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VOL. XXIII.

MILWAUKEE AND CHICAGO, AUGUST 25, 1900.

No. 17.

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The Magazines

THE *Quarterly Review* for July has for its first article a severe criticism of Dr. Theal's works on South African history. The difference between the author and his reviewer seems to be much more than that of the point of view. There is a good article on Lord Byron, and the article which follows, on The Ethics of Cremation, is one which challenges attention on account of several practical considerations advanced. If cremation can be made use of so readily to conceal crime, the civil authority should hesitate long before countenancing it upon mere sanitary grounds. There are interesting papers on Gabriele d'Annunzio, and on Rome and Byzantium. On natural history we have two very good articles, The Country Mouse, and New Creatures in Old Countries. Recent biographies of John Donne receive an appreciative review.

THE *Edinburgh Review* for July opens with an excellent notice of Professor Goldwin Smith's *United Kingdom*, his recently published lectures. The reviewer is particularly pleased with Dr. Smith's analysis of the causes of the American Revolution and the events which led to the separation of the Colonies from England. The second article is a rather critical review of Chevalier's *History of the French Navy*, in which it is pointed out how the greatest successes of that navy have been won when France and England have been in alliance. There is a discursive and not very valuable paper on the Knights Templars—Soldiers, Monks, Heretics, in which nothing new is elucidated. Another paper on Progress in Ireland, one of a series which throws much light upon present conditions there. The affairs of the French Capital receive attention in two articles, Paris in 1900, and Pictures at the Paris Exposition—The New Movement in Art. The latter paper rises to the dignity of a discussion in art criticism. Recent works on the history of the Hudson's Bay Company are the basis of a useful and interesting article on that subject. The stock political articles are still with us, on The South African War and Its Critics, and Colonial and Imperial Federation.

THE *Scottish Review* for July is fully up to the high level for which it is remarkable. The recent works on Scottish and Highland history by Dr. Dugald Mitchell and Andrew Lang, are reviewed with much spirit in the leading article. There is a highly appreciative article on The Kelmscott Press and its beautiful typography. But the most valuable paper in this number is that on Recent Hittite Discoveries, by Col. C. R. Conder, LL.D., R.E. The writer is concerned principally with the results of the work of M. Ernest Chantre in 1893-4 in western Cappadocia, where he succeeded in discovering a large number of Hittite texts and other remains of a civilization dating from the 23rd century B.C., or about the time of Abraham. Col. Conder devotes the greater portion of his article to the question, long under dispute, of the affinities which ancient Hittite has with modern languages. He shows quite clearly that the Hittite language was not *sui generis*, but only a dialect of the widespread ancient Akkadian tongue; and that its affinities are not with the modern Armenian or Georgian languages, but with the modern Turkish. In short, the Hittites were of the Mongol race, and their speech was apparently a direct ancestor of modern Turkish. The key to the syllabation and interpretation of the Hittite has been furnished by the Cypriote script, which has been too much neglected by students of Hit-

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tite. The process as described by Col. Conder is intensely interesting, and illustrates the interdependence which exists between the different branches or departments of archaeological study. One never knows when he is about to make some discovery from materials lying ready to his hand, but the connection of which with other familiar matter he had not suspected. This number concludes, as usual, with useful summaries of the contents of foreign reviews, and notices of a large amount of contemporary literature.

THE *Sanitarian* for August contains as a leading article, "The Danger to Public Health in Default of Rural Hygiene," by Harry B. Bashmore, M. D. "The Effect of Summer Heat Upon the Public Health," by Henry Dwight Chapin, M. D., is a timely paper. The subject of Tuberculosis is continued by Dr. Karl von Ruck, of Asheville, in a paper entitled, "Is Change of Climate a Necessity in the Treatment?"

"What the World Owes to Vaccination," is ably reviewed by J. F. Marchand, M. D., health officer of Canton, Ohio. Space is given to a copy of New York's new Quarantine Law. "Sanitation in the Middle Kingdom," reminds us of the tremendous problem before those who seek the partition of the Yellow State.

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News and Notes



THE whole world knows that Peking was entered by the army of the allies on the 15th inst., and that the prisoners of two months standing in the British Legation, numbering some 800 souls, were rescued. At this writing full details are not at hand, though they are being slowly received. It appears that the three gates to the city on the eastern side were stormed and blown up by sections of the army of the allies, after a hard day's struggle, and that the allies entered through the three gates, meeting near the Legation buildings in the city itself. Reports are conflicting as to whether the Emperor and Empress Dowager are yet in the city. The early and more probable accounts state that they had fled, while reports published later, though perhaps not later in transmission, declare that they are within the Forbidden City, in which are the Imperial residences, and that the latter is being stormed by the allies. Whether or not the latter report is true, it is clear that the Chinese resisted the foreign troops to the last.

For some reason as yet unexplained, the troops of only four nationalities reached Peking, the rest turning back before their purpose had been accomplished. Those who continued to their goal were the forces of Russia, Japan, Great Britain, and the United States, and to these four is due the credit for the accomplishment of what many military experts had declared impossible at this season of the year. The American loss during the day of fighting before the gates of Peking is officially declared to be only 8 wounded and none killed. Reports of Chinese treachery are being published throughout the world. The London Times publishes a telegram from Peking dated Aug. 4th, apparently from Dr. Morrison, its Peking correspondent, who was among the besieged in the Legation, in which it is stated positively that the Imperial government has at no time given protection to the Legations nor provided food for them, since the siege began. He states that the apparent purpose of the Chinese was to starve the foreigners within the Legations to surrender, after which an early massacre would follow. No news has as yet been received from the 3,000 native Christians who have been herded, during these two months, in the French Cathedral, and it is feared that the sufferings of the Europeans within the Legation walls were but trivial compared with what must have been undergone by these natives. Truly Chinese character cannot be wholly devoid of good when Chinese native Christians can in this way suffer for their Faith and yet remain true to their Lord and Saviour.

THE conflict of China against the world may be said to be ended with the rescue of the foreigners at Peking, and now begins the conflict of the world against China. Having reached the capital city and found it without any vestige of order, it is most unlikely that the armies of the allies will leave until the government has been entirely reconstructed and the demands of the Powers have been satisfied. What shape these demands will take cannot yet be forecasted. It is evident that they must be quite considerable. In the first place there is the enormous expense of moving the armies of the allies, for which some indemnity must be paid, even though it be insufficient to defray the whole cost. In the second place there is the very large loss of property which each of the Powers except Great Britain has sustained by the destruction of its Legation buildings, and the further loss on the part of subjects of the Powers by the destruction of missionary and other property, as well as of the rail-

roads between Tien Tsin and Peking, and Peking and the Siberian frontier. Then there is the insult that has been offered to all the Powers by holding their representatives practically as prisoners for two months, during the greater part of which time they have been under fire from Imperial troops. Added to this there is, on behalf of Germany the claim that must arise by reason of the murder of her minister to China; the claim of Japan by reason of the murder of her Chancellor of Legation; the claim of Russia by reason of the invasion of her Amoor province; the claim of France as protector of native Roman Catholics wherever they may be found, for atrocities to these; and the miscellaneous claims of all the Powers for murder and indignities imposed upon their subjects, extending perhaps also to the native Christians as well. It is said that eleven nations are interested. All this not only makes an enormous bill which China must find means to settle, or which otherwise must be commuted by the Powers in some way to insure not only the maintenance of their dignity, but also, for the future, security of the commercial and other interests alike of their subjects and of China itself.

It is difficult to see how all this can be accomplished without division of territory whereby the Powers having the greatest claims can accept settlement by means of cession of territory. This, however, can be accomplished only over the united protests of the United States, Great Britain, Germany, and, probably, Japan, the governments of each of which have declared distinctly that they will oppose any partition of the Chinese Empire. From its new stronghold at New Chwang, the port on the gulf of Leao-ton which was captured by Russia about two weeks ago, and which with their former post at Port Arthur gives that government a commanding situation to the north of Peking, Russia is in perhaps the strongest position of any of the Powers. On the other hand no one of the Powers is so completely distrusted by the others as is Russia. It is well known that for years Russia has hoped to be able to annex Manchuria, the northeastern portion of the Chinese Empire, through which the Trans-Siberian railroad runs, and the British possession at Wei-hai-wei was occupied a couple of years ago, in order to counteract that Russian tendency. It seems likely that Japan will pour a large army into Korea, which is practically a vassal kingdom of Japan, in order to contest any Russian designs against the integrity of the Chinese Empire which may be evinced. What may be the outcome of these conditions cannot at this time be forecasted. A long and delicate diplomatic war must now be fought out, in which it is safe to say, that the United States alone has the confidence of the sister governments involved, and it may be open to question whether or not this government itself is completely trusted in the capitals of Europe. In the mean time it is unlikely that the allies will permit their forces in and around Peking to be materially diminished. It is ardently to be hoped that the differences may not be found too great for diplomatic adjustment. In the meantime the peace of the world, and the security of several hundreds of millions of Chinese, will be constantly at stake.

WHILE the achievements around Peking have reached a successful outcome, there has been a *coup* in the harbor of Shanghai, which threatens both local and international difficulties. The British government, as the most largely interested in the Yang-tsze valley, brought to the harbor of Shanghai, a

force of British and native troops from India with the expectation of landing them at Shanghai for the protection of British and foreign interests. It will be remembered that the Viceroy at Wuchang and Nanking are among the few Chinese officials who are trusted by foreigners, and who have behaved in a perfectly satisfactory manner during the Chinese crisis. These two authorities, who between them divide the authority for the greater part of the Yang-tsze valley, have, so far as can be discovered, rendered every assistance within their power to the foreigners within their province. The British government has assisted the former of these with a financial loan at 4½ per cent, thus showing the confidence of the government in his intentions. It was only after consultation with these two Viceroy, and receiving their approval, that the British Admiral decided to land forces as stated, at or near Shanghai. The Consuls of the other Powers at Shanghai then held a consultation, as the result of which their unanimous protest was made against the landing of British forces unless forces from the other Powers are landed as well. Even the United States Consul, Mr. Goodnow, advised this government that it seemed to him undesirable for the British forces to land unless the same privilege was granted to the other Powers. The permission of the Viceroy extended only to the landing of a small force, and as that force had already arrived the dilemma in which the British Admiral found himself was most perplexing. On the one hand, if he permitted these transports to sail away without landing their forces, there would not only be suffering to the individuals themselves aboard the transports, but British prestige would suffer a decided eclipse at the apparent backing down of the government. On the other hand if landing should be effected despite the protest of the other Consuls, the international conflict might have very serious results, and the apparent unity at Peking be worse than counteracted by the disunity of the Powers at Shanghai.

The British transports therefore sailed away; but this was not at all what the Consuls desired, and, fearing to be left without protection, messengers were sent after the fleet asking its return. Accordingly the transports were again turned toward Shanghai, and on Friday and Saturday, the landing of the troops was commenced, only to be followed on Sunday by the landing of a small French force. What may be the outcome of this perplexing situation cannot be said, but though the cloud may as yet be no larger than a man's hand, it may ultimately prove more serious than the storm at Peking. There is indeed some reason to believe that British occupation of Wu-Sung, the port of Shanghai, was intended to offset the Russian seizure of New Chwang in the North. Whether so or not, it will certainly be most reprehensible if a conflict is precipitated in the Yang-tsze valley by reason of the jealousies of the Powers or their Shanghai representatives.

DURING the past week a convention of Anti-Imperialists, or Liberty Congress as it was called, was in session at Indianapolis, in which resolutions were passed denouncing the administration for its colonial policy, and endorsing Mr. Bryan for President, upon a platform confining itself to issues commonly summed up under the term, Anti-Imperialism. Of this convention the chairman was the Hon. George S. Boutwell of Massachusetts, formerly well known in the country at large. He was originally a Democrat and as such was elected Governor of Massachusetts in 1852. The exigencies of the Civil War brought him into the Republican party and as such he served as Member of Congress, Secretary of the Treasury under President Johnson, and United States Senator for the term from 1873 to 1877, since which time he has retired from public life.

It is certainly an unpleasant dilemma in which those persons find themselves, who believe on the one hand in maintaining the integrity of the gold standard, and who on the other hand are conscientiously opposed to the policy of the administration with respect to the questions which have arisen during and since the Spanish War. As it is impossible for men to think alike on subjects of national policy, so it often happens that when two or more largely important questions arise for solution at one and the same time, this dilemma presents itself. It is no more difficult for those who find themselves in the intellectual attitude of those taking part in this Liberty Congress to make their choice, than it is on the other hand for the equally conscientious persons who believe in free silver, and who yet desire to support the administration in its colonial policy; nor than it was four years ago for those Republicans, such as Mr. Teller, who disagreed with the Republican party on the

question of finance, yet continued to believe in the Republican tariff policy; nor for those influential Democrats who differed with their party on the question of free silver, but yet continued to believe in free trade. The fact is, that when new issues arise, there must always be that same difficulty to be faced. A party which takes a positive rather than a negative stand on public questions, must always face the difficulty, that conscientious men within its own folds will fail to agree with the new party policy, and that an advantage will always be given by such persons to a party that takes a negative rather than a positive stand. It is thus no new thing in our politics to find this dilemma presenting itself to a section of the American voters.

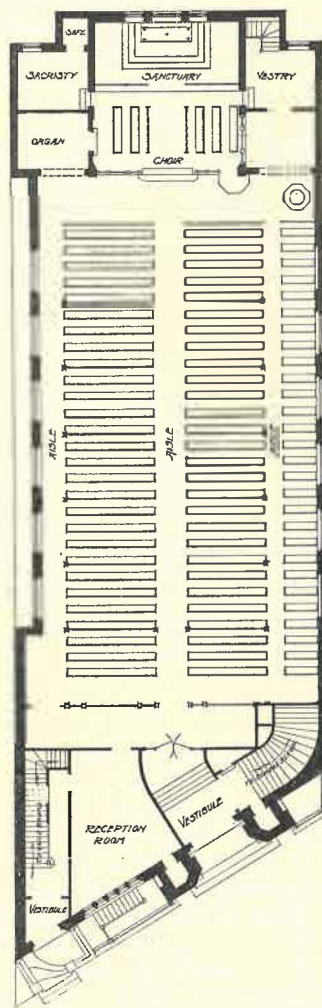
Indeed our political platforms, for some inscrutable purpose, seem to be framed with the expectation of making them as difficult as possible for acceptance by portions of the voters. Instead of confining themselves to the two or three public questions of greatest immediate importance, the platforms of both parties contain recommendations on innumerable minor questions, which must certainly fail to receive the approval of a portion of the party. Why, for instance, the Democratic party should go out of its way to espouse the cause of the Boers in their conflict with Great Britain, when it is no possible concern of this country, and when, moreover, such action must bring to the Democratic party the hostility of those who believe the British side of the contention to be right, is past understanding. It would seem as though each party would find it to its best interests to make its platform as short and concise as possible, alienating the smallest number instead of the greatest number by the enumeration of policies which will be opposed by some, and which are not of primary and immediate importance for solution.

NEW YORK LETTER.

AN achievement in which the Church as a whole may rejoice is the rehabilitation of Archangel parish, New York city. Fifteen years ago, when what is now overcrowded Harlem

was a comparatively new suburb, the parish was founded to occupy the field immediately above Central Park and east of Morningside Park, the latter a hillside terrace which covers the slope of Cathedral Heights. In other words, it was lower, west side Harlem. A neat church was erected, and the work grew. Finally trouble came in the form of an unsatisfactory rector, who could not succeed and who would not get out. The result was the sale of the property to Roman Catholics and the turning over of what was left of the proceeds, some \$8,000, to the rector for back salary. Only a few chancel furnishings were saved, and twenty months ago there were hardly a score of men and women to be found who would admit they belonged to Archangel parish.

At the end of 1899, the Rev. George S. Pratt, assisted in part by old St. Michael's parish, which has mothered so much that is vigorous in New York, took hold, still giving some time to St. Michael's. About \$16,000 has been raised since then, a large Sunday school has been gathered, and a rector's calling list of nearly 600 built up, all of whom claim to belong to the rehabilitated parish. Mr. Pratt has labored under difficulties that would have disheartened a man less full of grit and of faith. He has held services in ill-ventilated halls, in the parlors of his own flat, and at times had no place at all in which to hold them. Finally he was per-



PLAN OF THE GROUND FLOOR—
CHURCH OF THE ARCHANGEL.

mitted the use of the Cathedral crypt in the morning, but this is at the top of a high hill from where his parishioners live, and he could not take his congregation there.

At last sufficient funds were in hand to warrant the purchase of a site. Land is scarcely to be had at any price in this neighborhood, and the little there is must be purchased on a basis of Cape Nome drifts, say \$15,000 or more a lot. Almost the only thing to be had was a plot on St. Nicholas Avenue, 58 feet front by 125 deep on one side and 155 feet deep on the other, and in such shape as to necessitate a building having a diagonal front. Worse than that, high apartment houses rose on both sides, that would dwarf any church that could be placed upon the site.

