court of Minnesota stated the principle that "civil courts never assume to determine the abstract truth or falsity of any religious doctrine. The most they can do is, when rights of property dependent on adherence to, or teaching of, a particular religious doctrine, are tried before the court, to examine what, as a matter of fact, the doctrine is, and whether, as a fact, the particular person adheres to or teaches it." The opinion, with commendable self-restraint, even goes further, and says that when a congregation adopts certain books as the exponents of its faith, and differences of opinion as to the interpretation of these formularies arise, then if no mode of determining such differences is provided by the constitution of the society, "the civil courts will not hold that adherence to either interpretation dissolves, *ipso facto*, a member's connection with the congregation so that he ceases to be a member of the corporation it has formed to hold and control its property." It is obvious in such cases an ecclesiastical court of final appeal becomes a necessity.

One of the broadest and most luminous opinions cited in this book is that of the Supreme Court of the U. S. in *Watson vs. Jones*, delivered in December, 1871. The questions before civil courts concerning the rights of property held by ecclesiastical bodies are classified by the court under three general heads:

1. When the property in question has been devised for the purpose of propagating and supporting a specific form of religious belief or doctrine. In this case the court will inquire into the religious faith or practice of those claiming to control the property, and will see that it shall not be diverted from that trust.

2. In the case of property acquired in the ordinary way by an independent or congregational body, the majority of such body, or such organization of the society as by its own rules constitute its government, will establish an equitable claim to the possession of the property.

3. In the case of a society which constitutes a subordinate part of a general religious organization (as does "The Protestant Episcopal Church in the U. S. A.")—having established tribunals for ecclesiastical government, the principal of ecclesiastical self-government, and of respect, on the part of the civil courts, for the jurisdiction of ecclesiastical tribunals within their proper sphere, is most amply illustrated. The case of *Watson vs. Jones* was one of this class, where the right of property was dependent upon the question of doctrine, discipline, ecclesiastical law, rule, or custom, or church government. "In this class of cases" (so the judgment of the Supreme Court runs) "we think the rule of action which should govern the civil courts, founded in a broad and sound view of the relations of Church and State under our system of laws, and supported by a prepondering weight of judicial authority, is, that whatever the question of discipline, or of faith, or ecclesiastical rule, custom, or law have been decided by the highest of these Church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding on them, in their application to the case before them."

"This particular opinion of the Supreme Court is further remarkable for the fact that it proceeds to cite the principle laid down by the highest tribunals in Great Britain as governing the action of its courts in similar cases, and to show that that principle is not applicable under our Federal Constitution and system of law. For the Lord Chancellor had ruled, and was sustained by the House of Lords, that "it is the duty of the court in such cases to inquire and decide for itself, not only what was the nature and power of these Church judicatories, but what is the true standard of faith in the Church organization, and which of the contending parties before the court holds to this standard." This principle is traversed and rejected as inapplicable by our Supreme Court in several paragraphs of great power and lucidity, and in conclusion, the Court said: "But it is easy to see that if the civil courts are to inquire into all these matters, the whole subject of the doctrinal theology, the usages and customs, the written laws and fundamental organization of every religious denomination, may, and must, be examined into with minuteness and care, for they would become, in almost every case, the *criteria* by which the validity of the ecclesiastical decree would be determined by the civil court. This principle would deprive these bodies of the right of construing their own Church laws, would open the way to all the evils which we have depicted as attendant upon the doctrine of Lord Eldon, and would, in effect, transfer to the civil courts,

where property rights were concerned, the decision of all ecclesiastical questions."

The decisions affecting this third class of cases have a special interest for Churchmen, and at this time more than ever. We have seen that the highest court in the land has laid down the just principle according to which the civil courts should be guided in dealing with ecclesiastical cases involving property rights. In the third general class of such cases, when the right to property is dependent upon the decision of a strictly ecclesiastical question, the civil courts will be guided by the decision of the highest Church court to which the question has been carried.

But it is right here that our glaring defect as an ecclesiastical organization stares us in the face. We are confronted by it and cannot escape it. What courts have we in "this Church" higher than diocesan courts? How could the civil courts protect property rights in our case, even with the best intentions and desires, in the face of our failure to provide for ourselves such a system of judicatures as would enable questions of doctrine and discipline to be appealed from a court of first instance to one with wider jurisdiction, and, in questions of fundamental import, to a court of final appeal? But we have no such judicial system, and there are not a few Churchmen who raise objections to the constitution of such a system. Presbyterians, Methodists, Roman Catholics, and various other denominations have not been backward in perfecting their judicatories, and are capable of meeting all the conditions laid down by the highest judicial authority as requisites for a full and fair consideration of such cases as we have cited, with that respect which the civil courts desire to manifest towards the decisions of properly constituted ecclesiastical courts. Why are we alone deficient in this most important matter?

It will be seen from what has been said—and much more might be said—that Dr. Bayles has placed before the community, especially on its ecclesiastical side, a compilation of great and permanent value. It is to be desired that the volume will be carefully studied by the members of the Church, especially at the present juncture, when there is pending before the Church the most important revision of the constitution and canons that has been attempted since 1789. Of that revision not the least important part is the erection of a system of judicatories which shall be commensurate with the needs of the Church as a National Church, with a firm yet flexible organization; tribunals whose decisions shall command respect both within and without the Church, from the civil courts as well as from the individual members of the Church who voluntarily and loyally submit to its spiritual authority. And one may venture to express the hope that the volume before us is but the precursor of others of equal or even greater value in the same department of study and research, a department which has too long been neglected, to the detriment of the Church's interests, as one cannot but believe.

F. W. TAYLOR.

Fiction and Miscellaneous.

The Golden Fleece. (La Toison D'Or.) From the French of Amédée Achard. Illustrated by Victor A. Searles. Boston: L. C. Page & Co. Price, \$1.50.

In the days of Louis XIV. there was a union of French, German, and Austrians, gathered on the banks of the Danube, met to repel the invasion of the Turk under Acmet Kiriperli. It would be difficult to find in the intervening years any project in which a Frenchman and a German joined hands in a common cause, till this year of our Lord nineteen hundred, when they have been thundering together against the walls of Peking, for the cause of humanity and Christianity. In the days of Louis, the allied forces also stood for the saving of the Christian religion against which the Turk was sending his hordes, in the name of Mahomet, hoping once and for all to destroy it. The story has to do with the adventures of Hugues De Montestrué, and officer in the army, sent by Louis to assist the Austrians in repelling the Turk. We may say at once, that if Monsieur Achard has written any more stories like this we hope his publishers will hasten to translate and publish them. We do not remember anything since Dumas' *The Three Musketeers* that approaches in interest, in skill, in clever character drawing, the story of the Golden Fleece. We understand Monsieur Achard was a contemporary of Dumas'. As a story teller he might have been an apt pupil or an elder brother. There is no imitation, for each has his own peculiar gift of manner and style.

Achard, like Dumas, can handle a multitude of characters while keeping one or two well in the foreground. His soldiers are marvels of daring; his swordsmen are furies in *duello*;

his women are the most passionate lovers, intriguers, and haters. The plot is well constructed and unravels slowly and after many devious windings and much spilling of red blood. Mines and counter mines abound. But in the end virtue triumphs and the villains meet their just deserts. This we contend should always happen in well constructed stories, and obtains in this. We are under obligations to Messrs. Page and Company for bringing out *The Golden Fleece*.

Philip Winwood: A Sketch of the Domestic History of an American Captain in the War of Independence...... Written by his enemy in war, Herbert Russell, Lieutenant in the Loyalist Forces. Presented anew by Robert Neilson Stephens, Author of *A Gentleman Player, The Road to Paris*, etc. Illustrated by E. W. D. Hamilton. Boston: L. C. Page and Company. Price, \$1 50.

Mr. Stephens is a famous story teller, as is witnessed by the four or five tales that precede *Philip Winwood*. All these have been well received and read by many hundred people who like tales of adventure. If all these friends will read *Philip Winwood* we surmise their verdict would be unanimous, that the last story is "far and away" the best. While the time selected, before and during our Revolutionary War, has been threshed over time and time again, Mr. Stephens has brought us a story that does not seem to have been told. We have no hesitation in pronouncing it as good an historical novel as has been written this year.

The first few chapters, given up to the boyhood of Philip in the Faringfield family, with whose fortunes his are constantly intermingled, give a pretty picture of domestic life in New York in the years 1763-76. Then, or maybe it was always, the romance begins. The desire to visit England on the part of Philip's sweetheart makes trouble. The breaking out of hostilities increases the mischief. The family is divided against itself. A dissolute son makes no end of complication and leads some good people into saying naughty things.

There are several characters of more than common interest. Captain Falconer, the gay and dissolute British officer, plays the part of villain, not so good as Lord Carnal in *To Have and To Hold*, but extremely well, and dies with his boots on like the rascal that he is. Pretty Fanny, whose soft brown eyes win our hearts while looking so fondly on Philip, becomes the dear girl that she is by going to the right place beside Herbert. Mr. Faringfield is a strong, stern, upright, and consistent character throughout. The history in this novel is less anachronistic than most historical novels, and be it said, for those who like their history in this way, is accurate.

The story leaves a pleasant impression when done; and one wishes somehow, some way, the author might have continued our acquaintance with the people we meet in its pages. Mr. Stephens has always shown the dramatic in his writing, being alive to scenery, situation, and effect. All the elements of time, interest, and plot are here represented in his best hand. The publishers have added all the necessary details of bookmaking to warrant us in restating what we said at the beginning, that *Philip Winwood* is one of the best historical novels of the year. B.

The Baron's Sons, A Romance of the Hungarian Revolution of 1848. By Maurus Jokai, Author of *Black Diamonds, Pretty Michel*, etc. Translated by Percy Favor Bicknell, Joint Translator of *The Jesuit Relations*. Boston: L. C. Page & Co. Price, \$1.50.

A most fascinating story by one of the most brilliant romancers. It takes a careful hand and long experience to exploit so many characters as Jokai gives us in this novel. But the author has both, and things get tangled only when the story requires it. The old Baron, given by his physician only sixty minutes to live, calls his wife, and outlines for her his will for the future of all four. His sons are to fill most important positions. One must be a Diplomat, the second a soldier, the third a high government official. His wife is to marry in six weeks a man of the Baron's choosing. Then the old tyrant dies. The story is intense, strong, virile. The widow sets herself heroically to do exactly the opposite thing from the heartless and selfish instructions of the dead Baron. The scenes are laid in the courts of St. Petersburg, Vienna, and Moscow. The armies of Austria and Hungary contend, and as we all know, the Hungarians are conquered and absorbed. These troubled times make the movement and scenery that occupies the author's story. The three sons are brilliant actors that take leading parts in the drama.

The scenes change rapidly, the situations are intense and tragic. The minor parts are filled in skilfully, and not once is the interest allowed to flag. It is a strong story, by a gifted writer, of stirring times, and adds another laurel to the wreath of Maurus Jokai.

The Sun Maid, A Story of Fort Dearborn. By Evelyn Raymond, Author of *The Little Lady of the Horse*, etc. New York: E. P. Dutton & Co. Price, \$1.50.

A real Indian story, and an interesting one. The city of Chicago, with old Fort Dearborn, is the scene of the allegory, for so the author calls her book. Back in 1812 the story of the "Sun Maid" and the beginning of Chicago were fashioned. Fort Dearborn was a far Western post in those days and a village of Pottawottomies was scattered over the prairie where now Chicago stands. The "Sun Maid" is a stolen white child whose father and mother are dead, one from the Indians, the other from grief. Her beauty and artfulness, her courage and amiability, win the affection of an Indian woman, who adopts her. After the massacre of the people of Fort Dearborn, soon after the story opens, a boy, Gasper, who seems to be the only survivor, is brought back to the Indian camp and recognizes the girl. Both are taken care of by "Other Mother," Wahneenah.

