

The Living Church

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



RT. REV. J. M. FRANCIS, D.D. Pp. 476-485.

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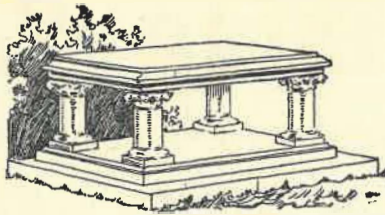
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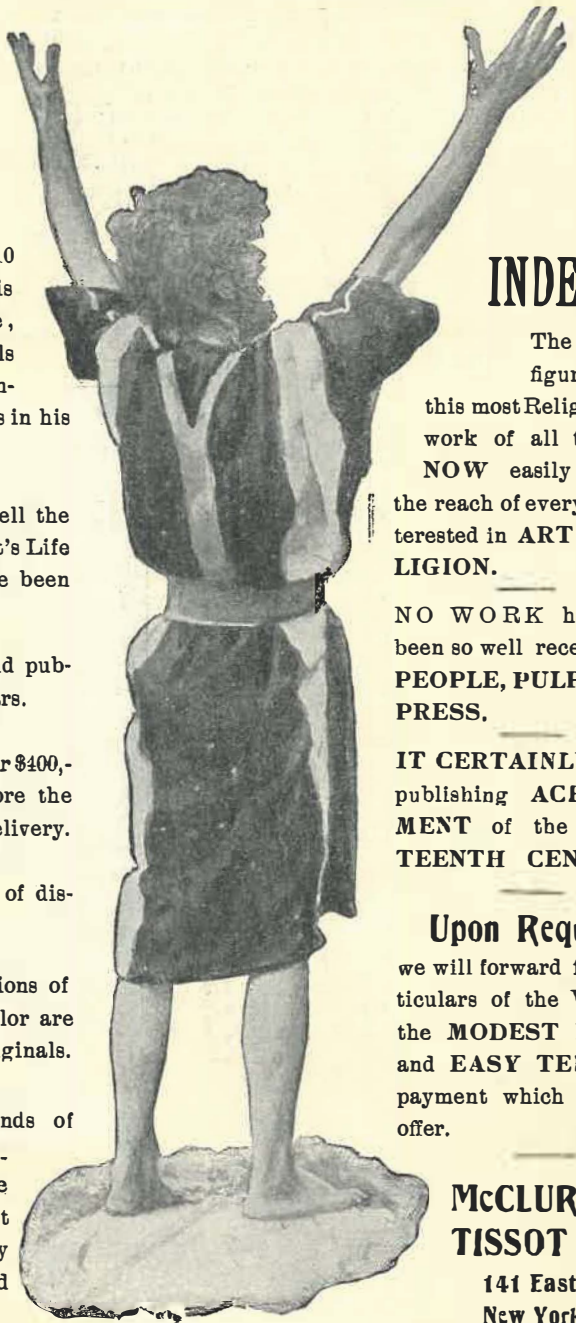
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

AN UNCONFIRMED DISPATCH from Manila states that the release of Lieutenant Gilmore and sixteen prisoners, all of the crew of the Yorktown, who were captured April 12th last, has been offered by Aguinaldo, the only privilege asked in exchange being the admission of several Filipinos through the lines for the purpose of conferring with General Otis. If the dispatch be true, it would indicate a desire on the part of the Filipinos to put an end to hostilities; but whether the report be true or false, it is the policy of conciliation, and not extermination, which will the more quickly restore peace. The failure of the commission appointed by the President to achieve satisfactory results, does not altogether imply that negotiations would be fruitless. There is sufficient intelligence among the Filipinos to recognize the fact that if the power of the United States be brought to bear, there can be but one outcome to the struggle. Tact might possibly accomplish that which powder has up to date been unable to do. There is a moral to be drawn from the history of the surrender of Santiago.

INABILITY TO DISCERN FACT FROM fiction, and reality from opinion, in the greater part of telegraphic matter emanating from the Philippines, renders the formation of intelligent opinion and sentiment difficult. Sunday papers outside the Associated Press published what purports to be an interview with General Otis on the situation, in which the latter gives utterance to expressions which, if true, would betray an utter lack of diplomacy. General Otis is reported to have replied in answer to requests from Southern and Northern provinces for protection: "What's the matter with independence? Go back and enjoy it a while longer." If the reported interview with General Otis is merely a piece of journalistic enterprise to be contradicted in the course of a few days, the writer should be subjected to a form of punishment yet to be devised.

DISSATISFACTION AMONG STREET railway employes is likely to break out next in Cincinnati. The men have lately been organized, and have resolved to demand twenty cents an hour for all time over ten hours, and the privilege of sitting when outside the crowded districts. Officials of the company have expressed their willingness to treat with a committee of employes as individuals, but refuse to deal with them as representing a labor organization. This seems to be a case where public sentiment would be clearly with the employes of the road, particularly as opinion would lean strongly to the belief that any self-respecting, dividend-paying corporation could pay employes twenty cents an hour for overtime work; but a strike which would demoralize transportation, and cause the public no end of inconvenience and annoyance, is not the best method of inducing sympathy and securing justice.

VENEZUELA HAS A REVOLUTION which has grown to alarming proportions. Nobody seems to know clearly what it is all about, but the insurgent leader, General Castro, has several thousand men to his support and others coming, and has twice defeated the government forces under President Andrade. Ships of war are being sent to the scene to look after foreign interests. While turbulent scenes are being enacted in Venezuela, the arbitration tribunal called to settle the boundary dispute with England, and thus avert war, is holding protracted sessions in Paris. No event in the history of modern oratory can compare with that of the eminent men gathered in Paris. One gentleman delivered an address which took up the better part of twelve days. Any nation which can furnish material for such bursts is indeed in trouble. When the Paris tribunal completes its task it may be necessary to subdue the Venezuelans before the verdict can be formally delivered.

ANNOUNCEMENT THAT A SECOND wheel pit is to be constructed on the bank of the Niagara river is equivalent to a definite statement that the experimental stage of a great undertaking is passed, and that what were once vague dreams are to become reality. Simultaneously comes the report that test borings are to be made on the Canadian side, preparatory to awarding the contract for a plant capable of developing tremendous power. When the first wheel pit on the American side was constructed, it seemed doubtful if there would be a return on the millions of dollars involved. Problems arose, the like of which had never confronted electrical engineers. On the word of experts, capitalists proceeded, and the result is a perfectly equipped electrical plant, generating 50,000 horse power. The new pit to be constructed will be of equal capacity. In view of the success of the undertaking, color is added to the prediction that the foot of Lake Erie will one day be the greatest manufacturing center in the world. Cheap power is there in unlimited quantities.

THE CONFERENCE ON TRUSTS called by Governor Stryker, of Texas, held its sessions in St. Louis last week, and adjourned after framing a set of resolutions embodying the sentiments of the gentlemen present, as to the best methods of controlling or suppressing trusts and monopolies. The conference did not accomplish as much as was expected, neither will its deliberations carry as much weight as would have been the case had it not been stamped into a partisan affair. The question being one which affects people regardless of political belief or party affiliation, should have been handled without reference to the present administration. The attendance was not what was expected, being hardly large enough to be considered representative of the country at large. The resolutions urge uniformity in State legislation and federal as well, restricting the acts of corporations,

and rigidly prohibiting the formation of companies with water rather than financial ballast.

IN ADDITION TO STRAINED RELATIONS in South Africa, England is threatened with complications in the Sudan. The campaign so ably and successfully directed by Lord Kitchener settled the question so far as possession of the territory is concerned, but as the Khalifa escaped after the defeat of his army, he was by no means suppressed. It is now reported that the Khalifa has been actively at work, and gathered together an army of followers which threatens serious interference with English plans. The dubious attitude of the Abyssinians leads to the belief that King Menelek is in sympathy with the Khalifa, if not actually lending him secret support. Had it not been for the Anglo-Egyptian conquest, Menelek would have extended his frontier to the Nile, and he bitterly resented being warned off, and still claims an outlet on that great river. The situation would be grave should the Khalifa and Menelek make common cause against England.

CONSIDERABLE INTEREST HAS BEEN aroused by a decision of the Spanish cabinet to stop payment of interest on that portion of the national indebtedness known as the Cuban debt, represented by bonds amounting to \$435,000,000. It is supposed in some quarters that this action will shortly be followed by a demand on the United States government by holders of the bonds for this amount. This government is in no sense obligated to assume the debt or any portion of it, but should Spain repudiate the indebtedness, complications may follow. The attitude of the American Peace Commissioners when the treaty was formulated, was that Spain contracted the debt while prosecuting war against the Cubans and the United States and that inasmuch as Cuba was not consulted in the making of the debt, it could not be held under the new order of things. The Spanish plea was that the debt was a lien on Cuba, and that the United States assumed liability through interference in depriving the bond holders of their security.

WITHOUT ANY BLARE OF TRUMPETS there was opened recently in Philadelphia, a National Export Exposition, which will have a far-reaching effect on the commerce of the entire country. The purpose of the exposition is to show foreigners what the United States can produce in the field of industry, and to spread a general knowledge of our agricultural resources and mechanical industries, and thus to increase our exports. The exhibits are of a most varied character, fitly representing our producing capacity. Philadelphia is wide-awake to the importance of enhancing both foreign and domestic trade. It is but a few years since the mammoth commercial museum was opened, an enterprise decidedly unique in character.

The News of the Church

Consecration of a Bishop for Indiana

St. Matthew's Day was a perfect autumnal day, and was ushered in, in St. Paul's church, Evansville, by a celebration of the Holy Communion at seven o'clock, the Rev. R. H. Peters, celebrant. A second Celebration was at eight, the Rev. F. O. Granniss, celebrant. Morning Prayer followed at 9:30. The consecration service began at 11 o'clock, when the long line of choristers and clergy entered the west door of the beautiful church, singing "The Son of God goes forth to war." The Bishop of Chicago was the celebrant, the Bishop of Michigan City, Epistoler, and the Bishop of Michigan, Gospeller; the Bishop of Springfield preaching the sermon, taking as his text, II. Timothy iv: 6-8, and as his theme, "The ideal bishop." The pictures were boldly drawn of St. Paul, and in contrast, the bishops of the time of the great heresies, and of the Mediæval Age; and of the need, if not the want, of bishops to-day to stand against the inroads attempted by German critics, and to repel the temptations to a loose interpretation of God's law, that mammon's good will may be retained by the Church.

The Rev. Dr. Joseph M. Francis, Bishop-elect, was presented by the Bishop of Milwaukee and the Bishop of Lexington, to the consecrators, the Bishops of Chicago, Michigan, and Michigan City; the attending presbyters being the Rev. Messrs. H. M. Denslow and H. D. Robinson. The Rev. Willis D. Egle read the certificate of election, the Rev. G. A. Carstensen, the assents of the Standing Committees; Bishop Burton, the assents of the Bishops, and Bishop Nicholson, the commission of the Bishops appointed to consecrate. The litany was said by Bishop White. The whole service was most impressive, the music being appropriate and correctly rendered by the choir, under the direction of the Rev. Charles Kues; and the arrangements under the direction of the Rev. R. H. Peters, master of ceremonies, working most smoothly. The closing processional was Hymn 176.

In the evening a reception was given at the handsome home of Chas. Viele, where the members of the congregation and the citizens of Evansville generally, had an opportunity to express their congratulations and regrets, and it was very evident that Dr. Francis and Mrs. Francis had, in their less than two years' residence, won the hearts of all who, while they rejoiced that their friend had been advanced to a larger field, could not but regret that his duties were to take him from residence among them.

The diocese of Indiana as at present constituted, is a field that demands much hard work for the Church's upbuilding, but its people stand ready to give their new Bishop loyal support.

The Board of Missions

The Board of Managers met at the Church Missions House, on Tuesday, Sept. 19th. The Bishop of New Hampshire was called to the chair. There were present seven bishops, 11 presbyters, and seven laymen.

Formal announcement having been made of the death of Mr. Cornelius Vanderbilt, a member of the Board from its institution, and of the Rt. Rev. Dr. Pierce, Bishop of Arkansas, an *ex-officio* member, the chairman offered prayer for those in affliction, and other suitable devotions. A special committee of three was ordered to prepare a minute on behalf of the Board, expressive of its sense of bereavement in the death of Mr. Vanderbilt. The chair named as such committee: The Bishop of New York, the Rev. Dr. David H. Greer, and Mr. J. Pierpont Morgan.

Communications were received from 31 bishops in the United States having missionary work under their jurisdiction, with regard to the disbursement of their respective appropriations,

etc., and favorable action was taken in necessary cases.

Photographs were submitted from the Hon. D. E. McGinley, United States Consul in Athens, of the monument erected by order of the Board to the memory of the late Miss Marion Muir. The old school building at Athens, pending its sale, has been rented to the government.

Report from the Treasurer

A letter was read to the Board from the treasurer, written before sailing for England, in which, after explaining his absence, he said:

While there are many matters of an encouraging nature, especially the increase in the Lenten offerings from the Sunday schools, there are yet many parishes which have not responded, and we have not succeeded in arousing that interest in the missionary work of the Church which the times demand. We must also bear in mind that our needs are greater, and, for myself, I do not believe that the furnishing of statistics and information, such as have been called for recently through the columns of some of our Church papers, will accomplish the desired result; but there is great need of awakening the conscience of the Church. One member of the Board has asked the assistant treasurer for some figures regarding the way in which the contributions are made up, and he has prepared the following table of the contributions for the year 1897-'8, which resulted as follows:

Twenty-three individual gifts of \$500 or over, not credited to parishes or Woman's Auxiliary	\$61,000
Seventy-nine parishes giving \$500 or over contributed (in addition to \$29,000 from their Woman's Auxiliary and Sunday schools included in figures below)	83,000
From the Woman's Auxiliary we received....	56,000
From the Junior Auxiliary we received.....	4,000
From the Sunday schools during the year (less \$4,000 Junior Auxiliary).....	86,000
Income from trust funds	41,000
From 3,650 parishes and missions, through Church collections, and from individuals contributing less than \$500 each	71,000
	<u>\$402,000</u>

The figures needed for the analysis this year are of course not yet available.

The Executive Committee and the Associate Secretary, as the Board are no doubt aware, have issued most earnest appeals to the Church, and during the entire summer. I have given the most careful attention to the matter of getting through the year without debt, have written a great many personal letters, and also issued over my own signature a letter calling attention to the circulars above referred to.

The treasurer's reports for the year were submitted by the assistant treasurer, and, after necessary action, referred back to him for completion. It can be said at this moment that all the liabilities of the society, to Sept. 1st, have been provided for.

The Work in Puerto Rico

The Rev. George B. Pratt, missionary at San Juan, Puerto Rico, was invited to come to the United States for the purpose of affording those in authority, and the Church at large, more particular information with regard to the work in that island and its present needs. It is hoped that he will be in attendance upon the Missionary Council. From information received from him, it appears that during the recent hurricane the missionary's house was not damaged. We are otherwise informed that the church building at Ponce must be torn down and rebuilt. Mr. Pratt says: "My own work here is in the shadow of an immense cloud of distress which has come upon us, yet I can say we are all holding our own well, and I have thousands of things to be thankful for."

The Need of Workers in Alaska

Letters from the Bishop of Alaska show that he is still very anxious for the appointment of a missionary at Ketchikan, which is becoming an important centre of a very promising section. Hundreds of men are prospecting in the neighborhood. He needs a young, manly unmarried man. The Rev. Henry J. Gurr who has been in charge since Jan. 1st, has been appointed to the mission at Juneau, with the care

of the work at Douglas Island. At the former place the Bishop has secured a lot, and wishes to build a church as soon as he is able to advance \$500 for the purpose. He would like a young man sent out to work at Douglas City under Mr. Gurr. He has appointed the Rev. L. J. H. Wooden to Fort Yukon, which place Mr. Wooden expected to reach before the winter should set in. The Bishop says it would have been disastrous to have left it vacant. Mr. A. N. Kierulff, a candidate for Orders, from California, under the Bishop will work at Skagway. The Bishop also needs a priest to join Mr. Selden (a layman) at Fort Adams, and writes: "Dr. Watt has begun to build a chapel at Circle City, to cost \$1,000. He needs \$500 outside help." The Rev. J. W. Chapman's annual report of the work at Anvik was published in the September number of *The Spirit of Missions*.

United Offering Appointments

Under the United Offering of the Woman's Auxiliary of 1898, upon request of the bishop, concerned, the following appointments were made: Miss Josy Saxton, teacher at Morganton, N. C.; Miss Virginia Patrick and Mrs. Israel Harding (in the room of Sister Ella and Miss Duffy, declined) at Waynesville, N. C.—all in the missionary district of Asheville; Miss Nannie Smith, as teacher and church worker in Iredell Co., N. C. Miss Augusta H. Murphy, as an additional teacher at Pyramid Lake Reservation, Wadsworth, Nev. (to take effect in October); Miss Sarah J. Elliott, as teacher and missionary worker at Moab, Utah; and Miss Edmonds on Prince of Wales Island, Alaska, where the Indians themselves are very anxious to have her, having begged her to come to them. Provision was also made for the training of Miss Fanny Lees, of Salt Lake (previously a missionary worker under this fund), and the continued residence of Miss Charlotte M. Mason, appointed to China, in the Church Training and Deaconess' House, Philadelphia.

Progress in Our China Mission

Letters were submitted from all the foreign missions and many of their missionaries. The Bishop of Shanghai has bought from the Church Missionary Society of England their church and lot in the native city. It was a remarkable opportunity, as it was situated in a neighborhood where we were paying rent, and others were anxious for it. He conveys the information that the St. John's chapel congregation (Chinese) at the college, will hereafter pay their own incidental expenses and half the salary of the native deacon. The chapel is to be extended, as the congregation is very crowded. They have nearly funds enough on hand, raised partly by the congregation, to pay the cost of lengthening the nave. In connection with this, the Bishop remarks: "Do not forget that we do all we can for self-support, although it may seem slow at times in coming." The Rev. S. Harrington Littell who went out in 1898 at his own charges, for an experimental year in the mission, and Edmund Lee Woodward, M. D., of Richmond, Va., were appointed, by the concurrent action of Bishop Graves and the Board. In submitting his reports for the year, the Bishop thinks that there is a good deal of matter for encouragement in the figures that they were able to send. The Rev. F. L. H. Pott reports the formal opening of Science Hall. Information was submitted that the missionaries for China and Japan, who were present at the farewell service at the Church Missions House on Sept. 1st, would be detained in San Francisco until Sept. 29th, because the government has chartered the steamer "Rio de Janeiro," upon which their passages had been engaged.

The Work in Africa

Bishop Ferguson writes that the church edifice at Cape Mount, Africa, is progressing finely, but unless his appeal for additional funds meets with favorable response, they will have to stop far short of completion, which would be a matter

of deep regret. He gives information that at the time of the election for President and the members of the Legislature, the majority of the civilized Greboes declining to vote at the dictation of their tribe, were denounced by their chiefs, and attempt was made to punish them accordingly. The chiefs sacked and broke up Hoffman station, our native Christian village, near Cape Palmas, with a single exception destroying the houses of all those who had voted contrary to their wishes. About the same time they destroyed the Eliza F. Drury station, which was established with money received from the estate of the lady of that name, formerly resident in Massachusetts. The business agent at Cape Palmas fears that we shall not be able to resume work at that point. The Bishop estimates the loss at the former place at \$2,334. On July 2d the Bishop consecrated Christ church, Crozier-ville, and at the same service advanced the Rev. N. H. B. Cassell to the priesthood. It is notable that a number of the mission congregations in Africa (nearly all of them) have contributed to the Sunday school Lenten Offering. Miss Lulu Higgins, at Cape Mount, has been ill for some time, but was better when she wrote in July. She would not speak of her indisposition earlier, because she was afraid that she would be ordered home, while she was satisfied that her duty was to stay at the station until she was relieved by some one competent to take charge. The following preamble and resolution is published to the Church by direct order of the Board of Managers:

WHEREAS, On several occasions sums of money, raised by special effort of individuals, have been misdirected and wasted in the African field; therefore

Resolved: That the Board of Managers advises that all moneys contributed for work in this mission field be sent to the treasurer of the Board directly, to be reported and accounted for through the Bishop of the missionary district, and that the Bishop of Cape Palmas be directed to communicate this action to his missionaries.