A happy plan has been devised, and work is to begin at once. Instead of a church front there is to be built a structure not unlike in appearance the apartment houses on either side, save that above the big main door there is a porch with an ecclesiastical aspect, and a cross surmounting the gable peak. The material of the building will be washed brick with sandstone trimmings, and five substantial stories, with suitable depth, will be devoted to rectory, a parish hall, and all other adjuncts of a complete parish building. Entering the main door there is a reception room at the left and a stairway leading to the basement on the right. Directly in front is the entrance to the auditorium of the church. The latter, consisting also of basement, extends back ninety feet, and the adjacent buildings



CHURCH OF THE ARCHANGEL, NEW YORK.

happen to be so placed that it will be well lighted and easily ventilated. Under both parish house and auditorium there are rooms for men's clubs, a gymnasium, and a large hall that will always be at the disposal of the neighborhood on week nights for all proper purposes. It will seat 600. Sundays it will be used for the Sunday school. The auditorium is long and narrow, with chancel at the rear end. The ceiling is not high, but a cruciform effect is obtained by manipulation of the roof.

The second floor of the parish house, reached by a separate staircase and hall, forms the apartments for the rector, large and well ventilated, fronting on the avenue, and having a roof garden from both kitchen and parlor windows out upon the lower slope of the auditorium roof. The three stories above contain guild rooms, apartments for the curate, and also lodgings for two or more Columbia University students, who are given these quarters in return for work in boys' clubs, cadet drills, etc. The rooms are not small, but large and airy. The auditorium of the church will seat 800.

Building may be slow, because not enough money has yet been secured, but Archangel parish is saved, and has before it better prospects than would have been possible under the old

form and with the old building that was taken for debt. The field is an overcrowded one—just the place which the Church, housed in such an edifice, is needed to reach, and bring its blessings to the people. One public school near by has 3,200 pupils in it. Last year, owing to the demand, a new school was erected with a capacity of 2,500. To-day the demand is greater than at this time last year, and still another school is about to be begun. Yet into this neighborhood not a new church of any description has gone since the Archangel was started fifteen years ago, and one has failed and its property is now for sale. It is in this vast field that Archangel is to labor—as well as it can with its resources, and to look prayerfully forward to better times.

BOARD OF MISSIONS WINS A SUIT.

A legal contest has just given to the Board of Missions an additional \$15,143. Mrs. Mary A. Edson bequeathed some time since \$10,000 to the Board, but added a codicil to her will granting an additional \$40,000, which was promptly paid. The executors did not feel, until warranted in doing so by a legal decision, that they had a right to pay the \$10,000, upon the supposition that the first bequest was included in the second one. The court now decides that it was not. Hence the additional payment, with interest.

DEATH OF MAJOR PRIME.

The funeral of Major Frederick E. Prime was held in Grace Church last week, the Rev. James LeB. Johnson officiating. Major Prime belonged to one of the oldest families of New England, being descended from Mark Prime, who emigrated from England about 1640 and joined the colony that founded the Town of Rowley, Mass. He was a grandson of Nathaniel Prime, head of the old time firm of Prime, Ward & King, which in its day was the largest banking house in New York, and was the eldest son of Rufus Prime of Huntington, L. I., a well known merchant and scholar. He was born in Florence, Italy, September 24, 1829, and was appointed to the West Point Military Academy from New York, being graduated in 1850 at the head of his class of forty-four.

His first service was on improvements to the old fortifications about New York Harbor, including the building of Fort Schuyler. At the outbreak of the Civil War he was captured at Pensacola, while on his way to Fort Pickens, but obtained his freedom in time for duty as assistant engineer on the construction of the defenses of Washington. He was in the Manassas campaign in 1861 and took part in the battle of Bull Run. After this he was engaged in erecting the temporary defenses of the threatened City of Baltimore, and then became in quick succession chief engineer of the Departments of Kentucky, of the Cumberland and of the Ohio.

While in the latter command he was wounded and taken prisoner during a reconnoissance near Mill Spring, Ky., on December 5, but was back to the Army again in time to join General Grant in the spring of 1862.

He was breveted major for gallantry at the battle of Corinth and lieutenant colonel for gallantry during the siege of Vicksburg, and was promoted to the rank of major in the corps of engineers June 1, 1863. He was breveted colonel March 13, 1865, for gallant and meritorious service during the whole war, and at the same time declined a brevet as brigadier general in the United States Army.

After the war he was for about a year a member of the special board of engineers in charge of the work at Willets Point. His later services were in connection with the improvements of the mouth of the Mississippi and the survey of Galveston Harbor.

A MINNESOTA ANNIVERSARY.

THE thirtieth anniversary of the consecration of the Church of the Holy Communion, St. Peter, Minn. (Rev. H. A. Chouinard, rector), was celebrated on August 8th. The festival began with a low celebration of the Holy Eucharist at 7. The high celebration was at 10, when the rector was celebrant and preacher.

Cruickshank's service in E flat was rendered by the vested choir with excellent taste and reverence. The anthem at the offertory was "O Shining Light," by Adams, with Max Schlenker as soloist.

After the service, luncheon was served to the visiting clergy and parishioners, in the Masonic Banquet Hall; from 3 to 5

p.m. was held a parish reception. The Crescent Club Orchestra discoursed sweet music during the reception hours. At 7:30 p.m. the guests reassembled at the church for a shortened form of evensong, followed by short, pithy, and stirring addresses upon the following subjects: "The Early Missionaries of the Church in Minnesota," by the Rev. C. D. Andrews, of St. Paul; "Early Missionary Work in the Minnesota Valley," by the Rev. E. S. Peake, of Faribault; "The Present and Future Outlook of the Church in Minnesota," by the Rev. G. H. Davis, of Mankato. One of the speakers paid a marked tribute to Mrs. W. B. Dodd as being the real founder of the parish.

The Rev. Edward Livermore, the first rector, was mentioned by all the speakers for the splendid work done in the early days.

The excellent work performed by the choir was a subject of favorable comment. The music at the church has greatly improved during the present rector's incumbency, who is, we believe, quite a musician, which partly accounts for the present efficiency of his choir.

The church is one of the prettiest in the Diocese. The exterior is of the old Gothic style, the walls being almost hidden from view by the thick ivy which covers them. The interior includes a spacious chancel, and the appointments are all of a Churchly character. The chancel was beautifully decorated for this occasion.

Bishop Whipple was prevented from being present on account of urgent business with the Indians in the North. The present rector is doing a splendid work here.

The church was consecrated in 1870. A parish house is now being contemplated by the parishioners.

AN "OPEN" CHURCH USED.

THE rector of Gethsemane Church, Minneapolis, publishes in his parish paper the following extracts from an unsigned letter, sent to him through the mail from an unknown source:

REVEREND AND DEAR SIR: Without kindred, and a stranger in the city, my heart sick for want of human fellowship, and poverty-stricken * * * I left my lodgings at noon to-day, mind-mazed and lost to all save a hunger for God's mercy, the human love I yearn for being denied. Unawares I chanced upon the Church of Gethsemane—a name of sorrow appropriate for my distraught soul. And I read the legend there: "Come in; rest and pray."

Let God, who alone can, witness that no baffled soul ever more literally sought to obey that wholesome admonition than I did this sorrow-stricken midsummer day. I entered and fell upon my knees in the rear pew and gave way to a flood of tears and supplication, racked sorely in physical as well as mental strength by the vent of passionate despair I could not restrain. Almost an hour I prayed and struggled there. Though a Churchman all my life (Whipple's hand was on my head as a lad, Kip confirmed me, Johnson, of Los Angeles, had me for a parishioner), I have not been in the sanctuary for two years. Yet it was always a home for me, having had none of my own, and its loss has been grievous.

There alone in your beautiful church I at length found an ingathering of peacefulness and was soothed, most gladly noting the noontide pouring a mellow glory from the splendid south window there. The small crimson flame aglow above the altar was to me a memorial of the light of love that dieth not in this world of gloom. Above it the chancel window shone in all its subdued intensity of chromatic splendor in that picture of the Master agonizing in Gethsemane. Through my tears I saw the mission of suffering which even the guileless Christ could not and would not shun, and my own "sin-worn mould" seemed con-dignly encumbered with its bitter load of care and loneliness.

Oh, sir! how I wrestled in self-emptying abasement there; grovelled in the abjection of a humbled and contrite heart that had leant uncounseled upon human things and been left comfortless! That slowly pulsing altar flamelet of crimson keeping its steadfast vigil there before the Mercy Seat to hearten such wayworn groundlings as I. Truly it affected me deeply, who have not always been appealed to by the vehicles of the ritualists. I found indeed a quiet of soul at last, symptomatic of that peace which the world cannot give. There in the wonderful light of that vast room I made the soul's confession of "a brave surrender" to One whom it must trust in homes such as I live now.

A human love which my needy soul reckoned mighty to

save has not followed me into the pit of my present despair, and God only remains. Yes! It left me a thing of utter beggary, blind with hunger upon the highway, and staggering baffled to the altar-steps to beg for strength. * * * God bless you for the refuge which I read there—"Come in; rest and pray."

THE DIFFICULTIES OF THE PULPIT.

AT a meeting of the Alumni of the Union Theological Seminary, a preacher made much of the "Difficulties of Modern Preaching." First among them he put the "increase of knowledge," which makes the audience more critical, for "a congregation fresh from the pages of the greatest authors in literature who have written in a Christian spirit expects the preacher to equal those great authors."

Now, is this so? Is such critical knowledge relatively more extensive now than it used to be when the pulpit was more powerful? The results of recent examinations at our colleges and Universities do not indicate careful reading of the greatest authors, and the contemporary literary output is not suggestive of stalwart intellectual training.

So far from the preacher of this time suffering from that sort of criticism more sharply than formerly it is probable that actually he is subjected to it in a less measure. Indifference to his message or disregard or denial of his authority to deliver the message are rather the obstacles against which he has to contend. A feeling seems to prevail that the preacher has no definite doctrine to proclaim, but that he is as much at sea as to the great questions of which he essays to preach as are the confused minds of his congregation. When the preacher had a definite creed and system of theology to set forth, as explanatory of the mystery of life and death and as offering the only hope of eternal salvation, he commanded more respect even from those who rejected his doctrine than he does now when he makes evident the uncertainty of his belief and treats his hearers to logical inconsistencies. He is a captain who undertakes to sail the ship without chart or compass. He cannot produce conviction, for he has no conviction of his own and is put to his wits' end to contrive literary tricks and surprises which will pique interest.

Hence the difficulties into which the pulpit gets when it throws overboard the old body of faith and dogma, on the plea that they are inconsistent with the theory of God as a loving and merciful Father. Having cast them away, how is the preacher going to explain the sorrow, the suffering, the inequality of human life and the inexorable operation of the laws of the Universe? The freedom of man and the sovereignty of God are reconciled in the Father whose name is love. But may not the critical listener, who now increases the difficulties of the preacher, ask him to show where or when love stays or affects the operations of sovereign law, or how any preacher can assert that there is such interference without asserting the authority of religious dogma as supreme above the demonstration of science?

Except men believe in a God of love as dogmatically taught, where do they get the evidence of such a Divine sovereignty? What is there in natural experience to indicate that the stern laws of the Universe are ever restrained in their merciless operation? Naturally and scientifically the sovereignty of the world is pitiless, unvarying, inexorable, and only by the eye of faith in religious dogma is there discernible in it any element of what men call love. To believe that the government of the universe is paternal, by a "Father whose name is love," it is necessary to believe in the authority of a creed of supernatural dictation, since our mere human knowledge can find only emotionless law.

Accordingly, the only conviction produced in reasonable minds by criticisms of the old creeds like those of Dr. Hillis is that such pulpits are abandoning the sole support on which the religious theory of the government of the universe can rest; for that sovereignty, as naturally discerned, is a merciless absolutism.—*Gospel Messenger*.

ONE of our readers writes us that a few days after his marriage, he and his wife made a point of offering to God this prayer: "May neither of us ever do anything to wound or offend the other," and that it has continued ever since to be a part of the family worship. We believe that the faithful following of this simple rule would save many a family circle from the storms that shipwreck a home and be a safeguard against the world's ever asking that sad, sad question, "Is marriage a failure?"—*Selected*.

Anglican Missionary Work.

THE PATHOS OF MISSIONARY WORK IN AUSTRALIA.

BY THE LORD BISHOP OF BALLARAT.

IF the reader will clamber in imagination into the buggy that is taking me through the bush this summer morning to pay an episcopal visit to the Lake Condah Aboriginal Mission Station, in the far west of my Diocese, he shall see Missions to the Heathen on their pathetic side.

I have paid visits to the stations at intervals for three-and-twenty years, and no part of my duty has interested me more deeply. Circumstances have prevented my putting in an appearance for over three years; meanwhile my admirable suffragan has more than supplied my lack of services. A pressing invitation, however, reached me on my return from the Lambeth Conference, with which, after nine months of unavoidable delay, I am to comply to-day.

A ten miles' drive brings us to Spring Creek, where a sweet Bush church looks round from the brow of a hill on a typical West Victorian landscape—a huge expanse of almost unbroken woodland (absolutely destitute of color, yet glorified by the radiant light of an Australian December forenoon), with quaintly-shaped, isolated volcanic hills peering up on the horizon. As we breast the slope, six pairs of pricked horses' ears rise into view over the hill-top. "There are the blacks!" cries somebody.

It is the missionary, who has driven some miles out to meet me, with four mounted blacks to escort the Bishop—two before, two behind the carriage, to which in a few minutes luggage has been transferred, and away we scamper; while the missionary chronicles for me the history of the situation since I saw it last.

Here let me record that the Lake Condah Aboriginal Mission-station consists of some 2,500 acres of rather poor forest land, set apart by the Government in 1866, and at that time absolutely "unimproved"—i.e. uncleaned, unfenced, undrained, and, of course, untilled, and without any kind of dwelling or other building on it; while one large portion consisted of deep swamp or bog into which Lake Condah filtered, and another of rough stony "rises," the broad track of a lava stream which had serpented through the landscape long ago from the lip of a low volcanic crater, visible not many miles away, the said "rises" having been taken possession of, soon after his unfortunate importation, by Brer' Rabbit in his thousands.

Here we are at the outer gate of the station, and pass along a first-class road towards the centre of what has been by this time turned, *by black labor only*, into one of the finest station properties in my diocese. The season has been favorable, and never did the place show to such advantage. The road is bordered by beautiful, lightly-timbered paddocks, tidy, and cleared of dead logs and other litter, knee-deep in kangaroo grass, and grazed by the plumpest of stock. Down we dip into a broad "flat," emerald-green with bush-looking crops; it is the old swamp, drained by the blacks, whose deep main cutting we are crossing now on a well-built bridge. Yonder on the ridge above stands the Mission Settlement—twenty-three substantially-constructed stone buildings, all the fruit of aboriginal labor, high over which rise the tower and spire of the handsome church, the black's crowning work. Near it stand all necessary farm-buildings, the missionary's house (the least pretentious of all, but with bowery garden), the school, and, grouped round a fair, sloping green, the cottages of the aborigines—all of stone, solid, commodious, healthy, clean, not a few of them beautifully homelike within, and girdled with bright gardens. Abundant rain storage (underground cemented tanks) dissipates all fear of water famine; first-class rabbit-proof fences carve up the whole station into classified paddocks, and keep within due bounds the dreaded rodent.

Flags are waving in the breeze, and the settlement is here by full representation, lining the approach as we rein up, and receiving us with hearty cheering and hat and handkerchief waving. "A few words" in acknowledgement, of course; personal greetings with wearers of well-remembered faces. What next? Holy Communion in the church. A few white neighbours of the station are present, but the bulk of the ninety reverent worshippers are pure blacks. How their keen attention encourages the preacher! How sweet to see some thirty or forty putting out an ebon hand to take the bread and cup!

But in all this, where does the pathos come in?

Well, the pathetic complexion of this Mission is that which colors a pastor's ministration to dying members of his flock. The missionary's labor is spent upon the remnant of a perishing people. His dusky congregation represents what remains of the once great and warlike tribe of the Gournditch-Mara. Very possibly they were dwindling when the white man came. It is believed the wild aborigines of our interior are diminishing, as the Maories were when we settled New Zealand. The process was doubtless greatly accelerated in the days of early colonisation, when the rifle and the rum-bottle aided it. But the days of oppression of the blacks have long ago passed away, and all supplying of intoxicants to them is severely punished; while at the Mission-stations Christian civilization trains them to healthy industry, restful and invigorating recreation, regular meals, cleanly habits, and the use of suitable clothing—and yet they are dying off! This last year there were three deaths at the station and only one birth; during the previous year nine deaths and no birth. These rates of birth were exceptionally low. The young men marry and have families, but the mothers do not succeed in rearing their young. They wither as they grow towards manhood and womanhood, commonly by consumption. The missionary tells me that the mothers, though nowise destitute of love for their offspring, fail to tend them with that thoughtful care the white mother knows how to show, and the want of which cannot be supplied by others. And so the cemetery fills, and the homes thin down. Years back, 130 blacks greeted us vociferously as we drove in under triumphal arches; to-day they number 64 all told; and our greeting, though not, I am sure, less sincere, had I know not what of sadness tinging it. So many of them whom I remember lithe and vigorous are now bent and white-headed, and betraying an indefinable air of consciousness that they are on their way to join their 125 brothers and sisters asleep below the murmuring gum-trees in God's-acre yonder. It cannot be long before the missionary's occupation as regards this remnant of his charge will be gone altogether. Meanwhile, with all the cheeriness and hopeful zeal that they can muster, the Rev. H. Stähll and his admirable wife gallantly toil on from day to day; and if the promise of the future for them is very different from that which spurs the evangelist of heathen millions to exertion, they can at least look back on a past of twenty-two years of noble and fruitful labor. The faithful clergyman does not slacken his pastoral attention to the parishioners who cannot much longer be receptive of it, and grace has been given to the Condah missionary never to faint in his watchful care over the salvage of his dying charge. Doubtless, when "all peoples and nations and tribes and tongues" are gathered before God's Throne of Judgment, those who took this land from the race that dwelt in it will have to answer for their dealings with its aboriginal race. Die it must, but, so far as we can help it, let none of its blood stain the skirts of Britain in the day of account!