Their growth and adventures occupy the remainder of the book, and it would be unfair to tell of them, for it is worth while to read the story. The book is well gotten up and the illustrations add to its interest.

A Georgian Actress. By Pauline Bradford Mackie, Author of *Mademoiselle De Berney*, *Ye Little Salem Maide*, etc. Illustrated by E. W. Hamilton. Boston: L. C. Page & Co. Price, \$1.50.

Mrs. Mackie has written two or three very pretty romances, and this last is not a whit less interesting than the preceding. This story begins in the Mohawk valley, in the days before the Revolution when Sir William Johnson Hall was Indian agent for the London Company, in the days when George III. was king.

Sir William was a good agent, but not so good a moralist. His son is educated in London, while his two daughters, Ann and Peggy, are secluded with a governess in a castle some miles from the Hall, and grow up amid the woods and with only the one woman to instruct them. Ann has ambitions for the stage imbibed from her reading. Peggy grows up like "Topsy" and becomes a bit more charming and very interesting.

The story moves to London Town, where the sisters have adventures. Ann meets Mr. Garrick and he helps her to fulfil some desires of her heart. There is a manly lover who appears at the right time and helps to unravel skeins of trouble.

Mrs. Mackie's style is easy and graceful and she tells her story in a straight-away manner that holds the attention to the end. She excels in description of woods and streams, and has a way with her at times quite captivating. The story is short and wholly unpadding, which fact is to be commended. B.

Battling for Atlanta. By Byron A. Dunn, Author of *General Nelson's Scout*, etc. "The Young Kentuckian Series." Chicago: A. C. McClurg & Co. Price, \$1.25.

The boys who have followed the perilous adventures of Fred Shackelford through his campaigns with Nelson, ending at Fort Donelson, and through the second volume, wherein he fights at the siege of Corinth, goes through the battles of Stone River, Perryville, Chickamauga, to the final storming of Look-out and Missionary Ridge, welcome this third volume in which Fred finds a sweetheart among his country's enemies. There is plenty of fighting here also, as well as the charming little romance that comes to this soldierly young man of twenty-one. There is enough of the suffering of the soldiers while in action and as prisoners to arouse the sympathy of the reader. The tale is remarkably well constructed and the history close to the truth. The book is attractively made and illustrated. B.

At the Court of the King: Being Romances of France. Edited by G. Herbert Westley. Boston: L. C. Page & Co. Price, \$1.25.

Here is a collection of short stories, some of the time of the fourteenth, some of the fifteenth and sixteenth centuries, being episodes happening at the French Court.

They are of unequal value, and all of indifferent merit. "The Priest of Lanquedoc" is the best of all. "The Double Stratagem" is well told. But the syndicated short stories appearing in the newspapers of to-day, are equally good as to subject, style, and telling. However there are a good many people who will be interested in this collection, if for no other reason, than that all things "Frenchy" please them. There is nothing to indicate the author unless the "editor," Mr. Westley, will answer to the call.

The evolution of the short story has placed before American readers vastly better ones than these, from Mr. Gilbert Parker, Jack London, and Bret Harte; while Gautier in France stands without a peer.

Eve's Paradise

BY MRS. BRAY.

CHAPTER XII.

LIGHT IN THE DARKNESS.

"Only a rolling, moaning sea;
And a small, weak bark by the tempest driven
Hither and thither helplessly.
For I am alone on this moaning sea;
Alone, alone on the wide, wild sea!
Only God stands in the dark by me.

So out in the night on the wide, wild sea,
When the wind was beating drearily,
I met with Him who had died for me."

POEMS, by B. M.

EVE'S thoughts were now so much occupied with the picture in the gallery, that she was scarcely able to think of anything else. Day and night it absorbed her, and she watched her opportunity until she could go there again.

Several days passed before the longed-for opportunity arrived, so seldom was she left alone. But one morning Margaret told her that she was going to be busy in her room for two or three hours, and she must amuse herself. It showed an advance in the development of Eve's mind that she began to wonder why every now and then Margaret should shut herself up in her own room and would not let her come.

This time she had much less compunction in going, and hardly any sense of uneasiness, but rather a kind of feeling that she had a perfect right to find out as much as possible what had been kept from her.

The picture was never out of her mind, and the moment she entered the gallery again, her attention was rivetted on it.

She began to wonder more about it.

Who could this man be, with the nails through his hands and feet?

She wanted to ask Margaret, and yet she did not dare to do so, for fear that her visits to the gallery should be stopped.

She stood gazing for some time, and then the thought seemed to strike her that she had looked at nothing else in the room, and as she turned from the picture she was overpowered with the wonders that met her eyes on every side, and bewildered her senses.

Picture after picture—more and more pictures, but all of figures; a perfect revelation to Eve.

The one that struck her most was a copy of Raphael's "Madonna della Sedia."

"Are these children?" said Eve to herself, as she looked at the two lovely boys, with the mother's cheek resting against the head of the boy Christ. "Is this what Margaret meant when she talked about children? Was I once a child like that? Oh, if I could only see children! The doctor said I could play with them. I wonder what it would be like? Should I be able to touch them and kiss them as I do Margaret?"

The little soul became hungry with a want it had never known before, for the touch of another child's hand, the kiss of another child's lips.

And yet Jasper said he had not robbed Eve of anything.

Then Eve's eyes fell upon something which she had not seen before.

Part of the room was lined with bookcases, and filled with books.

"I wonder if they are new music books," she said, for music was the only thing she had seen in that form. Even that was all specially prepared for her, with no words or letters of any kind given. Sir Jasper had it all copied, so that she should not even by chance learn to read a word.

Timidly she went up to the bookcase, and with half trembling fingers drew out a volume.

Not music, but full of strange lines. What could they mean?

Music she understood; music spoke to her in a voice which she could not understand; but these lines said nothing.

Did they speak to any one? Did Jasper, did Margaret know what they said?

The doctor talked of books. Was this what he meant? were these the lessons she ought to learn?

Another and another she took out. It might be that some

would speak to her. But no! all were silent; their voices were dumb to little, uneducated Eve.

And there was no one to tell her of the unspoken knowledge they contained.

Alas, poor Eve!

In turning over the pages of one, she came to some illustrations. Then her mind awoke. This was no longer a dumb language. With eager fingers she turned the pages over, finding treasure after treasure.

Again a feeling of resentment sprang up, and this time it was stronger.

Why was all this kept from her? Whose doing could it be?

She put the book back, revelling in the thought that she would come again and again—that here was an inexhaustible store of delight which she could never be tired of.

Then she walked up and down the long room, feasting her eyes on beautiful statues, bronze figures, vases of every lovely shape.

Numbers of things she could not understand in the least; but they were the more entrancing from the mystery which enshrouded them.

She felt, at last, that she must not stay any longer or she would be missed.

She little thought that she had already been over two hours in the gallery, and that Margaret was looking for her.

Her last look was at the picture, "my picture," as she began to call it.

The sad look came over her face, as she stood below it.

"Oh, I wish you could come down," she said; "you must be so tired, and it must hurt so. Good-bye," she whispered; "I will come again."

She fancied that there came a sad smile on the Divine face. It was only a child's fancy, but it comforted her. She thought she had made him less sad.

"Where have you been all this time?" said Margaret, when she met her in the garden. "I have been looking for you such a long time."

The shadow which never left Eve drew nearer.

"I was not anywhere," she said.

"But you must have been somewhere, child?"

"Well! I was on the beach," she answered.

The words seemed to be put in her mouth, and she spoke them.

"I never thought of looking for you there," said Margaret. "You go so seldom there alone, and I thought you were practising."

"I am sick of practising," said Eve impatiently, "and I wanted to go out; why shouldn't I?"

Margaret looked up in utter astonishment. It had been years since Eve had said a hasty word. She had ceased to contemplate even the possibility of it.

"There was no harm, dear," she said; "only another time tell me when you are going, and I shall not be anxious."

Eve was once more her gentle, submissive self.

It was as though it had been some one else speaking, and not her. She put her arms round Margaret's neck and kissed her, for she felt sorry though she did not know it, and could not express her feelings. No one had ever explained to her what sorrow was, so how could she be sorry for what she had done?

And yet Eve had broken two laws since she had been into the gallery, and eaten of the tree of good and evil.

She had unwittingly listened to the voice of the tempter. She had disobeyed, she had told a lie; but neither of the sins weighed upon a conscience which had never been awakened.

As time went on, Eve began to grow an adept in the art of deceiving.

Many an hour she spent in the gallery when she was supposed to be doing something else.

Untruths rose easily to her lips and no one suspected.

Her color never rose; her sweet eyes looked Margaret straight in the face. She did not know that she was lying, and that her sin was finding her out.

None the less the subtle poison reacted on her in some mysterious, inexplicable way. She became less sweet-tempered, and sometimes asserted herself in a way that astonished Margaret.

Though no less fond of music, she declined to spend the hours over it that she used to do, and only took up her violin as an amusement.

But what struck Margaret very much was that although she practised less, when she did play there was a new depth and soul in her music which it had never shown before. Sometimes,

when she was improvising in her dreamy way, there rang out tones of such utter sadness that Margaret could hardly bear it. At such times Eve was thinking of her picture, but Margaret did not know it.

Ah! there were many things which she did not know, and she did not suspect them. The tree of knowledge of good and evil was bearing bitter fruit.

She had to be very careful now how she visited the gallery, for fear she should be found out; indeed she seldom went in the daytime, except when Margaret had gone to the mainland.

Her usual way was to steal out of bed early in the summer morning, and creep in, in the dim twilight which faintly struggled through the cracks of the shutters. Then she would gently unfasten one, and admit the dim, ghost-like rays of light, in which the pictures and statues looked strange and weird.

Eve was not afraid. Indeed she had never heard of anything to be afraid of; but the sense of mystery and utter stillness appealed to her nature, and she loved those times almost more than any other. Gradually, as she knew the pictures more intimately, she grew to love them intensely, and began to weave a sort of story in connection with them.

Her imagination had never been cultivated, but there were certain undoubted facts which she could not help realizing.

In Raphael's "Descent from the Cross" and Fra Angelico's, she saw Him being taken down. It was a sort of relief to her to feel that He was not left always nailed to the cross, and yet she would tremble lest they should let Him fall, so difficult was it for her to separate the real from the imaginary. Sometimes she would stand there trembling till she could hardly bear it, and would turn with a relief to the Pietà by Fra Bartolommeo. How she loved that picture. She did not know that it was still the dead Christ; but she realized that the pain was over. That loving arms were round Him, that some one was embracing His feet. Often Eve longed to get up to the picture and lie there too. Then came others, more painful to her, of the carrying to the tomb. She could not understand them. Why could they not let Him lie still in the arms of those that loved Him? Later came pictures of the Resurrection and the Ascension, and in some dim way she began to realise that He was alive again. Not that she called it so; she only said, "He is awake."

But ever and always she loved that first picture best. It was scarcely ever out of her thoughts, and the pain and agony grew upon her as the weeks went by. Her health began to suffer, and she grew thinner and thinner; whilst her face at times seemed to take an unearthly expression, which frightened Margaret, who was perfectly at a loss to account for this new phase in Eve.