The Work in Mexico

The Rev. Mr. Forrester communicated an interesting report upon the work among the English-speaking people in the Republic of Mexico; he having been deputized by the Board to look over the ground. This will be published at length in the forthcoming number of *The Spirit of Missions*. The Board appropriated \$500 and some traveling expenses to start the work, upon the assurance of Mr. Forrester that when "once well started, it will take care of itself." His annual report of the work among Mexicans was also submitted, as were, too, reports from the Woman's Auxiliary, the Commission on Work among the Colored People, the Society for Promoting Christianity amongst the Jews, and a number of the missionary bishops. The Rev. Dr. Powers, secretary of the American Church Missionary Society, read to the Board his report.

The Church Congress

The 19th Church Congress is to be held in St. Paul, Minn., on October 10th, 11th, 12th, and 13th. The following order has been adopted by the executive committee:

Tuesday, Oct. 10th, 10:30 A. M., in Christ church, Holy Communion; address by Rt. Rev. John Hazen White, D. D., Bishop of Michigan City; 7:30 P. M., address of welcome by Rt. Rev. Henry B. Whipple, D. D., Bishop of Minnesota. Topic I: "Does National Expansion Involve Imperialism?" Writers: Rt. Rev. H. C. Potter, D. D., L. L. D., Bishop of New York; Rev. Rufus W. Clark, D. D., Detroit; speakers, Hon. Robert B. Bowler, Cincinnati; Rt. Rev. David Sessums, D. D., Bishop of Louisiana.

Oct 11th, 10:30 A. M. Topic II. "The Sunday Question." Writers: Rev. Campbell Fair, D. D., Omaha, Rev. Henry Tatlock, Ann Arbor, Mich.; speakers: Rev. W. S. Rainsford, D. D., New York, Rev. Ernest M. Stires, Chicago, Rev. Beverly E. Warner, D. D., New Orleans. 7:30 P. M. Topic III. "The Bearing of the Newspaper on Intellectual and Moral Life." Writers: Rev. Cameron Mann, D. D., Kansas City, Rev. Alexander Mackay-Smith, D. D., Washington, D. C.; speakers: Rev. David H. Greer, D. D., New York, Col. R. M. Kelly, Louisville (perhaps), Rev. Flavel S. Luther, Ph. D., Hartford, Conn.

Oct. 12th, 10:30 A. M. Topic IV. "Is Nature Christian?" Writers: Rev. Frederick Palmer, Andover, Mass., Rev. Joseph Hutcheson, New York; speakers: Rev. Frank Woods Baker, D. D., New Haven, Conn., Rev. Chas. S. Olmsted, S. T. D., Bala, Pa., Rev. Chas. James Wood, York, Pa. 7:30 P. M. Topic V. "Lessons of the Ritual Contest in the Church of England." Writers: Rev. John H. Elliott, S. T. D., Washington, D. C., Rev. Francis J. Hall, D. D., Chicago; speakers: Rev. Louis S. Osborne, Newark, N. J., Rev. John A. Staunton, Jr., Springfield, Mass., Rev. Louis Cameron, South Orange, N. J.

Oct. 13th, 10:30 A. M. Topic VI. "The Prayer Book in the Life of the People." Writers: Rev. Alfred A. Butler, Fairbault, Rev. B. W. R. Taylor, Los Angeles, Cal.; speakers: Rev. H. W. Jones, D. D., Gambier, Ohio, Rev. Nathaniel S. Thomas, Wheeling, W. Va., Rev. Reginald H. Starr, D. D., Sewanee, Tenn.

Brotherhood of St. Andrew Fourteenth Annual Convention

THE PROVISIONAL PROGRAMME

Oct. 19. 10:30 A. M. Trinity church, Columbus, Ohio. Opening Service. Charge to the convention by the Rt. Rev. Boyd Vincent, D. D., of Southern Ohio. 2:30 P. M. Convention hall. Organization. Address of welcome, etc. 3:30 P. M. General conference. Subject, "The Council Report." General discussion from the floor. 4:30 P. M. Trinity Parish House. Voluntary sectional conferences. 8 P. M. Trinity church. Devotional service in preparation for the Holy Communion, conducted by the Rev. Arthur S. Lloyd, D. D.

Oct. 20. 7 A. M. Trinity church. Corporate celebration of the Holy Communion. 10 A. M. Convention hall. Business session. Reports of committees: 1. On Brotherhood work in the army. 2. On re-statement of the rule of service. 3. On the Junior department. 4. On Bible class lessons. 11 A. M. General conference. Subject, "Men must be won for the Church—some familiar methods and how they may be bettered." 1. "Visiting," Clifton R. Wardwell, Esq., St. Michael and All Angels, Baltimore. 2. "Hospitality at the Church service," Frank Hardy, Esq., St. Andrew's, Louisville. 3. "The Bible Class," Joshua W. Caldwell, Esq., St. John's, Knoxville, Tenn. General discussion. 2:30 P. M. Business session. 3 P. M. General conference. Addresses: 1. "The world needs the Brotherhood of Christ." 2. "How may we Aid in Supplying the Need?" Rathbone Gardner, Esq., Grace church, Providence; the Rev. Frank Du Moulin, St. Peter's Chicago. General discussion. Five-minute limit. 4:30 P. M. Meeting for the discussion of the work of the Junior Department. Chairman, Ewing L. Miller, Esq., Holy Apostles, Philadelphia. 4:30 P. M. Trinity Parish House. Voluntary sectional conferences. 8 P. M. Convention hall. Public meeting. Chairman, James L. Houghteling, Esq., president of the Brotherhood. Subject, "The Church for men." Addresses by the Rt. Rev. Arthur C. A. Hall, D. D., Bishop of Vermont. The chairman.

Oct. 21. 7 A. M. Trinity church, St. Paul's church, and church of the Good Shepherd. Celebration of the Holy Communion. 10 A. M. Convention hall. Business session. 11 A. M. General conference. Subject, "The Chapter in the Small Town Must Live. Why does it Fail? What can we do?" 1. The West. Edward C. Marshall, Esq., St. John's, Keokuk, Ia. 2. The North. Horatio B. Lewis, Esq., St. Paul's, Elk Rapids, Mich. 3. The East. M. N. Clark, Esq., Grace, Lockport, N. Y. 4. The South. Samuel S. Nash, Esq., Calvary, Tarboro, N. C. General discussion. 2:30 P. M. Final business session. Report of Resolutions Committee. Election of Council for 1900. 3 P. M. General conference. Subject, "The Future." 1. "What the Brotherhood in Canada will try to do during the coming year." N. Ferrar Davidson, president of the Brotherhood of St. Andrew in Canada. 2. "The Brotherhood in the United States must go forward during the coming year. 1. What the Chapter member should do. 2. What the Council member should do." General discussion. 4:30 P. M. Trinity Parish House. Voluntary Sectional Conferences. 8 to 10 P. M. Informal reception in State House, to meet His Excellency, the Governor of Ohio.

Oct. 22. 7 A. M. Trinity church, St. Paul's church, and church of the Good Shepherd. Celebration of the Holy Communion. 9:30 A. M. Trinity church. Anniversary sermon. Preacher: The Rev. James O. S. Huntington, O. H. C. 3:30 P. M. Convention hall. Public meeting. Chairman, Edmund Billings, Esq., Good Shepherd, Boston, Mass. Subj: et: "The Social Mission of the Church—To present Christ in Practical Life as the living Master and King, the Enemy of Wrong and Selfishness, the Power of Righteousness and Love." Addresses by N. B. W. Galloway, Esq., Grace, New York; Professor Walter A. Wyckoff, Princeton University; the Very Rev. Charles W. Stubbs, D. D., Dean of Ely, England. 4 P. M. Meeting

for boys, under the auspices of the Junior Department Committee. 7:45 P. M. Final meeting. Subject: "Missions. 1. Their Necessity to the Church at Home." The Rt. Rev. Anson R. Graves, D. D., Bishop of Laramie. 2. "Their Results Abroad." The Rev. J. Addison Ingle, Hankow, China.

Canada

Diocese of Toronto

The Bishop was expected home on his return from his visit to England about Sept. 24th. A very good paper on "How far is fiction helpful to the work of the clergyman?" was read at the morning session of the meeting of the rural deanery of South Simcoe, in St. John's church, South Simcoe, the first week in September. Prof. Cody read a paper on "Monasticism." There is a scheme to establish a voluntary school under Church management in Toronto. It will be held in the schoolhouse of the church of the Messiah. While the secular instruction will be the same as that given in the public schools, and submit to the same inspection, the first half hour of each day will be devoted to religious teaching. The Rev. John Gillespie and Mr. Lawrence Baldwin support the plan. The Bishop of Niagara made the opening prayer at the opening of the Industrial Exhibition in Toronto in the beginning of September. There was a very large number of members present on the afternoon of the first Sunday in September, in the cathedral, at the annual Church parade of the Ancient Order of Workmen. Christ church, Whitfield, is being painted and renovated within and without, and it is expected, will be opened on Oct. 1st, the 25th anniversary of the first opening of the building. St. George's church, Gore's Landing, celebrated the 51st anniversary of its consecration in August. There were very large congregations at both services.

Diocese of Huron

Bishop Baldwin held a Confirmation service in Trinity church, Burford, Sept. 10th. The offering was a generous one at the thanksgiving services at Trinity church, Blyth. The rector of St. John the Evangelist, London, the Rev. W. T. Hill, has returned from England much improved in health.

Diocese of Montreal

Many congratulations were presented to Bishop Bond on the occasion of his 85th birthday, Sept. 10th. In spite of his age, he is able to perform all his episcopal duties without assistance. The Bishop held an ordination at Grenville early in September. The Rev. H. S. Eastman, who has been assisting at Christ church cathedral, Montreal, has accepted a charge in Arizona, U. S. It is expected that the coming session of the Montreal Theological Diocesan College will be a very successful one, so many names have been entered as students for admission. It is expected that the church of St. James the Apostle will be ready for use by the beginning of October. The additions and improvements are very extensive. The quarterly meeting of the executive committee of the diocese was held in the Synod Hall, Sept. 14th, the Bishop in the chair. He held a Confirmation at Outremont on the 17th. It was the first service of the kind held in the new church.

Chicago

Wm. Edward McLaren, D. D., D. C. L., Bishop

The Bishop has returned from his Eastern trip, having been absent about six weeks.

Waterman Hall, Sycamore, which closed its tenth year so successfully last June, has reopened auspiciously, with an attendance that fairly taxes its capacity.

On Monday of last week, the Rev. T. A. Snively laid in Rosehill cemetery the cornerstone of a mortuary chapel which Mrs. Horatio N. May is erecting there in memory of her late husband, to be used for funeral services.

Evidence of the return to the serious work of the Church for the autumn and ensuing seasons, are discernible in the large attendance of the clergy at the Monday clericus, the complete an-

nouncements of all parochial societies, and the filling up of the Sunday congregations. While many changes in the *personnel* of the latter are as usual observable, the vacancies by death are unusually few. Among the most notable is that of Mr. Joseph B. Keeler, of St. Andrew's, of whom his rector, the Rev. W. C. DeWitt, has written very feelingly in his parish paper, and to whose "devotion to the interests of the Church during 11 years' service on its vestry," his fellow-vestrymen have borne high testimony by appreciative resolutions at a recent meeting.

Presentation to Bishop-elect Williams

As we go to press the fall quarterly meeting of the Northeast Deanery is being held in Trinity church, Highland Park. As this is the last convocation before the consecration on the 18th prox. at Omaha, the gathering of clergy is large; the opportunity being used to present from his brethren an episcopal ring to Bishop-elect A. L. Williams.

Parish Lectures and Entertainments

St. Andrew's, like other city churches, has arranged a promising course of instructive lectures. An elaborate series—a course of 14 on the Thursdays of each week—is arranged by the Rev. C. Scadding, of Emmanuel, La Grange. A charge of \$2.50 admits to the whole. But, in addition to the course, there are these appointments, to which a general invitation is given: Sept. 21, parish reception; Oct. 19, promenade concert; Nov. 2, reception to some prominent authors; Dec. 16, annual fair and sale; Dec. 21, Sunday school entertainment

St. Peter's, Lake View

The \$20,000 debt will be reduced to \$18,000 on Oct. 1st, and the rate of interest lowered from six to five per cent. The Woman's Guild of this thriving parish is interesting itself strongly in the support of the mission at Walhalla, N. Dak. (to which the offering at the Bishop's consecration—some \$400 or \$500—was devoted), and also in supplying the furnishings for the altar in Bishop Edsall's church.

Accident to Rev. T. D. Phillips

Shortly after noon of last Saturday, the Rev. T. D. Phillips met with a serious accident in a simple way. Crowded upon the Dearborn street bridge, just as it was closing, he had his left foot jammed between the bridge and the parapet. The laceration of the foot is so severe that it may be a week or more ere he can be able to walk, or even rise from his couch. His escape from more serious injury was providential.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The Rev. Canon Paddock, of the pro-cathedral, is suffering from typhoid fever.

The free open-air services at Van Cortlandt Park have been discontinued for the season.

The 15th annual conference of Church Workers among Colored People, will be held from Oct. 31 to 6th, in St. Philip's church, New York city.

The chapel of the Holy Name, at the institutions of the Brothers of Nazareth, Ruhberg, Cragmoor, has just been blessed by Bishop Seymour, of Springfield.

Pleasure for Poor Children

Bishop and Mrs. Satterlee, of Washington, have greatly added to the pleasure of the poor city children sent to the Catskill Mountains, by the New York City Mission Society, by entertaining them at their cottage at Twilight Park.

New Rector for St. John's Church, Yonkers

The parish has chosen as rector, in succession to the late Rev. Dr. Alexander B. Carver, the Rev. Andrew F. Underhill, now rector of the church of the Good Shepherd, Brooklyn, and he has accepted.

Work in Cuba

The American Church Missionary Society, auxiliary of the Board of Missions, has raised the money needed to furnish the new orphanage

at Matanzas, Cuba, and is now striving to secure \$50,000 for a similar institution at Havana.

Grace Church Fresh-Air Work

Has closed for the season at its new Grace House-in-the-Fields at New Canaan, Conn. Under the guidance of one of the curates, the Rev. Mr. Galway, seven house parties of about 75 each, including children and parents, have visited the home during the summer, and the average number in the house has been 106 persons. The Knights of Temperance and the Young Crusaders went into camp near the house, under military drill, patrolling camp and house with sentinels having a countersign. The cost of the work has been about \$3,000. From the house as a centre, numerous excursions have been made into the surrounding country.

St. Bartholomew's Chinese Club

Has now a paying membership of 200 Chinamen. There is also a Sunday school, which, notwithstanding its great difficulty in securing teachers, has 118 Chinese pupils. The leader of the club, Mr. Guy Main, gave attention to nearly 1,000 cases last season in which Chinamen needed protection by law from cruel or unjust treatment. The physical aid and sympathy extended wins them towards Christianity. The guild is recognized as the headquarters for Chinese work. It had an income for the year of about \$1,800, a considerable portion of which was contributed by the Chinamen themselves. The balance was provided through the Rev. Dr. David H. Greer, of St. Bartholomew's church.

Church of the Holy Communion

The Sunday services of this church, situated at the corner of 20th st. and 6th av., the Rev. Henry Mottet, rector, will be resumed the first Sunday in October. During the summer, very extensive improvements were made in connection with the church interior, augmenting greatly its beauty, and adding in marked manner to its usefulness. A full, carefully selected choir will again serve at the 11 A. M., and the 4 and 8 P. M. services, under the direction of Mr. Charles Whitney Coombs who has been spending the summer in the study of Church music in some of the principal cathedrals of England. The Rev. J. H. McIlvaine, D.D., has just been appointed the preacher at the Sunday afternoon services. The services will be as follows: Holy Communion at 7:30 A. M. and noon; children's service and sermon at 9:30 A. M.; the principal service and sermon at 11 A. M.; afternoon service at 4 o'clock; evening service at 8 o'clock.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Contingent Charitable Bequests

Are contained in the will of Mrs. Anne M. Henry, widow of the late Rev. John B. Henry, which directs that in the event of her children not surviving her, her estate of \$1,000 is to be divided between the Episcopal Hospital and the Home for Incurables (unsectarian).

Trinity Church, Southwark

Which has been closed during the past summer for extensive improvements and renovation, was re-opened on Sunday, 24th inst., with an early celebration of the Holy Eucharist, followed at a later hour by Matins and a second Celebration, the rector, the Rev. Horace A. Fuller, officiating and preaching both in the forenoon and at Evensong.

St. Luke and the Epiphany, Philadelphia

The Rev. Dr. T. A. Tidball, rector, has returned from his summer vacation, and officiated on Sunday, 24th inst. During his absence abroad, the church has undergone a thorough transformation, and the interior has been made especially attractive. The Rev. Leverett Bradley, associate rector, who has been absent for two years, is expected home during the present week.

Church Services for Old Soldiers

Ever since the Rev. Samuel P. Kelly has been rector of St. Barnabas' church, Haddington, he has held regular Church services twice

each month, and addressed the inmates of the Home for Aged Veterans, G. A. R., and their wives, that building being within the parish bounds. On Sunday afternoon, 24th inst., Major Moses Veale, rector's warden of St. Philip's church, West Philadelphia, made the address.

Choir Changes

At Holy Trinity memorial chapel, Philadelphia, the Rev. Robert A. Mayo, minister-in-charge, a double quartette choir has been introduced, with Miss Shain as first soprano. Mr. Selden Miller is choirmaster and organist. During the past summer the organ has been greatly improved,—virtually rebuilt. It stands in a recess on the gospel side of the chancel, with the console at some distance from the instrument, so that the organist faces the congregation and choir; the action is therefore reversed.

Rector for Church of the Holy Apostles

Early this month a unanimous call was extended by the vestry of this church to the Rev. Nathaniel S. Thomas, rector of St. Matthew's church, Wheeling, Va., to become rector of this important parish, which also includes the memorial chapel of the Holy Communion. It is understood that the call has been accepted, and the vestry will formally elect the Rev. Mr. Thomas rector, and also a rector's assistant to succeed the Rev. J. S. Bunting, resigned. The Rev. Mr. Thomas is a son of the late Bishop Thomas, second Bishop of Kansas.

New Parish House at Gwinn

The Sunday school of the church of the Messiah, Gwinn, the Rev. John H. Converse, rector, held its first session on the 17th inst., in the new parish house, which had been formally dedicated on Thursday evening, 14th inst. The building is of frame, 30x50 ft., and was designed by Messrs. Cope & Stewardson, of Philadelphia. On the main floor is a platform, 14 ft. in depth, with convenient closets and sliding doors to shut off the audience room; it occupies one end of the interior, and there are within it staircases leading to the basement, and also to the exterior. The basement is cemented and the walls plastered; provision is made therein for various parish agencies, including all the requisites for a kitchen, a sewing machine, a shuffle board for recreation, and a heater. Building operations were hurried so as to have the parish house opened before the Philadelphia residents of the vicinity returned to town for the winter. Many gifts were made, including stained glass windows, hanging lamps, and the several articles in the basement. The total cost was \$2,000, and is all paid for, except about \$350. The Rev. Mr. Converse is much elated over this recent addition to his parish, as the building is a real necessity for carrying on the work.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The Bishop has given his official consent to the consecration of the Rev. Joseph Marshall Francis, D.D., to the see of Indiana, and will assist in the function.