Before leaving Condah, I gather those that are willing—and there are many—for a simple address and united prayer in the schoolroom. I am quite sure I shall not again see some of those black faces upturned so earnestly to listen. Pathos seems indeed to tone this farewell meeting; but I try to speak to them of One who will make all things new, of a life that knows no death, and of a meeting-place that shall restore to the arms of the sad survivors of to-day those they "have loved long since, and lost awhile."

SERMONS AND SLEEP.

THE labors of the Newcastle scientist who has been devoting his time to analysing the constituents of the air in places of worship will be much appreciated by preachers whose eloquence is not one of their most striking points. He has proved that the drowsiness which steals over so many people in church, and especially during the sermon, has no connection with the quality of that sermon whatsoever, but is due to the presence of a preponderating quantity of carbon di-oxide in the atmosphere. It is obvious that the best way, therefore, to remove the soporific tendency of some of our Church services is to reduce this amount of carbon di-oxide. In other words, to introduce a little more fresh air. This will, no doubt, help greatly towards the desired end, but it can hardly be accepted as an excuse for clergymen whose sermons have hitherto been regarded as "soothing," neglecting to make them a little brighter. It is, however, a very good argument, as someone has suggested, for a more "breezy" pulpit.—*Church of Ireland Gazette.*

THE NECESSITY FOR DOCTRINE.

BY THE REV. HAMILTON D. B. MACNEIL.

HERE is a strange prejudice against doctrine prevalent in the world to-day among a certain class of people.

Science has its laws, and yet religion must be indefinite, we are told, and give up its dogmas. We hear positive doctrines spoken slightly of as though there were some peculiar merit in being uncertain and indefinite.

Then again, we sometimes hear doctrine contrasted with fact in some such manner as this: We believe facts and care nothing for doctrines. This is surely a strange misconception. What is doctrine? It is the authoritative statement of a fact or truth. It is not merely an opinion; it does not profess to be an explanation; it is simply a clear and plain statement of a fact or truth formulated for us by the Church and stamped with her authority.

What is her authority? It is the commission of our Lord to teach all nations; it is the indwelling Holy Ghost that guides her into all truth and so enables her to obey the Lord's command. She, like Christ, teaches not as the scribes, but with authority.

Our Lord taught doctrines definitely and plainly, such as Baptismal Regeneration, the Real Presence, and His own deity; and He gave to definite teaching a high place. It was to be one of the great offices of His Church. Go, teach, was His command.

One of the first characteristics of the Church was that it continued steadfast in the Apostles' doctrine.

St. Paul again and again exhorts St. Timothy and St. Titus to teach the doctrine, and foretells that the time will come when men "will not endure sound doctrine."

The importance of doctrine is equally clear in the Prayer Book. Every priest at his ordination vows solemnly before God that he is persuaded that the Holy Scriptures contain all doctrine necessary for eternal salvation through faith in Jesus Christ; that he is determined out of the said Scriptures to instruct the people. He also vows to give faithful diligence always so to minister the Doctrine and the Discipline of Christ as the Lord hath commanded and as this Church hath received the same. Finally he promises to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word.

Note how definite it is. It is the doctrine as the Lord hath commanded and as this Church hath received, that every priest is vowed to minister.

Some one may say this is all very true, but there is no way of knowing what the doctrine is; and possibly that, while it is binding on the clergy; it is not on the laity.

Let us consider these two objections.

The Church has formulated her belief in the great mysteries of the faith in simple and clear language, and she requires the acceptance of this in the plain and historical sense by both the clergy and the laity.

There can be no explaining away, for they are simple statements of eternal facts or truths revealed to us, or they are events that happened in time.

Then again the offices of the Church give us plain teaching though in a less direct way. And further we have the knowledge of what the whole Church holds and has ever held, and we can see it all proved in the Bible. The doctrine, then, is a definite and clear thing. There is nothing necessary to salvation that is not contained in the faith of the Church. Surely she sets before us simply and authoritatively the great doctrines of the Trinity, the Incarnation, the Passion, the Resurrection, the Power of the Church, the Sacraments, and the Last Things, and all else necessary to salvation.

The Church knows but one distinction between the clergy and the laity: one is to teach, the other to receive. The obligation of accepting the faith that once for all was delivered to the saints is equally on both. Her prayer is, "Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same." There is no distinction in regard to the reception of the faith.

We noticed in the beginning a certain dislike of doctrine, but there is another side to the question. It has its attractions.

Men long for something certain. What is vague and indefinite cannot satisfy their spiritual needs. They need to be convinced of the Church's authority to teach. Her great power is that she stands proclaiming supernatural truths in a clear way; that she is a witness of revealed religion.

There is no real gain in giving license to believe anything

one pleases. To lower the standard for temporary gain in numbers is to lose faith in Christ, to be untrue to God and to our inheritance.

Our branch of the Church Catholic has a great work to do. Her mission is to stand for and teach the whole Catholic Faith without any additions or subtractions. There is a great need of positive teaching. With all the doubt and uncertainty abroad, the changing of the sects, the attacks on the Inspiration of Holy Scripture, the Church has a wonderful opportunity. She is divine, all else is human; she is positive, all else is uncertain or negative; she is unchangeable in a changing world.

There is a need that the Church alone can supply, and just so surely as she is faithful to her divine commission and teaches without fear or favor the whole faith, men will be drawn to her and God will give her the victory; for, "This is the victory that overcometh the world, even our faith."

CONCERNING THE RECEIVING OF THE HOLY COMMUNION.

BY THE REV. C. R. D. CRITTENTON.

HE approach.—As soon as the priest has communicated himself, those who wish to receive should rise and go forward at once. One should approach the Holy Table of the Lord very reverently, not hurriedly, yet with an eagerness to receive the greatest Gift which can be obtained in this world, having the eyes and senses "in custody."

Pass at once to the farthest side of the communion rail and kneel there erect, refraining from bending the head over, reserving such devotion until the return to the pew.

"The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life."

The hands should be elevated somewhat to receive the precious Gift, placing the right hand cross-wise over the left hand as one of the ancient fathers has said, "A throne for the right." Also making with the two hands, one on the other, a cross, upon which the "Body of Christ" is laid by the priest, and this brings vividly to our minds, the saying that is written I. Cor. 11:26, "For as often as ye eat this Bread" "ye do shew the Lord's death till He come"—the death of Christ upon the cross. The Book of Common Prayer directs in the rubrics that the Holy Sacrament should be delivered into the hands of the people (notice the plural, not hand—nor fingers). One should never receive with the fingers. The Roman Catholics and Lutherans receive on the tongue, but the more primitive way is to receive upon the palm of the right hand, the left being placed underneath. The Sacrament should be raised by both hands at once to the mouth and reverently consumed. One need not wait for any words of administration to be ended or for the priest to say, "Take and eat this."

"The Blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life."

When the communicant receives from the chalice, then both hands should grasp firmly the foot or base of the sacramental cup, so as to prevent accident, and also that the clergyman may know that the person communicating really receives. If the chalice is not taken by the communicant it is almost an impossibility sometimes for the clergyman to properly and reverently administer from the chalice. And again this is obeying the Prayer Book, which requires that the chalice should be placed in the people's hands. Some devout communicants have a reverent hesitancy in touching the holy vessel, but such should remember that it is not the vessel which sanctifies the Holy Communion, but the Holy Communion which sanctifies the vessel. Thus, they who are worthy to receive the Blessed Sacrament are fit to touch the vessel which contains the sacred Gift. One should never come with gloves on, or one glove on one hand, or use a handkerchief to wipe the mouth. Such would be considered "bad form" even in the house and at the table of our fellow man. How much more so at the Lord's Table! It is a good plan to rise at once after receiving both kinds and return to one's pew for adoration and devotions, which also makes it possible for some one who is kneeling and waiting in the chancel perhaps, to come sooner to the Altar rail, which affords a rest and support.

These few words are written in the hope that they may bear fruit and add to the glory of Him, who is not above noting small things, and who numbers the hairs of our heads and sees each sparrow when it falls.

Correspondence

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

CHRISTIAN SCIENCE DEFENDED.

To the Editor of The Living Church:

IN your issue of July 28, Rev. E. M. Duff says: "Christian Science is nothing more or less than suggestive therapeutics applied with or without hypnosis and by an operator ignorant both of psychological and psychic laws."

This statement misses the fundamental position of Christian Science, viz., that God is the Healer and Preserver of mankind; that mortal mind is the only cause of disease, and that Immortal Mind is the only medicine. The power of Divine Love which created and preserves all, is not hypnotism,—mere human will which blindly errs because of human misconceptions of God and His creation.

This mistaken sense of things is briefly summed up in the term "mortal mind" and is the prolific source of sin, disease, and death. God is not its creator. On the contrary, when God is rightly understood, mortal mind with its brood of errors is swallowed up in the understanding of that which is real and immortal. A great distinction must be made between the thoughts of Immortal Mind and the thoughts of mortal mind. If this distinction, which Christian Science makes so plain, were well understood there would be much less mistaken criticism of its claims.

In the criticism of Mrs. A. D. T. Whitney's attack on Christian Science (July 14) the writer says: "The error of Mrs. Eddy's system is the making mind to be the all." When Mrs. Eddy says that mind is all, she means Immortal Mind,—God and His creation; and every declaration in her writings is made from this fundamental statement. God is all and all that He made was pronounced good. Evil, disease, and suffering are therefore not found in God's economy, out of which to bring peace and happiness.

Healing and salvation cannot be separated. The one includes the other because each implies a spiritual regeneration. This was proven repeatedly in Jesus' works and sayings, and He commanded His followers: "Go ye into all the world and preach the gospel. Heal the sick." He bade the seventy as well as the twelve disciples heal the sick in any town where they should be well received. ADELINE T. RICKER.

MISSIONARIES IN CHINA.

To the Editor of The Living Church:

A NENT a paragraph in THE LIVING CHURCH, copied from the *Review of Reviews*, concerning our missionaries in China; it is not necessary to regard them as either primarily or directly responsible for the outbreak there against foreigners. But may one not ask whether the status practically assigned them and even demanded for them, has not, and very naturally, had much to do with it?

A minister of one of the denominations has been reported by a Chicago paper as declaring, that these missionaries should not be called "Christian Missionaries, but American citizens." The latter is what the missionary organizations make them, in demanding government protection for them and foreign indemnity for damage done to their missionary property. But how can we expect a foreign, heathen people, who neither know nor understand our national order or religious schemes, to look upon our missionaries as other than a species of national emissaries, or governmental propagandists of a hostile religion and civilization? And if these have this appearance, can we be surprised, if in any outbreak against foreigners as citizens of aggressive nations, they fail to make any discrimination in favor of the missionaries?

It seems to me that we have utterly lost sight of the true status and dependence of the missionary, under the teachings of the New Testament and in view of the methods of the primitive Church. Those certainly held the gospel missionary to be simply and solely a citizen of the Kingdom of Heaven, and set him

forth as depending wholly on the Almighty Arm for protection and defense. He allied himself to no nation; put himself under no national protection; asked redress of no power foreign to the people among whom he was laboring; and if he suffered, suffered not as a citizen of this or that state, but only as a Christian martyr. Have we not departed widely from all this, practically ignored our Christian citizenship, and relegated the divine protection to the background, in our missionary enterprises?

FRED'K S. JEWELL.

Literary

The Cobra's Den. By Rev. Jacob Chamberlain, M.D., D.D. Chicago and New York: Fleming H. Revell Co. Price, \$1.00.

Like its predecessor, *In the Tiger Jungle*, by the same author, this book consists of a series of stories illustrating the writer's missionary work in India. The stories are well told, illustrated with pictures from photographs, and are excellent for interesting readers in Foreign Missions. There is an air of reality about them that makes them very attractive.

A Silent Singer. By Clara Morris. New York: Brentano's. Price, \$1.25.

There is a charming freshness about the stories in this book which gives it an air of superiority over the general run of books of short stories. Writing from the standpoint of an actress the author sees life from a vantage ground that gives a reality to the characters which is charming. The cleanliness of the stories is well worth noting because we need more of this spirit and less of the sickly sentimentalism that so often hides vice in many modern stories.

Winning Out. A Book for Young People on Character Building by Habit Forming. By Orison Swett Marden. Boston: Lothrop Publishing Co. Price, \$1.00.

The writer has added another valuable book to the library for boys and young men. Anecdotes and stories of men who have succeeded are useful for the training of the young. But when arranged with such care and placed in an order that is a consecutive educational list, they become doubly useful. This the author has done. The illustrations are good, and the whole book just of the sort to delight a boy's mind and do much to form and mould his character.

Facts and Fancy. By I. M. Price. Chicago: John A. Ulrich.

If it be true that there is nothing new under the sun, the adage may well be applied to this book which claims to tell of the garden of Eden, the creation, fall, and redemption of man. The writer adds nothing to the store of our knowledge, is decidedly loose in his theological ideas, and in many places heretical. We would strongly advise him to study the early fathers before issuing another edition of such Facts and Fancies as he here writes about.

Among the Wild Ngoni: being some chapters in the History of the Livingstonia Mission in British Central Africa. By W. A. Elmslie. New York and Chicago: Fleming H. Revell Co.

Interesting, yet a simply-told story of struggle, bravery, courage, faith, and devotion, this book adds another delightful chapter to the story of Christian Missions in Africa. The work of the Free Church of Scotland in trying to convert Livingstonia is splendidly illustrated in the story here told, and the tribute of that Church to its eminent member, the great explorer and missionary, is full of interest and encouragement to all mission workers.

THE Parish that stands still is dead. The Diocese that stands still is dead. The Church that stands still is dead. There can be no discharge in this war. It is a charge and an advance to the end. Understand that, ye who lie back and take your ease, content so only the Parish "lives," as you call it, and "holds its own."

It does not live and it does not hold its own and it has no purpose, if it be not winning on and winning up for the King and the Kingdom continually.

May God enlarge our hearts, as He enlarges the opportunities, and the obligations of our people and our Church!—*Bishop Thompson.*

Editorials and Comments

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QUANTITY OR QUALITY IN THE MINISTRY?

I.

AS everybody knows, the new petition which we have inserted into the Litany reads, "That it may please Thee to send forth laborers into Thy harvest."

Whether those who first urged, many years ago, the introduction of these words, were aware of the fact or no, it is the case that the same petition is in Martin Luther's Litany, but with the most significant addition of one word. As it reads in the German, there is an adjective prefixed to the word "laborers," limiting the extent of the request to a supply of good quality—"That it may please Thee to send forth faithful laborers into Thy harvest."

We have no desire to find fault with the quality of our clergy. Taking them as a body, we have no doubt that they are the most moral, highly-educated, polite, and faithful body of religious teachers in this country. But after all, while this may be true, it does not therefore follow that there is not room for great improvement.

A highly esteemed Bishop tells an anecdote, that once in talking with a layman, the subject of the clergy came on the carpet. The layman remarked to the Bishop, that when the average mediocrity of the clergy was considered, it did not seem so strange that men did not attend church as much as they should. To this the Bishop most wittily answered; "You know, sir, the clergy have to be made out of the laity; and not until we have better material to work with can better results be looked for!"

We do think, however, that the correction of some faults would tend to give the Church a much more effective ministry, and it is to three of these faults that we propose drawing attention.

1. While of course it is true of all times, that God has chosen few of the great and rich and powerful; while it is true that often the greatest, most courageous, and most pious prelates and priests have been taken from the humbler ranks of life; yet it is also true, that when the time comes to a Church when her most important, influential, highly educated, and wealthy families no longer dedicate their sons to the priesthood, there is something radically wrong; and without entering into details, no one who is competent to speak on the matter has any doubt that the ratio of young men from the upper classes, who

will need no financial support during their education, and none in their after life (unless they marry), is far smaller than it was a quarter century ago. Rich parents! your sons are very probably no better than those of your poor neighbors; but why should they not be found worthy of the highest calling which God can give? Are your riches to be the yoke that is to bind them and keep them from that which is loftiest and holiest in this life, which is most laden with promise in the world to come? It was ever hard for a rich man to enter the Kingdom of God, harder than for a camel to go through the eye of a needle; but has it got so much worse in these last days among us, that a rich man's son cannot even find grace enough to enter the sacred ministry?