Worst of all, her nights became restless.

She muttered and talked in her sleep, but so incoherently that it was impossible to make out what she said.

More than once Deering had found her wandering about the room in her sleep, and had taken her back to bed.

Margaret felt that this could not be allowed to go on, and she was just intending to send for Dr. Ferguson again, when, to her great relief, she had a letter from Sir Jasper to say that he was coming back to Moina in a few days. So she decided on waiting until he had seen Eve.

She told him nothing of her state when she wrote, for he was always so slow to believe what she said, and she thought that now it would be impossible for him to shut his eyes to the change in the child.

Sometime previously she had written him a long account of what Dr. Ferguson had said, but he had only laughed at her fears.

He arrived one afternoon, and she and Eve as usual went down to the landing-place to meet him.

Six months had now passed since he had seen her, and in that time she had grown out of her childhood into a tall, slight girl.

"Why, Eve, I should hardly have known you," were his first words. "Where is my little girl gone?"

"She will never come back," said Eve gravely.

The words were strange ones for her to use, and Sir Jasper, who knew nothing of the development which had been going on in her mind, was struck and puzzled by them.

Still more was he puzzled by her manner.

The little, submissive child seemed gone indeed.

She was affectionate still, but she had shown no rapturous delight at seeing him, as she used to do, and the clinging love seemed a thing of the past.

In its place there was a slightly defiant manner, as if she were on the watch for something.

The truth was that it had begun more and more to dawn on Eve's mind that it was Sir Jasper who was keeping her from all those things which the doctor seemed to think she ought to know. Margaret sometimes told her things, and answered her questions. Sir Jasper never.

Also, Margaret always said, "We must ask Sir Jasper," and seemed to be able to do nothing without his leave; so the little germ of resentment, which had all this time been growing and growing, had now developed into a power of some magnitude. Besides, she was afraid that his return would put a stop to her visits to the gallery, which had now become a part of her life.

Now that she understood more, she was sure that he spent a great deal of his time there, so that she would not dare to run any risk of meeting him.

The strain she was undergoing began to tell upon her nerves, and once or twice she answered Sir Jasper so irritably that he could not help noticing it:

Margaret said nothing.

Her music he was absolutely satisfied with. He, too, felt the soul which had come into it; but for some curious reason, she declined to play to him, except when the fancy took her.

"Come and let us have some music," had been his constant speech, and Eve had been always ready to respond.

Then he had been in sympathy with her; now, it was as though she were out of touch with him.

As likely as not, she would answer, "Not now, Jasper. I do not want to play."

She had quite dropped the childish name of Japs; somehow she seemed to be putting away childish things.

Nothing that he could say would make her play when she did not wish to; and however much annoyed he might be, he could say nothing.

The only motive power he had allowed her was love, and now that stronger interests had sprung up in her heart, she was ceasing to care to please him.

Never having been taught to please others rather than herself, she was unconsciously becoming selfish.

"How Eve is changed," said Sir Jasper one evening after she had gone to bed.

For a long time he had not liked to put his fears into words, but this evening she had refused to play to him at all, and he was vexed.

"I am glad you see it," said Margaret calmly. "I have been anxious about her for a long time."

"What can have happened?" said Jasper; "she is like a different child. She used to be always so sweet-tempered and eager to do what she was bidden, but now she asserts her will whenever the whim strikes her."

"I cannot account for it in any way," said Margaret. "As I told you, the doctor let fall certain words which set her thinking. She asked me a good many questions at the time, and grew so much brighter that I was quite pleased. Then all at once came a change; she has almost ceased to ask me anything. Indeed she seems to have shut herself up more and more, and it is just as if she were brooding over something, but I cannot make out what it is. She rarely even speaks to me, unless I ask her something, and I do not like that restless, troubled look on her face. Oh, Sir Jasper! I cannot help thinking of what Dr. Ferguson said about her brain. I am sure she is in a very unsatisfactory state, and her nights are so bad. Will you not let me send for him again?"

"I do not believe in doctors," said Sir Jasper.

"Still, something must be done," said Margaret. "If we do not make some change in her life, we shall have her seriously ill. Dr. Ferguson said she ought to have children to play with."

"Impossible," said Sir Jasper impatiently; "that will be giving up all my plans. I daresay you are only over anxious."

Margaret saw that it would not do to say any more then, so she said good-night and left him, hoping her words might have some effect later.

That night she sat up late in her own room, but before she finally retired to rest, she went, according to her invariable custom, to look at Eve.

Latterly, indeed, she had been in two or three times in the evening, as she was so unhappy about her, and Eve was always less restless when she was in the room. The strong mesmeric power she exercised over her seemed to take effect in soothing Eve's restlessness, even if she were only in the room.

This evening, as it happened, she had sat up late talking to Sir Jasper, and knowing that Deering was in the next room, she did not go in till late, so that the door from Eve's room to the passage was still unlocked; for since Eve had taken to

walking in her sleep, Deering had always locked this door when she came to bed, as she could still pass through Eve's room into her own.

Margaret went up to the little white bed; the clothes were turned back, and evidently had been slept in, but Eve was not there.

She hastily passed into Deering's room. "Miss Eve is not in her bed," she said. "She must be walking in her sleep."

Deering sprang out of bed, and began to put on her dressing-gown, whilst Margaret hurried off in search of her. She looked into some of the upstairs rooms without success, and then leaving Deering to search, she hurried down to the drawing-room. It was quite empty; no Eve was there.

Then she went to the music-room; Sir Jasper, who had not yet gone to bed, was still sitting there.

"What is the matter?" he asked as Margaret came in.

"I am afraid Eve is walking in her sleep, and we cannot find her," said Margaret anxiously.

Sir Jasper took up a candle and joined her.

They searched everywhere they could think of downstairs, but nowhere could they find her, whilst Deering was equally unsuccessful upstairs.

"She could not have gone out of doors, could she?" said Deering in a frightened voice.

"Impossible," said Sir Jasper; "she could not unfasten the doors."

He went up to the garden door; the moonlight was streaming through the glass, but the door was bolted as usual.

"Where can she be?" said Margaret; "we have looked everywhere."

"There is only the gallery left," said Sir Jasper.

"Oh, I am sure she never goes there," said Margaret.

"We may as well look," said Sir Jasper; "there is no other place."

They turned down the passage—Sir Jasper going first, followed by Margaret and Deering.

He flung open the door; the room was flooded with moonlight; and there, prostrate at the foot of the cross, was Eve.

She had unwittingly sunk down on her knees, with her head resting on a couch.

The moonlight lit up with its radiance the white-robed child, and the calm, still figure on the cross.

Poor little heathen Eve, who had wandered away from those who were keeping the light from her!

The spirit had stirred within her, and she had turned instinctively to the Son of Man, but alas! only in the form of a lifeless picture.

Oh, the pity of it!

Sleep on, little Eve; there is no one to tell you of a living Person, and what comfort is there to be had from a long ago dead Christ?

[To be Continued.]

LIFE.

THE best investment we can make,
The safest and most strong,
Is building up our character,
For this we take along,

While mere accumulating wealth
Is idle work we'll find;
For this is only loaned to us,
And must be left behind.

The noble work that we would do
May come to us some day,
If we but do the humble things
We find along the way.

'Tis well that when a thing is done
It drops into the past,
And other battles to be won
Crowd on us thick and fast;

That every noble height we reach
Brings other heights in view,
And the surmounting of them teach
Us broader work to do. FRANK H. SWEET.

THE attention of living *Graduates* of the *U. S. Military Academy* who served in the Confederate Army, or to surviving members of their families, is earnestly invited to the necessity of sending an account of their Confederate war service to the Association of Graduates of the Military Academy. A succinct and accurate account of the war service of such graduates, giving the dates of all commissions, etc., should be sent to Lieut. W. C. Rivers, Secretary Association of Graduates, West Point, N. Y.

The Association earnestly desires to get the complete military history of all graduates.

~ ~ The ~ ~

Family Fireside

IRON HEART.

BY W. THORNTON PARKER, M.D.

NEVER look at a picture of Correggio's "Ecce Homo" without being reminded of two very interesting incidents. Years ago at a lonely frontier station there was located a mission of Episcopal clergymen. Their work was mostly amongst the Chippewa Indians, lifelong friends of the palefaces. The Indians were encouraged to come to the mission and chat with the clergymen. Amongst the callers was one noted chieftain named Iron Heart, a brave, intelligent, and kind hearted man. His visits always included a long, earnest look at the picture of Correggio's "Ecce Homo," which hung in the reception room of the mission, and he always wished to have the story of the cruel thorns and the look of anguish repeated to him upon every visit.

Suddenly the visits of Iron Heart ceased, and one of the missionaries, seeking him, found him sick in his cabin. He asked again for the story of the crown of thorns and the Man of sorrows; and finally stated that it had been his wish in case of his death to have a cross placed upon his breast in the grave, and over his grave he wished to have a large cross erected. Passers by will notice the cross and ask why it has been placed there. "Tell them," said the dying chief, "that beneath the cross reposes the body of Iron Heart, who believed on the white man's Saviour." Before he could secure Baptism he expired.

Years after this I related the story to a zealous Catholic father and asked him if, without Baptism, the Indian's soul would be amongst the saved.

"My son," answered the priest, "the Indian chief was after all saved by Baptism; yes, the Baptism of *desire*. The Church recognizes three forms of Baptism: by *water*, according to the usual methods of the Church; by *blood*, exemplified in the death of the martyrs in the Roman Coliseum; and by *desire*, by which alone countless souls will be saved. Many grope in darkness, like the Indian, longing for the true light. In their ignorance they fail to comply with outward forms necessary in general to all believers; they die before they are fully instructed, but the *longing* is by the intercession of the Blessed Redeemer counted as a spiritual Baptism and their souls are saved."

IN LIGHTER VEIN.

BY FLORIDA A. C. ORR.

THE younger society set called her the "well read Miss ——" because she often quoted from Corelli. One day she was ransacking a bookstore for a "pretty book" to give a gentleman friend. A lady, standing near, suggested *Autocrat of the Breakfast Table*. The well read Miss ——— said: "Well, of course that wouldn't do for a man, but then I might give it to mamma for her Christmas present—only mamma already has so many *cook books*."

* * *

"Have you Mark Twain's *Personal Recollections of Joan of Arc*?" I asked the local bookseller.

No'm, we haven't 'em, an' besides, will you tell me how he could have written 'em? *He didn't know her!*"

* * *

The superintendent of our city schools was holding an institute for the negro teachers from the country, recently. Some of us attended for curiosity. A spelling lesson was in progress. "Delight" was given out, to be spelled and to have a sentence recited explaining the meaning of the word. A strapping darkey, six feet high and broad in proportion, held up a hand, about the size of a canvas ham, and being asked to proceed, spelled out the word and then gave this sentence defining it:

"Every night when I goes to bed *I blows out de light!*"

It is safe to say, from a wide acquaintance with ministers' wives, that they are not sometimes, but always, imposed upon; they are laid upon the Procrustean bed of "ought to be," and anatomical considerations vanish before the joy most people feel in the cheerful task of stretching out or lopping off one or other of the privileges which the majority of the other women in the parish possess to an unlimited degree.—*A Minister's Wife, in the September Ladies' Home Journal.*

FOR A STEAMER TRUNK.

THE woman who goes over "for the first time" may well give heed to the wail of the much-traveled who know the limitations of the steamer trunk and the few necessities of the journey. "Costly thy habit as thy purse can buy," advises Polonius; but simple thy wardrobe as thy vanity will admit, is the motto of the woman who travels in these thrice happy days of natty short skirts, duck hats, broad-soled shoes and stunning shirt-waists.