The church of the Holy Innocents, Racine, is now completed, as to its recent improvements, amounting almost to a rebuilding. The cost, in all, was about \$1,200.

The Fifty-third Annual Council

Held its sessions at All Saints' cathedral, Milwaukee, Sept. 19th and 20th. The proceedings opened with a High Celebration in the cathedral church at 10 o'clock, the Bishop officiating. The sermon, an able discourse on "The Church's mission," was preached by the Ven. Jeremiah J. Wilkins, D.D., Archdeacon of La Crosse. The council was called to order in the cathedral guild hall by the Bishop, president *ex-officio*. The Rev. Dr. C. B. Wright was unanimously re-elected secretary of the diocese, and on his nomination, the Rev. G. F. Burroughs, assistant secretary. The following re-appointments were made and confirmed: (1) To be archdeacons, the Ven. E. Purdon Wright, D.D., of Milwaukee; the Ven. Percy C. Webber, of Madison, and the Ven. J. J. Wilkins, D.D., of LaCrosse. (2) To be deans of the convocations, The Rev. C. L. Mal-

lory, of Milwaukee; the Rev. March Chase of Madison, and the Rev. Evan J. Evans.

In the evening a missionary meeting was held, at which the Bishop delivered his annual address. In the course of it he reported no loss by death in the clerical ranks during the past year, but many and serious losses amongst the prominent laity of the diocese. He had confirmed 685 at 81 separate visitations, and made 34 other visitations, total 115; preached 260 sermons, not including the usual Confirmation addresses; baptized, 4; marriages, 2; funerals, 4; celebrations of Holy Eucharist, 85; attended 7 meetings of trustees, board of missions, etc., also 15 commencement and kindred meetings; assisted at the consecration of two bishops; ordained 12 to the diaconate, and 17 to the priesthood; received 17 clergy into the diocese, and transferred 16 to other jurisdictions. Candidates for Priests' Orders, 19; postulants, 18; lay-readers under license, 15; clergy in the diocese,—bishop, 1, priests, 84, deacons, 10, officiating under license, 6, total 101. Laid four corner-stones and blessed and opened four new churches; consecrated two churches—the cathedral, and St. John's, Portage, blessed one rectory building, dedicated four guild halls. Following the Bishop's address, missionary speeches were made by the Rev. Messrs. Brann, Mallett, and Dennis, and Mr. K. D. Peterson. A collection was taken up for diocesan missions, amounting to over \$23.

On the second day Mr. Charles P. Jones, of Milwaukee, was unanimously re-elected treasurer of the council and of the Board of Missions.

Board of Missions: The Rev. Messrs. L. P. Holmes, McVettie, Burroughs and Barnes; Messrs. C. P. Jones, Horstman, Ruger, Spensley, Holway, Kennedy, Warden, and Kelsey.

Standing Committee: The Rev. Dr. Webb, president; the Ven. Archdeacon Wright, secretary; the Rev. Mr. Slidell, and the Rev. Dr. Piper; Messrs. L. H. Morehouse, and E. P. Brockway, Judge Putney, and Mr. J. L. Bostwick.

A new canon "Of Burial Grounds" was adopted, and a canon "Of the Annual Parish Meeting," was so amended as to allow of adult females voting at parish meetings, but forbidding them the right of holding office. The Ven. Archdeacon Wilkins and Mr. L. H. Morehouse were elected delegates to the Missionary Council of St. Louis.

Forty-eight clerics of the diocese and 39 lay deputies were present during the sessions of the council. Luncheon was served each day in the cathedral guild hall by the ladies of the cathedral and other city parishes. The entire proceedings from first to last were most harmonious, and all agreed that this council had been an eminent success and a great help and stimulus.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

St. James' Church, Elmhurst

The Rev. E. M. McGuffey, rector. This parish has recently received from one of the congregation the gift of a memorial church porch, of Gothic design, built to conform to the architecture of the church. It is a commodious, costly, and beautiful structure, and complete in all its appointments. On its west wall is fastened a bronze tablet, bearing this inscription:

This porch is erected to commemorate the labors of the Rev. William Urquhart who laid the foundations of St. James' church, A.D., 1704, thereby opening the door of the Church of God to this community

The porch was recently consecrated by the Bishop. It stands as the first memorial of any kind to the Rev. Mr. Urquhart who reached this country in July, 1704, and began officiating in Jamaica, Newtown, and Flushing. The folio Prayer Book presented for use in Jamaica and elsewhere, by Lord Cornbury in 1703, is now among the treasured records of St. James' church. A few years ago, the old name of Newtown was changed to Elmhurst, and St. James' church now finds itself at the geographic centre of Greater New York.

St. Thomas' Chapel, Rifton Glen

On Sept. 9th, the corner-stone was laid in the presence of a large assembly. The Rifton band

headed the procession, which started from the residence of Mr. Ritter. A platform had been erected for the choir and clergy, on which an organ was placed. The service commenced with the singing of the well-known hymn, "The Church's One Foundation." The Archdeacon of Orange, the Ven. W. R. Thomas, D.D., read the appropriate prayers and, assisted by Mr. N. Hogeboom, the mason in charge of the work, laid the corner-stone in due form. He then led the assembly in the recitation of the Nicene Creed. The corner-stone bears the date 1899, surmounted by a cross. On returning to the platform, addresses were made by the Rev. Henry Barker, rector of All Saints', Rosendale, and in charge of the mission at Rifton; the Archdeacon, and the Rev. Messrs. W. J. Agnew, L. R. Dickinson, and O. Applegate. The greatest interest was taken in the proceedings by all present. Many of the Church residents of the village are encouraged, and it is hoped the mission will gather round it a large congregation and an active body of workers. The nave or main part of the building is 22 feet by 42 feet, with a chancel 8 feet by 12 feet at the rear. The interior presents a more Gothic feeling than the exterior, heightened by the open trusses and timbered ceiling, the pointed chancel arch and windows, and the simple screens around the robing-rooms. The trusses and all roof work are of spruce; the floor, trimmings, screens, and pulpit, of North Carolina pine. The windows are glazed with amber colored glass, and the walls are tinted a light buff. Located on each side of and separated from the choir by low screens or partitions, are two robing-rooms, one of which might be utilized for an organ alcove. In the choir proper, which is raised one step above the nave floor, space is secured for the singers and visiting clergy, and a small pulpit is provided at one side. Back of the choir is the chancel, raised slightly from the nave floor level.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

Consecration of Church

On Wednesday, Sept. 20th, St. Mark's church, Medicine Lodge, was consecrated by the Bishop, the Rt. Rev. F. R. Millsbaugh, D.D. The sermon was preached by the Rt. Rev. Francis Key Brooke, Bishop of Oklahoma. Several of the clergy of the diocese were present. The service, which was led by a large and well-trained choir, was beautiful and impressive. The church is of Gothic design, centrally located on the main street of the town, and cost \$1,700, without the furniture. The furnishing is complete in every detail, representing memorials and gifts of interested friends, and the whole reflects great credit upon the faithful and hard-working rector, the Rev. L. L. Swan, by whose untiring efforts the church has been erected and paid for. In the evening, the Bishop confirmed a class which had been carefully prepared for the reception of that holy rite. The services of the day were well attended by the townspeople who are learning to appreciate the Church's worship and the efforts of this devoted missionary in their behalf.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

Archdeaconry of Reading

The fall meeting was held Sept. 18 and 19th, at St. Luke's church, Lebanon, the Rev. J. Mitchell Page, rector. At Evening Prayer, on the 18th, the Rev. Robert H. Kline was the preacher, and made an able plea for personal effort on the part of the clergy, especially in preparation of candidates for Confirmation. On the 19th, at 7:30, the Holy Eucharist was celebrated by the Rev. Dr. W. R. Scott. A breakfast, under the auspices of St. Agnes' Guild, at the rectory, immediately followed, after which a short business meeting was held, and at 11:10 the clergy in attendance, and many of the laity from Lebanon and vicinity, took the train for Jonestown and proceeded to the Church Home for Children. After very pleasing exercises by the children,

and addresses by the Rev. Messrs. Shero, Abel, and Page, Archdeacon Buxton, and Dr. Sterling, a lunch was served to all present in the large dining-room, following which the guests were privileged to inspect every part of the building. This admirable home for destitute children is under the superintendency of the Rev. Alfred W. Abel, a conscientious, self-denying, and beloved priest. On the return to Lebanon, the archdeaconry again assembled, and listened to an excellent paper by the Rev. J. M. Koehler, on "The condition of the deaf and dumb before and after education," read by the Rev. B. F. Thompson; a very profitable and instructive discussion ensued. The archdeaconry adjourned to meet on the second Monday in January, 1900, at Grace church, Allentown. At 8 o'clock, after Evening Prayer, missionary addresses of a helpful nature were made as follows: "The spirit of faith," by the Rev. B. F. Thompson; "The spirit of zeal," by the Rev. Dr. W. R. Scott; "The spirit of sacrifice," by the Rev. Dr. G. H. Sterling. The archdeaconry meeting was an inspiring one in every way.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

St. John's church, Montgomery, has contributed \$127 to "Bishop Wilmer's Evangelistic Fund," \$100 being the gift of one man.

The Rev. Mr. Fitzsimmons having resigned the charge of Carist church, Avondale, the Bishop has assigned the Rev. Dr. Beard in his place.

A movement is on foot to remove Grace church, Mount Meigs, to Scotia, a town one mile from its present location, and directly on the Georgia and Alabama railway.

St. Peter's church, Talladega, will shortly paint and repair their church property, furnish the vestry room, and beautify the church grounds.

The newly appointed evangelist for North Alabama, the Rev. Richard W. Hogue, will, by direction of Bishop Wilmer, conduct Missions at the following points: Bridgeport, Trinity, and Scottsboro.

Church Work Revived

The Church people of La Fayette (one of the earliest settled places in Alabama, and numbering 1,500 souls) are now under the charge of the Rev. R. C. Jeter, and will be given one service a month, the Presbyterian church having been rented for this purpose. There are seven communicants in this place, and the only visitation ever made to La Fayette was in 1846, by Bishop Cobbs. A congregation was formed in 1838 by the Rev. Thos. A. Cook, which died a few years after.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Corner Stone of St. James', St. Louis

On the 14th Sunday after Trinity, the corner stone was laid by the Bishop, assisted in the services by the rector and the Rev. Messrs. A. T. Sharp, B. F. Newton, and G. A. Ottmann. The rector read the list of articles placed in the corner-stone, among which were a letter from Mr. Simmons who was absent at Oconomowoc, but represented by Wallace Simmons; a photograph of Little Simmons, for whom the church is a memorial, an historical sketch of the church, etc. The Bishop closed the ceremonial function with a brief address appropriate to the occasion. The church is to be a substantial building of stone, 80 ft. by 50 in dimensions, with a seating capacity of 400. Beneath the audience room are a Sunday school and lecture room, 50 by 50, and apartments for guilds and the social side of church work. The estimated cost of the building alone is \$25,000. The situation is directly opposite the old church at the corner of Gode and Cote Brillante aves. The lot was purchased for \$3,500, of which \$1,800 were the proceeds of the sale of the former property, the remainder furnished by the congregation. The new St. James is built by Mr. E. C. Simmons as a me-

morial of his daughter, Lulie Simmons, who departed this life eight years ago. Mr. Simmons has taken a warm interest in the parish ever since it was taken in charge by the Rev. Mr. Duckworth, at which time it was supposed to be expiring, and its steady and substantial growth, with assured prospects for the future, is an encouraging contribution to the strength and influence of the Church in St. Louis. An exceptional feature of the growth of St. James', is that it is not due to the moving in of Church families, but the waking up of indifferent ones, and the gathering in of non-church goers.

The Missionary Council

The various committees are making active preparations for giving the council a cordial welcome in St. Louis. The opening services will be at the cathedral, Tuesday, Oct. 24th, with the Holy Communion administered by the Bishop of the diocese, and the sermon by Bishop Dudley, of Kentucky. On the previous Sunday, Oct. 22nd, special missionary sermons will be delivered in all the city churches by bishops and eminent clergymen, and in the afternoon there will be a grand rally of the Sunday school children, probably in the exposition building, with missionary addresses by Bishop Hare, Rev. Dr. H. L. Duhring, of Philadelphia, the Rev. J. Addison Ingle, of the China mission, and others. It is to be hoped that every Sunday school will be out in full force, officers, teachers, and scholars. In the evening of the same day will be at the cathedral a general missionary mass meeting, with addresses by Bishop Gailor, of Tennessee, Rev. Dr. Swentzel, of Brooklyn, and Rev. Dr. Faude, of Minneapolis.

The working sessions will be held at St. Peter's church. We give the topics of discussion in their order, with the names of speakers and writers as far as known at present: "Our new responsibilities." 1. The Philippines; writer, Bishop Doane, of Albany; speaker, Sergeant John H. Peyton. 2. Puerto Rico; Rev. Geo. B. Pratt, our pioneer missionary, will write a paper, to be read by the associate secretary, himself being unable to be present, and Chaplain Brown, U. S. A., formerly of the Rough Riders, has accepted an invitation to speak, subject to the permission of the military authorities. 3. Cuba; Bishop Whitaker who is Bishop in-charge, and the Rev. Dr. W. Dudley Powers, will read papers.

"How to increase the interest in the Lenten Offering"; writer, Rev. Dr. H. L. Duhring; speaker, to be announced. "The missionary power of the Prayer Book"; writer, the Rev. Dr. Samuel Hart; speaker, the Rev. Dr. Geo. Hodges. "In the event of the Partition of China, what will be the effect upon Christian Missions?" writer, the Rev. A. C. Bunn, M. D., formerly medical missionary at Wuchang; speaker, the Rev. J. Addison Ingle, missionary at Hankow.

Western Michigan

George De Normandie Gillespie, D.D., Bishop
Presentation to Rev. Dr. Van Antwerp

The members of Grace church, Holland, gave a reception to their rector and his wife at the residence of Mr. and Mrs. M. J. Kinch, welcoming them home from their trip abroad. After a pleasant evening devoted to music and conversation Mr. A. J. Ward presented to the Rev. Dr. and Mrs. Van Antwerp in behalf of the congregation, a beautiful Dresden china clock. The Doctor responded in his usual happy vein, giving several good anecdotes, as well as a description of the great clock at Berne.

Missionary Work of the Rev. W. P. Law

The Rev. Woodford P. Law, general missionary, has completed five years of active service, and expects to aid in arranging for a new system of missionary work in the diocese. He reports in that time 700 services, 210 celebrations of the Holy Communion, and 25 burials at various places from South Haven to Petoskey. He has presented 71 candidates for Confirmation, and traveled, in many short trips, about 40,000 miles.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Mrs. Gilbert, wife of Bishop Gilbert, has so far recovered from her continued illness as to be able to take an occasional drive.

The Rev. Dr. Wright, rector of St. Paul's church, has arrived in Switzerland, where he and his family have taken up their residence.

At Linden Hills, a flourishing suburb of Minneapolis, a neat little chapel has been erected, named St. John's, with Mr. Hector Baxter in charge. A flourishing Sunday school has been gathered in, and Church services are maintained.

The Rev. C. E. Haupt, formerly rector of the Messiah, entered upon the duties of general diocesan missionary Sept. 1st. He will continue to act as warden of the Deaconess Home, of which he was the founder. His knowledge of the diocese as secretary of the Board of Missions, specially adapts him for this work.

Bishop Gilbert's Visitations

NOVEMBER

1. 10:30 A. M., All Saints', Minneapolis.
2. 7:30 A. M., Madelia. 3. 7:30 A. M., St. James'
5. 7:30 A. M., Windom, Wilder.
6. 7:30 A. M., Worthington.
7. 7:30 A. M., Adrian. 8. 7:30 A. M., Luverne.
9. 7:30 A. M., Pipestone.
10. 7:30 A. M., Lake Benton. 12. Marshall.
16. 7:30 A. M., Brownton. 17. 7:30 A. M., Olivia.
19. A. M., Montevideo; 7:30 P. M., Granite Falls.
20. 7:30 P. M., Appleton. 21. 7:30 P. M., Benson.
22. 7:30 P. M., Litchfield. 24. 7:30 P. M., Waseca.
25. 2:30 P. M., Warsaw; 7:30 P. M., Morristown.
26. A. M., Waterville; 7:30 P. M., Elysian.
27. 2 P. M., Madison Lake; 7:30 P. M., Janesville.
28. 7:30 P. M., Lake Crystal.
29. 7:30 P. M., Belle Plaine.

New Church at Rushford

The parishioners at Rushford are erecting a \$5,000 stone church; the money has already been subscribed. The church will bear the name of Emmanuel. Bishop Gilbert laid the cornerstone June 17th; a banquet followed after the ceremonies.

New Edifice for St. Paul's, Minneapolis

After two years' agitation the vestry of St. Paul's church have decided to sell their present property, at Hennepin ave. and 12th st., and erect a handsome large edifice on Lowery Hill. The architect is already at work upon the plans; the exact location will be selected shortly. Work upon the new church will be started before the end of the year.

Summary of Statistics

From the diocesan journal just published, we gather the following facts: Clergy—bishops 2, priests 85, deacons 5, total 92; clergy received 10, transferred 9; ordinations—deacons 7, priests 8; candidates for orders, 13; lay-readers, 20; deaconesses set apart, 1; families, 6,204, individuals 23,308; Baptisms—infants 842, adults 168, total, 1,010; Confirmations, 758; confirmed persons, 12,314; 101 Sunday schools, about 665 teachers, and 5,800 pupils, total 6,465; three parish schools and four industrial schools with 47 teachers and 432 pupils. Total contributions, \$158,237.13; indebtedness, \$104,897.00.

Brotherhood of St. Andrew

Held their midsummer rally at St. James' church, St. Paul. The Rev. George H. Mueller conducted a Quiet Hour. After supper, served by the ladies of the parish, shortened form of Evensong was rendered in the church. J. F. Langdon read a well prepared article on St. Andrew's Brotherhood, past, present, and future. The Rev. G. M. P. Pridham presented a timely paper on "Resolute Christianity." Both papers elicited a lively discussion, in which all participated. The gathering proved very helpful and stimulating.

Harvest Festival

In St. Peter's church, St. Paul, was held on the 16th Sunday after Trinity, commencing with a celebration of the Holy Eucharist, the rector, the Rev. George H. Mueller, celebrant and

preacher. The choir rendered in good taste, festival music at both services. The decorations were exceedingly beautiful. On the Monday evening following, according to the usual custom, the annual parish supper was held in the guild room; about 75 parishioners attended it. The rector acting as toastmaster, made a few brief but appropriate remarks. The Rev. Edwin Johnston and the Rev. Stuart B. Purves, former rectors, gave a history of the parish during their respective incumbencies, and profitable advice for the future. Members of the vestry and the treasurer also responded in a humorous vein. The social gathering was very enjoyable.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop
Brotherhood of St. Andrew

The bi-monthly meeting of the local council was held in the Epiphany Sunday school room, on Monday evening, Sept. 18th. In the absence of the president, Mr. Frank M. Evans, Col. Cecil Clay, of St. Andrew's chapter, presided. There were 60 men present, and much interest was shown in the proceedings. Brief addresses were made by the Rev. Alfred Harding and Mr. W. B. Dent, of St. Paul's chapter, and by Messrs. Salter, of St. John's; Bryan, of Emmanuel chapter, Anacostia; and Currie, of Ascension. An informal discussion respecting the approaching convention, followed. The Rev. J. R. Bicknell, of Florida, gave an interesting account of work in connection with St. Catharine's mission, Pensacola, and spoke of the help rendered by a former Washington Brotherhood man who had there organized a chapter and done noble work for the Church.

Memorial to Rev. Dr. Crummell

The vestry of St. Luke's church have received contributions of \$5,000 towards a fund for the "Crummell memorial rectory," which it is proposed to build in memory of the founder of the church, the late Rev. Alexander Crummell, D.D.