And here we pause to make a remark which we think well worthy of consideration. For such as have offered themselves and their wealth to God in the sacred ministry, what has the Church done? We could mention a half dozen men of mature years, noble intellect, high birth, sufficient means to live upon (Praise God! or they would starve!), for whom the Church has nothing, not even a miserable curacy! And meanwhile, ex-Baptist, ex-Methodist, ex-Congregationalist ministers and exhorters, and sometimes adventurers as well, fill the Church's cures. We are speaking with absolute certainty of the truth of what we are saying. We know that this state of things has caused the parents of more than one young man to advise him not to seek for Holy Orders. Of course the advice was worldly and evil. If he had the vocation any such consideration should have been as nothing. *Mais que voulez-vous?* You must take things and people as they are.

2. We come now to a second consideration, and here the remedy is in our own hands, as the fault is of our own making. We suppose that no one can read with care the Prayer Book and the Canons of General Convention, without perceiving that the Church's desire, not to say will, is that when men first are ordained deacons, they should be placed under the guidance of an experienced priest in an established parish, where they may reasonably be expected to become expert in things pertaining to the ecclesiastical administration. Now it is no exaggeration to say that in the overwhelming majority of cases this is exactly what is not done. We need not stop to enquire whether the fault lies with the Bishops who find themselves in sore need of men to send to the small mission stations, or with the aspiring character of the young clerics who resent control and wish to be their own masters. No matter where the fault lies, a great fault it is; more than a fault, a disaster; nay, a crime.

A man in the Seminary is just beginning after three years to learn something of a life by rule. He has no domestic cares. His time is portioned off by rule. He prays, he studies, he exercises, he eats, at definite fixed times. He is learning a great principle of the ecclesiastical estate; the doctrine of submission to an external authority. No doubt he often feels it irksome; but if he is properly taught, he will know that the priesthood is above all else the way of the Cross, and that in the Seminary, the young man is learning to rule himself according to God's Word.

Alas! it is true that neither our own nor any other Seminaries in fact are what seminaries should be, as we paint their ideal. It is true that there is levity, sloth, worldliness, gluttony, and in some cases but thinly covered sin within their walls; but yet, taking them all in all, they are training, and training fairly well as things go in this imperfect world, the generation of priests for the years to come. And we have much here in America to be thankful for in the excellent quality of our divinity schools; their professors, their curricula, their appointments, are for the most part admirable. It is not in our schools that this failure takes place. It is usually in the first year or two after leaving the Seminary, that the young clergyman degenerates.

He is sent to the wilds, where he has no companionship, perhaps even where he can receive Holy Communion only once a month, and where every kind of domestic inconvenience presses upon him, not to mention the attraction of those whose acquaintance even, he would be much better without. No more studying in common, no more reciting of the public offices in common, no more eating at the common table where the things of the Church are the constant subject of conversation. All this is gone, and what takes its place? An utterly uncongenial

atmosphere; at least an atmosphere which, as being uncongenial to a true priestly life, should be uncongenial to the young cleric. Can we wonder at the result? Holy, saintly priests are lost by the dozen through placing them where they are in their priestly youth shut off from spiritual food and help, and surrounded with temptations.

Here, then, are two matters which, we are of opinion, should be carefully looked into by those who have been given by God authority in this Church, and we have the greatest feeling of certainty that they could both be so treated as to produce a speedy and marked improvement in the quality of the clergy.

In another article we shall pursue the matter one step further, and consider what we believe to be a third fault in the matter.

PRESERVATION: Is it for the Interest of the Sick?" was the startling title to the first letter under the head of Correspondence as it appeared in a portion of the edition of THE LIVING CHURCH for last week. Readers who may have been startled by the heading, with visions of a recommendation that the sick be shot or dosed with some speedy poison, were of course disappointed to learn, on perusing the article, that the initial word of the title should have been *Reservation* and not *Preservation*.

And this error illustrates one of the miseries of the editorial office; one of those incidents which show why only after he has retired can an Editor write on "The Kingdom of Content." The last proof had been carefully scanned, and the word *Reservation* correctly appeared. The form was placed on the press. A pressman discovered a slight looseness in the title line mentioned. He looked at the heading in wonder. *Reservation*, for the Interest of the Sick? Of course that could not be an open question. Hastily sending to the composing room for a letter P, he prefixed it to the word, conscious of having performed an act of supererogation which might in time land him in an editor's chair. Poor soul! He was as ignorant as an English Archbishop on the subject of *Reservation*!

He grappled with the subject, and could not have made a greater mess of it if he had been a Bishop! He is not the first one to be contented with a merely superficial knowledge of the subject.

But the error was really annoying to the Editor, and most likely to the correspondent as well. To the latter and to readers in general, apologies are tendered.

As for the pressman: It may be an open question whether or not *Preservation* is desirable.

"BOARDING SCHOOLS."

WHILE we recognize the paramount influence and importance of the public schools, we must not underestimate the value of an entirely different class of schools which, for want of a better name, are generally called "boarding schools." The traditions associated with the name are not pleasant and we avoid the use of it except in quotation marks. The schools referred to are those which take the entire care of youth during nine or ten months in the year and provide for their education and training in body, mind, and soul. Pupils do not merely "board" in these schools; they belong, for the time, to the school family, in which they have most of the comforts and more than the oversight of the ordinary home. In this country, at least, the account of Dotheboys Hall cannot be accepted even as a caricature.

Of course there are objections to sending boys and girls away from home to be educated, and it is not always best; but there are so many advantages of discipline and development found only in the larger life of the school that parents are justified in making the temporary sacrifice required. Sons and daughters cannot always dwell in the parental home, and the problem is how best to prepare them for the life they must eventually live entirely away from that home. Can the transition from the home-life to the world-life be brought about more safely than by the intermediate experience of the school-life? In this, perhaps more than anywhere else, there are incentives to exertion, helps to self-help, opportunities to correct mistakes, to form good habits, to overcome faults, to practise self-control and self-denial, to be emptied of conceit.

It is not true that the influence of companions in such schools is generally very bad, or as bad as is often found in neighborhood association. The environment of youth in some country towns is worse than that of the worst schools. There is little to check the evil communications of the town and city,

while in the well-ordered school many checks and safeguards are provided, and wrong-doers seldom escape reproof. Indeed, the entrance to the best schools is carefully guarded, and only those who are well recommended are admitted.

An obvious advantage of school-life over family-life, for the purpose of education, is the opportunity it offers for concentrated and undisturbed attention to duty. The regularity of the work, the order and system of the little world, are all insured against interruption. Even the recitations are educative and helpful to the development of mind and character, while athletic sports are enjoyed with a zest and safety nowhere else to be found. Parents cannot, as a rule, attend to these matters for their children, beyond an early age, and cannot at home control the conditions most helpful to progress. It is a good thing for young people to live away from home for a while, not only that they may learn to appreciate their homes better, but also that they may be able to estimate themselves better. Self-knowledge is worth more than knowledge of books, and it is not likely to be cultivated at home. The lad or the lassie is of vast importance there and in the little circle of which their family is the center. But that importance dwindles almost to the vanishing point at school. There the young prig very soon has his eyes opened to his own littleness; my lady of sixteen discovers that there are other girls as pretty and witty as she; mamma's darling sees that the world does not revolve around herself. "Know thyself," is written all over school and college life where students live in common, and only those who are phenomenally stupid fail to learn the lesson.

One might make out a long list of good qualities for the attainment of which the school is better adapted than the home. I will mention but the one which has impressed me most, viz., purpose. Childhood is naturally (and happily) aimless. It simply grows, and has no other ambition but to feed and play. It is dependent, selfish, short-sighted, indifferent, inattentive. All this has to be changed, and the change must come within the period of a few short years or it may not come at all.

Right here, as I conceive, is found the grandest helpfulness of the associated life of the school. In it, for the first time perhaps, the youth realizes that there is ambition in the air. He takes a deep breath and feels the exhilaration. Healthful rivalry in study and sport leads on to exultation over victories won and difficulties vanquished. It begins to dawn upon him that the daring and doing of hard things are better than to eat and play. He begins to hunger and thirst for a career, to do something, to make something of himself.

Doubtless this experience may come to a young man or woman in almost any place and under different conditions, but it is most likely to come and to be most wisely directed in the school where the students live the common life, under the direction and inspiration of gifted teachers. C. W. L.

THE LIFE OF A LECTURER.

"IAN MACLAREN" contributes an amusing paper to *Pearson's Magazine*, describing his experiences as a lecturer in England and in the States. Discussing chairmen, he says:

My experience of chairmen is wide and varied, and I have lectured under the presidency of some very distinguished and able men, but, on the whole, I would rather be without a chairman. There was one who introduced me in a single sentence of five minutes' length, in which he stated that as he would treasure every word I said more than pure gold, he did not wish to curtail my time by a single minute. He then fell fast asleep, and I had the honor of waking him at the close of the lecture. Had he slept anywhere else I should not have had the smallest objection, but his restless attitude in the high estate of the chair had an unedifying and discomposing effect on the audience.

On the whole, I preferred that chairman to another who introduced me to the extent of twenty-five minutes, and occupied the time in commending to the exasperated audience the claims of a foundling asylum with which he had some charitable connection. This time it was the lecturer who fell asleep, and had to be awakened when the audience drove the chairman to his seat. A lecturer is also much refreshed amid his labor by the assurance of the chairman that he has simply lived upon his books for years, and has been looking forward to this evening for the last three months with high expectation, when after these flattering remarks he does not know your name, and can only put it before the audience after a hurried consultation with the secretary of the lecture course. My memory returns also with delight to a chairman who insisted that one object had brought them together, and that I was no stranger in that town, because the whole audience before him were my friends, and then, having called me Doctor Maclaren and Ian Watson, besides having hinted more than once at Mr. Barrie, introduced me to an hilarious audience as Mr. Ian John Maclaren Watson.

Eve's Paradise

BY MRS. BRAY.

CHAPTER VII.

ELSIE.

"So innocent-arch, so cunning simple,
From beneath her gathered wimple
Glancing with black beaded eyes,
Till the lightening laughters dimple
The baby roses on her cheeks;
Then away she flies."

—TENNYSOON.

AFTER this scene Eve changed a good deal; it seemed as though a new impulse had been given to her thinking powers, but she talked less than ever, and grew more and more dreamy.

Margaret grew very anxious, and the strange thing was, that she began now to feel a deep sense of uneasiness as to the godless way in which they were bringing up Eve. She had thought that she had no faith left, but now she constantly found herself longing for permission to teach Eve the simple faith which had been hers as a child.

Every evening she was in the habit of going up to say good-night to Eve, and now whenever she saw the little white-robed figure with its arms stretched out, she longed to let her kneel by her side, and teach her the baby prayers that God would bless her and keep her. How she could picture to herself the joy of mothers who were able to bring their children to Him who took them up in His arms and blessed them. But she was forbidden to take Eve to Him, and even if she were not, how could she do so when she herself had forgotten the way.

Still, however anxious Margaret might be, nothing that she could say would induce Sir Jasper to share her fears, and as he only saw her from time to time, and knew so little about children, he could not see anything strange in the child being so absent and dreamy.

There was absolutely nothing that he could find fault with. Eve was very affectionate, although not very demonstrative. She gave the most implicit obedience, never disputed a command, and seemed indeed never to be naughty. How much was due to constant repression until the spirit seemed crushed out of her, and how much was due to Margaret's wonderful mesmeric power over her, Jasper did not realize. The truth was that Margaret could do almost anything she pleased with Eve merely by exerting her will. Sometimes, when she was more than usually provoked with Sir Jasper, she was almost disposed to will Eve to do something against his wishes, to prove to him the fallacy of thinking that his way of bringing up Eve was a success.

"Some day," she said to him, "a new influence will come into Eve's life, and be it for good or be it for evil, she will follow it."

"I cannot believe it," said Sir Jasper. "I never saw a better child."

"I grant it now; but what principles has Eve?"

Jasper hesitated a little, for it was a difficult question to answer.

"She has none," continued Margaret coldly.

"That is rather a sweeping verdict to give," answered Jasper; "and if it is true, why, it only proves my theory, that it is impossible to bring up a child without principles. I always said that it is the knowledge of evil that begets evil, and now I have demonstrated it."

"Have you?" said Margaret, with that quiet manner which always irritated Jasper.

"I see you are not convinced," he said, a little impatiently; "but all I can say is, that from what I have seen of children, there is not one who can compare with Eve. Why, you know the Fairfaxes of Dunmore, Owen's people, and that little niece of his I have often told you of. A more naughty, mischievous little monkey I never came across. I am sure she has been brought up in the most orthodox fashion. Owen alone is a host in himself; and then there is her great Aunt Priscilla who has fully instructed her in all she ought to know. The Catechism is at her fingers' ends; I have even had the benefit of hearing

her recite it; but I should be sorry to be her god-parents, and have to answer for all the misdemeanors of that young woman."

"Perhaps she has been spoilt?" said Margaret.

"She used to be in her grandfather's time; there was nothing which he could refuse her. Both her father and mother are dead, and he spoilt her to her heart's content. He died about a year ago, so now Aunt Priscilla has it pretty much all her own way; and I do not fancy the child much appreciates her attempts to break her in. Next week," he added, "I am going to stay at Dunmore, and I shall try and persuade Owen to come here for a few days. He is so overworked that it is difficult to get him; and as he so disapproves of my scheme for Eve that we very nearly quarrelled over it, I really did not want him to see her before. Now I shall be able to show him I was right."

"I hope he will be convinced," said Margaret quietly.

"Oh, I am sure he must be; he will not have much to say when he contrasts her with his niece, although I must admit she is the most bewitching little mortal. How that child has made me laugh. A pretty handful she will turn out some day. There is no one in the house who can really manage her except him, and as he is very seldom at home, Miss Elsie does very much as she likes, though I will say that a word from him is sufficient; but then she worships the ground he treads on, so after all it only carries out my theory that love should be the chief motive power."

"I am afraid you will never convince me," said Margaret; "and from what you have told me of Mr. Fairfax, I should not think you will convince him either."

"Well, you see, he is one of those terrible sticklers for duty; with him it is duty, duty, whatever the question raised. Why, I believe if he thought it his duty to cut his throat, he would go and do it."

"I admire that sort of man," said Margaret.

"That's a great deal more than I do," answered Jasper. "I had enough of it from him at school; no one was ever able to make him do a thing he did not think right, and he did not seem to care what any one thought."

"It is a pity that there are not more like him in the world," said Margaret, and then her thoughts wandered back to the past, and the conversation dropped.

Yes; Jasper was right. Elsie Stuart was the most bewitching little piece of mischief and fun and naughtiness that ever existed. No one was able to resist her. Certainly not her uncle, who was, it must be admitted, rather weak where Elsie was concerned.

And yet spoilt was hardly the word to use for her. For she was naturally of a very generous, unselfish disposition, so that her wilfulness chiefly consisted not so much in going against the wishes of those she was with, as persuading them that her way was always the best.

She had a very strong will, and could do just what she pleased with any of the servants. Even her grandfather used to find his most solemn lectures wasted on her for she would sit opposite him with a smiling face, and so evidently unimpressed, that sometimes he would say quite sharply, "Elizabeth, I do not believe you are listening!"

"Oh no! grandfather dear. I never listen. I know it pleases you, and it does not hurt me a bit."

He would try and look serious; but a hug from Elsie, and all his grave words were stopped by her rosy lips.

Aunt Priscilla was much more persevering. Grandfather only called her "Elizabeth" when he was vexed, or trying to be vexed with her. Priscilla never by any chance lapsed into the familiar pet name.

"I am a plain person, and I like plain names," she would say; "such as given me by my godfather and godmother."

Elsie's religious instruction was chiefly carried on by Priscilla. She captured the child for half an hour after breakfast every day, and by dint of endless perseverance, taught her the Catechism and a number of Bible stories.

Elsie would listen attentively enough, until Priscilla endeavored to bring in a moral; then she seemed to be possessed with the spirit of the deaf adder, and stopped her ears, or else she would strangely misapply the meaning.

"I should like to have been David," she said one day.

Priscilla looked up quite pleased; it was evident that her instruction was bringing forth fruit at last.

"I am very glad to hear it," she continued. "You could not have a better example."

"Would you be glad if I were like him?"

"Of course I should be glad if you resembled that blessed saint; but I do not see much chance of it at present."

"I could be like him if I chose," said Elsie.

"Well, then, I wish you would choose at once."

"Only you might not like it, aunt. Sometimes when I try to do just the very thing I think you would wish, it is all wrong, and you are not pleased a bit."

"You cannot go very far wrong if you take David for your example."

"All right, aunt; only you must not scold me afterwards, if you do not like it."

The next day Aunt Priscilla was horrorstruck to discover that Elsie had told a story.

Hitherto she had been an exceptionally truthful child, and it was a perfectly unheard-of thing for her ever to deviate in the very smallest degree from the truth.

And now she told the most unblushing, deliberate falsehood which she could possibly utter; and to aggravate the fault, it was coupled with a gross act of disobedience. If there was one thing that Aunt Priscilla was more particular about than another, it was that Elsie should not go into the kitchen garden, and get fruit without leave.