The steamer trunk once off the water is a nuisance and an expense from the start to the finish, is the declaration of the experienced ones, says the *Pittsburgh Dispatch*.

In lieu of the trunk buy a Japanese basket at the port of entry and line it with waterproof. The cost total will foot up something near \$2, and since the basket is strapped together after the fashion of the "telescope," it offers limitless opportunities for expansion. Furthermore, it goes right with you through the journey, it suffers wear and tear with wonderful buoyancy, and above all, it is light in weight—something to consider where the rules and regulations on the carrying of baggage are enforced with persistency hard to bear by the American who has grown accustomed to more liberality in the matter of "pounds carried free."

Indispensable is a traveling skirt of poplin or alpaca to wear under the pedestrian skirt. A little brushing puts it in good order after the longest tramp or the heaviest rain, and wash skirts are a trial in sloppy weather, while silk skirts have an uncomfortable fashion of fraying out in unexpected places and at unexpected times. In such a skirt a deep pocket reaching from the waist to the knees and made perfectly flat is a convenient receptacle for stowing away passports, return steamer tickets, or paper money, for you have it right with you at all times, which gives one a grateful feeling of security. Pongee night robes are desirable, inasmuch as they are readily laundered and are not bulky. Furthermore, they have a claim to consideration in enabling one to make a more presentable appearance in the event of accident or other emergency.

A chatelaine bag fastened to the belt with a double hook.

Equipped in this fashion the tourist is relieved from the vexatious delays caused by identification of baggage, and the no less vexatious charges demanded for excess baggage, much of which, not in the least necessary, seldom sees the light of day except when going through the hands of the customs officers. This year a convenient and inexpensive head covering for use when the felt traveling hat becomes a trifle wearisome are the little knockabouts of stitched linen or duck. These hats come in all shades of blue and red and brown, and without any set form adapt themselves to the hair, readily warding off draughts and offering protection to the hair. When the hair is fluffy the hats are becoming to a degree, and the girl who has individuality to commend her contrives to make the inexpensive and easily-carried piece of head-gear a chic and stunning accessory.

With the exception of the Japanese basket, which replaces the steamer trunk, it is just as well to buy in the local shops and leave the mind free for sights and scenes of foreign life, which, after all, are crowded into space all too short, should the two-months' vacation be miraculously prolonged to half a year.

FOR CLEANING TAN SHOES.

BANANA skins are really excellent for cleaning tan shoes. People forget this now and again, and so for their benefit the information is repeated frequently in women's magazines devoted to household matters, says the *New York Times*. But the latest votaries of the banana skin shoe-cleaner could not have been readers of the women's magazines; in fact, they were hardly old enough to read anything, but they were assiduously at work sitting on the sidewalk of one of the poorer streets of the city rubbing their shoes with the skins. They were very little tots, a boy and a girl, and whether the shoes were tan or not it would have been hard to tell, they were so old and shabby.

But the children rubbed away vigorously, and when the little girl found there was too much of the banana on her hands she would wipe them carefully on the waist of her little gown. It didn't make much difference to the gown, for that was not clean anyway.

When last seen the children were still working away seriously. It would be interesting to know if it was only by accident that the children were cleaning their shoes in this way, or if by chance the little bit of information concerning cleaning shoes had percolated down by means of the missions to these little tots in the streets.

WASHING OF COLORED HOSE.

TO WASH colored stockings, make a strong lather of soap and soft water as hot as the hands can bear. After washing the stockings rinse in cold water, with, if the articles be colored, a little salt thrown in to prevent the colors running. It is very necessary to wring as much water out as possible, and then wring again in a dry towel. Dry immediately before a fire.

The article must be hung up, not laid over anything. On no account must soap itself be rubbed on, nor, if the article be colored, must it be allowed to lie about in folds before drying, for by so doing it is apt to stain itself. The stockings must be dried immediately in the wind or before a fire, as long as cold drying is sure to make the colors run.—*Philadelphia Press.*

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. 10-12.—Daughters of the King, Pittsburgh.
 Oct. 10-14.—Brotherhood of St. Andrew, Richmond, Va.
 Oct. 18-21.—Canadian Convention B. 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 street address of the Rev. T. K. ALLEN has been changed from 112 S. 4th St. to 220 N. 6th St., La Crosse, Wis.

THE street address of the Rev. M. M. BENTON has been changed from 1035 Fourth Ave. to 722 W. Chestnut St., Louisville, Ky.

THE Rev. W. H. BURBANK has accepted the rectorship of St. Peter's Church, Phoenixville, Pa.

THE Rev. ARTHUR CHARD, late of Hutchinson, Kan., has taken missionary work under Bishop Edsall of North Dakota, and should be addressed at Buffalo, N. D.

THE Rev. S. R. COLLADAY has resigned the rectorship of the Church of the Messiah, Philadelphia, to accept a professorship in the Berkeley Divinity School, Middletown, Conn.

THE address of the Rev. UPTON H. GIBBS has been changed to Faribault, Minn.

THE Rev. FREDERIC W. GOODMAN, of Goshen, Ind., has accepted the rectorship of St. Paul's Church, Chattanooga, Tenn., and expects to take up his new duties on the first Sunday in October.

THE Rev. F. A. GOULD has changed his address from Redfield, S. D., to Marine City, Mich.

THE Rev. HENRY C. GRANGER has resigned his position as assistant at St. Peter's Church, Chicago.

THE Rev. F. J. HALL, D.D., has returned to his home at 654 Park Ave., Chicago.

THE Rev. F. A. HEISLEY is now rector of St. Andrew's Church, Bridgeton, N. J., and should be addressed accordingly.

THE Rev. JOHN F. KIRK, of Washington, Ind., has been appointed priest-in-charge of the Church of the Holy Cross, North East, Pa.

THE Rev. HARVEY KERSTETTER has changed his address from Fort Totten, to Cando, N. D.

THE Rev. C. T. LEWIS has changed his address from Tomahawk, Wis., to 300 E. 4th St., New York.

THE Rev. DEWITT C. LOOP should be addressed at 1711 Mosher St., Baltimore, Md., and not at De Funak Springs, Fla.

THE Rev. ALFRED J. P. McCLURE has been elected Assistant Treasurer of the General Clergy Relief Fund. He asks that all contributions, etc., be sent to the central office of that fund, the Church House, 12th and Walnut Sts., Philadelphia, Pa.

THE Rev. G. R. MICOV of La Grange, Ga., has accepted the rectorship of Christ Church parish, Lancaster, Va., and will enter upon his duties there, Oct. 1st.

THE Rev. H. H. MORRILL of Clinton, Iowa, has accepted the charge of St. John's Church, Holyoke, Mass.

THE address of the Rev. G. B. NORTON has been changed from Trinidad, Colo., to 412 Spring St., Little Rock, Ark.

THE Rev. R. J. PHILLIPS, M.A., late of Slaterville Springs, N. Y., has entered upon his duties as curate of St. John's Church, Ogdensburg, N. Y.

THE address of the Rev. E. N. POTTER, D.D., LL.D., D.C.L., has been changed to High Bridge, New York City.

THE address of the Rev. C. B. PRITCHETT is now Kinston, N. C., instead of James City, N. C.

THE address of the Rev. E. S. ROUSMANIERE has been changed from 97 Williams St. to 97 Angell St., Providence, R. I.

THE address of the Rev. E. H. WARD, D.D., is 5525 Kentucky Ave., Pittsburgh, Pa.

THE Rev. W. C. WINSLOW, D.D., is passing a few weeks at "The Greylock," Williamstown, Mass.

THE Rev. L. P. WOLFE of Williamsport, Pa., has become assistant at the Memorial Church of the Holy Comforter, Philadelphia, Pa.

DIED.

COTTERELL.—At his home in Milwaukee, Sept. 11, 1900, WILLIAM H. COTTERELL, aged 47 years.

STOWE.—Entered into the rest of the people of God, at Waterville, Minn., Saturday, Sept. 8th, 1900, after protracted weakness of body, and in her 72d year, Mrs. HANNAH ANN STOWE, beloved wife of Major Lewis Stowe, and mother of the Rev. A. D. Stowe of Stillwater, Minn.

WANTED.

POSITIONS OFFERED.

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.—Position as Matron in a school; unincumbered; highest references. Address Mrs. MARY R. FORBES, Plymouth, Ind.

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.

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

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.

Sunningwell. By F. Warre Cornish. Price \$1.50.

Bob Knight's Diary at Poplar Hill School. With Sketches by Bob. By Charlotte Curtis Smith. Price \$1.50.

FLEMING H. REVELL COMPANY.

The Prophet of Hope. Studies in Zechariah. By F. B. Meyer, B.A., Author of "The Way Into the Holiest," etc. Price, \$1.00.

CHARLES SCRIBNER'S SONS.

The Messages of the Apostles. The Apostolic Discourses in the Book of the Acts and the General and Pastoral Epistles of the New Testament arranged in Chronological Order, Analyzed, and freely rendered in Paraphrase. By George Barker Stevens, Ph.D., D.D., Dwight Professor of Systematic Theology in Yale University. Price \$1.25.

Buddha and Buddhism. By Arthur Little, Author of "Buddhism in Christendom," etc. Price \$1.25.

Christianity in The Apostolic Age. By George T. Purves, D.D., LL.D., Recently Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. Price \$1.25.

Paul of Tarsus. By Robert Bird. Author of "Jesus the Carpenter of Nazareth," etc. Price \$2.00.

In the Irish Brigade. A Tale of War in Flanders and Spain. By G. A. Henty, Author of "Won by the Sword," etc. With twelve Illustrations by Charles M. Sheldon. Price, \$1.50.

Out with Garibaldi. A Story of the Liberation of Italy. By G. A. Henty, Author of "The Lion of St. Mark," etc. With Eight Illustrations by W. Rainey, R. I. Price, \$1.50.

The Jack of All Trades. New Ideas for American Boys. By D. C. Beard. Price, \$2.00.

Brethren of the Coast. A Tale of the West Indies. By Kirk Munroe, Author of "The White Conquerors," etc. Illustrated by Rufus F. Zogbaum. Price, \$1.25.

With Buller in Natal. A Born Leader. By G. A. Henty, Author of "With the Irish Brigade," etc. With Ten Illustrations by W. Rainey. Price, \$1.50.

Oliver Cromwell. By Theodore Roosevelt. Illustrated. Price, \$2.00.

LEE & SHEPARD (Through Messrs. Des Forges & Co.)

Boy Donald. By Penn Shirley, Author of "Little Miss Weezy," etc. Price 75 cents.

The Myths and Fables of To-Day. By Samuel Adams Drake. Illustrations by Frank T. Merrill. Price \$1.50.

Two Little Street Singers. By Nora A. M. Roe (Mrs. Alfred S. Roe). Illustrated by Bertha G. Davidson. Price \$1.00.

Between Boer and Briton. Two Boys' Adventures in South Africa. By Edward Stratemeyer, Author of "Under Dewey at Manila," etc. Illustrated by A. B. Shute. Price \$1.25.

Aguinaldo's Hostage. Dick Carson's Captivity among the Filipinos. By H. Irving Hancock (War Correspondent). Price \$1.25.

Jimmy, Lucy, and Ah. By Sophie May, Author of "Little Prudy Stories," etc. Illustrated. Price 75 cents.

Randy's Summer. A Story for Girls. By Amy Brooks. With Illustrations by the Author. Price \$1.00.