Maine

Henry Adams Neely, D.D., Bishop

Meeting of the Board of Missions

The usual fall meeting of the Board of Missions was held in St. Mary's church, N. E. Harbor, Sept. 12th and 13th. On Tuesday evening the first meeting was held in St. Mary's church, at 8 o'clock, when, after prayers, addresses were delivered by the Rev. Henry Bedinger, of Salem, Mass., on "The preservation of apostolic truth and order," and by the Rev. W. C. Stewart, on "The restoration of unity." These were both very able presentations of the Church's teaching. Canon Leffingwell presided, in the absence of the Bishop. There was an early Celebration at 7:30 Wednesday morning, and a meeting of the Woman's Auxilliary in the church at 10 o'clock. The Board of Missions met at the same hour in the parish house, and heard reports from the different missions, and dispatched routine business. A letter was read from Bishop Neely, expressing his deep regret at not being able to attend, on account of his illness. An appreciative resolution was passed by the Board and telegraphed to the Bishop. The rector of St. Mary's gave the members of the Board of Missions and the Woman's Auxilliary a drive to Seal Harbor, which was highly enjoyed by all. At the evening session an address was delivered, after Evening Prayer, by the Rev. G. F. Degen, on "Diocesan institutions as missionary agencies," and one by the Rev. W. F. Livingstone, on "The parish or mission as a centre of influence."

Mission Work

The Rev. J. C. Quinn is in charge of a group of missions whose centre is Winn, in Penobscot Co. He holds regular service every Sunday morning in Winn, has good congregations, and also in the evening, except twice a month, when he has to be in Kingman. He holds service at Lincoln once a month at 3 P. M., in a hall, with fair attendance, and hopes, with the beginning

of Advent, to hold evening services in Montague at 7:30 p. m., driving there from Lincoln, some 11 miles. Kingman is the hardest part of his field, difficult to work in winter and spring, owing to bad roads. The services there are twice a month in the evening, the 2d and 4th Sundays. Attendance is variable; when there is no M. E. service, the church is usually filled with an attentive congregation. Owing to the business depression, many of our Church people have left. At Macwahoc, 11 miles from Winn, he has resumed services twice a month at 3 p. m., on his way to Kingman. Early in the spring he began a monthly service at Wytopitlock, on the M. C. R. R., on week evenings. There has been good attendance, but the people are very poor.

Colorado

John Franklin Spalding, Bishop

A correspondent sends the following: "Canon Byrne took his last official service in the cathedral on the 15th Sunday after Trinity. He read the litany with quite as much voice as the dean, although he is in his 93rd year. On account of the rheumatic condition of Mrs. Byrne, who has been his faithful wife for more than 60 years, it was imperative that they should be cared for by their son and daughter, who live in the Canon's own home at Littleton. He will remain on the cathedral staff as long as he lives. It is no little blessing to a community to have before them an example of so long a life of total abstinence, continued activity, and faithful service. Although removed from the missionary list, and also the chapter, still his wants have been supplied by the Society for Infirm Clergy and by the cathedral. He leaves the city with the good wishes and affection of the whole community."

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. G. F. Patterson, formerly of Sedalia, Mo., held his first service at the church of the Incarnation, Cleveland, of which he has taken charge, on the 18th Sunday after Trinity. This parish was formerly in charge of the Rev. Wemyss T. Smith, in connection with the church of the Good Shepherd.

Guild of the Holy Cross

The annual meeting was held on Holy Cross Day, Sept. 14th, at St. James' church, Cleveland. The exercises opened with the celebration of the Holy Communion at 7:30, the Rev. Mr. Schultz, rector of the parish, celebrant. A second service and Celebration was held at 10:30, after which a luncheon was served in the parish house, and a business meeting followed. Miss Mary F. Bolles gave an interesting report of the work of the guild for the past year. Sister Frances Anna, of the Sisterhood of St. Mary, told of the work being done in the Children's Home at Memphis, in care of the Sisters. The children are chiefly from the families of the "poor whites" of the South, and they are taught, and trained to support themselves when they leave the Home. The special offerings of the guild are at present given to this work. All officers of the past year were re-elected: The Rev. T. C. Foote, chaplain; Miss Mary F. Bolles, warden; Mrs. Herbert Foote, secretary; Miss Helen Gonvy, treasurer, and Miss Cobb, librarian.

Daughters of the King

The eighth semi-annual meeting of the local assembly of the Daughters of the King for this diocese, was held in St. Paul's church, Akron, Sept. 16th. The programme consisted of a morning session, with a sermon by the Rev. Robert Kell, chaplain of the order, followed by the celebration of the Holy Communion, the Rev. Messrs. James H. W. Blake and Robert Kell being celebrants. The cities represented were Akron, Warren, Youngstown, Cuyahoga Falls, Kent, Ravenna, Hudson, and Elyria, there being about 80 Daughters present, besides a number of visitors. After the service the delegates were invited to the dining-room, where lunch had been prepared. The business session was

called to order at 1:45, and was opened with a hymn and devotional exercises by the chaplain. The roll call showed 11 delegates present. There were also about 12 members of the junior organization, "Children of the King." Reports were read from all chapters represented, and also from three chapters which sent in reports to the secretary. The introductory address by the president, Miss Brenneman, was excellent. This was followed by a few well-chosen words of welcome by the Rev. James H. W. Blake, rector of St. Paul's church, Akron. The report of the secretary-treasurer showed a surplus of \$3.17 after all expenses had been paid. The collection of the morning amounted to \$334, making the amount on hand \$6.51. The election of officers followed.

The balloting resulted in the election of Miss Conzett as president, and Miss Jewett as secretary-treasurer. Mr. Kell was re-elected chaplain. Then followed the Daughters' hymn, after which several very interesting papers were read. The first, entitled, "Daughters of the King," was by Mrs. Moncure, of Philadelphia, Pa. The second, by Louise Hinde, of Cuyahoga Falls, was a paper on "The Children of the King," and gave a very delightful account of the work done by that organization. "The Children of the King—Seniors," by Miss Mary Hawkins, of Cuyahoga Falls, showed how much work can really be done by the younger ladies of a parish. After another hymn a very fine paper, entitled, "Home workers," was read by Miss May Robinson, of Warren. The last paper was entitled "Sacrifices," by Miss Jewett. The Rev. George P. Atwater made a few appropriate remarks. A motion was carried to extend a vote of thanks to the late president for her faithful work of the last two years. After routine business, a hymn, and the prayers of the Order, the meeting adjourned.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

A very strong effort is being made among the members of the Brotherhood of St. Andrew in Richmond, to secure the 15th annual convention in that city in 1900. The chief difficulty is the lack of a hall of sufficient seating capacity.

Continued Illness of Dr. Carmichael

It is believed that the Rev. Hartley Carmichael, D.D., rector of St. Paul's church, Richmond, will be unable to resume his duties for some time to come. Several months ago he was granted leave of absence until Oct. 1st, but the latest advices from Montreal give little hope at the present time of his recovery, his nervous system having completely broken down.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

On Monday, Sept. 11th, a meeting of the Standing Committee was held, when the Rev. John B. Brown was recommended to the Bishop for Deacons' Orders, and the Rev. Scott Wood for Priests' Orders. Consent was also given to the consecration of the Rev. William Loyall Gravatt to be Bishop-coadjutor of the diocese of West Virginia.

South Carolina

Ellison Capers, D.D., Bishop

Bishop Capers has for some weeks been recruiting at his summer home on Cedar Mountain, having been much shocked and grieved by the death of his gallant son-in-law, Captain Saterlee, U. S. A., who died suddenly at his post in the Philippines.

On Sept. 17th, Messrs. Harold Thomas and C. W. Boyd were to be ordained to the diaconate in the church of the Good Shepherd, Columbia, S. C. These young men are recent graduates of the University of the South, at Sewanee, Tenn. Mr. Thomas has been assigned by the Bishop to take charge of the mission church, St. Timothy's, in Columbia, S. C. Mr. Boyd will be in charge

of the missions at Glenn Springs, Blacksburg, and Gaffney.

Church of the Advent, Spartanburg

The Rev. Theodore Bratton, D.D., having accepted the appointment of rector and principal of St. Mary's Female College, Raleigh, N. C., this congregation has called the Rev. J. D. Magruder, of Mississippi, a graduate of the Divinity School in Sewanee, Tenn. Mr. Magruder will come to his new parish Oct. 1st.

Work Among the Colored People

An industrial orphanage is soon to be established near Columbia, the work of the Rev. Richard Carroll who has been enabled by the help of people at the North, and citizens of Columbia, to secure a valuable property. The building will be commenced at once. Besides the orphanage, Mr. Carroll proposes to establish a hospital and training school for nurses, with Archdeacon Joyner as trustee and director. Mr. Carroll enjoys the confidence of the leading business men of Columbia.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

The jurisdiction of Asheville held its fifth annual convention Sept. 13th, in Grace church, Morganton.

The Rev. John F. George who has been rector of St. Paul's parish, Winston, for the past six years, has sent in his resignation, and accepted a call to the rectorship of St. John's church, Rockville, Conn., to take effect Oct. 1st. Since Mr. George's connection with St. Paul's, many additions have been made to the communicant list, and a heavy parish debt nearly cancelled.

The Rev. B. S. Bronson, rector of Emmanuel church, Warrenton, has succeeded the Rev. W. J. Smith as dean of the convocation of Tarboro. Mr. Smith was elected dean in November, 1892, and held this office until May of the present year.

Bishop's Visitations

NOVEMBER	
5. Jackson.	7. Weldon.
8. Enfield.	10. Ringwood.
12. Littleton.	14. Gaston.
15. P. M., Warrenton.	
16. P. M., St. Luke's, Ridgeway.	
18. Middleburg.	19. Williamsboro.
21. Stovall.	23. Goshen.
24. Satterwhite.	26. Oxford.
DECEMBER	
3. Hillsboro.	

Need of Missionary Work and Funds

The secretary of the executive missionary committee for the diocese reports the following: "Out of 94 parishes and mission stations, only 58 have contributed anything at all toward the missionary work within our limits; 36 not giving one cent, and of those who did give anything, the *per capita* offering was only about 33½ cents. There are five counties in the diocese in which the Church has no representation whatever."

Maryland

William Paret, D.D., LL.D., Bishop

At the request of the archdeacon, the fall meeting of the archdeaconry of Annapolis to be held in St. James' church, Annapolis, has been postponed from Oct 25th to Nov. 15th, so as to enable the Bishop to attend the meeting of the House of Bishops, and the archdeacon to attend the Missionary Council at St. Louis, Mo. Mr. George Forbes, of Annapolis, who for some years has acted as secretary, has resigned because of his removal to New York.

St. Katherine's Mission

This mission for colored people, which for the past five years has been at work under the care of the clergy of Mt. Calvary church and the Sisters of All Saints, will shortly occupy the house, corner Gilmor and Presstman sts., Baltimore, which has been purchased for its use. In addition to regular services, a kindergarten for colored children will be maintained.

Editorials and Contributions

REFERENCE was recently made in these columns to a serious danger which seemed to threaten Christian schools in Japan, under the new treaty regulations. We are very glad to hear that the worst, in this case, as in most cases, is not likely to happen. Those well qualified to speak assure us that the government of Japan will take no step tending to the discouragement of Christian schools. We trust that *The Church in Japan*, the official organ of our missions in that country, will give us reliable and speedy information to allay any possible misgivings on this subject. Reports of threatened changes of policy in Japan are not only disquieting, but may be financially disastrous.



REPARATION and not expiation is foreshadowed in France, by the pardon of Dreyfus. The conscience of a great nation is not to be much longer stifled by brandy and absinthe crazed politicians and army officers. It has been not alone with the fate of the unfortunate victim of the military conspiracy that the world has been concerned, but also with the apparent degeneracy of a people who have held such a place of pre-eminence in the civilization of the world. France will not, cannot, stop short of a complete vindication of the honor of the man whom she has so cruelly wronged; and in the process of restoring him she will save herself from the monstrous corruption of a militarism under which she has once before been humiliated. By the revelations of the Dreyfus trial, France may be saved from a second Sedan. M. Zola has spoken the right word: "When honor has been restored formally to the condemned man, honor will be restored to France—not before."



A New Argument for Theism

MR. JOHN FISKE, in his recent volume on natural religion, contends strongly against the notion that religion is a delusive phantom, and that it is destined to die out as humanity becomes more enlightened. This notion has been made more or less familiar through the literature of Positivism and of the disciples of Evolution. The religious instincts, the presence of which cannot be denied, and which, so far as can be discovered, are co-eval with the appearance of the human race, are represented as abnormal features of the mental constitution. There is nothing to correspond to them in the realm of actual existence. These instincts, therefore, are destined to disappear as the reign of science extends and the race attains a higher stage of advancement. But facts are stubborn things, and to account for the presence and long persistence of religious ideas, has not been easy. Neither is it easy to dismiss with a wave of the hand a whole sphere of things which have had such a decisive influence upon human history. Those who in the higher regions of thought and philosophic theorizing, have deliberately endeavored to emancipate themselves from the influence of religious feeling, have found the task a difficult one. It has often come in the end to an exchange of old forms of belief for new, and such persons have sometimes amazed their fellow-men by subjecting themselves to systems or movements com-

monly regarded as superstitions beneath the notice of sensible people.

ON the other hand, among those of a lower order, where the religious instinct has become blunted, or, to all appearance, exterminated, it will not be contended that this has gone along with any kind of elevation. On the contrary, the result is inevitable degradation, intellectual and moral. So true is this that it has been common for the philosopher who imagines that he himself has risen above the necessity of religion, to concede the imperative need of it for the "masses." Though there be no God, yet for the sake of the majority He must be invented. The wise man involuntarily draws back when he attempts to picture to himself what the world would become without the restraints of religion. What he perceives is nothing less than a relapse into savagery. The significance of this is not always seen. It is an admission that the world, at least as it now is, cannot get along without religion. That is to say, what progress and improvement have so far been gained cannot be retained; and further progress, in the case of the great majority, cannot be made without religion. What a paradox, then, to maintain that this element, so essential to any true advance, is a pure phantom—nothing more than a happy delusion!

IT is at this point that Mr. Fiske joins issue with others of his own school. A few years ago a brilliant writer maintained with great force that the Evolutionists were at fault in leaving religion out of the scientific scheme, as a mere transient phenomenon, without any profound or permanent significance. Mr. Kidd showed very convincingly that, in fact, the processes of evolution working for the advancement of the race would, to all intents and purposes, be ineffective without religion. The restraints which religion throws around the social life of men create a condition of things in which it is possible for the elements of progress to fulfill their perfect work. Without such restraints it is difficult to see how any advance could be made beyond the savage state. Mr. Kidd does not definitely concern himself with the truth or falsity of religion, or with its character, beyond the power which it has of restraining men within due limits. It seemed clear that his argument required, not simply that there should be a religion, but that for the best and most enduring results, there must be a true religion.

MR. FISKE attempts to prove not only the fact that religion has been closely connected with the highest achievements of progress, but that, on the principles of the evolution philosophy itself, it cannot be a delusion. Whatever we may think of that philosophy, and whatever doubts we may entertain whether it is capable of solving all the secrets of the universe, it is deeply interesting to note how this one of its latest disciples is brought to the point of insisting upon the truth of the fundamental postulates of religion, and that there are eternal verities, corresponding to the highest religious ideas. He is able to see, in the first place, that so far back as we are able to trace the history of religion, "the theory has comprised three essential elements: First, belief in Deity, as quasi human"; that is, as

we are accustomed to say, belief in a God, or gods possessing personality; "secondly, belief in an unseen world in which human beings continue to exist after death; thirdly, recognition of the ethical aspects of human life as related in a special and intimate sense to this unseen world."

THESE three elements, personality in the Godhead, immortal life beyond the grave, and an ineradicable sense of responsibility, will no doubt be admitted by all as essential elements in every form of religion, though it is worth notice in passing, that the clearness of insight by which precisely these three are singled out as having a transcendent importance, would seem to come only through the training of Christian thought.

Mr. Fiske then asks whether these elements, the subject-matter of religion, have a real and substantial character, or are merely a figment of the imagination? "Has religion through all these weary centuries been dealing with an eternal verity, or has it been blindly groping after a phantom?" It is this question which he has set himself to answer. The history of life on the globe, he tells us, is a history of adjustments bringing about an ever-closer contact between the inner life and the world environing. "Every stage of enlargement has had reference to actual existences outside." This may be illustrated in multitudinous ways. There came a time in this history when the last and highest of creatures came upon the scene. And religion was co-eval with humanity; and, moreover, it has played such a dominant part "in the evolution of human society" that the mind is at a loss to imagine what could have taken place without it.

"ALL the analogies of evolution are overwhelmingly against" the supposition that man in submitting himself to the dominion of religion, was obeying that which had no existence outside his own mistaken mind. In every other instance progress has been achieved through adjustment of the inward to an actual outward. But to suppose that there is no personal God, no future life, and no accountability for human action extending into the unseen world, is to assume that in the most advanced stages of progress, where the noblest results have been attained, this law, hitherto so universal, has been altered. What we see now is no longer an adjustment to outward facts actually existing, but to imagined facts, the mere figment of the brain. It certainly follows that if man had known that all these "weary ages" religion had no objective reality, he could never have reached his present stage of intellectual and moral elevation. It is therefore concluded that according to the principles of evolution the three great elements essential to religion must be eternally true. In Mr. Fiske's words: "Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the everlasting reality of religion."

WE may take Mr. Fiske's work as exhibiting natural religion in its latest form. The intention is still to present it as the substitute for supernatural religion. It has at least the advantage of making no pretence

to be the same thing in a new clothing. But two remarks suggest themselves. The first may be put in the form of a question. Is it at all probable that such a statement of natural religion could have been made by any but a man born and bred in a Christian country, and familiar from boyhood with the principles of the Christian faith? The other is as follows: Every stage of evolution, we are told, is due to adjustments of the inward to the outward, of life in the individual to the actually existing facts of the world which environs him. If this has been the case in all the countless periods which cover the lower stages, it must be so in those which cover the higher. But while in the lower stages the environment comprised things of the visible world, in the higher region the things to be reckoned with are things of the world unseen—God, immortality, eternal judgment. It is not possible to dismiss these realities as if they belonged to the same category with the visible and tangible things of which science takes cognizance.

IT may be that Mr. Fiske's "postulates of religion" involve more than he has been willing to face. Take, for instance, the first, that the idea of God is necessarily "quasi-human," that it is the idea of a personality in sympathy and even kinship with humanity. The argument is that the tremendous and effective part this idea has fulfilled in the progress and elevation of humanity, is a convincing proof, on the fundamental principles of evolution, that the Divine Object exists corresponding to that idea. May we not press the matter somewhat further? It is surely needful to examine what is comprehended in this idea of a quasi-human Person. The visible world of nature is evident to the senses; it may be explored and its secrets brought to light through the investigations of science. But the supernatural sphere, the world of the unseen, is not open to such investigation. Its secrets, even those most essential for moral guidance and spiritual development, must remain forever hidden unless they are disclosed to us by some beneficent Power beyond ourselves. According to Mr. Fiske, such a Power exists, a Power whose characteristic is love, and whose sympathy and kinship with humanity is infinitely close. Does not this bear us on irresistibly to the expectation of a revelation from above? The influence of nature's environment is impressed upon us through the senses, and through its effects upon the physical organization. But intelligence speaks to intelligence in another way. It is chiefly through speech, or that which answers to speech, that the impress is felt of spirit upon spirit. It seems to us, therefore, that in the argument before us is involved the truth of a Divine Revelation. And can it be shown that the idea of God has ever acted as a truly elevating and energizing power, except where it has been believed that God has revealed Himself after a manner corresponding to the nature of that unseen sphere to which He essentially belongs, a sphere not within the scope of the physical senses, but of the soul and spirit? Much as we dissent from some of the positions taken in his work, it still seems to us that the main argument of Mr. Fiske leaves the door open for revealed or supernatural religion as necessary to the crowning and completion of natural religion. In a word, the latter raises questions which the former alone can answer.