The hothouses were especially forbidden her; but on this eventful day she went into the grape-house, where she knew she ought not to go, and told Franks, the gardener, that her aunt had sent her to ask for a bunch of grapes. Of course the man obeyed without suspicion, and picked out the finest of the bunches for her.

Elsie went on to the lawn, and sitting down, boldly ate them there, leaving a little pile of skins to tell the tale.

Just as she had expected, Priscilla came by.

The pile of skins was so conspicuous that she could not help seeing them.

"William," she said to the garden-boy, who was weeding near, "how came these skins here?"

"Miss Elizabeth was eating a bunch of grapes just now."

Priscilla went straight to the gardener to inquire if he had given Elizabeth any grapes; and on hearing the tale which Elsie had invented, immediately went in search of the child, and found her sitting with her Uncle Owen, who had come to spend a few days.

"Elizabeth," she began solemnly, "I am afraid you have been a very naughty little girl."

Elsie looked up with an air of the sweetest innocence.

"Oh, auntie, I have been trying to be so very good to-day."

"What! when you told such a wicked story to Franks, and said that I told you he was to give you a bunch of grapes?"

"Well, I was most dreadfully thirsty, and did not think you would like me to die of thirst."

"Then you don't deny it, you wicked child?"

"Would it be better if I did, auntie? I will, if you like."

"No, of course I did not mean that; but of all the brazen-faced girls I have met, you are the worst."

"Have you met any brazen-faced girls?" said Elsie, with extreme interest. "Oh! do tell me about them; they must be awfully nice."

"They were not at all nice, Elizabeth, and I should be very sorry for you to be anything like them; you are quite bad enough as it is. Now, what have you to say as to your extraordinary behaviour?"

"I was trying to be like David," said Elsie, with a perfectly grave face.

"Like David!" exclaimed her aunt; "explain yourself, Elizabeth."

"Why, when he was so hungry, and went and got the shewbread, and said Saul sent him. Well, I was thirsty, and so it's just the same."

Priscilla turned away with an exclamation of surprise and anger. She knew that it was hopeless to argue with Elsie, for she invariably got the worst of the argument, and Owen was more able to convince the small culprit of her naughtiness, and to show her that in the fuller light of our days there was no excuse to be made for a lie of any description. He also induced her to tell her aunt that she knew she had been very naughty, and was sorry for what she had done.

"I am glad you are penitent, Elizabeth, and see your fault. Another time when you are tempted you must listen to the voice of conscience when it speaks to you."

"That's a lie if you like," burst out Elsie.

"Hush, Elsie," said Owen; "you must not speak to your aunt like that. What do you mean?"

"Well, it is a lie, and if I don't say so I shall be telling a lie, all that what she says about conscience."

"What can you mean, Elizabeth?"

"Well, aunt, you told me if I did wrong I should hear the voice of conscience speaking to me. I tried it, and it never spoke at all."

"I don't understand you, Elizabeth."

"Well, when you said that conscience would speak if I was naughty, I thought I should like to hear it, and I wondered what would be the wickedest and wickedest thing I could do to make it talk. I've done lots of naughty things, and it never gave even the least little whisper. I had to think a lot for something very bad. Then I remembered that hymn you made me learn, 'The heathen in their blindness bow down to wood and stone.' So I thought if I were to say my prayers to something made of wood and stone I should be like the heathen, and nothing could be worse than that."

Owen put his hand over his mouth to hide a smile, but Aunt Priscilla looked horrorstruck.

"Well, I could not think of anything made of wood and stone," went on Elsie. "The trees they were all wood, and the roads were all stone, for a lot of new stones had just been put down, but then there was no wood. I was just giving it up, when I remembered the kitchen staircase. You know the steps are stone, and the banisters are wood. Of course it was just the very thing. So when the maids were all at dinner, I went there, and knelt down, and said my prayers to the staircase. I listened with all my might, and conscience never said a word."

Aunt Priscilla could not speak for horror.

"I thought," continued Elsie, "he might be hiding, and I called out, 'Conscience, are you here?' but he never said the least littlest word, so I know it is not true."

"Elsie, you know you are very naughty," said her uncle, as Priscilla left the room, too overpowered to speak.

"She does bother so," answered the child, with a shrug of her shoulders. "She is always saying such silly things, and I find they are not true. Why, she made me learn that hymn about 'the grave as little as my bed.' I went to the churchyard, and I looked at lots of graves. I measured my bed with a bit of tape, and I could not find one as little as my bed. So you see she does tell me things that are not true."

Owen saw that Elsie was in far too mischievous a humor to listen to any explanations; besides, he knew that she was too sharp a child not to understand the real meaning perfectly.

He got up to go, looking rather vexed. "Don't look sorry, Uncle Owen. I expect I've got one of those things inside me—I do really think so."

"What things, little woman?"

"Why, what people used to have when they were possessed."

"A bad spirit? Well, really, sometimes I almost think you have."

"She *knows* it," said Elsie, pointing to Priscilla, who was walking up and down the garden. "She often says, 'Elizabeth, I am sure you are possessed.'"

"Well, then, don't you think you can try and be better, and show her that you are going to have a good spirit instead of a bad one?"

"It will be awfully hard."

"I know it will, but you will be so much happier."

Elsie looked doubtful as to whether it would have that effect.

"Will it make you happier?" she asked, in her most coaxing manner.

"Yes, darling, I should like to have a good little Elsie."

"Then I will try," she said, the little face growing so sweet that Owen bent down to kiss her.

"Will it make you glad if I say my Catechism nicely when Aunt Priscilla wants me to, and I do hate it so, and if I answer all her Bible questions nicely?"

"It will please me very much."

"Then I'll really try," said Elsie. "I'll learn the Catechism ever so perfect, and I'll say it just as it says it ought to be said."

"That will be a good little girl."

"And you will promise to be pleased?"

Owen did not catch a perfect flash of mischief that passed like lightning across Elsie's brown eyes.

"I need not promise, dear; I am sure to be pleased."

"It will take a lot of practice," she said.

"Never mind; you won't grudge that when you find what pleasure you will give by doing right."

Elsie skipped away, and Owen smiled lovingly as he watched her flying over the lawn.

"She is a dear, good little soul at the bottom, but Priscilla does not understand her."

Sunday came, and at six o'clock was the detested examination which Priscilla had always held ever since Elsie had been old enough to say the verse of a hymn. The worst of it was that the presence of visitors was allowed to make no difference.

"If they are bad it will do them good," was Priscilla's argument; "if not, it will do them no harm."

So far, therefore, from excusing Elsie on account of Sir Jasper's presence, Priscilla especially invited him to be present. She looked upon him as a most godless man, and thought that possibly her teaching to Elsie might influence him, even though he received it second hand. She had often heard about Eve, and her horror at the idea of a child brought up without religion and without being baptized was more than she could express.

"If only Elizabeth will say her catechism nicely as she sometimes does, what untold good it might do."

To her great comfort, and perhaps we may say surprise, Elsie was evidently strung up to be on her very best behaviour. There was a demure little look on her face which was seldom seen. She stood up with her hands folded behind her in the required position.

Priscilla gave quite a sigh of relief.

Generally Elizabeth's arms ached, or she had growing pains, or anything to prevent those meekly folded arms.

Priscilla took up the Prayer Book which had been placed before her at the open page—another sign of grace on the part of Elsie.

"What is your name?"

"Elizabeth." So far so good, for although the word was spoken in a most decided Scotch accent, still it was a great concession to have the name given at all.

Usually she declined to say more than N. or M., or at most only Elsie.

"Who gave you this name?"

"My godfather and my godmother in Baptism," began Elsie, with such a pronunciation that no one out of the Highlands would have understood her.

"Elizabeth!" was all her aunt could gasp out.

Even Uncle Owen looked reproachfully at her.

"I thought you had promised to be good; I did not expect to hear you make fun of the Catechism."

"I did not make fun," said Elsie, stoutly; "I did it on purpose to please Aunt Priscilla."

"How could it please me to hear you say it in such a vulgar way, Elizabeth?" said Priscilla.

"Why, that's just it, aunt. I have been practising and practising for days. I asked Uncle Owen if it would please him if I said it in the right way, just as it tells us to, and he said it would. It has given me a lot of trouble to get it right. I asked Janet about it, and she helped me, a good bit, and she said I had caught it just the very thing."

"I have not the slightest idea of what you are talking about; and if you did not understand it, it would have been more fitting if you had consulted me instead of going to the servants."

"But you do not know it, aunt; at least I do not suppose you could do it right."

"Do what?" said Priscilla helplessly.

"Why, the vulgar tongue!" said Elsie triumphantly. "You know it says you have got to learn it in the vulgar tongue, so I must be right, and I have learned such a lot. I can say ever so much more if you please."

Priscilla closed the Prayer Book in despair. What would Sir Jasper think of her teaching if this was the result?

"No, Elizabeth, I do not wish to hear any more, and if your uncle chooses to encourage you"—here she glanced indignantly round at Owen, who was vainly trying to stifle his laughter, whilst Sir Jasper made no attempt to conceal his.

"Yes; if your uncle, who should have known better, chooses to encourage your naughtiness, it is of little use for me to speak. I will not hear you say another word of it, and what is more, I shall forbid you to say it for a whole month."

Priscilla hoped that she was inflicting a great disgrace upon Elsie; for though she knew that she was not fond of her Catechism, she had often found that when Elsie was forbidden to do anything, it immediately became the one thing she desired to do. This time, however, Aunt Priscilla had shot wide of the mark.

"Oh, dear, if I had only known that before," replied Elsie, "I would have learned it in the vulgar tongue long ago."

(To be continued).

The Family Fireside

UNCLE DAMON AND HIS MULE.

BY THE REV. GEO. H. HUNT.

"LAH, chile! whar's I gwine to git money ter buy a fine hoss? This muel is monstrous puny, I knows; but he's got ter do a poor nigger, and I'se gwine to try ter fatten him up."

This was Uncle Damon's reply to the remonstrance which I thought fit to make to his attempting to work so poor a beast. He was an old-fashioned negro, who made a living by hauling water to a portion of the town where wells and cisterns were wanting, owing to the solid rock coming to the surface and making it very costly to dig for either. The old horse that he had been using for this work, had died upon his hands, probably from old age, for he had not neglected to care for him to the best of his ability; and now he had replaced him with this poor, scrawny, forlorn-looking mule, that did not seem able to stand steadily upon his feet, and I could not refrain from expostulating with him upon the subject. In replying to his words of excuse, as given above, I said to him:

"You ought to fatten him first, before you put him to work. He's not strong enough now to pull that cart."

"An' what'll I do while he's er eating and er fattening? I'se got ter eat, too, and ter git de truck ter feed him. You gie me 'nuther critter to work while he's er fatning, and he shaunt do ernuther lick tul he's strong. I'se only one bar'l on the kyart, and that muel's got er heap er life in'm, he's not gwing ter fall er down yit er while. But yer boys tinks yer knows more'n anybody."

"Well," I replied, "I'll see if father can't let you have old Bailey for a few days, and let you put that mule in our pasture."

"Oh, if I kin git de hoss, I'll tek kere er de muel. I wants ter gie him sum corn and ter rub him down wull ebery day. Dat wull do him er power ov good, and he'll soon be spry 'nuff ter jump er fence."

I was able to effect this arrangement, and he was allowed to use our old horse while his poor mule was recuperating; and it was astonishing how rapidly it improved under the tender treatment and abundant nourishment accorded it by its kind master. The rubbing down was perhaps as beneficial as the good feeding; for it increased the healthy action of the skin, developed the appetite, and promoted digestion—all most essential where the vitality had declined under a long course of hard work and neglect. And the mule fully appreciated the kindness and attention given him and which was doubtless new in his experience, and he responded with a great warmth of affection for the old negro, so that the two were soon fast friends as they became almost constant companions. In about a week or ten days he was able to resume the very moderate work expected of him, and which soon became too little to equal his energies; and he seemed inclined to work his old master down; for, on meeting them one day as they were going their accustomed rounds, I inquired of Uncle Damon how they were getting on, when he said:

"Dis ere muel is a' gitting erhead er me. He's younger dan I is, and he's got more life in him now, and he wants ter go and ter keep gwying. I'se got ter git him more wurk somehows, or he'll run away wid me. He's got lots of sense and knows es much es I does. He kin go all de rouns of my cust'mers now, and ef he cud onerly tote de water in, he cud git erlong 'thout me, and dis nigger urd have nuting ter do 'sides c'lect de money."

"That would be nice, indeed. Why don't you take on more customers? That would give him more work and you more money."

"Ef I cud git de money ter buy er wagon; but dey tells me I'd hev ter pay er tax fer running hit. I 'lows ter git er plow so's ter mak a crop nex yer, an' raise sum corn an' foddah."

"Have you given your mule any name?" I asked; "and has he learned to know it?"

"I name him Samson fer ter mak him strong, and we calls him Sam fer short. He knows dat, ter be shore, and cumis when he's called, 'specially et grub time."

Some time after this, as I was passing Uncle Damon's cabin, I saw Sam, evidently one of the family, having a gambol

with the children and occasionally taking a bite from a hunk of corn bread which one of them held in his hand and was himself eating. He was no longer the miserable, dejected object which he had been when I first met him, but was now sleek and with plenty of flesh upon his bones, and seemed abundantly able to take care of himself. He was not above the medium size, but showed pluck enough to carry him through a vast amount of work, and that, according to his weight, he might merit the name bestowed upon him. As Uncle Damon came out of his cabin, I said to him:

"Sam seems to be getting on very well and to be quite at home with the children. He likes corn bread, I see."

"Dat he does," Uncle Damon responded, "and he gits he's shur. He eats es much es eny ov us."

"Do you ever give him a lump of sugar?" I asked.

"No, 'cept in his coffee. I tuk ter giving him coffee when he was so poh, an' now he wunts hit all de time."

"So you sweeten it for him, do you? And does he drink it hot?"

"He wunt drink hit 'cept hits sweet, nor tel hit's cool. I jess empties de pot in er pan, grooms an' all, an' let's him hev hit; but I has ter put sum sugar in hit 'fore he'll dring hit."

"Would not salt do as well? Do you think he'd know the difference?"

"Uck-ow! Yer can't fool dat muel dat er way! He'll eat hes salt; but he wants sugar in hes coffee ebery time. You mought fool dat boy," pointing to one of his sons, "but dat muel ud smell de salt shore, and 'ject hit."

"So, he's too smart for you, as well as too strong and active? You ought to reduce his rations, and not feed him so high."

"Oh, hes saunce is borned in him. I kin mek him poh agin and puny, ef I don't feed him; but I caunt mek him a fool nohows."

That Uncle Damon's confidence in the innate intelligence of his mule was not misplaced, was shown but shortly after our conversation as given above. He was accustomed to haul much water from a very large, bold spring where the water bubbled up from below and formed a wide and deep basin, from which he dipped it with his bucket and poured it into the barrel on his cart. He would back his cart partly into the basin of the spring, and then, standing upon the axle, he would stoop over and fill his bucket. While thus engaged one day, his feet slipped from under him, from some cause, and he fell into the spring, striking his head upon a submerged rock which effectually stunned him. Here, insensible as he was, he must have speedily drowned had it not been for the intelligence of his mule, the only creature present to assist him.

How this was done, cannot certainly be known, but the mule must have turned the cart completely around and, entering the spring with the cart behind him and cumbering his movements, pulled his master out of the water. At least, when subsequently found, the mule was standing in the spring with his head not much above the water, and Uncle Damon was lying insensible upon the opposite side from the cart, and his clothing still showing the grip of the mule's teeth upon it. The supposition was, that promptly upon his master's fall, the mule turned himself about by first pulling the cart out from the spring, and then himself rushing into the water, succeeded in getting his master out by tugging at his clothing. This explanation alone accorded with Uncle Damon's recollection of the position of all at the time of the accident, and that in which they were subsequently found; and it was, accordingly, generally accepted as the true one. And so it was that Sam won a high reputation for intelligence and devotion to his master.

DULL RELIGION.

ANY lifeless thing is dull. There isn't much animation or interest in a stick. Dullness is the feebleness or absence of that vital stream, divine in its essence, and divinely creative. The man who has feeble intellectual life has a dull time intellectually. Physical poverty blunts the edge of many pleasures and substitutes a weary monotony. Do you find religion dull? Are your Sabbaths a weariness? Does the preacher bore you? Surely it is for the same reason. Dull religion is but a symptom of very little or very feeble religion. The poor thing is anaemic. It looks pale and sickly. Now and then a revival season will galvanize it into a semblance of life, but the real thing isn't there. The more abundant life is far away, and the victim of this pious shadow has a dull time. How to escape this religious ennui is a problem in some society. A fashionable

writer, speaking of Lent, that forty days' season of supposed fasting from 325 days of worldly folly, says that "what with serving classes, musicales, charitable entertainments, lectures, dinner parties, card parties, and the theater and opera, there is certainly enough to keep from having a dull time." And he adds, as if it was an after-thought that might as well be thrown in for what it is worth, "Then there is the church." Yes, there is the church. We may just as well grin and bear it, for there it is, and there it seems likely to stay. Dull? Not altogether, so long as we have the other things, the card parties, theater and opera. We may even do a little charitable work, or go slumming with dainty fingers, the recollection of which will last a whole year. There is a pretty good philosophy in having all our dull time in a lump, for it will make luxury seem by contrast more luxurious, and give indulgence a keener appetite.