Heaven's Distant Lamps. Poems of Comfort and Hope. Arranged by Anna E. Mack, Author of "Because I Love You." White and gold. Gilt top. Price, \$1.50.

True to Himself. Roger Strong's Struggle for Peace. By Edward Stratemeyer, Author of

"The Last Cruise of the Spitfire," etc. Illustrated by A. B. Shute. Price, \$1.00.

Rival Boy Sportsmen. The Mink Lake Regatta. By W. Gordon Parker, Author of "Six Young Hunters," etc. With Sixty-two Illustrations by the Author. Price, \$1.25.

The House-Boat on the St. Lawrence. By Everett T. Tomlinson, Author of "Camping on the St. Lawrence," etc. Illustrated by A. B. Shute. Price, \$1.50.

The Little Dreamer's Adventure. A Story of Droll Days and Droll Doings. By Frank Samuel Child, Author of "The House with Sixty Closets," etc. With Illustrations by C. H. L. Gebfert. Price, \$1.25.

In the Days of Alfred the Great. By Eva March Tappan, Ph.D. Illustrated by J. W. Kennedy. Price, \$1.00.

Almost as Good as a Boy. By Amanda M. Douglas, Author of "The Kathie Stories,"

etc. Illustrated by Bertha G. Davidson. Price, \$1.25.

Through the Year with Birds and Poets. Compiled by Sarah Williams with Introduction by Bradford Torrey. Illustrated by Walter M. Hardy. Richly bound, gilt top. Price, \$2.00.

PAMPHLETS.

Twenty-seventh Annual Address. By the Rt. Rev. John Franklin Spalding, D.D., Bishop of Colorado, to the Fourteenth Annual Council of the Diocese, delivered in Wolfe Hall, Denver, Colo., June 6th, 1900.

Normal Reading Courses for the Training of Sunday School Teachers. Arranged by the Sunday School Commission of the Diocese of New York, as a Department of its Sunday School Institute. Sec. Rev. W. W. Smith, M.A., M.D., 25 W. 114th St., New York.

The Church at Work

ASHEVILLE.

J. M. HORNBER, D.D., Miss Bp.

Illness of the Bishop.

BISHOP HORNBER is seriously ill in his see city from appendicitis, though it is hoped that his illness may not be of long duration. It has been necessary to indefinitely postpone the meeting of the Convocation, which was appointed for the second Wednesday in September.

BOISE.

JAMES B. FUNSTEN, Miss. Bp.

Opening of St. Margaret's School.

ST. MARGARET'S SCHOOL FOR GIRLS, Boise, Idaho, opens this fall with Miss Lucy Galt Kinney as principal. Miss Kinney is a teacher of experience, a Southern woman of culture and refinement, so that she will carry to this Western school the best of Virginia womanhood in her character. The Bishop of Boise is to congratulate in transplanting from the Old Dominion so efficient a helper. She will be a worthy successor to Miss Buchan, the founder of the school.

CENTRAL NEW YORK.

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

The Divinity School—Shelter for Girls—Anniversary at Waterville—Gift at Syracuse.

THE NEW TERM of St. Andrew's Divinity School opens Oct. 3d. Lectures and instructions are given by the Bishop, the Rev. Dr. Babcock, and the Rev. Messrs. J. E. Johnson and E. W. Saphoré, who comprise the faculty. The faculty and students constitute an "associate mission" in which the latter are specifically trained for missionary service.

IN RESPONSE to the Bishop's statement in his Convention Address of a deficiency in the receipts of the Shelter for Homeless Girls, in Syracuse, \$189.13 has been pledged and given by different parishes and individuals. It is hoped that others will extend help, as one of the Trustees has promised \$200 if the remainder can be secured.

THE SIXTIETH ANNIVERSARY of Grace Church, Waterville (Rev. J. K. Parker, rector), was modestly celebrated in August. The Holy Eucharist, congratulatory addresses by visiting clergymen, and an historical address by the rector, were features of the occasion. The parish has had 19 rectors, of whom 10 are still living.

A THIRD MEMORIAL gift during this year was recently placed in Grace Church, Syracuse (the Rev. H. G. Coddington, rector). It is in the form of a handsome brass font

cover, together with ewer, bracket, and railing. The cover is decorated with bas reliefs of the four evangelists, and is suspended from a brass crane with counterpoise weight. The gift is from Mrs. Thomas Kimber and is in memory of her husband.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.J., Bishop.

CHAS. P. ANDERSON, Bp. Coadj.

Mission at Park Manor—Brotherhood of St. Andrew.

THE PEOPLE of the district south of Sixty-third St., known as Park Manor, having long felt the need of Churchly instruction for their children, established a Sunday School in February, 1899, meeting at the house of Mr. Jas. F. Rough, under the superintendency of Mr. F. D. Hoag, of Christ Church, Woodlawn. This Sunday School was the foundation of the present "St. David's Mission." As the school grew rapidly, it was soon found necessary to remove to a small store in the neighborhood, where a lay service was also started, Mr. Hoag being a licensed lay reader. In a few months the increasing congregation made it desirable to again take a larger store. This was fitted up, pews were secured from Christ Church, an organ was purchased, and is nearly paid for. A plain but Churchly altar was set up, and the Holy Communion celebrated regularly once a month, by the Rev. Henry C. Kinney, of Holy Trinity, Stock Yards. Mr. Henry Elkington was also licensed, and most faithfully conducted the services in the absence of Mr. Hoag. On January 1st, of the present year, the Rev. W. J. Petrie was appointed priest in charge, but owing to ill health was forced to give up on July 1st, and Mr. Hoag has again resumed charge.

This mission is now not only able to pay its own running expenses, but makes its pledge towards the regular canonical offering for Diocesan Missions. A permanent building fund has been established and has over \$100 in bank. The woman's guild is doing splendidly, and it, too, has a balance in the bank. There is very little wealth in St. David's mission, and the Church people are few in numbers, but with the experience before them of what can be accomplished in a year and a half, they are fully determined to maintain their ground and to build up the Church in that part of the city.

BETWEEN FIFTY AND SIXTY of the Diocesan members of the Brotherhood of St. Andrew assembled at the Church Club rooms on the 6th inst., to listen to an address by the Rt. Rev. Chas. P. Anderson, and to prepare to send a delegation to the convention to be held

at Richmond, Va., October 10th to 14th. The informal preliminary reports from the sixteen chapters present, indicated that about twenty-five delegates from this Diocese would attend the convention. Bishop Anderson spoke of the growth of the Brotherhood from infancy to maturity; of its *individual*, as contrasted with its conventional life, and said the *real* life of the Brotherhood was its parish and individual life, and that this life was measured by its influence upon the welfare of the parish, and the lives of the individual persons in the parish; that a Brotherhood convention was really good in its influence *only* so far as it was the result and expression of the individual life of the chapters which compose it. Bishop Anderson referred pleasantly to the fact that he had been described as "filled with boyish enthusiasm," and that "if enthusiasm was boyish, he intended to remain boyish as long as possible, and sincerely hoped stagnation was not 'mannish.'" He talked of the mutual dependence of the clergy and laity, and of their need, each for the other, and urged the Brotherhood to work with genuine, steady enthusiasm. At the close of the meeting, Bishop Anderson held an informal reception.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Farewell to Dr. Green.

ON THURSDAY, Sept. 6th, the majority of the clergy of Denver and forty of the most prominent laymen of the Diocese arose from a banquet at 12:30, wishing that still there were more to come. The occasion was a farewell dinner to the Rev. Thos. E. Green, D.D., of Cedar Rapids, Iowa, who had for three months taken the preaching duties at St. Mark's, in place of the rector, the Rev. J. H. Houghton, who was incapacitated by laryngitis. St. Mark's has looked like a revival meeting all summer, crowded congregations drawn by sincere regard, as well as by eloquence, greeting Dr. Green at every service. Dr. Green was accompanied by his family, and equal love was given them, with the hope that all may return at some future day.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Several Bequests.

THE PARISH of St. Andrew's, Meriden, is named as a beneficiary to the extent of \$5,000 in the will of the late Owen B. Arnold, which was lately offered for probate. By the same will the Berkeley Divinity School is also to receive \$3,000. There are a number of other

bequests to various religious organizations outside the Church, and four acres of land is granted to the City of Meriden to be used as a public park.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Church Struck by Lightning—Diocesan Convention—Illness of the Bishop and of a Priest.

THE SPIRE of Trinity Church, Lawrence, was struck by lightning during the progress of a severe storm on September 7th which resulted in considerable damage to the shingles and the roof. A lightning rod which was on the church appears to have been out of repair and is supposed to have attracted the lightning.

THE 41st annual session of the Diocesan Convention will meet in St. Andrew's Church, Emporia (Rev. John T. Foster, rector), Wednesday and Thursday, September 26th and 27th. A meeting in the interest of the Sunday School work will meet on the evening preceding Convention.

BISHOP MILLSAUGH, who has been sick at Pryor Lake, Mich., is reported as better. The Rev. Joseph Wayne is ill at Christ's Hospital, Topeka.

MARYLAND.

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

Missionary Returns to China.

THE REV. JAMES ADDISON INGLE, missionary at Hankow, China, who has been in this country on a year's vacation at the home of his father in Frederick, has received orders from Bishop Graves to return to his post. Mr. Ingle and family will leave on September 29. He will leave his family in Japan, while he goes to China, and will not have them join him until it is certain that it is safe for them to return to their old home in Hankow. Mr. Ingle served as missionary for seven years, when he was granted a vacation of one year. He returned to this country in June, 1899. When the year had expired his vacation was extended until August 1. Then, owing to the trouble in China and the unsettled condition of the country, he was ordered to remain here and await a summons from the Bishop. Now that the summons has come, Mr. Ingle returns to his work with that energy and interest that has characterized his ministerial life. He will start on his return voyage with the best wishes of the entire community.

MASSACHUSETTS.

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

Bequest for Greenfield.

THE WILL of the late James S. Grinnell, recently filed at Greenfield, contains a bequest of \$5,000 for St. James' Church in that city.

MILWAUKEE.

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

Return of Rev. C. S. Lester—Death of Wm. H. Cotterell.

The Rev. C. S. Lester, rector of St. Paul's Church, has returned from a trip of ten weeks in Europe, and conducted services at St. Paul's on the 16th inst. On the same day the Bishop was at the Cathedral, having returned, as stated, on the day previous.

MR. WILLIAM H. COTTERELL, a member of the Cathedral congregation, Milwaukee, died at his home on Tuesday, Sept. 11th, of diabetes, age 47 years. Mr. Cotterell was born March 13th, 1853, at Mineral Point, Wisconsin. He studied in the law department of the University of Iowa, graduating in 1881, and at once took up his practice in Mason City, Iowa. In 1889 he moved to Leavenworth, Kansas, and in 1891 came to Milwaukee, as the attorney for the E. P. Allis Co., and was connected with this firm until his death, which came as a shock to his relatives and

friends, he being apparently in good health. He has always from early manhood been prominent in Church work, and at the age of 18 years was sent as a delegate to the diocesan convention from Mineral Point. The burial took place from All Saints' Cathedral on Friday the 14th inst. Mr. Cotterell leaves his mother, wife, and four daughters.

MINNESOTA.

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

Death of Mrs. Lewis Stowe.