"A Defence of Profanity"

BY REV. HERBERT M. CLARKE, PH.D.

THE "defence" referred to in the title of this article is not mine, but as we shall presently see, is made by one of the most popular authors of the day. Even in these times of greatly increased refinement in the use of language, persons may be found who excuse profanity as a thing which, without being quite justifiable, is yet a very pardonable offense. There is no civil law against it, or if there is, it is not enforced; it does not injure anybody's person or property, and so they are inclined to think that it is not so very bad after all.

Recent writers on this subject take comfort in the thought that profanity in these days is much rarer than it was once. It has now become a mark of vulgarity, so that many who have no fear of God before their eyes, are restrained from swearing through their fear of Mrs. Grundy. Ladies may be led to imagine that this vice is nearly extinct, because they so seldom hear anybody swear. But one has only to sit in the office of some country hotel filled with farmers, commercial travelers, and other people of the middle classes of American society, to hear men talk with whom almost every third word is some kind of blasphemy. It is a habit they have formed, and they probably think it quite a harmless habit. They are honest, respectable men. If they were taken to task for profane swearing, they would probably maintain that it is a matter of very little importance, and that one who objected to it was quite too straight-laced and puritanical. They would not like to hear a woman swear, nor a clergyman, nor a schoolmaster, but ordinary men do not need to be so particular. Indeed, we come here to that strange phenomenon, the differing moral standards which popular opinion sets up for different classes of people. There are some who talk as if the laws of God were meant only for women and children, as if men—especially young men—were in great measure exempt. "Boys will be boys," they say, and "youth will have its fling." By such sayings they excuse the most degrading vice, and the most contemptible neglect of duty.

"There is no God, the young man saith,
Or truly, if there may be,
He surely did not mean a man
Should always be a baby."

A false argument is sometimes employed to dissuade men from swearing, the same argument from profit and loss which we find in the very questionable adage, "Honesty is the best policy." "You ought not to swear," they say, "because you gain nothing by it." So I remember once reading somewhere, that when Satan catches a man through profanity, it is much the same as a fisherman catching a fish with an unbaited hook. But this surely is not correct. There must be some inducement, or else no one would be tempted to swear. We are never tempted by things which we do not care for. There must be some object before the mind of the boy when he first begins to swear. The temptation to swear gets its strength from two things. In the first place, it gratifies the imitative propensity which is so strong in the young. A boy living among blasphemous talkers catches their profane expressions by pure imitation, and learns to swear much in the same way that a parrot picks up the words which it utters. The boy is apt to regard swearing as a sign of manliness. He is in haste to become a man

and so he learns to swear and smoke and drink whiskey because that is what men do.

Secondly, swearing undoubtedly furnishes a certain relief to the feelings in times of great provocation. One of our popular writers does not hesitate to defend it on this ground. In that very entertaining book called "Idle Thoughts of an Idle Fellow," Mr. Jerome K. Jerome defends swearing as a sort of safety valve, preventing the cherishing of an evil temper. "I think," he says, "that it does a man good to swear. Swearing is the safety valve through which the bad temper that might otherwise do serious internal injury to his mental mechanism escapes in harmless vapoing. * * Swearing has the same soothing effect upon our angry passions that smashing the furniture or slamming the doors is so well known to exercise; added to which it is much cheaper. Swearing clears a man out like a penn'orth of gun powder does the wash-house chimney. An occasional explosion is good for both. I rather distrust a man who never swears, or savagely kicks the footstool, or pokes the fire with unnecessary violence. Without some outlet, the anger caused by the ever-occurring troubles of life is apt to rankle and fester within. The petty annoyance, instead of being thrown from us, sits down beside us, and becomes a sorrow, and the little offence is brooded over till, in the hot bed of rumination, it grows into a great injury, under whose poisonous shadow spring up hatred and revenge."

Now this is perhaps as plausible a defence of occasional profanity as can be made. But it fails in two ways—first, logically, and second, morally. Logically, it is not because swearing is profane that it relieves the feelings, but because it is exclamatory. But there are many innocent interjections, ejaculations, and exclamations which can be used to express sudden emotion, and thus furnish the safety valve which Mr. Jerome requires. He says that slamming a door is a desirable relief to the feelings, and that has been called a woman's way of swearing. It would be better indeed to slam the door or dance about the room, or indulge in any other violent gesticulation rather than take God's name in vain. Both good manners and Christian principles require us to put a curb on the manifestation of our feelings. In Oriental countries it is, or used to be, the custom to manifest violent grief or rage by tearing the hair or rending the garments, but who would wish such a custom to be introduced into America?

Furthermore, one cannot help observing that profane men swear when they are not at all excited. If they would reserve their profanity for occasions of violent emotion, it would not be quite so bad. But they swear in cold blood, in talking about the most commonplace matters. The safety-valve theory does not apply.

But this apology for swearing fails morally. In morals, of course, the question is never whether a thing is expedient, but whether it is right. Even though it relieves the feelings to swear, if swearing is wrong, that ends the discussion, for a good end never justifies wrong means. The real question about profanity is not how it makes the profane man feel, but how it is regarded by God. The reason that profanity is such a dreadful sin is because it is an insult to God to use His sacred name in a trifling or irreverent way. That God regards swearing as a wrong done to Himself, a wrong

which must not be condoned or overlooked, He has Himself expressly declared: "The Lord will not hold him guiltless that taketh His name in vain."

If you had lost the use of your vocal organs, and some skillful physician had performed an operation by which you obtained again the power of speech, you would not be so lost to all feelings of gratitude as to employ your regained faculty in insulting your benefactor. Yet that is what those do who blaspheme God. Those who utter profane words are abusing one of the best gifts which they possess to offend and insult the Giver.

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Letters to the Editor

THE ARCHBISHOPS' DECISION

To the Editor of *The Living Church*:

There are many who would like to be informed on two points raised by the recent decision of the two Archbishops in England. They are these: First, what Act of Uniformity has now the force of law in England? Is it the Act of Elizabeth in 1562, or the Act of Charles II., after the Savory Conference in 1662?

The Archbishops seem to think that so far as the Church is concerned, all that occurred between 1562 and 1662 is a blank, and that Elizabeth still reigns. We were taught that the *Ecclesia Docens* in England to-day is based upon the settlement of 1662, and not that of 1562.

Second, we should like to inquire whether the issue which the Bishop of Springfield made in 1897, directly after the Lambeth Conference, of that year, does not receive some confirmation by the recent decision of the Archbishops? He concluded his address, after enumerating a number of reasons against any organization of the Anglican Communion under existing conditions, in these words: "These questions bring to an issue the point, that any organization of the Anglican Communion under existing conditions, places this august Communion under the domination of the Crown of Great Britain."

The Archbishops seem to lean to the conviction that the Church of England is the creation of the State. Is this not so? E. N. R.

Sept. 19, 1889.

DIVINITY SCHOOLS FOR COLORED MEN

To the Editor of *The Living Church*:

"Alfred Poole Grint," in the last issue of *THE LIVING CHURCH*, commenting upon divinity schools for colored men, says that I was "sadly mistaken in supposing that a colored man is welcome to pursue his studies at our divinity schools." And yet in his very next statement he proves exactly the opposite, for he specifies only two institutions where colored men are not welcome, and these two are the exceptions to the rule. There are colored priests to-day in the ministry of the Church who have graduated from the General, in New York; the Western, in Chicago; the school in Cambridge; Nashotah, and Seabury. The only two institutions refusing to receive and welcome colored men, are Sewanee and the Virginia school at Alexandria. Now, I ask the question in good faith, if the authorities in these dioceses deem it proper to have special "colored" concerns because of their unwillingness to receive colored men in the institutions already established, is it just and fair to expect Churchmen of the North to contribute the money for the support of these unnecessary institutions, when there are institutions that will most gladly welcome colored men?

PRESBYTER.

Sept. 22d.

MISSIONARY LITERATURE

To the Editor of *The Living Church*:

"No missionary literature worthy of the name," quoted and endorsed by you (Sept. 9th) from *The Churchman*, (Aug. 26th), may be true of "much that we find in our journals," etc. May I call your attention to a paper read at the last mission conference in North Tokyo, as it ap-

pears on p. 107, July number of *The Church in Japan*, the official organ of the missionary districts of Tokyo and Kyoto? It is entitled, "Cast the net on the right side." It is the earnest plea of the Rev. H. S. Jefferys who, with his wife, daughter of the late Rev. Dr. H. W. Beers, of California, has been for ten years actively at work in that most interesting field which is to rule the Orient. His paper proclaims "Hongo-Ku, the seat of the Imperial University, the First High School, the Tokyo Library, the Military Arsenal, the Botanical Gardens, and other institutions, as the habitat of the picked youth of the empire," for whom the Church might fitly provide the very best workers of two races, if only their support were assured. Another paper, by the Rev. Isaac Dooman, appears in *The Church Standard* (Sept. 16th), on "A Nation in Need of a Religion," and the selection of such communications compensates for much that seems childish. Probably "the men on the spot" where work is done, are giving us "wider information of the circumstances under which they are working," than we are willing to read. Our general secretaries have been men of wonderful faith and power in continuous, steady work. I fear that we have failed to do our duty in prayer and in liberal giving for the Church's missionary work. "A Notable Missionary Gathering," (on p. 408 of your issue of the 9th), gives evidence that the work goes on, and that experienced laborers, as well as new hands, are speeding to the field. Let us not forget them.

F. J. C.

Personal Mention

The Rev. D. Prescott Allison has entered upon the curacy of St. Michael's church, Baltimore, M.D.

The Rev. Benjamin T. Bensted has entered upon his duties as curate of St. Edmund's, Milwaukee.

The Rev. Samuel Bishop has resigned the charge of St. Stephen's church, Colorado Springs, Colo.

The Rev. Edward S. Barkdull has returned from Europe.

The Rev. Wm. N. Bally has accepted the rectorship of Christ church, Shrewsbury, N. J.

The Rev. D. M. Bates is at the Lower Saranac Lake, Adirondack mountains.

The Rev. Henry E. Cooke has accepted the rectorship of Christ Church, Warren, Ohio.

The Rev. Chas. J. Curtis has accepted the rectorship of Antietam parish, Md.

The Rev. Frederick Farrar, formerly of the diocese of Oregon, has been elected rector of Grace Church, Ridgway, diocese of Pittsburgh, and will enter upon his duties there on the first Sunday in October.

The address of the Rev. Wm. J. Gold, S. T. D., after Sept. 25th, will be at the Western Theological Seminary, 1113 Washington Boul., Chicago, Ill.

The Rev. Woodford P. Law is still to be addressed at 429 Wealthy Ave., Grand Rapids, Mich.

The Rev. Alsop Leffingwell has been resting at Bar Harbor, Me.

The address of the Rev. Hamilton Schuyler, formerly dean of Davenport cathedral, is 112 William St., Orange, N. J.

The Rev. Dr. C. Ernest Smith has returned from his trip abroad.

The Rev. Wm. Short has returned from his European tour.

The Rev. H. Fields Saumenig has resigned as curate at Trinity parish, Washington, D. C., and accepted a call as rector of Grace church, Nutley, N. J., and enters upon his new duties Oct. 1st. Address accordingly.

The Rev. Beverly D. Tucker, D. D., is spending the month of September at the Buffalo Lithia Springs, Va.

The Rev. John Warnock has accepted appointment as chaplain to Bishop Whitehead, of Pittsburgh.

Official

CHURCH CONGRESS

The Nineteenth Church Congress in the United States will be held in St. Paul, Minn., on Tuesday, Wednesday, Thursday, and Friday, October 10, 11, 12, and 13th. Visitors, when buying their tickets, should pay full fare to St. Paul, and get certificates stating said purchase, as some reduction in return fare may possibly be made. Inquiries with regard to hospitality, should be addressed to the REV. DUDLEY W. RHODES, D. D., 533 Portland av., St. Paul.

CORNELIUS B. SMITH,
General Secretary *pro tem.*

Ordinations

Ordained to the priesthood, on Sunday, Sept 24th, 1899, 17th Sunday after Trinity, at All Saints' cathedral, Milwaukee, by the Bishop of Milwaukee, the Rev. William Watson, of Christ church cathedral, St. Louis, Mo., and the Rev. Lewis Russell Levering, A. M., tutor at Racine College Grammar School, and curate-assistant at Holy Innocents' and Immanuel churches, Racine. The candidates were presented by the Rev. Prof. Arthur W. Jenks, M. A., of Nashotah Seminary, who also preached the sermon. The Rev. Canon St. George and the Rev. Dr. C. B. B. Wright, of the cathedral staff, assisted in the function.

Died

BUTLER.—Entered into rest, at Faribault, Minn., Sept. 22d, in her 82d year, Mrs. Caroline I. Butler, mother of the Rev. Alford A. Butler, warden of Seabury.

EAGLE.—Entered into rest. in her 84th year, at her home in Marietta, Pa., Sept. 19, 1899, Elizabeth Quest Eagle, wife of Stephen F. Eagle.

OSBORNE.—At Digby, Nova Scotia Sept. 11th, Maria Blanchard, wife of the Rev. Louis Shreve Osborne, rector of Trinity church, Newark, N. J.

SANDS.—Fell asleep, on the morning of Sept. 8th 1899, at her home, Flushing, L. I., Mary L., daughter of the late William Mitchell and S. Emily Sands. Funeral services were held at St. George's church. Interment at Christ churchyard, Manhasset.

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

Appeals

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

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

THE MISSIONARY COUNCIL for 1899 will be held in the city of St. Louis beginning on Tuesday, Oct. 24th. The preceding Sunday will be missionary day in the diocese, with special preachers in the churches of the city and vicinity in the morning, a children's missionary mass meeting in Music Hall Exhibition Building in the afternoon, and a general missionary meeting in Christ church cathedral in the evening. The Council will be opened with a celebration of the Holy Communion, the Bishop of Kentucky being the preacher, immediately after which the business sessions will begin. A full list of the members, corrected to date, will appear in *The Spirit of Missions* for October, and the programme in the Church papers.

TRANSPORTATION.—Beginning with Oct. 19th, the railroads will grant a fare and one-third for the round trip. The return ticket is good to start until Oct. 30th. Outgoing, stop-over privileges will be granted at all junction points. Returning, continuous trip by the same route. At the nearest important railroad station purchase a full fare ticket to St. Louis; announce to the agent that you are going to the Missionary Council, and ask him to give you a certificate; fill in and sign this certificate, and on the first day of the Council, or immediately upon arrival thereafter, hand it to the secretary to be certified by him and vised by the officer of the railroads. When purchasing return ticket present this vised certificate to the ticket agent in St. Louis, and pay one-third the regular fare back home.

Church and Parish

WANTED.—Two men congenial to each other—unmarried deacon or priest—to live together and do missionary work. Men apt to teach the young. Address Bishop Hare, Sioux Falls, S. D.

EUCCHARISTICS WAFERS—Priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York. Terms, cash.

"CHURCH DEFENCE."—A new monthly Church magazine. First issue ready. One dollar a year. Room 73, Tribune Building, New York.

WANTED.—The rector of an important parish in a large city at the North, finds it necessary to escape the rigorous climate, and desires work in the South. Address BACHELOR PRIEST, LIVING CHURCH.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 209 George st., New Haven, Conn.

The Editor's Table

Kalendar, September, 1899

3. 14th Sunday after Trinity.	Green.
10. 15th Sunday after Trinity.	Green.
17. 16th Sunday after Trinity.	Green.
21. ST. MATTHEW.	Red.
24. 17th Sunday after Trinity.	Green.
29. ST. MICHAEL AND ALL ANGELS.	White.

Michaelmas

BY THE REV. EDWARD A. RAND

Oh hark! what sounds of battle-charge
Are rumbling overhead?
The great archangel routs the foe,
Though by the dragon led.

Far sweeter is that triumph-roar
Than mildest evening breeze,
With murmurs musical and low,
Amid the forest trees.

And longest thou for help like this?
Then listen all who will!
God's Word proclaims the banner truth
Of angels with us still.

For is the battle sore to-day?
In faith, press on the fight!
Ho! ho! St. Michael leads the charge!
Now hard the dragon smite!

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“CHURCH DEFENCE” is the title of a monthly paper, of which the first issue has reached the Editor's Table. It is devoted to the maintenance of Catholic Church principles and order against the encroachments of the Broad Church movement which threatens to make shreds and patches of Holy Scripture, and to reduce the Faith of the Church to an iridescent dream. We are pleased to note that the work which THE LIVING CHURCH has been doing along this line for twenty years, is appreciated by *Church Defence*, as indicated by numerous quotations from our columns and by editorial comment. This periodical is published in New York, the name of the editor not being given; it is understood, however, that the Rev. Dr. Clendenin has been active in the enterprise. The ordination of Dr. Briggs and other danger signs in the East have alarmed the conservative and Catholic Churchmen in New York, and they have felt constrained to take united action. *Church Defence* is to be the organ of an active campaign, and its first issue indicates that this will be carried on with vigor. The cut on the first page (if we may be allowed a gentle criticism), while it may attract attention, seems hardly consistent with the seriousness of the situation.

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THE REV. JOSEPH M. FRANCIS, D.D., whose portrait appears on the cover-page this week, was born April 6th, 1862, at Eaglesmere, Pa. Five years later, upon the death of his father, the family removed to the old home, in Philadelphia, where Mr. Francis grew to manhood. For eight years he was a student at the Episcopal Academy, and then took a collegiate course at Racine, Wis. Mr. Francis' theological course was pursued under the supervision of Bishop Welles, of Milwaukee, for whom he filled the position of secretary for several years. In All Saints' cathedral, Milwaukee, on St. Thomas' Day, Dec. 21, 1884, came his ordination as deacon, followed by his elevation to the priesthood, on Dec. 19, 1886. During his diaconate, the Rev. Mr. Francis was connected with the cathedral,

where he had charge of two missions—St. Edmund's, North Milwaukee, and St. Peter's, Greenfield, and, later, attended the University of Oxford, and received some training in parochial work, both in Oxford and Dublin. Returning to his native land in 1886, he was for a few months resident canon of the cathedral, Milwaukee. In June, 1887, he was married to Miss Stevens, of Milwaukee, and at once entered on the rectorship of St. Luke's church, Whitewater, Wis. This charge was retained for a year and a half, during which time the church debt was paid. On Christmas Day, of 1888, the Rev. Mr. Francis, with his wife, started on the long journey to Japan, where he became Bishop Williams' assistant at Trinity church, Tokyo, now the cathedral. He was elected by the convocation a professor in Trinity Divinity School, Tokyo, at first doing part of the work of Old Testament Exegesis. Later, he became professor of Ecclesiastical History and Systematic Divinity, and in 1894, was appointed sub-dean of the school. By concurrent action of the English Bishop of North Tokyo, Mr. Francis was appointed a member of the Standing Committee of the Japanese Church. He also served as delegate to the General Convention of the Japanese Church, and in 1895, was elected by the mission convocation to the General Convention, at Minneapolis. Mr. Francis was the first editor and manager of the official magazine of the Japan mission, *The Church in Japan*. In January, 1898, he became rector of St. Paul's church, Evansville, Ind., since which time his record as an earnest and successful priest has been fully attested by the prosperity of his parish. As recorded elsewhere, he has now been consecrated Bishop of Indiana.

— x —

Pen-and-Ink-lings

AN old farmer who had been to the metropolis was describing to his friends the splendor of the hotel at which he stayed. “Everything was perfect,” said he, “all but one thing—they kept the light burning all night in my bedroom, a thing I ain't used to.”