Dull religion is after all about the dullest thing under the sun. If you haven't got to the point where your religion interests you, go ask your pastor what you must do to be saved. And when you find that your religious experience is the liveliest, the most thrilling, the largest and brightest experience of your life, then you will not be able to find a dull time even if you hunt for it with lighted candles.—*Brethren Evangelist.*

FREDDIE'S AMBITION.

"I wish I were a Vestryman," said Fred—
'Twas Sunday night, and he'd just gone to bed.
Now Freddie was the Rector's son, aged ten,
And was well-posted as to Vestrymen.

"And why?" his mother asked, proud that her son
Aspired so well the race of life to run,
"Why would you like a Vestryman to be,
When boys 'most always wish to go to sea?"

But shocking was the youngster's quick reply;
It reached the Rector's ears and made him sigh.

"I'd like to be a Vestryman," said he,
"Cause then I needn't go to church, you see!"

—*Church Life.*

LINEN ALWAYS FRESH AND CLEAN.

"I GUESS you'll think I run a laundry in my room when I tell you I wash and iron myself. I've got a little oil stove, though my landlady would die if she found it out. I keep it in a bonnet box on my high shelf, and she's too short and too fat to reach it. Besides, she most likely thinks 'tis my winter hat in there and she don't care about looking at it. I wash out my stocks about every day, and iron them, and instead of starching them I slip a little piece of celluloid in the back side of the stock where it comes under the chin, and it don't break down any quicker, or as quick, as if it was starched.

"I don't buy fancy neckties, either. I get a yard and a half of white mull and the same of wash silk, and make up four of five out of each, and I wash them as soon as they are dirty. It doesn't take me ten minutes to do this, and I am always sure of clean things.

"I hear some girls groaning over their washing bills, and they try to save by wearing soiled clothes. But it doesn't pay. Nobody looks as well who saves washing, and I am sure they are not half so comfortable. How long do I wear a shirtwaist? Just two days, or, if it is not very hot weather, I make it go three. But I never put one on the second time without ironing it. It only takes a few minutes to heat the iron while I'm doing my hair, and a few minutes more to smooth out the wrinkles in the waist.

"You have no idea of the power an iron has in removing the odor of perspiration, while often what looks like dirt is nothing but a crease which will come out if invited by a hot flatiron. Or if it is obstinate, it may be slightly dampened and the hot iron does the rest.

"I suppose you all wash out your handkerchiefs, yourselves; so do I. You see I have very little to send to the laundry beside my shirt waists and night dresses, so my bill is often less than 50 cents a week.

"In the first place," said the good manager, "I wear in summer the gossamer union suits, and have plenty of them. I wash one out every night in my basin—I have hot water in my room—and hang it on a line fixed across the fire escape. I leave it there all day, for my room is at the rear of the house, but as I have four sets I am sure to have one always clean in case it rains when I have one on the line."

"If you don't have a fresh set of underclothes every morning you don't know what comfort is in hot weather.

"Besides, you would be astonished to see how little time it takes. I have the use of the bathroom and sometimes I take the time after I have my bath at night. The trouble is nothing compared to the comfort one has in getting into clean clothes every hot morning. And I could never afford so much washing if I sent it all out."—*Boston Herald.*

THE only thing that makes this life great, is its extension beyond the present.

Church Calendar.



- Aug. 3—Friday. Fast.
 " 5—Eighth Sun. after Trinity. (Green.)
 (White at Evensong.)
 " 6—Monday. Transfiguration. (White.)
 " 10—Friday. Fast.
 " 12—Ninth Sunday after Trinity. (Green.)
 " 17—Friday. Fast.
 " 19—Tenth Sun. after Trinity. (Green.)
 " 23—Thursday. (Red at Evensong.)
 " 24—St. Bartholomew. Fast. (Red.)
 " 25—Saturday. (Green.)
 " 26—Eleventh Sun. after Trinity. (Green.)
 " 31—Friday. Fast.

Personal Mention.

THE Rev. MARTIN AIGNER, of Mount Holly, N. J., has received a call to St. John's Church, Franklin, Pa.

THE Rev. J. A. ANTRIM has been appointed, by the Bishop of Iowa, rector of St. Andrew's Church, Waverly, Iowa, to take effect Sept. 1st.

THE Rev. WINFIELD SCOTT BAER, Secretary of the Evangelical Education Society of the Diocese of Pennsylvania, has accepted a call to Grace Church, Sandusky, Ohio.

THE address of the Rev. R. U. BROOKING has been changed from New Martinsville, W. Va., to Wickliffe, Va.

THE Rev. JOHN F. BUTTERWORTH, associate rector of the Church of the Holy Trinity, Paris, France, sails for his new field, Saturday, August 25th.

THE Rev. C. K. P. COGSWELL has resigned his charge of Ascension Church, Washington, Pa., and has accepted that of St. James' Church, Old Town, Me.

THE Rev. LOUIS DE CORMIS, D.D., rector of St. Paul's Church, Columbia, Pa., received from Ewing College, Ill., at its late commencement, the honorary degree of LL.D.

THE Rev. D. L. FERRIS has become associate rector of Calvary Parish, Pittsburgh, Pa., and should, after Sept. 5th, be addressed accordingly.

THE Rev. D. C. GARRETT has accepted an election to the rectorship of Zion Church, Oconomowoc, Wis.

THE Rev. B. G. LEE has changed his address from San Mateo, California, to Jerome, Arizona.

THE Rev. DR. LEFFINGWELL and family have returned from Old Mission, Mich., to their home in Knoxville, Ill.

THE address of the Rev. DR. J. P. B. PENDLETON, rector of St. George's Church, Schenectady, N. Y., will, for the latter part of August, be Blue Mountain Lake, N. Y.; and for September, Saranac Lake, N. Y.

THE address of the Rev. R. A. RUSSELL, of South Omaha, Neb., is changed to Kane, Pennsylvania.

THE address of BISHOP SCHERESHIEWSKY has been changed from Shanghai, China, to 41 Tsukiji, Tokyo, Japan.

THE Rt. Rev. G. F. SEYMOUR, D.D., LL.D., Bishop of Springfield, requests his correspondence sent to 480 Willoughby Ave., Brooklyn, N. Y., until Sept. 18th.

DIED.

MACDONALD.—At Sulphur Springs, Indian Territory, on Thursday, Aug. 9th, 1900, Lt. Col. PETER MARTIN MACDONALD, late Commander of the 2nd Battalion 13th Prince Albert's Light Infantry, aged 89 years. "In the Communion of the Catholic Church." The rector of St. Philip's, Ardmore, I. T., read the office for the dead.

"Requiescat in pace!"

London (England) papers please copy.

MEMORIAL.

JAMES S. BIDDLE.

At a special meeting of the Board of Governors of the Church Club of Philadelphia, held August 10, 1900, the President announced the death of JAMES S. BIDDLE, Esq., whereupon the following minute was adopted and a copy of the same ordered to be sent to Mr. Biddle's family and published in the Church papers:

The Board of Governors has heard with deep

regret of the death at Andalusia, Pennsylvania, on July 26th last, of their late colleague, JAMES S. BIDDLE.

Mr. Biddle was one of the founders of the Church Club and for many years a member of this Board. He was a very regular attendant at the meetings of the Club, where his papers and addresses were always listened to with pleasure. Whenever he spoke he said something instructive. The Club will always treasure the memory of his well spent, long and useful life—the life of the Christian, the Churchman, and the Gentleman.

M. VEALE,
 FRANCIS A. LEWIS,
 R. FRANCIS WOOD,
Committee.

WANTED.

POSITIONS OFFERED.

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

NURSE.—A trained nurse for boys' school. Address HOWE SCHOOL, Lima, Indiana.

CHOIRMASTER.—A Choirmaster with ability to control and train boys. One preferred who can assist in school work. Address HOWE SCHOOL, Lima, Indiana.

POSITIONS WANTED.

ORGANIST.—Experienced organist offers services without salary to church of Catholic customs. Address, L. E. P., LIVING CHURCH Office, Milwaukee.

PARISH.—A young Priest, Catholic, having had a wide Home and Foreign missionary experience, now desires charge of a church with small house in connection. Address, ALPHA, care of THE LIVING CHURCH, Milwaukee.

POSITION.—A position wanted in a first-class business firm or corporation, manufacturing company preferred, who want a man they can trust; by a young man who is a thorough Churchman and is assisting a priest in mission work as lay reader. He has a good education, including a thorough commercial course in a first-class business college; served as an officer in the Spanish-American war in Cuba and has had other experience of value. His home is in a small town. He will take pleasure in giving more information and furnishing references. Address Lt. C. M. D., care THE LIVING CHURCH, Milwaukee.

TEACHER OF PIANO AND HARMONY.—Young lady holding Teacher's Certificate of the Chicago Musical College and pupil of Sherwood, desires position in school for girls. Experience. Address, E. B. B., 10330 S. Seeley Ave., Chicago.

TUTOR.—A position as tutor in a private family by a recent honor graduate of a Church College. Best of references. Address, D. A. W., LIVING CHURCH Office, Milwaukee.

PARISH.—Priest, 42, wants parish or mission. "Extempore" speaker and good worker. Address, PRIEST, care THE LIVING CHURCH, Milwaukee.

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

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

FOR SALE.

CEMETERY LOT.—The whole or half of a large, choice lot, Rosehill Cemetery, Chicago. Address, II. C., 209, 59 Dearborn St., Chicago.

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

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

COLLEGE EXAMINATIONS.

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

GEO. WILLIAMSON SMITH, *President.*

RETREATS FOR THE CLERGY.

RETREAT.—The Fourth Annual Retreat for Priests will be held in the Church of the Ascension, Atlantic City, N. J., beginning Monday evening, Sept. 17th, 1900, with Evensong at 7:30, and concluding with Mass at 7 a.m. Friday, September 21st. The expense for board and lodging for the period of the retreat will be \$5.00. The Conductor will be the Rev. Edward A. Larabee, Rector of the Church of the Ascension, Chicago, Ill. Those who expect to attend will please notify REV. F. A. SANBORN, 1025 Locust St., Philadelphia, Pa.

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

APPEALS.

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

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

TWELFTH SUNDAY AFTER TRINITY gifts and offerings are requested for The Church Mission to Deaf Mutes, New York, incorporated in 1872.

THOMAS GALLAUDET, General Manager,
 112 West 78th St.
 WALTER S. KEMMYS, Treasurer,
 7 East 62nd St.

THE "Twelfth Sunday after Trinity"; "Ephphathia Sunday," and "Deaf-Mute Sunday," are the names appropriately associated with the Church's "Silent Mission." The day comes on September 2nd this year. Again the undersigned appeals for offerings from the Mid-Western parishes to meet the expenses of this wide-reaching work.

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

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

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

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

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

creasing demands of the work (both at home and abroad).

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

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

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

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

BOOKS RECEIVED.

FLEMING H. REVELL COMPANY.

My Mother's Life. The Evolution of a Recluse. Written and Edited by her Daughter, Mary Henry Rossiter. Introduction by Bishop John H. Vincent, of the Methodist Episcopal church.

LAIRD & LEE, Chicago.

Fireside Battles. A Story. By Annie G. Brown. Illustrations by Joseph C. Leven-decker. Edition *de luxe*, 8vo, in box, \$1.25.

BAKER & TAYLOR CO.

The Trusts: What Can we Do with Them?

What Can they Do for Us? By Hon. Wm. Miller Collier. Paper, 50 cts.; Cloth, \$1.25. L. C. PAGE & CO. (Through The Young Churchman Co.)

Making the Most of Social Opportunities. By Lucia Ames Mead. The Day's Work Series. 35 cents.

On the Training of Lovers. By Austin Bier-bower. The Day's Work Series. 35 cents.

PAMPHLETS.

Sermon and Historical Addresses. Consecration of St. Paul's Cathedral, Fond du Lac, and Twenty-fifth anniversary of the Diocese.

The Church at Work

COMMITTEE ON MARGINAL READINGS.

THE Rev. Lucius Waterman, D.D., of New Hampshire, has been appointed by Dr. Dix (President of the House of Deputies) a member of the Joint Commission on Marginal Readings, to fill the place vacant by the resignation of the Rev. Gilbert H. Sterling, D.D., of Central Pennsylvania.

CENTRAL PENNSYLVANIA.

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

Repairs at Susquehanna.

DURING the summer, repairs are being made to the structure of Christ Church, Susquehanna. A solid foundation is being laid for the stone steps leading to the front entrance, water has been put into the building, and various improvements made to the interior.

CHICAGO.

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

A Year's Progress—Gift at Dixon—Improvements at Evanston—City Notes.

AN ERROR occurred last week with relation to Grace Church, Freeport. Mr. Martin is still organist of St. Chrysostom's Church, Chicago, but he also has charge of the choir at Grace, Freeport.

THE Diocesan Convention Journal of 1899-1900, shows an increase in the Diocese of 388 families and 1,805 souls, during the year ending May 1st, 1900. There have been 42 more baptisms, but a falling off in the numbers confirmed, there being 93 less than during the same period last year. The Communicants' roll however, is increased by 770. The total amount of contributions for the year was \$414,508.94, showing an increase of \$23,837.65.

MR. O. B. DODGE, Senior Warden of St. Luke's Church, Dixon, Ill., has generously donated a fine piece of property adjoining the church, having a frontage of sixty feet, upon which a ten-room rectory is to be built at a cost of \$4,500. The ground is already broken, and work is to commence at once.

ST. LUKE'S PARISH, Evanston, we predict, will never die of inanition. From the day the first service was held in a small room over a store, to the present time, it has steadily progressed, meeting its obligations cheerfully and promptly, though not without hard struggles; keeping up its parish work in all its branches; and seeing to it that the "House of God" was not only free from debt, but never allowed to show neglect. This month the interior has been greatly improved by the putting down of a hard wood floor, re-

decorating walls and ceiling, and newly carpeting the aisles. May the parish ever go on showing its faith and love by its works.

MAJOR the Rev. B. Keenan, J. P., of Rose Bay, Sidney, Australia, is visiting this country for the purpose of making a study of the school systems, and hopes to visit all the large educational institutions in Chicago, before leaving for Washington. Major Keenan is a true type of a "muscular Christian," and is not only a soldier, but a lawyer and theologian.

WE NOTE with pride that our diocesan school for girls, Waterman Hall, Sycamore, is growing more and more into the hearts of the people, as the number of pupils promised for the next school year testifies.

THE Rev. Wm. C. DeWitt, who had just gone away for a vacation, has been recalled on account of the death of his mother, Mrs. Jerome.

MISS PROPHET, Assistant City Missionary, has returned from her much needed rest, full of new energy with which to do battle for the sick, the poor, and wretched who need help on every hand. Only those who are in touch with missionary work of a large city, know what it is to become sponsors for such children. The actual, constant fight against "Sin, the World, and the Devil" requires great strength of mind and of body, but above all, strength of soul.

A SWEDISH Mission, Emmanuel, Englewood, has been added to the diocesan list of Missions. It was organized the last year, and has been given into the care of the Rev. Gustav L. Sjostron, who was ordained to the Diaconate in May last.

CONNECTICUT.

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

The Bishop—Clericus—Waterbury.

THE Bishop of the Diocese is sojourning for a few weeks at Wonalanct, New Hampshire.

THE monthly clericus of Fairfield County took place Monday, August 13th, at the Church of the Holy Trinity, Westport. The Holy Eucharist was celebrated at 10:30, and afterward a most interesting and suggestive essay on "Confirmation, its True Function in the Church's Economy" was read by the Rev. Geo. A. Robson, of St. George's Church, Bridgeport. The clergy were delightfully entertained by the rector, Rev. Kenneth MacKenzie, Jr., and the hospitable women of the parish.

EXTENSIVE improvements are being made in St. John's and in Trinity Church, Waterbury.

FOND DU LAC.

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

Oneida Mission.

SAYS *The American Churchman*: At the Visitation just held at Oneida, there was a class of fifty-nine confirmed. It was a most inspiring sight to see the Indians' large stone church, the chancel is forty feet square, filled on a week day with a congregation probably numbering between seven and eight hundred. Those who have never attended an Indian service can have little idea of it. The earnestness and reverence of these red men should teach their white Church brethren many a lesson. The great altar was bright with lights and flowers and the vested choir filled the great chancel.

KANSAS.

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

Corner Stone at Iola—Theatre Services at Junction City.

A VERY joyous occasion at Iola was the laying of the corner stone of the new St. Timothy's Church on August 12th by Archdeacon Crawford in the absence of the Bishop. The services were pronounced most interesting. Suitable addresses were made by Rev. George Davidson, lay-reader and candidate for Holy Orders, and the Archdeacon. St. Timothy's Church, when completed, will be a most handsome structure. The architect is John Sutcliffe of Chicago. The people are very enthusiastic in the building and are contributing largely and freely. It will be the first building in Iola erected with Portland cement from the new and extensive Iola Cement Works.