AN AGED and helpful communicant of the Church at Waterville passed away on the 8th inst. in the person of Mrs. Lewis Stowe, who was about seventy years of age at the time of her death. She was the mother of the Rev. A. D. Stowe, who was for many years a missionary in the Diocese of Minnesota, and also of Mrs. E. P. Chittenden, wife of the Rev. E. P. Chittenden, Ph.D., Principal of Kearney Hall, Kearney, Neb. There are also several other sons and daughters who are among the most valued lay men and women of the Church in the Northwest. The funeral services were conducted by the Rev. C. C. Camp, Professor at Faribault.

NEW YORK.

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

Autumn Work of St. Mark's—Church Flag at St. Simon's—Proposed Mission at Kingston.

A NEW WORK will be inaugurated at St. Mark's Church this fall in the form of a club for students. This will be under the care of Miss Hall, a deaconess. On Sept. 21st, St. Matthew's Day, there will be a special service at St. Mark's at 10 a. m., at which Miss Helen E. Moulton, a graduate of the New York Deaconess School, will be set apart as deaconess, to serve in this parish. The Bishop of New Hampshire will officiate at this service. The rector of the parish, Dr. Batten, has returned and resumed his work.

ON THE 13TH SUNDAY AFTER TRINITY a handsome flag, just presented to St. Simeon's Church, Borough of Richmond, was blessed and raised. The design is similar to that of the flag introduced by Bishop Coleman last year, except that the special insignia of a Bishop—florentine ends of the arms of the cross and the purple color—are omitted. After the 11 o'clock matins, a short office of benediction was said in the church, and an address delivered upon Flags and their uses, in the course of which the beautiful Church flag was pointed out. The office closed with the singing of the hymn, "Rejoice, ye pure in heart," then the flag was carried in procession to the staff, previously erected on the lawn in front of the church, and raised upon it in the usual manner. A short Ode to the Church Flag was read and then the singing of the doxology brought the ceremony to a close. The flag will fly on Sundays and Holy Days, indicating that the Church is *at home*, with open doors, ready and anxious to receive visitors.

ARRANGEMENTS are being made for a three weeks' mission to be held during November at the Church of the Holy Cross, Kingston. The missionaries will be the Rev. Father Huntington, Rev. R. H. Weller, Jr., Bishop Coadjutor elect of Fond du Lac, and the Rev. Guy L. Wallis of Stapleton, N. Y.

OREGON.

B. W. MORRIS, D.D., Bishop.

Fire at Good Samaritan Hospital.

WHAT CAME NEAR being an awful holocaust occurred in Portland, Oregon, on the 5th inst., when the Good Samaritan Hospital was burned. There were 33 patients in the hospital at the time, in addition to the usual number of nurses, attendants, etc., but by the remarkable coolness and executive ability of the superintendent, the physicians, and nurses, the entire number was rescued with-

out injury. One by one the patients were removed, many of them being unable to walk or to assist themselves in any way, but at no time during the fire was there a serious panic, owing to the order and discipline. The fire occurred about noon, when fortunately the assistance of many passers-by could be invited, all of which was generously rendered, and scores of physicians hearing of the calamity hastened to the rescue. Homes and other buildings near by were thrown open, and much assistance was rendered by the Sisters and nurses of St. Vincent's Hospital (R. C.), who assisted in the rescue, sent their ambulance to the scene, and threw open their hospital doors to the patients who were so hastily turned out of their shelter. The direct loss from the flames was about \$6,000, which was covered by insurance, but the indirect loss through the necessity for a more elaborate building and through loss in the income from paying patients will be very considerable, so that the Board of Trustees have felt justified in making an appeal to the public for assistance, which appeal is sanctioned by the Bishop. The work is one that ought not to be permitted to stop in any way.

PENNSYLVANIA.

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

Work of the City Mission—Sanitarium Association—Death of Dr. Da Costa.

THE 30TH ANNUAL REPORT of the "Philadelphia Protestant Episcopal City Mission" has made its appearance at the beginning of the autumn months, as is usual with this great charitable organization, which commenced its work on May 1st, 1870. Bishop Whitaker is *ex officio* the president of the Board of Council which consists of ten clerical and ten lay members. The Rev. Dr. H. L. Duhring is the superintendent. There are seven clerical missionaries on the regular staff, beside several volunteers at certain points, and two laymen, students in the Divinity School. Twelve visiting physicians, three house physicians, three matrons, and eight sick-diet kitchen visitors, are likewise included on the general staff.

The field embraces house-to-house visitations, services on Sundays at Homes, Hospitals, Reformatories, etc., numbering in all, 80 different points. The report shows in full detail the particulars of the work.

Besides the reports of the several clerical and lay missionaries, visitors, etc., there is given a "Minute relative to the death of the Rev. Benjamin Watson, D.D.," for 29 years a member of the Board of Council, with a life-like photograph of the deceased priest, and also an "In Memoriam" of the Rev. Dr. Thomas L. Franklin, for 19 years a member of the City Mission Staff. The report is neatly printed and embellished with seven illustrations of buildings, besides photogravures of the Rev. Dr. Watson and the Rev. Dr. Duhring, Superintendent.

THE SANITARIUM ASSOCIATION, a description of which was printed in THE LIVING CHURCH, Aug. 11th, closed its labors for this year on the 8th inst with an increase of 6,189 admissions over any previous year. During the 73 working days, there were 155,015 babies and children admitted, and 25,655 mothers or caretakers.

ONE OF THE MOST prominent and well known Philadelphia physicians, Jacob Mandes Da Costa, M.D., LL.D., died very suddenly on Tuesday evening, 11th inst, at his country seat, Ashwood, Villa Nova, Pa., in his 67th year. On Friday morning, 14th inst., a brief private service was conducted at his city residence by the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh, who, after prayers, read "Crossing the Bar." The public service was held in St. James' Church, Philadelphia (Rev. Dr. J. N. Blanchard, rector), Bishop Whitehead officiating, assisted by the Rev. Horace A. Walton, senior curate of that parish. The

musical portion of the service was rendered by the vested male choir, who sang two hymns, "Lead, kindly Light," and "Nearer, my God, to Thee," which were selected in compliance with a written request of Dr. Da Costa, found among his effects after his decease, that they should be sung at his funeral. As the remains were borne out of the church, Chopin's funeral march was played on the organ. The interment, which was private, was made at Woodlands Cemetery, West Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Bishop's Pastoral—Calvary Church—Legacy at Corry—Proposed Church at Canonsburg—Arrangements for Daughters of the King—Anniversary at Beaver Falls.

THE BISHOP has issued the following letter: *To the Clergy and People of the Diocese:—*

BRETHREN BELOVED:—When a great catastrophe visited this Diocese in the flood which overwhelmed Johnstown and destroyed the church and parish house, and drowned the rector and his family, the hearts and hands of Churchmen all over the United States and beyond the sea were opened in our behalf, and there passed through my hands as Bishop of the Diocese, over \$50,000, for the relief of the suffering and destitute, for the supplying of religious services, and for the rebuilding of the church at Johnstown.

The terrible tragedy at Galveston, Texas, seems to equal in horror that which came upon us so close at hand; and knowing how gracious was the relief which came at that time, I hasten to ask you as Churchmen, in addition to what you will doubtless contribute as citizens, to make your generous offerings through Bishop Kinsolving, for such needs as may come under his own eye as Bishop of the Diocese of Texas. Let us make our offerings immediately. Let us make them of generous amount. And will not every rector send them very promptly to Bishop Kinsolving, that this Diocese may, in some measure, manifest its recognition of the ministrations of brotherly kindness which came to us in our affliction? I need add no word of exhortation, the occasion demands much more than we shall be able to do; so let us do our *very best* in the Name and for the sake of our common Lord and Saviour.

Faithfully,

Your friend and fellow servant in the Lord,
Sept. 11th, 1900. CORTLANDT WHITEHEAD.

Send all offerings promptly to the Rt. Rev. George Herbert Kinsolving, D.D., Austin, Texas.

CALVARY CHURCH, Pittsburgh, which was vacant for more than a year, is now rejoicing in a full corps of workers, the Rev. J. H. McIlvaine, of New York, having accepted the rectorship in June. There are now associated with him the Rev. David L. Ferris, of Stamford, Connecticut, who will take a share in the services at the parish church, and the Rev. H. A. Flint, who will have charge of St. Philip's Mission.

THE CIRCUIT of six missions which has been for a year or more under the care of the Rev. S. W. Garrett, has been divided, Mr. Garrett retaining Tidioute, Kinzua, and Youngsville, and the Rev. R. A. Russell, of the Diocese of Nebraska, assuming charge of Kane, Mount Jewett, and Ludlow.

EMMANUEL CHURCH, Corry, has received a legacy of five hundred dollars by the will of a communicant of the parish, Mrs. Harriet L. Dewey. The parish has also been presented with a very handsome sterling silver chalice, paten, and chalice-spoon, the chalice and paten being gifts of the pupils of the Sunday School and other friends, and the spoon a thank-offering for a recovery from sickness.

PLANS HAVE BEEN DRAWN for a new church building to be erected at Canonsburg for St. Thomas' Mission. It is hoped that work may be commenced during the present fall.

ELABORATE PREPARATIONS are being made for the national convention of the Daughters of the King, which will be held in Trinity Church, October 10 to 12. It is expected that

the Bishops of Tennessee and Central Pennsylvania will speak, though the programme is not yet completed. The Daughters of the King now number 795 chapters in all portions of the United States, and it is expected that a large number of these will be represented. The general plan of the organization is based on that of the Brotherhood of St. Andrew.

THE 25th ANNIVERSARY of the founding of St. Mary's Church, Beaver Falls, will be celebrated in the early part of October. The celebration will continue a couple of days and many visiting clergy and their wives are expected to be present. The visitors will be entertained by the members of the congregation.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

C. R. HALE, D.D., LL.D., Bp. Coadj.

Return of Bishop Hale.

BISHOP HALE, of Cairo, has reached New York on his way home from abroad, but reports he is unable to take up his work.

TENNESSEE.

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

Death of Rev. Dr. Fitts.

ONE OF THE MOST distinguished of the clergy in the South passed away in the person

of the Rev. Philip Augustus Fitts, D.D., who died at his home in Franklin, Tenn., on the 6th inst. The body was taken to Tuskaaloosa, Ala., that being Dr. Fitts' former home and the residence of his son, the Hon. William Cochrane Fitts. The funeral services were held at Christ Church on the 11th.

Dr. Fitts was born in Tuskaaloosa County, Ala., April 19, 1839, and after attending preparatory schools in that city, graduated at the State University, which is located in Tuskaaloosa. He commenced the study of law at the age of eighteen, and being well prepared for admission to the bar before he was twenty years of age, was authorized to practise law by a special act of the Legislature provided he should pass an approved examination before the Supreme Court. Entering upon the practice of law in Tuskaaloosa, he made a record before he had become of age which placed him among the rising young men of the bar, and he entered at once upon a good practice, which lasted for thirteen years, during all of which he sustained the reputation of an eloquent advocate. He enlisted as a private in the Confederate army, serving for two years and afterward resuming the practice of his profession. He was induced by Bishop Wilmer to act as lay reader at Christ Church, Tuskaaloosa, and afterward decided to apply for Holy Orders. He was



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then ordained to the diaconate in 1869 by Bishop Wilmer, and to the priesthood in 1873. He continued the practice of law during his diaconate, but after he was priested, he abandoned that profession and accepted a call to the Church of the Advent, Birmingham, Ala., where he remained until 1875. From the latter year until 1886 he was rector of Trinity Church, Clarksville, Tenn., taking charge when only the foundation of the present handsome church building had been laid, and carrying on the work to completion. He became rector of Grace Church, Anniston, Ala., in 1886, and was afterward rector of St. Paul's, Henderson, Ky., where he remained for several years, when his health became broken and he was compelled to retire from the active work of the ministry. Since that time Dr. Fitts has been a resident of Franklin, Tenn., but retained his canonical connection with the Diocese of Kentucky to the end. He was made a deputy to General Convention from Tennessee in 1877 and 1880, and from Kentucky in 1895. He received the degree of D.D. from the University of the South in 1893.