“Well,” said one wag, “why didn't you blow it out?”

“Blow it out!” said the farmer. “How could I? The pesky thing was inside a bottle!”—*Collier's Weekly*.

MRS. Humphry Ward has written a letter to the London *Times* in which she appeals to the High Churchmen of the Anglican Church to make it possible for Unitarians to enter the Anglican fold. She pleads for modifications in the terms of personal subscription. “It is,” says *The Congregationalist*, “a peculiar act of a woman blessed with more than usual perspicuity in most matters. A more futile plea could scarcely be imagined.”

THE London correspondent of *The Episcopal Recorder*, of Philadelphia, writes of the circumstances attending the publication of a new edition of the Bible by a Glasgow house, in illustration of the care taken in printing the Scriptures. It may not be generally known, it says, that in Scotland anybody may print the Scriptures, but before

publishing any edition a copy of it must be read by a government official and duly licensed. The edition issued by the Glasgow firm was so small that two or three copies will go into the waistcoat pocket, and the reading of it no ordinary eyesight can manage without the aid of a magnifying glass. But this microscopic Bible had to be perused from beginning to end before the law allowed it to be licensed for publication.

WOMEN may find food for thought in the following from *Scribner's Magazine*:

Woman's inhumanity to man is a good deal in evidence. The late Senator Morton, of Indiana, was, it will be remembered, an invalid and a cripple. He came into a company at the capitol one day in a state of great indignation because, in a street-car crowded with young women, not one had offered him a seat, and he had been compelled to make the journey painfully and precariously supported upon his crutches. The like of this may very often be seen. Humanity, consideration for weakness and helplessness, is the root of which chivalry is the fine flower. It is a startling proposition that man's inhumanity to man is less than woman's, but the time seems to give it some proof. At any rate, a man evidently disabled would not be allowed to stand in a public conveyance in which able-bodied men were seated, even in the most unchivalrous part of our country, which I have given some reasons for believing to be the city of New York. And, if that be true, it seems that the assumption of the right of an able-bodied woman to remain seated while a disabled man is standing, is an assumption that the claims of chivalry are superior to those of humanity. On the other hand, it may fairly be said that the selfishness of women, with regard to the wayfaring man, is more thoughtless and perfunctory than the selfishness of men with regard to the wayfaring woman. In this country, at least, this latter is in all cases felt to be a violation of propriety and decency. The native American feels himself to be both on his defence and without defence, when he is arraigned for it.

RETORT courteous: Schubert, on going home one evening, was beset by two tipsy young fellows who insisted on having an *impromptu* poem from him, and who would not let him go a step further till he had produced one. “Well, then,” said Schubert to the speaker, “what is your name?” “My name,” said he, “is Fesele.” “And mine,” said his companion, “is Klumpp.” Thereupon the poet produced the following:

Wird man das F from Fesel reissen
Und das K from Klump;
So wird der Eine, Esel heissen
Und der Andere, Lump.

Which in English is this:

If you the F from Fesel take,
And then the K from Klump,
'Twill of the one an *Esel* (ass) make,
And of the other just a *Lump* (scamp).

AN interesting experiment in turning large farms into small holdings, which may help to solve the agricultural problem in England, was completed in Dorsetshire. Sir Robert Edgecombe, several years ago, bought a farm of 343 acres, spent money in building roads and wells, divided it up into twenty-five holdings of from two to thirty-three acres, and offered them for sale, payment to be made in ten equal annual installments. Purchasers were readily found of all trades and classes, eight only being agricultural laborers, and all the installments, with slight

exceptions, have already been paid off. Instead of a farmer and three laborers, there are now twenty-five families of seventy-five persons on the land, which has increased in value from £170 to £313 a year.

— x —

The Higher Criticism Applied to a Modern Instance

IN this note I endeavor to apply the critical principles with which we are familiar, when applied to "the Hexateuch," to a well-known ode of the poet Burns. I shall endeavor to show that it must have proceeded from at least two "sources," with a probable admixture by a third hand in the last stanza; which, after approved precedent, I venture to ascribe to a "compiler" who "appears to have introduced slight additions of his own." I shall distinguish the sources as B1 and B2, and the compiler as C. The ode consists of nine stanzas, and it will be seen at a glance that the principal line of demarcation falls after the fifth of these. The first five I assign to B1, the next three unhesitatingly to B2, while of the last I speak with more reserve, and leave to more curious and minute critics the question in what proportions it is to be divided between B2 and C. I fear I shall hardly make my remarks intelligible without a transcript of the greater part of the poem, which, happily, is not long:

TO A MOUNTAIN DAISY

ON TURNING ONE DOWN WITH A PLOUGH, IN
APRIL, 1786

Wee, modest, crimson-tipped flower,
Thou'st met me in an evil hour;
For I maun crush among the stoure
Thy slender stem:
To spare thee now is past my power,
Thou bonny gem.

Alas! it's no thy neebor sweet,
The bonny lark, companion meet,
Bending thee 'mang the dewy weet
Wi' spreckled breast.
When upward springing, blithe to greet
The purpling East!

* * * * *

The flaunting flowers our gardens yield,
High shelt'ring woods and wa's maun shield,
But thou, beneath the random bield
O' clod or stane,
Adorns the histie stibble-field,
Unseen, alane.

* * * * *

Above each row of asterisks marks a stanza missed, and here the above "line of demarcation" occurs. I proceed to B2, in four stanzas, the last modified by C.:

Such is the fate of artless maid,
Sweet flow'ret of the rural shade!
By love's simplicity betrayed,
And guileless trust,
Till she, like thee, all soiled, is laid
Low i' the dust.

Such is the fate of simple bard,
On life's rough ocean luckless starred!
Unskilful he to note the card
Of prudent lore,
Till billows rage, and gales blow hard,
And whelm him o'er!

Such fate to suffering worth is given,
Who long with wants and woes has striven,
By human pride or cunning driven
To mis'ry's brink,
Till wrenched of every stay but heaven
He, ruined, sink!

Even thou who mourn'st the daisy's fate,
That fate is thine—no distant date;
Stern ruin's ploughshare drives elate
Full on thy bloom,
Till crushed beneath the furrow's weight,
Shall be thy doom."

In B1 the dialect is the Scottish vernacular, in B2, the classic English meets us. Their differences are far more strongly marked than those on account of which certain metrical pieces in the Old Testament; e. g., the Song of Moses in Deut. xxxii, have been assigned to a poet of Northern Israel. For here the differences include that of grammatical form, and that of vocabulary, as well as that of divergent mouldings of words common to both dialects. The most

glaring instance of grammatical form is that of the third person singular of the verb in classic English being used for the second in Scotch. This occurs five times in the five stanzas of B1—"Thou's [has] met," "Thou . . . adorns," and in the last two omitted stanzas, "Thou glinted forth," "Thou lifts," and "Thou lies." Contrast with these repeated instances the opposite one in the concluding stanzas: "Thou who mourn'st" for which B1 would certainly have given "Thou that mourns." A different vocabulary is shown by the terms stoure, weet, bield; modified word-forms meet us in maun, neebor, cauld, wa', and in the easily recognized amang, stane, alane, snawie; while in the phrase, the histie stibble-field, we have an example of each of these two latter combined.

I have dwelt thus far on linguistic points. But the contrast in the thoughts presented is no less marked than that of language. Who does not see that pure physical objectivity characterizes B1, while B2 is marked by moral subjectivity and sentimental reflection? The former deals with rustic features which appeal directly and simply to the senses, like those of Mrs. Barbauld's "Ode to Spring." The latter exhibits in every stanza a new image of pathetic sadness. Moreover, the two differences correspond and confirm one another. The Northern dialect claims the physical realm as its own, and the Southern, the ethical. That B1 and B2 "form two clearly definable independent sources, is a conclusion that may be accepted without hesitation," since form and matter concur to establish it.

But, further, B2 "is marked by a series of recurring features which are absent from the other," and in it "particular formulæ are repeated with great frequency," considering the brevity of the work. Thus we have in stanza viii. "such is the fate of artless maid"; in vii., we have ditto repeated "of simple bard"; in vii., "such fate," with a slight variation, "to suffering worth"; while in ix., the variation from the norm, due, perhaps, as above suggested, to C, is greater, the phrase appearing as "that fate is thine," and being here transposed from the first to the second line of the stanza. Again, we have a precisely similar formulaic recurrence in the fifth line of every stanza in succession, "Till she, like thee. . . Till billows rage, . . . Till wrenched off, . . . Till crushed beneath," etc. This love of formulaic iterancy is wholly absent from B1, the "style" of which "is freer and more varied"; while these last four stanzas are "marked uniformly by the same distinctive and stereotyped phraseology" in each.

Yet more, B2 exhibits a "distinctive and stereotyped" syntactic form otherwise. In every one of its stanzas, except the last, the second and the third line form each a compound term constructed in apposition to a simple term in the first line, and yet not coupled to each other by any conjunction. To put it briefly, every such pair of lines forms apposed *asyndeta*. Thus to "maid" in stanza vi., line 1, is apposed "Sweet floweret of," etc., and again is apposed "by love's simplicity," etc. To "bard" in vii., 1, is apposed "On . . . luckless starred," and again is apposed "unskilful he," etc., where "he" virtually repeats the first term. Again, in viii., 1, "suffering worth" (a poetical abstraction for "a worthy man who suffers") has similarly attached to it its two following lines; and although helped by the relative "who," yet the effect is the same. Thus "sentences cast in the same type recur." From any such monotony of structure B1 is wholly free; not to mention that such a poetical abstraction as that just noticed is wholly foreign to his rustic muse. "Suffering worth" reminds us of Shakespeare's phrase, "patient merit," and this suggests that the author had access to sources of culture to which that of B1 was a stranger.

The compiler, whose hand we trace in the closing stanza, or else the poet of B2 had evidently, in his apostrophe to himself, "Even thou who mourn'st," reproduced a trace of Gray's "Elegy" in the stanza which links it to the personality of the poet.

For thee, who mindful of the unhonored dead,
Dost in these lines their artless tales relate, etc.

But he had forgotten that "thee" of the preceding stanzas is the daisy itself. Here, then, the hand of a compiler seems clearly betrayed. Of course we need not doubt that the poet of B2 had B1 before him, and adjusted a moral, or series of morals, to it; to which joint composition C puts some finishing touches, and thus completed "the process by which the 'Ode to the Daisy' assumed its present shape."

To sum up, then, B1 and B2 are distinct from each other, as being products respectively of a Northern and a Southern dialect; and this effects their grammatical form, including that of the verb personal, the vocabulary, and the type of word-moulding. They are distinct, also, in respect of marked phraseological recurrences, which one exhibits freely, while from the other they are wholly absent. They are distinct in respect to syntactical arrangement, which in B1 is free and varied, but in B2 tends to fall into a fixed norm. And they are even more strongly contrasted, if possible, in respect of subject-matter, and the absence or presence of implied references to other standard works. And "where," as in the case before us, "the differences are," in proportion to the very slight bulk of the whole, "at once numerous, recurrent, and systematic, they may be regarded as conclusive evidence that the compositions in which they occur are not the work of one and the same author."

But indeed we know from another poem in the same collection, in the same Northern dialect, and in the same metre, that B1 could moralize, when the fit seized him, and that, too, without forsaking his native rustic tongue. I will quote a short sample, only, from the stanzas "To a Mouse," whose nest, it seems, had been stirred by the same ploughshare which tore up the daisy:

Thou saw * the field laid bare an' waste
An' weary winter comin' fast,
An' cozle here, beneath the blast,
Thou thought * to dwell;
Till crash! the cruel coulter past
Out thro' thy cell.

That wee bit heap o' leaves an' stibble,
Hast cost thee mony a weary nibble.
Now thou's turn'd * out for a' thy trouble,
But t' house or hault,
thole the winter's sleety dribble
An' cranreuch cauld!

Butt' Mousie, thou art no thy lane
In proving foresight may be vain;
The best-laid schemes o' mice and men
Gang aft a-gley,
And lea'e us nought but grief and pain
For promis'd joy.

Still thou art blest, compar'd wi' me!

Here, then, we trace the hand and style of B1 throughout. Thus the argument from resemblance confirms that from difference; and both together lead us to an assured conviction that B1 and B2 are distinct and separate authors. In this last case, however, there is no B2, and therefore no room for the work of C.

I venture, therefore, to express the *genesis* of the "Ode to the Daisy" by the formula B1 plus B2 plus B2 multiplied by C. The quotations in inverted commas, where not from the poem itself, are from the valuable article of Professor S. R. Driver on "Genesis,"† in his enumeration of the characteristics which distinguish the P of the critics from their J or JE. Where the phrases of so distinguished an authority were so apposite to the purpose, it would have been a mere affectation of originality to invent new ones. I am not aware that I have omitted any of the tests applied by him. I am not conscious of using them in any changed sense; or if any change there be, it is a change to a *fortiori*; for e. g., the difference between Scotch vernacular and classic English is greater than any amount of difference in style where the vernacular used

* These will be recognized as examples of the dialectic usage of the personal verb above referred to in the text.

† "But," in the Northern dialect is a preposition "without."

‡ "Dict. of the Bible," 2d ed., I. ii. pp. 1149, foil.

is the same. Some may, perhaps, be led by the above to frame and apply a destructive hypothetical syllogism: "If A is B, then C is D; but if C be not D, then A is not B"; or, to clothe form with matter: "If the method of the Higher Criticism is trustworthy, then the above Ode must be by more than one author." Any who have got thus far will be able to judge for themselves whether this consequent is to be omitted or denied, and to clinch the argument accordingly.—CANON HAYMAN, in *Sunday Magazine*.

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Book Reviews and Notices

Religion. By the Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's, London. New York: Longmans, Green & Co. Pp. 301. Price, \$1.50.

Every intelligent Churchman and Churchwoman ought to feel an interest in the "Oxford Library of Practical Theology," of which this is the first volume. The purpose of this important series is to translate sound and solid theological learning into the vernacular of everyday practical religion. This is a very laudable endeavor. Multitudes of busy people who would never look into a theological treatise, will read these attractive volumes with delight. One of the greatest needs of our day is for Catholic truth to be thrown into such a readable form as will commend it to the inquiring minds of the masses of our people. This need seems likely to be met by the series which Canon Newbolt has projected. The volumes thus far arranged for are as follows: Baptism, by the Rev. Darwell Stone; Confirmation, by the Bishop of Vermont; Holy Matrimony, by Canon Knox Little; The Prayer Book, by the Rev. Leighton Pullan; Prayer, by Canon Worledge; the Holy Communion, by Father Puller; Religious Ceremonial, by the Rev. F. E. Brightman, librarian of Pusey House.

The initial volume of the series, with which we are just now especially concerned, is a work of singular interest, and ought to reach a wide circle of readers. "Religion" is a very familiar word, but the idea which it conveys to the ordinary mind is most hazy and indistinct. We suspect few people of the present day could tell what they mean by it. To have this idea cleared up, to have the nature and functions of religion defined, is a vital necessity to us all. Canon Newbolt defines it in a chapter of extreme interest as "the attitude towards God of one who has discovered His ownership, His wisdom, and His power." He then goes on to the consideration of such topics as Orthodoxy, Morality, The Higher Life, The Great Ideal as Exhibited in the Earthly Life of Our Lord, the Obstacles to Religion, External and Internal, The Expression of Religion in Worship and in Goodness, and The Divine Helps to Religion as Given in the Atonement and the Church. Thus it will be seen that he covers almost the whole wide range of religious knowledge and grapples with all the chief problems of human life. His method of treatment is fresh and original. There is not a dull page in the book, nor a chapter which does not open up practical questions of simply absorbing interest. The author is abundantly qualified to answer the restless, eager intellects of our day, and to set them at rest. Often he makes the time-honored truths of our holy religion stand out in new lights which cause them to glow with unimagined splendor. Many a deluded notion by which multitudes are misled is shown up by him in all its wretched weakness and deceit. Take, for instance, the following trenchant passage from p. 83:

We are familiar with the cry which is so intensely popular, "Give us a simple Christianity. Let us get behind the Christ of the Epistles and go to the simple Christ of the Gospels. Let us penetrate beneath the different peculiarities of varying religions, and get at the strong underlying *residuum* which will constitute a common Christianity, or even a universal religion." But suppose, in another sphere of our necessities, and were to seek the advice of some famous physician, and were to return armed with some medical prescription which he assured us would without fail ease our complaint and restore us to our wretched health. W. L. A.

would be said of our earnestness, or indeed our intelligence, if we compared this prescription with others given by other physicians for other and various maladies, and by omitting some elements which we disliked, and others which we regarded as poisonous, while we substituted some which took our fancy, we were to attempt to cure ourselves with a harmless *residuum*, which represented our idea of the medical basis of all cures? And so when the Great Physician says to His Church, "Go ye, therefore, and make disciples," etc.—who are we that we should presume to alter this great precept, or talk of a necessary *residuum*? Let us say we dislike it in itself, if we will, and fear its far-reaching claims. There is at least something intelligible in trying to ignore it; it is the height of folly to presume to better it.

We hope the clergy will buy and read this most stimulating book, and recommend it to their more intelligent laity.

The Making of a Man. By James W. Lee. Chicago and New York: Fleming H. Revell Company. Price, \$1.25.

A remarkable book in every way. The author shows how, in the economy of nature, provision for man's life here and in the future world is made. Dr. Lee has a full grasp of the subject from both a scientific and a religious point of view. The contents are divided under the following heads: Bread, Power, Truth, Righteousness, Beauty, Love, Immortality. The book is a useful one to place in the hands of scientists, who will find Dr. Lee's arguments in full accord with the most recent problems and discoveries. It is a good book for the skeptic, for it is convincing in its reasoning. The clergyman and student will each profit by a careful study of Dr. Lee's work, which, avoiding mere theory and religious cant, is worthy of a place in every library.

Mr. Milo Bush and Other Worthies; Their Recollections. By Hayden Carruth. Illustrated by A. B. Frost. New York: Harper & Bros. 1899. Price, \$1.

A collection of droll stories whose chief merit consists in colossal exaggerations. They are laughable enough, and for those who like this sort of thing, this is the sort of thing they will like. There is decided cleverness in the patois and peculiar English of races and persons, but an entire absence of that higher and truer wit, which is as delicate and spiritual as a perfume. They have a broad gorgeousness more powerful, possibly, for present effect, but the odor of true wit reaches farther and is more enduring.

The Awkward Age. By Henry James. New York and London: Harper & Bros. Price, \$1.50.

A terribly long novel, but we can pardon length when there is something to balance it, and certainly Mr. Henry James always gives you that. The book has all that delicate touch and keen insight into character which mark the well known author. The heroine is an English girl, with rather a fast mother whose object is to keep her daughter from "knowing beans."

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We will not tell any more of the story, because it is not fair to the publishers. The book is not a great picture of life, but it is a miniature, and very well painted it is, and well worth a place in your gallery.

The Christianity of St. Paul. By S. A. Alexander, Reader of the Temple Church. New York: Longmans, Green & Co. Pp. 216. Price, \$1.25.

This book does not claim to be an exhaustive exposition of the theology of St. Paul, but rather to illustrate in a direct, practical, and simple way the mind of St. Paul on certain great aspects of the Christian Faith. The sermons which it contains are models of their kind. They have probably as strong an infusion of doctrine as an ordinary congregation of to-day can assimilate, and put it into its most attractive form. Their language is as clear as crystal, and ex-

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The Dawn of Reason; or Mental Traits in the Lower Animals. By James Weir, Jr., Md. New York: The Macmillan Company. Price, \$1.25.

"I wish to be plainly understood," says the author, "as asserting the physical basis and origin of all psychical operations whatever they may be." "Mind is a resultant of nerve action." "I think it can be safely asserted and successfully maintained that mind in the lower animals is the same in kind as that of man." Those who hold to the theory that mind comes only from mind, as life from life, are called "creationists," "wielders of the instinct club." The book, however, is not largely controversial. It consists mostly of interesting descriptions of animal intelligence.