AT JUNCTION CITY there is a beautiful stone opera house; the rector of the parish, the Rev. Wm. C. McCracken, who has had some years' experience in lantern work in the slums, and also among the Chippewa Indians, thought that a picture service course in the opera house would do good. A course of four was arranged for, and everyone invited to come. Programmes were prepared of a short Church Service, with familiar hymns, and the first service took place on Sunday, August 12th, lasting from 8 to 9:30. The rector wore his cassock, delivered a fifteen minute extempore sermon on The Power of the Cross, and then, as an object lesson, came the Passion Play pictures with crisp and pointed comments. It was all done decently and in our order, and the hymns were grandly rendered by the crowd. The town has six thousand people. About one thousand were in the opera house which seats eight hundred, and many others had to go away. It was the hottest day, too, of the summer.

MAINE.

ROBT. CODMAN, JR., Bishop.

Church Consecrated at Oris Island.

ON THE Feast of the Transfiguration, All Saints' Church, Oris Island, was consecrated by the Bishop of the Diocese. The clergy who assisted were the Rev. G. B. Nicholson of Waterville, the Rev. E. A. Pressey of Woodfords, and the Rev. Dr. Samuel Upjohn of St. Luke's Church, Germantown, Philadelphia. There was a crowded congregation present. It is a boon to the visitors of this beautiful Island to have a church here. All Saints' Church is a memorial to Camille Baquet, LL.D., of Burlington, N. J., and through the efforts of his daughter, Miss Baquet, and one of his former pupils, Miss Decker of New York, many were induced to aid in the work. The architectural work, and many memorials were gifts. The chalice and paten were presented by Mrs. Neely in memory of the late Bishop. Mrs. Neely was present at the consecration service. The sermon by Bishop Codman was very impressive.

The offerings at the consecration service were quite large, and will be used for a memorial to Bishop Neely.

MARYLAND.

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

Special Prayers—New Organ for the Ascension—Death of Chas. M. Stewart—Hancock.

[WILL the Maryland diocesan correspondent kindly communicate with THE LIVING CHURCH office, as his name and address have been mislaid?]

THE following notice to the clergy of the Diocese of Maryland has been issued by the Bishop:

"The Bishop requests that the clergy will, during the present condition of affairs in the Chinese Empire, use the special petitions of the Litany with reference to the needs of our missionaries and others who are in great peril. And before the general thanksgiving there may be inserted one of the following prayers, which are adaptations of those in the Prayer Book, 'In Time of War and Tumult' and the 'Forms of Prayer to be used at Sea.'

"O Almighty God, the Supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners and to be merciful to those who truly repent; save and deliver, we humbly beseech Thee, from the hands of their enemies, all missionaries and others who are in danger in the far land of China; that they, being armed with Thy defense, may be preserved evermore from all perils, to glorify Thee, who art the only giver of all victory; through the merits of Thy Son, Jesus Christ our Lord. Amen.

"O most powerful and glorious Lord God, we make our address to Thy Divine Majesty in the great necessity of our brethren in the Chinese Empire; that Thou wouldst take their cause into Thine own hand. Judge between them and those that hate them. Stir up Thy strength, O Lord, come and help them; for Thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us, Thy poor servants, begging mercy and imploring Thy help, and that Thou wouldst be a defense unto them against the force of the enemy. Make it appear that Thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

THE Rev. Charles C. Griffith, rector of the Church of the Ascension, Baltimore, has announced to his congregation that the necessary money for a new grand organ has been secured and that the works of preparing the chamber will be done this summer. The organ is to stand on the south side of the chancel, and according to the contract of the builder, is to be in place and ready for use by December 22. It will cost \$4,500.

The architects, who are directing the work on the organ chamber, have also made drawings for the choir stalls, which are to be of walnut and will accommodate a choir of 50 voices. The cost of these improvements will be about \$6,000.

MR. CHARLES MARTIN STEWART, the well-known Baltimore banker, importer, and commission merchant, died suddenly about 1 o'clock on the afternoon of Aug. 13, while in bathing at Old Point Comfort, Va., in his 72nd year. Mr. Stewart was senior vestryman at St. Paul's, and had been its treasurer for many years. He was also vestryman of the ancient little Garrison Forest Church, near Chattolane which was built in 1743. His funeral took place Aug. 15th, the remains being interred in the historic graveyard surrounding the old church. The services were conducted by the Rev. Hobart Smith, rector.

THE cross on St. Thomas' Church at Hancock, Md., which became loose some time since, was placed in position last week. The delay was caused by not being able to find any one to do the work although a neat sum was offered. The daring feat was performed by Mr. Raymond C. Goetz of Hagerstown, who accomplished the feat with the aid of a rope and ladder.

MILWAUKEE.

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

Processional Cross at Kenosha—Improvements at North Lake—New Pews at the Cathedral.

A BEAUTIFUL brass processional cross has been presented to St. Matthew's Church, Kenosha, in memory of Miss Anna Kellogg Hawley, a faithful and devout communicant, who died on the morning of July 3d. The cross was first used on Sunday morning, August 19th, when it was received and blessed by the Bishop of Indiana, who, in a brief address, explained the significance and use of the cross carried in procession.

THE little church of St. Peter's, North Lake, is to be veneered with stone throughout, as a memorial to the late Col. J. McC. Bell, of Milwaukee. The donors are the widow of Col. Bell, and his son, J. McC. Bell, Jr.

New pews of oak are now being placed in All Saints' Cathedral, Milwaukee, in harmony with the other wood work of the church.

MINNESOTA.

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

St. Paul Notes—Wills of Bishop and Mrs. Gilbert—Winona—Minneapolis.

THE Rev. C. E. Haupt, Diocesan Missioner, Mrs. Haupt, and also Mrs. G. H. Mueller, wife of the rector of St. Peter's Church, St. Paul, are all at St. Luke's Hospital, gradually recovering from the effects of operations.

THE Rev. E. H. Schlueter, O.H.C., rector of St. Philip's (African) Mission, St. Paul, has been ordered to Boston by the superior of the order for duty there. Mr. Schlueter's work among the colored people during his brief rectorship was very successful indeed. It is possible that another member of the order will succeed him. The Rev. Harvey Officer will look after their spiritual wants in the meantime. The Mission sustained a severe loss in the death of Mr. Taylor last week from quick consumption. The deceased was prominent in everything pertaining to the development of the mission, faithful and loyal under the most trying conditions in the life of the mission. He represented the Local Assembly B. of S. A. at the Baltimore convention.

GEORGE L. DAVIS, about 20 years old, formerly a chorister in St. Paul's Church choir, St. Paul, was drowned at Mahtomedi, White Bear Lake, Aug. 9, while swimming in six feet of water.

ON THE Eve of the Transfiguration, immediately after the sermon, the Rev. Harvey Officer, priest in charge at St. Paul's Church, St. Paul, admitted into the order of the Daughters of the King, nine young women,

the nucleus of a chapter recently formed. Each member was formally admitted by prayer and presentation of a silver cross. The ceremony took place in the presence of the congregation and had a very impressive effect.

REV. GEO. H. MUELLER, rector of St. Peter's Church, St. Paul, has tendered his resignation to the vestry to take effect the middle of September, he having accepted the rectorship of St. James' Church, Deer Lodge, Mont. St. Peter's Church during the past year has met with several reverses, over twenty families having moved away to other parts, and they were of the most substantial sort, whose places are not readily filled. Yet, in spite of these drawbacks, the parish was able to make a splendid showing at Easter. A young priest, one who is not easily discouraged and don't mind a little hard work and is willing to make a sacrifice at the beginning, cannot find in the whole diocese a more favorable field for future development than this parish. It promises great possibilities in the near future for the right man. It is situated in the nicest portion of the city in a rapidly growing neighborhood, a small stone church with seating capacity of 300, basement and guild room, vested choir, observes five points of Ritual, parishioners mostly of the middle class—an opportunity for a life's work.

THE wills of the late Bishop Gilbert and Mrs. Fanny P. C. Gilbert were admitted to probate. W. H. Lightner was appointed administrator with wills annexed.

Bishop Gilbert was supposed to have died intestate, and Mr. Lightner was appointed administrator of his estate, which amounted to about \$8,000. After the death of Mrs. Gilbert, the Bishop's will was found. Both wills were filed for probate at the same time.

Mrs. Gilbert's estate is estimated at \$35,000, \$18,000 of which is personal property. The entire estate is bequeathed to Frances Carvill Gilbert, aged fourteen, and Lucy Pierpont Gilbert, aged eight, but is to be held in trust until they become twenty-five.

The Bishop's library was bequeathed to Faribault, where it was removed shortly after Mrs. Gilbert's death.

THE Rev. T. P. Thurston, rector of St. Paul's, Winona, has gone on a European trip as the guest of his senior warden.

GETHEMANE CHOIR, Minneapolis, will have their outing this year at Lake Minnetonka. They have already begun practising on their special Harvest Festival Music. The Girls' Guild have donated out of their earnings \$5 towards a font for St. Thomas' (African) Mission, and \$14 for Prayer Books and Hymnals for sanctuary and clergy stalls. On Monday, July 30, Mrs. Geo. F. Boyd, one

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of the faithful, passed away suddenly after a few days' illness. The Rev. F. Carmen, the curate, will spend part of his vacation time in Marquette, Mich.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Summer Chapels—Old Parish at Colestown.

AT THE principal watering places, in this Diocese, strung along the Atlantic coast from Long Branch southward to Cape May and northward up the shores of Delaware Bay are twelve unpretentious buildings which are only open for services "during the season" and are termed "summer congregations." Two of these are ministered unto by Philadelphia clergymen—St. John's at Avon is under the pastoral charge of the Rev. R. F. Innes, chaplain of the Home of the Merciful Saviour for crippled children at West Philadelphia, this town also sheltering the inmates of the Home during the summer months, in a large building erected for this express purpose; while at Elberon is St. James' Church, with the Rev. Dr. W. B. Bodine, rector of the Church of the Saviour, West Philadelphia, who officiates there regularly every summer.

AS STATED IN THE LIVING CHURCH of the 4th inst., St. Simeon's-by-the-Sea is to be erected at Wildwood, and will be in charge of the Rev. Edgar Cope, rector of St. Simeon's Memorial Church, Philadelphia, and is the thirteenth summer congregation in the Diocese. The building is going forward at a rapid rate.

ST. PETER'S CHURCH, Clarksboro, (Rev. Jesse Y. Burk, rector) is undergoing improvements during the present summer.

THE colonial Church of St. Mary, Colestown, whose sesquicentennial would have been celebrated this year, but which was burned down by vandals last November, is to be rebuilt. The vestrymen have held several meetings, when the subject of rebuilding has been discussed. At the last meeting of the corporation, it was finally decided to accept the architect's plans and proceed with the building. They agreed to re-produce the old edifice as near as possible, with this exception, substituting brick for frame. It is estimated that the work will cost about \$2,500, all of which is promised. The rector of Grace Church, Merchantville, the Rev. R. G. Moses, occasionally held service in the old church, and for some years past has preached the anniversary sermons. In one of his discourses he showed how that the Episcopal churches in Camden County, and in the district of Burlington and Gloucester counties, bordering on Camden, were more or less directly the offspring of old St. Mary's.

The building of this ancient fabric is described in a letter to the S. P. G. written by the Rev. Dr. Robert Jenney, rector of Christ Church, Philadelphia, dated February, 1752. In it, Dr. Jenney says he had received "an invitation to come and open a small church built at the charge of about thirty or forty farmers of moderate circumstances, ten miles from the river (Delaware) in West Jersey, 36 feet in length, and 30 in breadth, which was thronged as full as it could hold" when he officiated in it. Other evidence shows that the opening service was held some time prior to the winter of 1751-2, and that the assistant minister of Christ Church visited St. Mary's once a month, or as often as opportunity offered. At the time of the Revolution, the minister of the church and several of the leading parishioners entered the Continental Army. Doctor Blackwell (M.D.) was a surgeon to one of the regiments at Valley Forge, 1778; and was also chaplain to the First Pennsylvania Brigade, commanded by General Anthony Wayne. He became one of the assistant ministers of Christ Church and St. Peter's, Philadelphia, and

lived to an advanced age. His death occurred Feb. 12, 1831.

Bishop Croes, the first Bishop of New Jersey, reported to the Diocesan Convention, 1820, that on Sunday, May 21, he "visited St. Mary's Church, Colestown, and officiated." Bishop G. W. Doane, second Bishop of New Jersey, in his first address to the Convention of 1833, says: "In the morning of December 18, 1832, I rode to Colestown, read the service and preached in St. Mary's Church. In the afternoon, rode to Camden, and preached in the evening in the City Hall, the little flock as yet having no church edifice." He suggested that perhaps a settled minister might be found, who would take charge of St. Mary's and the congregation at Camden. This was less than 70 years ago. Look at the changes time brings! Colestown, yet a village in the woods; and Camden has nearly, if not quite, 100,000 population, and six parishes.

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

Progress at Grand Forks.

A BRIEF summary of the forward progress of St. Paul's Church, Grand Forks, may be of interest to our friends. Within the present summer the rectory property has been greatly improved through the action of the Ladies' Guild, who have caused the house to be repaired and handsomely painted. The Guild has also paid another installment of \$100 on the rectory debt since convocation. Among the most encouraging signs of spiritual growth is the decision of another young man of good connection and marked ability to study for Holy Orders. This young man makes the third student for the ministry who has offered himself from this parish within the past year, two others having spent one year of preparation at St. Stephen's College, Annandale, N. Y. During the past summer the attendance at service in our church has been exceptionally good. During the rector's three weeks of absence on vacation, most of which time was spent in Montana and a bicycle tour through Yellowstone Park, the Brotherhood of St. Andrew conducted morning service in the parish church and held the regular bi-weekly services at Ojata, situated thirteen miles west of Grand Forks. At this point we have a prosperous Sunday School and distribute twenty-five copies of *The Young Churchman* every Sunday. The boy choir has just returned from a very successful outing held at Maple Lake, Minnesota.

We chronicle with regret the loss of our efficient and faithful choirmaster, Mr. A. H. Deeks, who has removed to Langdon in this state.

The Mission at East Grand Forks has just bought, by the assistance of Bishop Morrison, a valuable lot with house and barn. The house will be rented till such time as the income derived from rental cancels the debt, and the barn will be made over into a guild room where Sunday School and service may be held.

PENNSYLVANIA.

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

Death of Rev. R. Graham.

THE Rev. Richardson Graham, a retired priest of the Diocese of Pennsylvania, entered into rest eternal on Monday night, 13th inst., at the patriarchal age of 90 years. He was born in County Monahan, Ireland, and came to this country in early childhood. In 1844, he received holy orders, and soon thereafter accompanied Bishop Boone on his first visit to China. On account of ill-health, he returned to the United States, after a number of years. While he had charges in Delaware County (including the rectorship of old St. David's, Radnor), Philadelphia, New Jersey, and South Carolina, still he devoted most of

his time to missionary work. During the Civil War he served in Philadelphia as chaplain at various army hospitals. His death was due to a breaking down of the system on account of advanced age. Three children survive him.

The funeral took place on Friday afternoon, 17th inst., the service being held in St. Mark's Church, Frankford, and was in charge of the rector, the Rev. John B. Harding, who was assisted by the Rev. Messrs. W. W. Jennings of St. Mark's, Rush S. Eastman, of All Saints', Torresdale, S. F. Hotchkiss, of St. Luke's memorial, Bustleton, S. P. Kelly of St. Barnabas', Haddington, and D. H. Lovejoy, M. D., chaplain of the Episcopal hospital. The interment was in the beautiful cemetery of the Church of St. James-the-Less, Schuylkill Falls, Philadelphia.

SOUTHERN OHIO.

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

Memorial Gifts at Zanesville.

ST. JAMES' CHURCH, Zanesville (Rev. Frank W. Bope, rector), has been presented with two memorials this summer. The first was a beautiful sterling silver Baptismal Shell, given by Miss Carsonette K. Porter, in loving memory of her brother, the late John David Porter. The second was a Memorial Quartet which is to lead the vested choir of sixteen voices for a year, at the expense of Mr. William D. Schultz, as a memorial to his father, the late Robert D. Schultz, who was once a vestryman of the parish. That the new choir will prove to be a great attraction is evidenced by the fact that the congrega-

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I have received the sample of Mellin's Food and also tried it, but it is nothing new to me to see the fine results it produces, as I brought up my children, all of them, five in number, on Mellin's Food, and am glad to recommend it to all mothers as an invaluable food for infants and invalids.

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I am sending you a picture of our baby Ruth, who we think is a pretty good specimen of a Mellin's Food baby. Until she was three weeks old she was very small and did not seem to gain at all. Then we commenced to give her your food, and she at once began to thrive, and has been perfectly healthy ever since. She is now ten months old. I certainly think that Mellin's Food saved her life and I can recommend it most highly.