Dr. Fitts was married in April, 1861, to Miss Sophia Holland Cochrane, and as a result of that union there were nine children, of which six, with his wife, survive him.

WASHINGTON.

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

Closing of Country Mission.

ONE OF THE LARGEST and most enjoyable picnics of its kind was held at the Children's Country Home on Thursday, 13th inst., preparatory to its closing for the season. The weather was everything that could be desired. Nearly two hundred were present, including some of the mothers and a few visitors, who kindly helped in the distribution of cakes, ice cream, and candy, of which there was a bountiful supply. The Rev. Enoch M. Thompson, curate of St. Paul's, was indefatigable in his exertions to make the last day at the Home a happy one for all. He also conducted the closing service on Sunday afternoon, 9th inst. Since the opening at the end of June, upwards of 200 poor children have enjoyed the change from the heat of the city, going in large parties for two weeks. There have been five of the St. Margaret Sisters in charge by turns during the summer, and all report very beneficial results, with no cases of illness whatever. The amusements planned for each party consisted of a picnic to Chevy Chase Lake, free swings and rowing, a straw ride, and a friendly gathering in the house. Many of the girls have been taught to embroider. Donations from the Flower and Fruit Mission have been most generous. Other commodities have been kindly sent by private individuals, adding greatly to the comfort and pleasure of the little ones, who left with many regrets, but in the anticipation of returning next year. Many people in the city are deeply interested in the homeless newsboys, and an association is established which is receiving substantial support from local concerns. The use of a hall has been donated in which the boys can meet and where provision will be made for their recreation and amusement.

WEST MISSOURI.

E. R. ATWELL, D.D., Bishop.

Gift to Brookfield.

AN ELECTRIC CROSS has been presented to the parish of Grace Church, Brookfield, by the Junior Harmony Club of that parish.

CANADA.

News of the Dioceses.

Diocese of Montreal.

AT THE MEETING of the Executive Committee of the Diocese, Sept. 11th, a resolution was passed concerning the venerable Bishop, the Rt. Rev. Wm. Bennett Bond, D.D., on the

attainment of his 85th birthday on the day previous, the 10th. The Bishop received many messages and warm congratulations, but his birthday was saddened by the news of the death of his old friend, Archdeacon Lindsay of Waterloo, one of the oldest of the clergy in the Diocese. A resolution of congratulation to a member of the Committee, Archdeacon Mills, on his election to the Coadjutor Bishopric of Ontario, was also passed.

Diocese of Calgary.

SOME BEAUTIFUL HANGINGS for pulpit and prayer desk, have been sent for St. Mark's Church, from a lady in London, England. A new parish has been organized at Pine Lake, with the hope that a church may be built shortly. Subscriptions for the diocesan endowment fund, for the See House, and for funds to build a rectory for the Church of the Redeemer, Calgary, are earnestly solicited, at present. The church at Pincher Creek is being much improved.

Diocese of Huron.

THE MEETING of the deanery of Oxford has been arranged for Sept. 20th at Princeton. Some subjects of practical interest are to be discussed. The alumni of Huron College meet Sept. 25th and 26th, and the next executive committee meeting is on the 27th.

Diocese of Ontario.

A COMMITTEE has been appointed to make arrangements for the consecration of the new Coadjutor Bishop on St. Luke's Day, Oct. 18th.

Diocese of Toronto.

THE NEW ASSISTANT to Canon Cayley at St. George's Church, Toronto, is to be the Rev. Dr. Hare. He was ordained priest at Cape Town in 1881, and served for some years in South Africa and afterwards in England. His last field of work has been the Diocese of Albany, U. S. At the celebration of the silver jubilee of St. Philip's Church, Toronto, the rector, Canon Sweeny, said that in the 25 years of the church's life, 1225 children had received holy Baptism. Bishop Sweatman preached on the following Sunday morning and Professor Clark of Trinity College in the evening.

Diocese of Quebec.

AN ORDINATION was held in the Cathedral, Quebec, Sept. 10th, when three candidates were ordained. The Rt. Rev. Dr. Hall, Bishop of Vermont, preached, and also, on the two following days, conducted a retreat for the clergy at Quebec.

Diocese of Selkirk.

AT WHITE HORSE, in the Klondike region, a church is in course of erection, largely through the efforts of Mr. G. Johnson, the lay reader. It is of logs with gothic roof, and is 25x50 feet in dimensions, with an extension for vestry room. A log parsonage will also be erected in a short time. The Rev. R. J. Bowen, late of Dawson, will assume charge on his arrival from England, from whence he was expected early in August. Mr. Johnson expects shortly to remove to Dawson.

THE STORK'S VISITS TO THE WHITE HOUSE.

The only child born in the White House to a President of the United States during his term of office is Esther Cleveland, who was born September 9, 1893. Nine other children have been born in the White House: Julia Dent Grant, born in the closing days of her grandfather's second term; two grandchildren of President Tyler; four children of Colonel Andrew Jackson Donelson, born during the Jackson administration; Mary Louise Adams, granddaughter of John Quincy Adams, born in 1829; James Madison Randolph, born during the second term of his maternal grandfather.—September *Ladies' Home Journal*.

PENNIES AND LARGER COINS.

LITTLE things should not be despised, neither should they be over-estimated. Every thing in its right place and order. The penny is a very useful little thing and deserves to be respected; but it is commonly granted undue consideration, especially in Church circles. A hundred pennies make a dollar, but that is no reason why a penny should be given a dollar's place. The penny is entirely too conspicuous in the religious literature of to-day; it is continually paraded in poetry and prose. In speech and in song it is "pennies for missions," and "pennies for Christ." Of course there are circumstances under which a cent is enough, or perhaps it is all that one can give. It is also true, that a small gift, properly presented, is an offering acceptable to the Lord. God looketh on the heart.

But this much talk about pennies for the Gospel has an unfortunate result in many ways. But it has the direct tendency to encourage the thought that a penny is a sufficient sum for one to give; it helps to regulate the pace, so to speak. Without giving the matter much thought, a penny is put in the collection basket when the giver ought to contribute much more. Why not say less about pennies, but a great deal more concerning the coins of larger size and value? Let the nickel, dime, quarter, and dollar be honored by more frequent mention in the standard utterances of our times. The higher denominations are usually more in place, and they count faster.—C., in *Lutheran Standard*.

THE PRAYER BOOK AND THE PEOPLE.

IT WAS the remark of M. Taine, who knew England and the English better than any other Frenchman ever did, that the English character, the strong sense of duty and righteousness, had been fostered and consolidated by the constant recitations of the Psalms of David. M. Taine had a good word to say even for the unpretending sermons of the ordinary Anglican clergyman, but the chief influence he attributed to the Prayer Book. We do not, in these days, perhaps, think much of that kind of Churchmanship that is satisfied with Sunday matins, as the week's worship of Almighty God; but at least the history of Anglo-Saxon Christianity in the last three and a half centuries demonstrates quite plainly that the theory of Com-

Fit The Grocer.

WIFE MADE THE SUGGESTION.

A grocer has excellent opportunity to know the effects of special foods on his customers. Mr. R. A. Lytle of 557 St. Clair St., Cleveland, Ohio, has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves.

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum Food Coffee there must be some merit in it, and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and to-day my nerves are all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee."

mon Prayer and its illustration by the use of the Prayer Book has produced a sturdy and conscientious people. While it may be claimed with justice that many characteristics are racial, such as truth, honor, generosity, and fair-mindedness, yet it can also be claimed that these elements of character owe their development to the form of Christianity that the Prayer Book illustrates and promotes. Not a few English Churchmen seem to be coming to think, if they attend an early celebration, they have done their religious duty for the day. Have they not "heard Mass?" But it was not in that way that Englishmen were made what they are.—*Canadian Churchman.*

A BIT OF OLD PARIS.

ONE of the most interesting features of the Paris Exposition is described by Grace Wickham Curran in *St. Nicholas* for September. The sight of water is a rest and refreshment in itself, she says, and the beautiful Seine River has been made more a part of this Exposition than of any former one. Some of the most interesting and beautiful buildings are upon its banks or near by. From the water's edge, where the river bends away to the southwest, rise the towers and walls of Old Paris, a little part of the Paris of the Middle Ages. Long ago, when this bank was covered with a willow thicket, from which stretched away peaceful pastures for grazing cows, the real Old Paris was located far up the river on the Isle and its adjacent banks. It was a city of walls and strong towers, of gates and protecting fortresses, of colleges and churches, priests and lords and ladies, busy shopkeepers and turbulent, roistering students. Forty-nine colleges it boasted, three great abbeys, a cathedral and a hundred chapels and churches, and the houses which lined its narrow, winding streets were sculptured with rude but often beautiful Gothic designs. A bit of that old city has been reproduced here to the life. Every house-front, every tower, is historic, and has its story, and everywhere are glimpses of the life of long ago.

Before the entrance-gate and through the streets march guards in the dress of olden times; from a high balcony at the river's edge a herald announces the opening of the gates in the morning, and their closing at night when the curfew bells ring. Little shops line the streets, with their pictured signs hanging out overhead, inviting all to buy at the Red Lion, the Golden Shell, or the Dragon, while shopkeepers in mediæval dress vend their wares within. In the open place before the church, troubadours and minstrels sing their songs and tell their tales, a sorceress on a street corner carries on her mysterious trade, a choir sings in the church, and a troupe of actors play in the audience-room of the palace. In a conspicuous place rises the pillory, suggestive and threatening.

CONICAL CAVE DWELLINGS.

AN EXTRAORDINARY SURVIVAL FROM ALMOST PREHISTORIC TIMES.

PROF. J. R. S. STERRETT describes in the *September Century* a region of Cappadocia in which, as he believes, the inhabitants have been cave-dwellers for nearly four thousand years. Many of them live in cones of stone that have been left by the washing away of the surrounding earth.

The height of the cones varies greatly, ranging perhaps from fifty to three hundred feet. The process of disintegration still continues, and in many cones the exterior wall has been worn away to such an extent that the chambers are laid bare. Such exposed chambers, if they lie fairly to the sun, are used for drying grapes, apricots, and other

fruit, as they are safe against invasion by animals. Often the cones are almost perfect in shape, and originally all of them were crowned by caps of lava, which were the primal cause of the cone-formation. The caps maintain their position because they form one integral conglomerate mass with the cone.

Sometimes the doorway gives entrance direct from the ground, but in many cones the entrance is high above the ground, in which case ingress is attained by means of two parallel rows of holes cut at regular intervals, so that one may climb to the door with hands and feet. Sometimes there are no visible means of reaching the entrance, but this is apparent rather than actual, for the process of disintegration constantly decreases the circumference of the cones, and the original ladder-holes have disappeared. If we enter the doorway of any of these cone-dwellings, we find ourselves within a spacious chamber, about whose walls niches and shelves for the storage of small household effects have been cut into the stone. The stairways leading to the upper stories are like wells or round chimneys, and once ascended to an upper story by means of ladder-holes precisely like those which gave access to the front entrance. The floors between the stories were usually thick enough to withstand any weight that might be put upon them, but occasionally the excavators miscalculated the thickness of the floor, with the result of making one lofty chamber instead of two. I counted as many as nine stories in one cone, but most have only two, three, or four stories. One can easily count the stories from the outside by means of the windows. Great numbers of the cone-dwellings are used to-day as dove-cotes.