"THE QUEEN OF THE SWAMP," is the unique title of a book of short stories by Mary Hartwell Catherwood, the sub-title being "And Other Plain Americans." The stories, which have appeared in the magazines from time to time, embody some phases of American life which have passed away, the scenes being laid in the mid-West. They are classified under Ohio, Kentucky, Indiana, and Illinois, and extend back in time to 1846. Miss Catherwood's drawing is true to life, not only to the outer life, language, and environment, but also to the inner life and heart and experience of the humanity of which she writes. [Boston: Houghton, Mifflin & Co. Price, \$1.25.]

"A CYCLE OF STORIES," by Barbara Yechton will be published this week by Mr. Thomas Whittaker. A wish has been expressed by many readers for a collection of her short stories, and twenty-one will be included in the new book. The style of binding and size of book will be uniform with "Derrick," and "A Lovable Crank."

Periodicals

The *Fortnightly Review* for September contains as its leading article, "The Philosophy of the Dreyfus Case," by Andre Godferneux, in which the opposing political and social ideas underlying this *cause celebre* are forcibly described. "A New Caroline Commonplace Book" is good reading for literary critics, and so is the article on M. Brunetiere. One of the best papers in this number is that on "King Alfred's Country," by the Rev. Mr. Greswell. It enables us to trace the outlines of the ancient Arthurian kingdom which had descended to the Saxon Alfred, and to the limits of which his dominions had been reduced by the invading Danes before he arose to be their conqueror, and to make for himself for all time the honored name of "Alfred the Great."

The *Nineteenth Century* for September is a strong number. South African affairs are ably discussed by Sir Sidney Shippard, K.C.M.G. "An Indian Plague Story," by Cornelia Sorabji, is fascinating, but horrible. The grand debate *des grandes Dames* over the Women's Congress is continued with unabated vigor; and zeal enough to raise and educate a large family has already been expended upon the subject. Miss Elizabeth L. Banks' article on "The American Negro and His Place," will attract wide attention; according to Miss Banks' frank statements, his place is a very small one, not much more in evidence than are "snakes in Ireland."

Church Music

New issues from the house of Novello, Ewer & Co., New York, this week, are received as follows: A service of sterling character for the Holy Communion, by C. Steggall, in A, being No. 39, the latest in the series of Short Settings,

with inclusion of *Benedictus* and *Agnus Dei*, and one which is in every way worthy of fellowship in the valued list of works preceding. (Price, 50 cents.) A recent composition to *Te Deum*, in F, by J. Edward German, is extended and grandiose (22 pp., with an added pedal staff); it contains many repetitions, and is properly adapted only to "solemn" use, and then by a choir of uncommon training and resources. (40 cents.)

In the Novello "Short Anthems" series, we find a setting to "Mercy and Truth are met together," adapted and arranged from the music of the Russian Church by Arthur Sullivan. (6 cents.) Six easy full anthems, by that very Churchly writer, Frederick Iliffe, suitable to any fair parish choir: "Fret not thyself because of the ungodly," "I look for the Lord," "Lord, I call upon Thee," "My song shall be of mercy and judgment," "O worship the Lord in the beauty of holiness," "The Lord is King, He sitteth between the cherubims" (each 6 cents). Mr. Iliffe is well noted in his compositions for ecclesiastical vigor and musical correctness, and these short anthems named are very fitting for introtos before Celebration, being also suitably short. In similar listing and character we might place "The Sacrifice of God," by Herbert W. Wareing. (*Musical Times*, 6 cents.) There is rich musical thought, with sympathetic expression and brilliancy of tone color and contrast, in the morning and evening services, by S. Cole-ridge-Taylor, in F, *Te Deum*, *Benedictus*, and *Jubilate*, *Magnificat* and *Nunc Dimittis*,—three numbers (15 cents each). These would well suit as reserves for the great feasts, in competent choirs only. Simpler and more generally useful services will be found in a *Te Deum* in the key of A flat, by Stainer (general chant form), and a unison *Te Deum* in E flat, by E. W. Naylor (12 cents).

Books Received

Under this head will be announced all books received up to the week of publication. Further notices will be made of such books as the editor may select to review.

HARPER & BROS.

A Mountain Europa. By John Fox, Jr., with portrait. \$1.25.

THOMAS WHITTAKER

My Smoking-room Companions. By William Harvey King. \$1.

W. WALKER, London

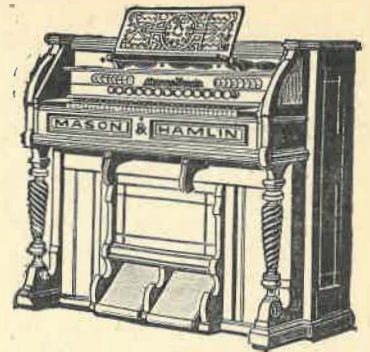
Home Thrusts. By the Rev. Charles Hyde Brooke.

THE YOUNG CHURCHMAN COMPANY, Milwaukee

White and Black Under the Old Regime. By Victoria C. Clayton. \$1.

A. C. MCCLURG & Co., Chicago

On General Thomas' Staff. By Byron A. Dunn. \$1.25.



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 The Pioneer Preacher. By the Rev. Sherlock Bristol. \$1.25.
 The Cry From the Sea, and the Answer from the Shore. By the Rev. T. S. Treanor, M. A. \$1.50.
 Missions in Eden. By Mrs. Crosby H. Wheeler. \$1.
 E. & J. B. YOUNG & Co.
 Sunday Reading for the Young. \$1.25.

Opinions of the Press

The Baltimore American

SPIRITUALISM INVESTIGATED.—Professor Hyslop will not be able, in all probability, to add anything of note to his rubbish, and scientists will be astounded that an intelligent professor can be so deluded as to offer it as scientific testimony, much less proof. Proof may yet be offered of the immortality of the soul, but it will be in accord with scientific principles, and not the eccentricities of mind transference, the ravings of hysteria, or the ingenious trickery of adventurers. The indestructibility of matter will probably be the starting point of such effort. If no atom of matter is or can be destroyed, then all the atoms in a human being ought to come together again at some remote period in the future, and the human being be rehabilitated. This may be the solution of the problem, but meanwhile revelation tells all that it is necessary to know about the matter. Further knowledge may have been wisely concealed. Progress in this world is undoubtedly part of God's economy, and, were the delights of a future world to be specifically revealed, men might lose all interest in the present, and thus arrest the wheels of progress. Such things have actually occurred on a limited scale, and it is not desirable that they should be repeated.

The Standard (Baptist)

SIGNS OF THE TIMES.—Along with the threatening perils that confront us, no one can fail to see that there are real forces at work for the bettering of the conditions of the people in classes and masses. The Postoffice, the public school, and various other activities of a similar nature, have surely wrought no harm. Personally I write as one who is not a confirmed believer in the declaration that men primarily are made better men by improving their surroundings. To transfer a man from a hovel to a palace does not of necessity transform him from a sinner to a saint. To enable a man to ride at a speed of seventy miles an hour instead of riding in a slow coach at a speed of six, is not of necessity to send him forward in the right direction. To lift a man is not always to elevate him. The best stepping stones may be dead selves. But when all these things have been said, there can be no doubt of the power of incentive which comes with the improved conditions. Prevention of crime is better than punishment. Restriction of disease is better than cure. And many a stream is issuing from the sanctuary, and from other places as well, to-day, which is bound to be for the blessing of the people. Institutional churches, social and college settlements, a new and renewed incarnation, have too well proved their right to be, under certain conditions, to be laughed to scorn. They are a part of the real force which is moving the people to-day to a perception of the fatherhood of God and the brotherhood of man. Problems? Yes. Perils? Yes, and many of them. But they that be for us are more than they that be against us. Good not unmixed with evil, and evil not devoid of good, lie all about us. After all has been said, what is the "work" to which we are called? What is the "field" which with platitudinous frequency we are told lies on every side, white for the harvest? What is the Christian Church for? Why are we in it? Decay and rust are certainly not the best conditions, and ease from lack of problems is not the best state even for Zion. Hope and faith and courage are not qualities required when there is nothing to be done.

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The Household

The White Cross on the Red Altar

BY THE REV. EDWARD A. RAND

A WHITE cross on a red draped altar. St. Ann's parish could not afford a cross of brass. This was only a symbol of wood painted white. It was the work of poverty. The red flannel draping the altar was shabby. It was expected to last all the year through, through Advent, Christmas, Epiphany, all the seasons, the same old red flannel. This, too, was poverty's offering.

Before the altar was a kneeling figure, that of the rector of St. Ann's. His cassock was shabby, but his hair was white and long and lovely.

Everybody called him "Father Preston," Methodist Episcopalians as well as Protestant Episcopalians, Congregationalists, Baptists; and every Roman Catholic saluted him with a special bow, and also said, "Father Preston."

"How the wind does roar!" thought the kneeling old man. "I hear the rafters overhead, out in the nave of the church, creak. It makes me think of a ship, and nave comes from *navis*, ship, doesn't it? The church is the precious ark, and who will come to the ark of the Church this morning?"

"Boom, boom!" roared the wind. "No one will come, boom, boom! No one will come!"

That is what Mary Dennison said—"Mary D." people called her. Mary D. was Father Preston's housekeeper. He had neither wife nor daughter living. There was a son, Henry. And where was he? A prodigal in a great city, he had, while intoxicated, shipped on board of a vessel bound for the South of Africa.

Off on the great deep somewhere that wild morning, the rector's only descendant upon the earth might be supposed to be. But Mary D., what had she said that day? "Nobody will go to the church—stay at home, I beg ye!"

"I, the rector of St. Ann's, staying at home? Why, I go by Warden Jones', and I pass the house of Arnold Bixby; he is a vestryman, and his daughter Ann is the parish clerk. I must set them an example."

"I warrant ye Father Preston, every one of them will be settin' in their comfortable chairs as near their stoves as possible, and they won't go near their windows to see who is passing."

"Oh no, Mary, oh no! I surely must set an example. Then I must set the new janitor an example."

"And who is that, Father Preston?"

"Samuel Sylvester."

"Samuel Sylvester! What, that sleepy-lookin' chap? Why, Father Preston, he's too lazy to try to breathe out in this roarin' wind. I never knew him do anything wuth remembrin' except takin' our Henry down from a pear tree when he was stuck up in the limbs—Oh, oh scuse me!" Henry, the prodigal, was a subject never voluntarily taken up as a rule. It was a buried subject, and no one ever noticed the stone above the grave unless they stumbled upon it. Father Preston laid his hand upon his heart as if to stop a pain shooting through it.

"I—I must go," he said. "The sexton's first morning at the church he must find me there."

Out into the uproar went the rector. The

storm scolded him for coming. It brushed its heavy wings against him as if trying to overthrow him for his audacity. He staggered by the homes of warden, parish clerk, and vestryman, his soul amid the chilling storm feeling a delightful warmth because he was setting a good example. Nobody followed it. "I shall find the church open and a fire kindled, and it will seem like a house of refuge," thought the rector.

Through the storm a warm wave seemed to swell from the doors of St. Ann's out as far as his chilled face, and gently stroked it. Within was the warmth of the consciousness of a good example, and without was the summer air blown from the opened doors of St. Ann's. When he reached those doors they were closed! They were locked! Recovering from his surprise, he said gently, "I am glad I have a key." He opened the house.

Empty!

The big old-fashioned wood stove in one corner was cold as the sea roaring half a mile away. "Cold!" he murmured, "I must start the fire myself."

Somebody that week had wanted to reach the supposed "sexton of St. Ann's," having lost a pair of spectacles either in the church or during a ride of five miles to the church. The note had been deposited in the rector's box at the postoffice as the surest way of reaching an unknown official of the parish.

"Hit the nail on the head—suar!" said Mary. "That's what half of them rectors are, sextons."

Father Preston built a fire and warmed up the stove, and knew that in the process of time—no one could say just when—it would do something toward warming up the church.

Suddenly the rector heard a soft noise behind him. He turned, and there was the new sexton, Sam Sylvester, with his two small, sleepy eyes under two shaggy eyebrows. "Sam," the people said. It was only the rector who thought as sexton he should enjoy his title in full, Samuel.

"Wall," drawled Sam in his sleepy way, I didn't git here, for I thought ye wouldn't come. Somebody comin' down the road said smoke was comin' out of the chimbley, and I thought it might be that suthin had got on fire, and I'd better come up and look arter it."

"Something did get on fire. Some wood I put in the stove," said the rector, with dignity. He wanted to say more, but he deemed it best to feel an emotion and stay its expression.

"Wall," exclaimed Sam, and he stared helplessly. How the storm did roar, and the roof-timbers creaked, and the nave seemed more than ever like a ship out at sea, straining to get through a tempest. The

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A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1899. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address,
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rector was glad to have his thoughts diverted from the new sexton.

What next?

No one of the congregation came. Would there be any service? The rector had expected to use that morning for the first time a fald-stool that a Church friend had sent him.

"St. Ann's needs waking up," said the friend. "Everything is getting old; I will send something new. I will send a fald-stool."

The rector had hoped for fair weather and a congregation of size. If there had been in the anticipation a little feeling like vanity, it all went to its cross.

"Well, Samuel," said the rector, "we want some kind of service. We want to honor God. That is what churches are for, and there are enough here to claim a blessing. We will take the litany. You can kneel anywhere in the pews." The rector moved toward the fald-stool.

"Take what, sir?" asked Sam, who was an outsider in his Church affinities, and the rector had forgotten it for the moment.

"The litany—oh, I see! There it is, that page. I take one sentence and you respond, saying the next."

"Don't we want to light up? It's kinder darkish here. This storm is like night time."

"Well, it might be a good idea, a lamp or two. I dare say you can see better, you wear glasses." The rector prided himself on his ability to see without glasses, and then he had been saying the litany for many years. The sexton kindled two smoky kerosene lamps.

The rector began, "O God the Father of heaven, have mercy upon us miserable sinners."

The sexton responded accurately.

"What a deep bass voice he has," thought the rector approvingly. "I must train him. He only needs training to be a valuable help in service time."

The rector went on and his tones were more hopeful and courageous. Really, it was worth his while to brave the tempest and come to church. He could, in imagination hear the sexton heading the feeble column of responses with his stout voice. How appropriate that name Samuel! Good old Bible name as ever was. Yes, it paid to come to church. The rector proceeded.

The sexton responded.

Soon, though, the responses became feebler. As the rector could not look under that reverently bowed head, he could not solve this mystery.

Finally Sam was silent altogether, and Father Preston heard a heavy breathing. The rector raised his voice, "From lightning and tempest—" The storm overhead alone responded.

The sexton was fast asleep! To think that the fald-stool designed to wake up old St. Ann's should be the occasion for a nap! What would Mary D. say if here? Hadn't she applied the words "sleepy-lookin' chap" to Sam.

The rector reached over to him, gently shook him, and called him by that good old Bible name, "Samuel!"

"Ugh—ugh!" groaned the sexton, "I—I lost my place."

"There it is! Now we will go on."

"From lightning and tempest!" sounded the clear, reverent tones of Father Preston. Suddenly there was an interruption. There came the heavy sound of a fall, out near the stove.

Up through the fields sloping back from

the sea, a rough figure had been slowly making his way. From a wreck, he had been swept ashore by a billow, and was tired out. He kept on, though, irregularly, like a ship beating its way against a head wind. He made out a faint light in the dreary dusk as from an illumined window. He saw a building. He crept along its walls. He turned a corner. He threw himself against a door, staggered across the entry, and fell heavily upon the floor near the stove. The rector looked up in alarm. "From lightning and tempest!" Had the wind forced its way into the building? How could it happen at that corner, which was strong? Sam was not given to argument. He had "jest an idee" that "suthin had happened out by the stove," and as "saxton," he, rather than the rector ought to look into it, and for Sam Sylvester's legs, they moved with unusual celerity.

When the rector reached the space about the stove, he saw the sexton on the floor, a head was resting on his lap, and he was tenderly stroking a white brow. "Wall, Father Preston, you've got one soul out to church. This is the boy I used to play with, and I knew him like a book. This is your Henry. He'll come to in a moment and be all right—and—here comes—why—hullo!"

"Yes, we've come—for we saw the rector go by," said a voice. Warden Jones was speaking, and behind him were Arnold Bixby and his daughter.

"Thank God!" the rector was murmuring. "My boy has got home. We will finish the litany and—and—say from the heart the General Thanksgiving, and add a special one."

At first the warden and his companions did not understand, and thought the thanks must be for their safe arrival.

SULBY parish, in Northamptonshire, made the following return to the County Council's request for parish documents: "No church, no parson, no tithe, no public, no property, no documents."

GOOD TEETH.

Why Some Persons Are Enabled to Keep Them Until Old Age.

Think a moment, and you will remember that we build every part of the body, teeth and bones included, from what we eat.

Therefore, when any parts show decay (teeth, for instance) before the proper time, there is evidence of lack of the certain elements in the food that keep them renewed each day, or possibly there has been misuse.

Certain field grains contain the delicate particles of Phosphate of Lime needed for bone and teeth building. Nature will not readily use it if administered as a drug, but quickly accepts it when furnished in the condition it is found in the grains; i. e., direct from Nature's own laboratory. It is thus furnished in the breakfast food known as Grape-Nuts, and one may depend that the regular use of this food will insure the introduction into the body of such bone and teeth material as will hinder decay and add greatly to the appearance and comfort of the user.

Are Grape-Nuts good?

Once tried, you will never forget the delicate sweet of the grape-sugar and their crisp deliciousness.

All good grocers sell Grape-Nuts.

"I don't see," said the old man, "why chopping wood isn't just about as good exercise, and just as enjoyable, as playing golf." "It is the walking between strokes that makes golf so valuable as exercise," explained the boy. "That equalizes matters and gives the legs the exercise that they need." Thus it happened that the old man went out into the yard and placed sticks of wood at intervals all around it, after which he handed the boy an axe and told him to play the full course.—*Chicago Evening Post.*

FROM New York a clergyman writes: "Please pardon delay in this remittance. It does not mean any want of appreciation of the paper, but simply oversight by a busy man. Have not been without THE LIVING CHURCH for a single week for at least twelve years, and could not very well do without it."

SOUPS

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Greenland has a Newspaper

JOHN MOELLER can claim to be the pioneer journalist of Greenland, according to a letter received from a relative in London. Not only is he the pioneer, but he is still the only newspaper publisher in the land of ice and mystery. He will probably have more difficulties to overcome than any other newspaper publisher of this century, for he had first to educate his readers.

The paper began its existence at Goodthab, and Moeller, single-handed, performed the functions of reporter, copy-reader, editor, compositor, printer, and distributor. He issued it twice a month, and at first it contained nothing more than a collection of crude drawings. Gradually words were introduced, and then sentences. Finally, regular articles concerning the affairs of the day began to appear, and the painstaking editor began to reap some return for his laborious efforts.

He had taught his subscribers how to read, and they appreciated it, and continued to take his paper. There is no record that any of them ever objected to any of Mr. Moeller's editorials, or visited the sanctum with a desire to chastise the editor. Having no rivals, Mr. Moeller did not fear that any of his clientele would withdraw their patronage in favor of some other paper. It was "Hobson's choice" for the subscribers, or, rather Moeller's choice.

The press used by Moeller is one of the old-fashioned Washington hand presses. But one page can be printed at a time, and the type has to be inked by hand after each impression. This, however, does not bother Mr. Moeller very much, as his paper rarely contains more than one page.

Once printed, the paper must be distributed among the subscribers, and as there are no mail trains in Greenland, or trains of any sort, Mr. Moeller straps on his skates and proceeds to distribute the paper himself. He makes great speed over the ice, and soon has the entire circulation run out, though to reach his most distant subscriber he must skate at least one hundred miles.