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tions on the hottest Sundays in August almost taxed the seating capacity of the church.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
C. R. HALE, D.D., LL.D., Bp. Coadj.

Announcement by the Bishop.

THE Bishop is glad to announce to his many friends and the Church at large, that Miss D. Murdock has returned to Springfield to resume the charge of St. Agatha's School. Miss Murdock founded the school, and built it up on solid foundations to a good degree of success. Her pupils, a host of Christian women scattered throughout the country, are her certificate of success in teaching and culture, and are ready with one voice to commend her, as, next to their mother, the one to whom they owe most in preparation for life's duties, and burdens, and trials.

Miss Murdock will open the school about the first Monday in September, and will lend all her energies to restore it to its pristine excellence.

The Bishop asks his people, and all others, who desire the culture of a Christian home, and the teaching of a well equipped and thorough school, to entrust their daughters to the care of Miss Murdock, the Principal of St. Agatha's School.

GEORGE F. SEYMOUR,
Bishop of Springfield.

WASHINGTON.

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

Choral Society—Salt Air Home—Cathedral School.

THE following ambitious programme, which has been arranged by the Board of Managers of the Choral Society for next season, may be accepted as fixed, though subject to change. The list includes five events in four of which the Society will take part. Auxiliary entertainments will also be given during the winter.

December 26th, "The Messiah." The soloists will probably be Mme. Clementine De Vere, soprano; Miss Maybelle Louise Bond, contralto; Mr. E. C. Towne, tenor; Mr. Julian Walker, basso.

January 29th, Song recital by Mr. David Bispham, assisted by the society, which will render three choruses.

February 26th, "Hora Novissima." The Board of Managers has not yet engaged the quartet for this work.

March 26th, An illustrated lecture by Mr. H. E. Krehbiel.

April 30th, "Elijah." Negotiations are pending for the solo parts of this oratorio. It is probable that Mr. Nicholas Donty will be the tenor, and that Ericsson Bushnell will take the basso part in "Elijah" or in "Hora Novissima."

It is expected that Dr. Horatio W. Parker, the composer of "Hora Novissima," will conduct his own work. The quartet in view for the "Messiah" which will open the programme, is expected to be very strong, as the names mentioned indicate. At Mr. Bispham's song recital the society will render one chorus of last season and "Bide With Us," from Bach's cantata of that name. It is probable that the lecture by Mr. Krehbiel, the musical critic of the New York *Tribune*, will be on his well-known subject, "How to Listen to Music."

IT IS encouraging to note, how much interest has been taken in the "Salt Air Home" for poor children at Colonial Beach, by many in this city as well as elsewhere during the past year. The president, Mrs. W. G. Davenport, wife of the rector of Emmanuel Church, Anacostia, has been at the Home since June, and reports that since the 1st of July, the family has averaged seventy; forty of this number are under ten years of age, six are helpless cripples, ten have no homes, and are

to be kept during the entire summer. It is hoped that a winter abode may be opened in the fall, where these poor homeless ones may be sheltered and cared for, until they are able to do something for their livelihood. There are in the building, which is pleasantly situated about half a mile from the shore, sixteen rooms, some of which have been finished and furnished by different churches, others are to be in the near future. The boys' dormitory is sufficiently large to accommodate twenty beds. As the number of applicants increased so much this summer, it was deemed advisable to convert the large play-room into a dormitory; this was done, and twenty-seven beds were placed in it. The visitors in the cottages at the Beach take great interest in the Home and enjoy watching the fun and real pleasure the little ones have, when taking their salt water baths. Besides the president, the staff consists of two vice-presidents, Mrs. H. Y. Satterlee, wife of the Bishop, and Mrs. A. A. Birney; the secretary, Miss Victorine Koonen; and the treasurer, Mrs. J. R. Johnson.

THE National Cathedral School for Girls will open for its first year on Oct. 1st, in the new and magnificent building that has already been erected for the purpose. The principals are Miss Bangs and Miss Whiton, who work under a board of trustees, of which the Bishop of the Diocese is president.

WESTERN NEW YORK.

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

Death of Sister Mary.

MARY HARGRAVE NEWMAN, better known to thousands in Buffalo and vicinity as Sister Mary, died on Friday, Aug. 3d, at the Church Home where she has been assistant to Sister Louise for the past 22 years as one of the deaconesses in charge of the Church Charity Foundation for the care of the aged and orphans.

For nearly a year past Sister Mary had been in charge of the Church Home succeeding Sister Louise, who had resigned the position, but who remained at the Home where for the past few weeks she devoted herself to the care of Sister Mary, who was her life-long friend. Sister Mary had been ill for five weeks with nervous prostration, following several months of anxiety and hard work in connection with her duties at the Home. At last she was stricken with acute peritonitis, which was the immediate cause of death.

Sister Mary was born in Cheltenham, England. She came to the United States when a child, and received her training as a *religieuse* in Brooklyn, being admitted to the office of a deaconess by Bishop Littlejohn nearly 30 years ago.

Later, Sister Mary and Sister Louise were sent to the Diocese of Western New York, and subsequently transferred by Bishop Littlejohn to Bishop Coxe for the work which they so successfully carried on for over 20 years in the Church Home. To Sister Mary is due much of the success and prosperity of the institution, which has sheltered thousands of children and hundreds of aged and infirm folk. Hers was one of those noble characters that to know is to love. She was loyal to the core, staunch in her support of what she thought right, unswerving in her duty, gentle, loving, tender. She was adored by the children and venerated by the older inmates of the home.

Hers was a loving, Christian spirit, friendly and gentle to all, and her presence was like a gleam of sunlight in the Home which she graced for so many years of her useful, saintly life.

Her funeral was held on Aug. 6 from the Chapel of the Holy Innocents, the chapel on the grounds of the Church Home. The interment was at Elora, Ont.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE new Principal of Bishop's College, Lennoxville, the Rev. J. P. Whitney, M.A., and his wife, were to sail from England for Canada, Aug. 9th. He will thus arrive in good time for the important work he is about to take up. Bishop Dunn intends to hold his biennial visitation to the clergy at Lennoxville in September, and requests those who have not yet answered his invitation to be present, to do so as soon as possible, in order that the arrangements for those requiring hospitality may be completed.

Movements of the Bishop.

THE Bishop of Algoma will arrive in Canada from England about Sept. 1st. The Archbishop of Ontario and Mrs. Lewis will sail on Oct. 4th for Canada. Archbishop Lewis is now a guest at his daughter's residence in the County of Kent. Bishop Newnham (Moosonee), arrived in Montreal to pay a short visit to his family, the first week in August, after his extended visitation in the northern part of his Diocese lasting nearly a year. His return journey was a most difficult one, over a country hardly ever travelled by a white man, but only by Indians going to their hunting and fishing grounds. The Bishop's object in taking this journey was to go to Trout Lake, a district which has not been visited by a Bishop for twenty years. Mission work has made good progress there, however. Bishop Newnham confirmed 124 persons there and 163 took part in the celebration of Holy Communion. Through lack of men and means very little has been done for the Indians in the God's Lake country where the Bishop is anxious to open a new mission when he can get a man for it.

Bishop Newnham is busy in conjunction with the Archbishop of Rupert's Land in preparing for the necessary legislation by the Dominion Parliament, for the establishment of the new Diocese of Keewatin, and also in obtaining the needed funds. He is anxious to return to his headquarters at Moose Fort, which has been undermanned for some time. It will be necessary for Bishop Newnham to

Coffee and Heart Disease

SLOWLY AND SURELY AFFECTS THE HEART'S ACTION.

"My heart seemed to be jumping out of my body one morning after I had used some coffee, clear, without cream or sugar—for I had been told that coffee would not hurt me if used that way. We were all greatly frightened at the serious condition of my heart until I remembered that it might be from the coffee.

"So when the trouble passed off, I concluded never to use coffee again. It had hurt me greatly, used in the ordinary way with cream and sugar, but I had hoped that it would be less harmful without the cream and sugar, but the result was no better.

"Since that time we have been using Postum Cereal Food Coffee and my heart has never troubled me at all. We are all delighted with the Postum because we know how to make it and know how valuable it is as a health beverage.

"In speaking to a friend lately about Postum Cereal, she said she did not like it. I found the reason was that it had not been made properly. After I told her to take four heaping teaspoons of Postum to the pint of water and let it boil full fifteen minutes after the real boiling started, she was greatly delighted with it and has been using it since and has been very much better in health. Yours truly," Mrs. L. S. McEllimney, 1218 G St., N. W., Washington, D. C.

return to Canada next spring in connection with the legislation for the new Diocese. He will probably make the journey in March—a five hundred mile walk on snow shoes.

A VISIT TO THE EMPRESS DOWAGER.

ONE WHO WAS PRESENT TELLS OF THE HISTORIC EVENT IN THE CHINESE COURT.

FRANK G. CARPENTER, who is now in the East, sends to the *Saturday Evening Post* a long article about the Empress Dowager and China, his facts having been gathered only a few days before the present trouble broke out. Two years ago the Empress Dowager set aside all precedents and received the ladies of the foreign Legations at Peking. One who was present told Mr. Carpenter about it. Among other things she said:

"Her Majesty was dressed in a pale yellow silk gown, beautifully embroidered with flowers and dragons of the same color. She wore the headdress commonly worn by elderly Chinese women, her hair being fastened in a knot at the back just below the crown, the front of the head and a part of the forehead being concealed by a silk band heavily embroidered with pearls of large size.

"I was struck with Her Majesty's youthful appearance. She was sixty-four, but she looked ten years younger. Her face was plump and free from wrinkles. She had a high forehead, elongated perhaps by the custom of the Chinese ladies of pulling out the hairs at the edge of the forehead with tweezers. She had a strong face and in youth must have been very pretty. During the audience she frequently smiled, and I could see no signs of that cruelty with which she has been charged.

"Her Majesty made us welcome to the palace and to China. She said she was glad indeed to receive us as foreigners, and that we should be friendly with one another, for were we not all of one family?

"The banquet was fine, being made up of many courses and consisting of both Chinese and foreign dishes.

"After the banquet the Empress Dowager again met informally with the ladies, drinking tea with each of them in turn, and in some cases throwing her arm about one and embracing her.

"At this time she gave each a present of a beautiful gold ring set with a pearl as big as a marrowfat pea, three silk dresses from the royal looms and a set of two dozen combs. Throughout the whole audience she was exceptionally gracious, and her manners were as polite and affable and at the same time as dignified and ladylike as could be those of any Empress of Europe."

TO START CONVERSATION.

WITH A GOOD, FRESH STORY THE ICE MAY BE SUCCESSFULLY BROKEN.

"The preliminary stages of conversation offer the principal difficulty—'the dread of silence makes us mute'" writes Mrs. Burton Kingsland, in the *August Ladies' Home Journal*. "The weather seems to have perennial interest. Why may not one treasure a few bits of stories *apropos* of that much-worn topic, to be brought out upon occasion? For instance, some one speaks of the variability of the weather, whereupon one might tell of the lady, whose physician advised for her change of climate: 'Why, doctor, you forget that I am a New York woman. I never have anything else!' was her rejoinder. At least, it is better than mere acquiescence, and when people have laughed together the ice is broken. It is possible to have at one's tongue's end some trifling things of interest on various subjects—but the supply needs frequent renewal. There are moments when the embarrassment of silence is relieved by the knowledge that nothing but the veriest commonplaces are expected. When a hostess

has paired her guests before a dinner and each man seeks the lady assigned to him, he usually says, 'I believe that I am to have the pleasure of taking you in to dinner,' and she has but to bow and smile while accepting his arm, and may say in a voice of perfunctory politeness, 'I am very glad.' It is usually the man who takes the initiative and the woman who bears the burden of the conversation."

AN INDUSTRY FOR COUNTRY WOMEN.

Still another outlet has been found for unemployed energy through the efforts of a young woman at Pequaket, N. H., in establishing the Abnaeke rug industry. Urged by a desire to give employment to the women of that remote mountainous district, and finding they could do nothing except make the common hooked rug, which as usually executed is ugly of pattern, crude in color and unpleasant under foot, she set herself the task of elevating the hooked rug, for she saw possibilities of artistic results that their rude methods had not developed. She bought new all-wool materials, furnished original designs, dyed the goods in the warm, neutral tones seen in Oriental rugs, and trained her workers after a method of her own. The result was a complete metamorphosis of the hooked rugs, constituting a distinct departure in American industry, as they are unlike any product before offered. In texture they are thick and soft as the heaviest velvet carpets, and have considerable sheen; and as they are hand-made they can be varied in color, pattern, or size to meet any requirement. The work speedily grew beyond the original plan of making rugs for floors. Crests and coats-of-arms upon wall-rugs are executed as well; also wall-rugs with jeweled effects in the borders, portieres, couch-covers, and chair-covers are made to order.—From "A Profitable Philanthropy," by Helen R. Albee, in the *American Monthly Review of Reviews* for July.

TRIUMPH OF MIND OVER MATTER.

"THIS is to certify," writes Mr. Leonidas G. Flickensplutter, of No. 390 Blumlethorpe Ave., Cleveland, O., "that on the 17th day of May, 1899, while splitting kindling wood in a shed in the rear of my kitchen, and using my left hand because of a momentary delusion that I had a sore place on my right hand, I brought the hatchet down in such a manner as to convey to my mind the false impression that I had severed my right thumb from the hand.

"The impression was so clear, in fact, that I fancied I saw the severed member on the floor of the shed.

"Following out the delusion—as I knew it to be—I picked up the imaginary thumb, clapped it immediately upon what appeared to be the bleeding stump, wrapped a bandage about it, and went my way.

"After the lapse of a few days I took off the bandage. The thumb, however, appeared to come off with it. I threw it away and, still holding the thought, refused to recognize the delusion that my thumb was gone.

"I refuse still to accept the delusive evidence of my eyes, which, being merely matter and therefore wholly imaginary and unreal, are not entitled to any credence on the part of the real or internal man, and I assert in the most positive manner that my thumb is not missing. It is still there. Realizing this, I use the hand as formerly, and have triumphed completely over the delusion, except that I find myself compelled—so strong is the influence of defective early training—I find myself still compelled, I say, to use my left thumb in opening my penknife.

"But I confidently hope to overcome even this in time.

"There is nothing so deceptive and unreal

Tired of rubbing? -Where's your Pearline

as matter, and I close with the sincere hope that my case may afford encouragement to all doubters."—*Chicago Tribune*.

THE CHURCH KILLS HER BISHOPS.

A HEARTBREAKING, EXHAUSTING LOT IS THAT OF THE WESTERN MISSIONARY.

"Western Dioceses are Bishop-killers at best. No, that is unjust; it is the Church herself which kills her Bishops," writes Rev. Cyrus Townsend Brady of "A Missionary in the Great West," in the *August Ladies' Home Journal*. "She puts them in positions where their faculties are taxed to the utmost. Naturally, she gives them rank, position, a bare living, and then loads upon their shoulders, if they be men, as they always are, who see the opportunities, accept the responsibilities and endeavor to fulfil the obligations of their positions, burdens too heavy for any mortal man to bear. She provides them with little money, a mere pittance indeed in comparison with their needs, gives them a few men, not always those that are best suited to effectually advance the work, and expects them to go forward. If these Western Bishops are not walking in Apostolic footsteps I know of no men who do so walk. It is the most exhausting, wearying, heartbreaking lot

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that can fall to any mortal man to be a Western Missionary Bishop, and most of them fight it out until they die. The people are helpful, grateful, and appreciative; they do what they can. Let none blame them."

"IF THERE be anything that makes us unspeakably weary," says the *Interior* (Pres.) of Chicago, "it is the explanation that explains nothing. And now comes Professor Jevons of England to cut all Gordian knots in history and straighten out all its problems. And the first which he tackles is 'The Origin of Morality.' That is as easy as falling off a log. It is found in Tabooism, the superstition of the barbarian which separates all visible objects into the sacred and the profane. But what is the origin of Tabooism? How came anybody, much less a savage, to separate phenomena into the sacred and secular? The problem raised is as difficult as the problem 'settled.' Then, too, there is the question, 'What is the origin of the domestication of animals?' Most unlearned people would say that the love for dogs and birds was as natural as the usefulness of the horse and cow is apparent. But that does not satisfy the philosopher. Professor Jevons finds that the domestication of animals 'began in Totemism,' the selection of a particular animal as the presiding genius of the tribe. But how came anybody to select a genius for the tribe? Pretentious as all such works are, they are mere verbal jugglery and humbug. And notwithstanding the transparency of the trick, it is surprising how many intelligent men are caught by the shuffle, the swift interchange of premise and conclusion? We may as well come to the bed-rock of philosophy first as last and acknowledge that the only explanation of any visible phenomena is the invisible God, His power, volition, and grace. The only explanation of the natural is the supernatural."

Now that Miss Mary Johnston has shown how rich a field for historic fiction exists in Colonial Virginia, it seems strange that no one has entered it before. But we may be well satisfied that it has been reserved for Miss Johnston to bring that region and period and those picturesque characters into literature so effectively as in her *Prisoners of Hope*, and now in *To Have and To Hold*, both of which have very great present interest and promise to hold a permanent place in historic romance like that held by the Waverly Novels.

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