A due proportion of the cones was reserved for the worship of some god, whether pagan or Christian. The period to which these belong is revealed by the imitated architecture. A cone with a portico and Doric columns belongs clearly to the period when Greek civilization was dominant. An interior with pseudo-arches belongs to the Greco-Roman period. An interior which imitates the characteristic Byzantine church is clearly of Christian origin, though its date may be a matter of dispute. The interior walls of the Byzantine churches are still covered with frescoes, which of course are more or less obliterated. Among them are found not merely portraits of Greek saints, each with the characteristic nimbus, but even pretentious paintings embracing a large number of figures. Some of these paintings are ancient in style, others more modern.

The natives of this region, to all intents and purposes, are still troglodytes. But if we leave out of consideration the fact that their dwellings are at least partially underground, they differ in habits and customs in no whit from the ordinary Turkish villagers with ordinary, humdrum surroundings.

HOW A HORSE KILLS A SNAKE.

FEW of us have ever seen a horse kill a snake, but Mrs. Custer describes the performance in her story of the "The Kid" in the September *St. Nicholas*:

As they were pushing out of a jungle on foot one day, the colonel said: "Samanthy is a little too attentive, Alf; he shoves himself alongside of me, and when I remonstrate he backs a little, but keeps so close he almost treads on my heels."

"Well, father, I suppose he thinks nothing can go on without him. He's been in everything I ever did yet."

As they came to a narrow defile, with the branches of the trees festooned with moss and the ground tangled with vines and thick underbrush, Samanthy forgot his manners and crowded to the front. There was hardly room for two abreast. The colonel, peering into the thicket for birds, heard what he

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With Mellin's Food, when it is mixed with milk, as it always should be, every drop of milk and every particle of casein in that milk contains its proportion of Mellin's Food. Now then, Mellin's Food being very easy of digestion, and at the same time acting as a stimulant for the secretions of the stomach, actually assists in the digestion of the milk. This is the explanation of the fact that babies can take Mellin's Food and milk who cannot take milk alone.

I am sending you a picture of our baby Gertrude E. Landy, taken at the age of three months. When she was four weeks old I was obliged to give her artificial food. I tried milk and other things, but nothing seemed to agree with her until I tried Mellin's Food with her milk, and I do not have any more trouble. At birth she weighed six pounds, now at four months she weighs thirteen pounds, and every one remarks what a bright, healthy baby she is. I can heartily recommend Mellin's Food.

Mrs. P. P. LANDY,
Barker, N. Y.

We have used Mellin's Food for many years; in fact, it saved the lives of two of our children, and has always given the best of satisfaction and the happiest results. Our physician recommends and rates it above all other infant foods.

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took to be the whirr of pheasants' wings, and he lifted his gun to take aim. The Kid, pressing on, saw with his keen eyes that it was nothing so harmless as the rising of a covey of birds. A huge rattlesnake, overlooked by the colonel in his intense concentration on the thicket, lay coiled directly in front of him, the vicious mouth hissing, the eyes gleaming with fire. Alf was in agony. He could not fire, for his father or the pony would have received the shot, as they were placed.

But a more vigilant pair of eyes than even the Kid's had discovered the reptile, and with a spring in front of the colonel, and with the nicest exactitude, down came the pony with a buck jump, his hoofs close together on the head of the snake, crushing in the deadly fangs, and flattening the skull into the soft soil!

Still there was an ominous rattle in the tail, and the little nag gathered himself again, bowed his supple back, and drove his hoofs into the mottled skin of the deadly foe of mankind.

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THE COMMUNION PLATE.

SIR—In 1776 Dr. Caner, rector of King's Chapel, Boston, fled with the British, taking with him the church register, plate, and vestments. Two boxes of church plate and a silver christening basin, he writes, were left in the hands of the Rev. Dr. Breynton at Halifax, to be delivered to me or my order, agreeable to his note receipt in my hands. It would be interesting to know what has become of this silver. Below you will find an extract from the Annals of the King's Chapel—Foote.

J. H. BUCK.

"The ancient Communion Plate of King's Chapel was the gift of the following Sovereigns: William and Mary, George II., George III. A portion of it was given by the Church before the Revolution to other parishes of the Church of England, on receiving later royal gifts. But that which was carried away by the last royalist rector on the evacuation of Boston by the British troops in March, 1776, amounted to twenty-eight hundred ounces of silver.

"Boston, August 5, 1781.

"At a meeting of the proprietors of Chapel Church at the vestry—Present, etc.

"Whereas there was a large quantity of Plate Damask & other Linnin Belongin to said Church, & deposited in the Care of the Revd. Doctr. Caner, & he the said Doctr. Gowing of with the Refegees, & taking the Plate & Linnin with him Therefore

"Voted That the Church Wardens and Vestry be desired to Use their Endeavour to Ascertain the quantity & Value of said plate and linnin as near as may be, & lay in a Clame (in behalf of said Church) on the Estate of the Revd. Henry Caner for the same—

"To 3 Sett wrought Plate Vizt. 6 Flagons, 6 Cups, 4 large Basons, 6 Dishes, 2 Xtening Basons, 6 Salvers, 4 Tankards, &c., estimated at 2,800 ozs. A quantity Dammask Linnen Belongin to the Communion & Sex Surplis, &c."—Annals of King's Chapel. Foote, 1896.—*Canadian Churchman.*

NEED FOR RE-ORGANIZATION IN CANADA.

BUT there is another and larger side to this question. The paper from which we quote is not just in attributing diocesanism simply to the clergy and to them solely on the low ground of pecuniary interest. The truth is that the larger conception of the Canadian Church has never been brought into vital relation with our people. The welding of the dioceses into a larger body, in eastern Canada under one Provincial Synod, and in all Canada quite recently under the General Synod, has been a mere matter of legal enactment in which little interest has been taken by the Church at large. We may leave out of account at present the General Synod. It is quite recent and its meeting once in six years gives it so far practically no weight. The Provincial Synod has not the confidence of the Church. Its methods are cautious, its conclusions slow; its legislation often in opposition to diocesan legislation, and certainly in no vital connection with the dioceses. Our whole system needs reconstruction. Let the present Provincial Synod be abolished. Let there be real Provincial Synods, one for Ontario, another for Quebec, another for the Maritime Provinces, another for Rupert's Land and its correlated dioceses, and another for British Columbia. Each of these bodies would be homogeneous and possessed of distinctive interests related to its environment. It is at once apparent how different the position is in Ontario, in Quebec, in the Maritime Provinces and in the West. Then let the General Synod meet at least once in two years, and let it have vital inter-relations with the diocesan Synods. What these should be we cannot now discuss. Great and weighty

questions here arise. The future well-being of our Church turns largely upon the way in which they shall be met, and in the broad statesmanlike spirit in which they are dealt with.—*Church Record.*

THE ORIGIN OF MODERN RUSSIA.

IN *The International Monthly* for September, M. Rambaud, the great historian of Russia, has an able and exhaustive history of the expansion of Russia, which at the present time, in view of her manifest destiny in the East, is of surpassing interest. Alluding to the germ of modern Russia, he says:

"Among the Russian princes who went there to prostrate themselves before the Horde were those who had founded round about a little market-town, the name of which is met with for the first time in 1147, a new principality, that of Moscow, one of the most insignificant of the Russian states of that period. It was established in the midst of a Finnish country, among the Muromians. It formed, therefore, a colony of primitive Russia. The princes of Moscow knew how to turn to their own advantage the Mongol yoke that weighed on all Russia. They were more adroit than the other in flattering the common master and the agents that represented him in Russia. One of them, George (1303-1325), even married a Tartar princess. In their struggles against other Russian princes, they always carried the controversy to the court of the Khan, who almost always decided in their favor, and sent them away with the heads of their rivals. They secured from the Khan the privilege of collecting the tribute, not only from their own subjects, but from the other princes of Russia. This function as tribute collector for the Khan raised them above all their equals; and the more humble vassals of the barbarians they showed themselves to be, the better did they establish their suzerainty over the other Christian states. They succeeded thus in building up a very powerful state, which was called the 'Great Principality' of Moscow. When they felt themselves to be strong enough, and perceived that the Mongol empire had grown sufficiently weak through internal dissension and divisions to warrant the attempt, they turned against the barbarians the power that they owed to them. * * * Between the

TRAINED NURSE.**Remarks About Nourishing Food.**

"A physician's wife, Mrs. Dr. Landon, gave me a packet of Grape-Nuts about a year ago, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot, and I appreciated the fact that the Grape-Nuts required no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy and cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained nine pounds since beginning the use of the food." Eleanor Miller, Trained Medical and Surgical Nurse, 515 Jeff. St., Bay City, Mich.

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggist sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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Grand Prince and his vassals, and between these and the peasants, the relations were those of brutal masters and trembling slaves. The sovereign of Moscow did not differ from a Mongol Khan, from a Persian Shah, or from an Osmanli Sultan, save as he professed the orthodox religion. He was a sort of a Christian Grand Turk. When the title of Grand Prince seemed to him unworthy of his increased power, the title that his ambition chose was none of those that the Christian rulers of the West then bore; it was the one which the Khans of Siberia, of Kazan, or of Astrakhan had arrogated; it was the title of Czar, which, of course, has not any etymological connection with that of Caesar, a fiction invented very much later. Such was the title that the heir of the Grand Princes of Moscow, Ivan the Terrible, solemnly took in 1547. Many other facts attest the predominance of Asiatic influences over the Russia of the sixteenth century."

THE UPSIDE-DOWN HOUSE.

A HOUSE topsy-turvy is one of the oddities described by Grace W. Curran in an article in the September *St. Nicholas* entitled "Play-Hours at the Paris Exposition."

Not far from Old Paris, in the Rue de Paris, a street crowded with concert-halls, burlesque spectacles, cafes, and the many attractions and distractions of modern Parisian life, one comes unexpectedly upon the amusing Upside-Down House or Manoir à l'Envers. Did some great giant stride through the avenues of the Exposition in the dead of night, and, thinking to play a joke on the world, pick up this stone castle, and set it upside down upon its chimneys and towers? At any rate, here it stands, the Gothic arches of its windows pointing downward, its sculptures, coat of arms, clock, flags, all in the same absurd position, while through an open window we catch a glimpse of a room whose chairs and tables cling to the ceiling, and waiters with their heads downward in the air move about, bearing trays of eatables turned upside down to upside-down patrons sitting at the upside-down tables. Has the law of gravitation been suddenly suspended to benefit the projectors of the Paris Exposition? We cannot resist the temptation to enter and go up—or is it down?—the winding staircase in the tower. Above, we find the various rooms of a private mansion, a drawing-room, bed-room, and even bath-room, all the contents of which follow the strange law of this strange house.

We discover, before long, that much is due to a clever arrangement of mirrors, while other curious mirrors, convex, concave, and variously curved, show us to ourselves in surprising and distorting shapes and attitudes.

A singer named Gordon once complained to Handel of the style of his accompaniments, which attracted the attention of the singer, saying that if he did not accompany him better he would jump upon the harpsichord and destroy it. "Very vell," said Handel, "tell me ven you vill do dat and I vill advertise it. More people will come to see you jump dan to hear you sing."—*The Argonaut*.

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