"SO you were at Santiago?" we said to the young trooper whom we met at the close of a Christian Endeavor service. "Yes," was his answer, "and I only wish there were some way I could tell everybody what we boys owed to General Wood and Colonel Roosevelt. During the hottest of the fight I fell exhausted, but by good luck Colonel Roosevelt was coming that way. He got off his horse and kindly asked if he could do anything for me—one of the boys of another regiment. I told him that I supposed I was only overcome by heat and fatigue, and would be all right in a few moments. He unsprung his canteen and said: 'I hope you don't want whiskey, my man; because I haven't got any, but here is some coffee that will do you good.' He not only insisted upon my drinking from his canteen, but he poured half of what was left in mine; helped me into his own saddle, and carried me to a place of rest and safety. And I've seen Wood do more than that for a child. The day after the surrender I saw the General pick up a little Cuban not more than seven years old, who had tried to reach our camp to get something to eat, and had fallen by the way from sheer weakness. I saw Wood gather that little Cuban bundle of bones and carry him to headquarters, and nurse him better than his own mother would. And when we marched into Santiago if there

wasn't that little chap, with nothing on but a pocket handkerchief, holding something in his hand closely wrapped up in an old rag he had found somewhere. He caught the General's eye and succeeded in presenting his gift to him. It proved to be a little yellow chicken about a week old. Wood sent it back to America, I was told, and I hope it is alive yet. But I warrant he thinks more of it than of any military honors he has won." And what the corporal told to us we thought worth telling to all our readers.—*The Interior.*

M. LEONARD invited a gentleman to play a game of dominoes with one of his dogs. The younger and slighter dog seated himself on a chair at the table, and the writer and M. Leonard seated themselves opposite. Six dominoes were placed on their edges in the usual manner before the dog, a like number before the writer. The dog, having a double number, took one up in his mouth and put it on the middle of the table; the writer placed a corresponding piece on one side; the dog immediately played another correctly, and soon until all the pieces were engaged. Other six dominoes were then given to each, and the writer immediately played a wrong number. The dog looked surprised, stared very earnestly at the writ-

er, growled, and finally barked angrily. Finding that no notice was taken of his remonstrances, he pushed away the wrong domino with his nose, and took up a suitable one from his own pieces and played it in its stead. The writer then played correctly; the dog followed, and won the game. Not the slightest intimation could have been given by M. Leonard to the dog. This mode of play must have been entirely the result of his own observation and judgment. It should be added that the performance was strictly private. The owner of the dogs was a man of independent fortune, and the instruction of the dogs had been taken up merely as a curious and amusing investigation.—*Cassell's Natural History.*

A LITTLE fresh-air waif was spending his first day in the country. When the cows came up in the evening to be milked, he went down to the barnyard with his host to see the operation. The cows were standing about placidly, and as is their custom at that time of day, were contentedly chewing the cud. The boy watched the milkmaids at work, and his eyes dwelt with growing wonder on the ceaseless grind of the cows' jaws. At length he turned to his host and said: "Do you have to buy gum for all them cows?"



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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Heart of a Boy

BY MARGARET DOORIS

Not yours for the asking, but I have been taught
The heart of a boy can never be bought.
And yet, I am sure, I never knew one
But in some way or other had to be won.
Full of mischief and frolic, and shy as a dove,
The heart of a boy must have love for love.
A gift will help on, if you give it a thought—
If you are a man, the battles you've fought
May be to d'oe'r and o'er with spirit and dash,
If you add now and then a little hard cash;
A drum has much virtue, and so has a top,
There is always a charm about corn that will pop.
Marbles, of course, and kites that will fly,
Toy-cannons and rockets on Fourth of July;
Fire-crackers are always dear to the boys—
In fact, anything with a good deal of noise.
It is needless to say that a big ball of twine
Will go a long way; and a fish-hook and line,
And a handsome new rod just ready to bait,
For the heart of a boy no longer you'll wait.
To make it secure to the end of your life,
Give him a gun and a five-bladed knife.

If you are a woman, it is well worth your while
To bestow on the boy more things than a smile.
And do not forget, on the days that you bake,
To ask him around for a piece of the cake.
Turnovers and pies will not come amiss,
Cookies and crullers will each bring a kiss.
Add peaches and cream, and ices thrown in,
And truly the heart of the boy you will win.
In the years still to be, when asked for a toast
On the good things of life, of your cooking he'll
be ast.

The past will come back, he will think of your face,
And the goodies you gave, the banquet will grace.
Win the heart of a boy whenever you can,
And it will be yours when he is a man.

London, Ohio.

The Arbutus

BY ALICE MAY DOUGLAS

"ISN'T she a beauty, Albert, now isn't she?"

"She couldn't be finer, Bertram, and tomorrow she slides into the water. May day is just the time for launching the 'Arbutus.'"

The two brothers looked with pride at a row boat to which they were putting the finishing touches. They were scarcely more than boys, yet they had built the boat themselves. No one else had had the least part in her construction. The craft was painted white with pink trimmings, and the name at the stern was also in pink. The boys were justly proud of their work.

May day dawned bright. But the young people had planned for no picnic to the grove. Instead they had all gathered to witness the launch of the "Arbutus." The craft stood near the edge of the river, and was decorated with flags. On all sides were groups of Mayers, discussing this unique May party, and complimenting the builders upon their success. Many had baskets filled with treasures from the wood, for they had brought all the beauty of the woodland for this riverside festivity.

"She launches in just five minutes," said Albert, looking at his watch, "so be on hand, boys, to lend a hand; but you girls who wish to decorate the 'Arbutus' can do so now."

"All right," cried the girls cheerily, beginning to throw into the craft beautiful May pinks and bits of evergreen.

"She's surely well loaded," cried Bertram, with great satisfaction. "Now boys!"
A dozen pair of hands were instantly upon

the boat, and with a great shout, and midst the cheering and the waving of handkerchiefs by the spectators, the boat was pushed into the water. As soon as she was afloat, Albert jumped into her, picked up his oars, and rowed out a short distance, those on shore meanwhile pelting him with May flowers, some of which missed their mark, and were eagerly seized by the waves.

The brothers took turns in giving their guests a trial trip upon the "Arbutus", taking eight at a time. This over, the boat was made fast, and all partook of their lunches, being seated at rustic tables arranged for the occasion. Next came games and a general good time.

While they were in the midst of their merry making, one of the girls exclaimed: "Here comes Mr. Holt; poor old man, he's still looking for his dory that drifted off to sea two months ago."

A fisherman drew near. His form was bent with the burdens of many years, and his white hair was in strange contrast with his face, which had been browned by the New England sea breeze.

"Have any of you seen her?" he inquired in an anxious tone. "I didn't know but the tide might bring her back up the river."

"We are half a mile from the mouth of the river," said Bertram in a kindly tone. "Do you not think she would be more likely to be washed upon the sea coast than back up the river?"

"P'raps so, but I miss her so, boy, I can't help going to look after her at every high tide. Now the children have all married and left, and marm has gone to another world, she was all there was left to me. I sot a heap by her, I did. Then she brought in my living, too. The only way I've had for years for bringing in a penny is to dig clams, and the only way of getting the clams is to have a boat so's to go to the flats where they are. Everyone has been so kind to me since the storm broke the painter to my dory, and she drifted out to sea, but I can't expect 'em to feed me always. I must be my own man, and then I can't live without a boat, I like one so."

"You'd better get Albert and Bertram to build you one," exclaimed one of the group. "See, they made this. It is a pleasure boat, and isn't it fine!"

"Yes, yes," acquiesced the old man, shad-

Gratifying Success

Mellin's Food was recommended to us and we have been using it now for some time with gratifying success; our baby, 11 months old, is teething and Mellin's Food is the only thing he would take. I think it is the best infant's food made. In this town there are a large number using Mellin's Food with telling results. Thos. R. Harvey, Sault Ste. Marie, Mich.

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ing his eyes from the bright sun to look upon the "Arbutus". "A pleasure boat," he repeated. "Well, I combine pleasure and business in mine, and I wish I had one. I wish I had one." The tears came to the speaker's eyes.

"We'd make you one, if you'd like one," offered Albert, "wouldn't we, Bertram?"

"Of course we would. We had such a good time building this, that we had just as soon repeat the experience as not."

"It is ever so good of you to make such an offer," said Mr. Holt, "but it would take you a long time, and I want my boat right off. How can I live another week without going clamming?" Why, I've been clamming all my life."

The proprietors of the "Arbutus" now drew aside for a confidential talk. Bits of their conversation could occasionally be heard by the others. They were like this: "Can we do it?" "Ought we to do it?" "What is our pleasure compared to his?" "We have a hundred ways in which to look for enjoyment; he but one."

They soon returned to the company with bright looks. Albert, going up to Mr. Holt said: "My brother and I have decided to make you a present of our boat. We have already got our share of enjoyment by building her. It is but fair that some one else should get from her all future pleasure. We should doubtless soon tire of her, and you are very, very welcome to the 'Arbutus'."

"Three cheers for Albert and Bertram," cried Harry Burns.

The cheers were so hearty that no one could hear what Mr. Holt had to say, so he was asked to repeat.

"I was a saying that it is too much, boys, too much. I can't take your boat. I just can't. 'Twould be a shame to spoil such a pretty thing, for digging clams and bringing them home is dirty work. God is good and He will send me another dory, if my own has run away, from home."

"How do you know but that God sent you this?" asked Bertram.

"The old man's face brightened. "He did, He did, and what am I doing, refusing to accept what the good God sends me. Thank you, boys, thank you a hundred times for the boat, and when you get as old and poor as I am, may the Lord send you such friends as you have been to me."

"Three cheers for Mr. Holt and for the new dory," cried Harry.

The cheers were louder than ever, and he who had inspired them took off his hat, as weather beaten as himself, and acknowledged them. He then stepped into the "Arbutus" and rowed away.

A year has passed. The little craft which the brothers builded is a sorry looking remnant of her former beautiful self, but she has been to her dotting owner the greatest joy of his life. She has brought back from the flats more clams that has any of the other craft, and for this year's May day is to bring the largest load yet attempted, for when the young people gather at the river to attend the launching of the brothers' "Arbutus" number two, Mr. Holt is to surprise them with a clam bake.

"DON'T you bother your head about fame, Pat. It rarely comes to any of us till after we are dead."

"Faix, an' o'im willin' to shtay here and wait for it."

Children in Japan

BEFORE nearly every house in Japan stands an immense mast, taller than the roof, and on it float huge fishes, red or green, made of cloth, which the wind fills out so that they are quite life-like. These fishes indicate the number of boys in each family—a son to each fish. The Japanese are great fishermen and fish fanciers, and the carp, which always swims up stream, is much admired by them for its courage and perseverance. It has, therefore, become the emblem of the boys. But, when there are only girls in the family, nothing is put upon the mast—they do not count at all!

Since we are speaking of fishes, let me tell you that the Japanese children eat a great deal of fish, and eat it entirely raw, too. The fishes are kept alive in the kitchen, either in sea water or river water, and, when meal-time comes, they are cut up into small pieces and eaten without salt, pepper, or seasoning of any kind. In Japan, knives and forks are unknown; so two little sticks, called chop-sticks, are used to eat the fish. At first thought, the idea of eating raw fish is unpleasant; but do we not eat oysters and clams raw, in America, sometimes?

There are many toys made in Japan for the children. All the games known here are to be found there, and many others besides. In Tokyo, the capital, there is one quarter of the city, consisting of three or four streets, in whose bazars nothing is sold but children's toys. Christmas and New Year are unknown as holidays, but once each year there is a great children's festival. On that day the bazar quarter is beautifully illuminated; the toy-shops are filled with pretty things, and the children gather there and are laden down by their parents with all the toys that their arms can carry.

Japanese boys are extremely brave and patriotic; they love their country with all their heart, and would willingly give their lives to defend it. When the late war between Japan and China was raging, all the boys of fifteen and sixteen who thought themselves strong enough to carry a gun and fight, offered to enlist. Their services, however, were not needed, as Japan already had an army larger than was necessary to vanquish the Chinese. There are in Japan several military schools and a great naval academy, where young men are prepared to become officers in the army or navy. —*Pleasant Hours.*

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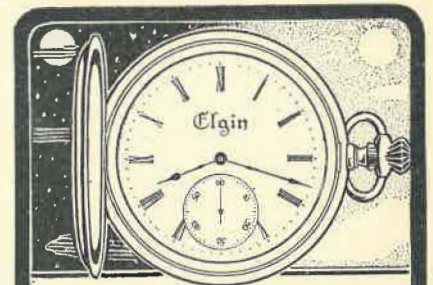
A recent canvass of the United States found 216,000 family sewing-machines of all kinds that had been in use from 15 to 48 years; more than one-half of them were Singers, and 2,000 of these Singers had done good service during 40 years and more.

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Finance and Commerce

THE last bank statement in New York was more favorable in so far as there was an increase in legal reserves, but it was brought about by a sharp calling of loans, which also reduced materially the total of deposits. The stock market rallied a little from the extreme break, but has since turned rather dull, with the outside less disposed to operate. On the other hand, a more decided firmness has set into wheat, corn, provisions, and cotton.

In wheat, the strength is almost purely speculative and to a degree sentimental. There is nothing in the supply and demand at the moment to induce higher prices. Stocks everywhere are liberal, and the world's visible is increasing. On the whole, shipping demand in American markets is poor, and the world's weekly shipments to the importing countries of Europe are fully equal to their requirements. In a speculative way, however, the feeling is strong. Many of the best informed traders have confidence in the future price of wheat, because they think the last winter wheat crop the greatest failure on record, which must in time be felt, and they also regard the good estimate on the spring wheat crop, on which Europe is pinning its faith, as too high.

Then again, the great mass of small traders believe that as business generally has had a boom, and nearly all commodities have advanced in prices, that the boom is due to strike the great farm staples, and on this theory most traders are bullish. The visible supply of wheat is liberal, and in the ordinary course of trade will likely continue to increase for a month or six weeks longer. The stock appears to be well held, however, and for several weeks the pressure from long wheat has been slight. In the absence of any conspicuous buying during that time, the report has gained favor that very strong New York capitalists are large owners of the property. Nothing definite seems to be known by the trade concerning it yet.

The strength in corn has been on small stocks, good demand, and the generally reactionary feeling accompanying a modification of crop estimates. The corn crop is a big one, but not a record-breaker, and the reserves of old corn are small.

In provisions, while the demand is hardly up to last year, it is a large demand, and the opinion is gaining that the number of young hogs in the country was much reduced by the cold weather of last winter and spring.

There is no change in the general business situation. About the only thing of which complaint is heard, is that there is not enough currency to do the business, particularly of small bills.

Prices continue firm for iron, wool, cotton goods, etc., and bank clearings are 25 per cent. above last year.

African Commerce

COMMERCIAL Africa in 1899 is the title of a publication just prepared by the Treasury Bureau of Statistics. It shows present commercial conditions in Africa, and incidentally the political divisions as they now exist, and is accompanied by a map showing the boundary lines of the various colonies, protectorates, spheres of influence, and independent States of this great continent, whose map has so rapidly changed during the past few years. A table accompanying the monograph shows the imports and exports into and from each of the divisions. The imports amount in round numbers to \$400,000,000, and the exports to \$350,000,000, while of the imports, \$18,000,000 is furnished by the United States, and of the exports, \$10,000,000 is sent to the United States.

Of course the large proportion of the commercial business of Africa is transacted through the British colonies, their share being \$131,000,000 of the imports, and \$132,000,000 of the exports. Next in importance in the import and export trade is the South African Republic, or Transvaal, which is attracting so much a ten-

tion at the present moment, its imports amounting to \$104,000,000, and its exports \$54,000,000, the chief exports being gold and other minerals. French Africa imports goods valued at over 70 million dollars, and exports nearly an equal quantity; Turkish Africa, principally Egypt, imports 54 million dollars, and exports 62 million dollars, while Portuguese Africa, whose ports on the eastern coast are adjacent to the gold and diamond fields, is also the scene of commercial activity, the importations being twelve million dollars, and the exportations nearly seven million dollars.

Much additional information has recently been brought to the surface regarding Africa through the opportunities which are now offered for access to the interior. Physically the African continent is in many respects unique. Five thousand miles in extreme length, and over 4,000 in breadth, its area is greater than that of any other continent except Asia, the latest estimates being 11,874,000 square miles. Its coast formation is peculiar in the absence of deep indentations, bays, or harbors, and the small number of waterways which offer entrance to the interior. The fact that the greater part of the interior is an elevated table land extending on all sides to within a short distance of the coast, renders access to the interior by the few large streams, difficult. At the point where the rivers pass from the elevated plateau of the interior to the lowland of the coast, the falls or rapids which there exist prevent navigation, and as a result, travel to the interior of Africa by water developed more slowly than in any other continent. Indeed it was not until the explorations of Livingston, Stanley, Speke, and others developed the true conditions, and made known the fact that vast navigable water stretches were to be found in the interior, that it occurred to man to transport steam vessels around those falls and put them afloat in the waterways of the interior. When those conditions were clearly established, however, modern ingenuity and energy soon found a means of transporting steamers in small pieces upon the backs of men through the forests, around the falls and rapids, for scores and even hundreds of miles, and putting them together, set afloat the steamers which penetrate thousands of miles into the interior, and develop facts never before known, and which could not have been developed by land exploration in tropical climates and jungles for many generations.

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Hints to Housekeepers

IT was formerly thought that an egg must be safe eating whatever the surroundings, since its shell covered completely the part eaten; but it has now been shown unmistakably that germs of disease can even find their way through an egg-shell. For instance, the typhus bacillus and the cholera bacillus have both been found to make their way through an unbroken egg-shell in about sixteen hours, and locate themselves in the nutrient contents. This is a clear indication, therefore, that the greatest care should be exercised in the storage and handling of eggs, since they may thus be made vehicles for most deadly poisons. Doubtless the immunity from such evil which we enjoy in our use of eggs as food, is due to the fact that we generally cook them in high temperature before we eat them, and thus deal death to the germs and safety to ourselves. But this is not always the case, nor is it always sufficient, and now that the importation of eggs has increased to such an enormous extent, it would be well could we insist upon sanitary measures in the country of export. The packing of eggs is of great importance, and the substance used should be clean and pure, for did it come from a centre of infection and be contaminated, we could hardly hope that in such close contact with the shells some germs might not pass through into the tempting land of plenty within, with dire results to the consumers. Therefore the moral of it all is that we should, if possible, satisfy ourselves as to the source and nature of our egg supply, or failing that, invariably cook all eggs partaken of.

KEEPING GRAPES—Grapes keep more easily than apples. Of course all varieties of grapes will not keep, any more than all varieties of apples. Grapes for keeping must have a firm, tough skin, though not necessarily thick. The kinds produced in this locality that are good keepers are Catawbas, Isabellas, D. anas, Ionas, and Vergenaeas. After kind or variety comes maturity; an unripe grape will not keep. The acid will eat up the skin, and decay will follow. So be sure that the fruit is ripe and full of sugar. A Catawba that is thoroughly ripe will be almost as dark in color as an Isabella, and it will have flavor and will keep. When picked, handle as little as possible, so as not to destroy the bloom. Place in a common picking tray or box of convenient size, a layer of clusters upon a layer of leaves; or if leaves are not available, use paper; then on this layer another paper, and then another layer of fruit, till you have three layers deep. Next, keep as cold as possible, till cold, freezing weather. Do not be afraid of frost, for grapes will endure a degree of cold that is surprising. A good place is a wood house or barn, or any cool place where mice will not get at them. At the approach of real winter, place in the cellar, but the coldest part of the cellar. If cellar is damp, place near the ceiling, but if cellar is dry, place near the ground, for if kept too dry the grapes will wither, and if too damp they will mould.—*Correspondence Country Gentleman.*

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