

# The Living Church

VOL. XXIII.

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No. 18.

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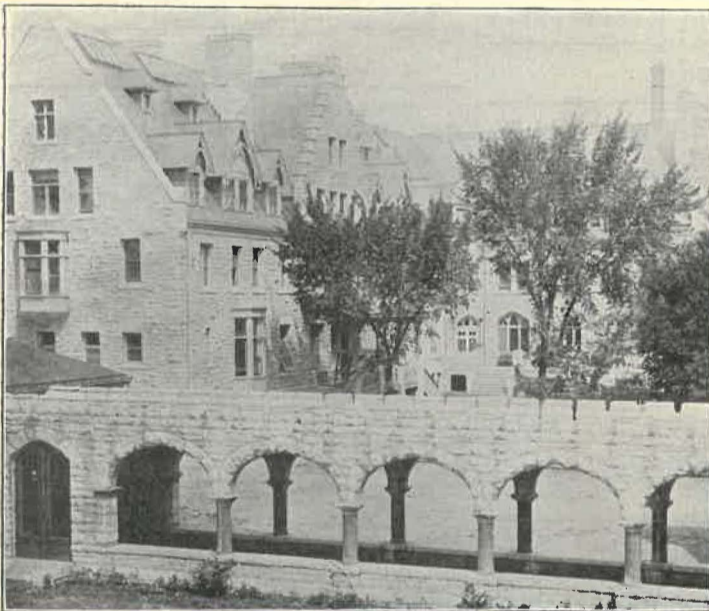
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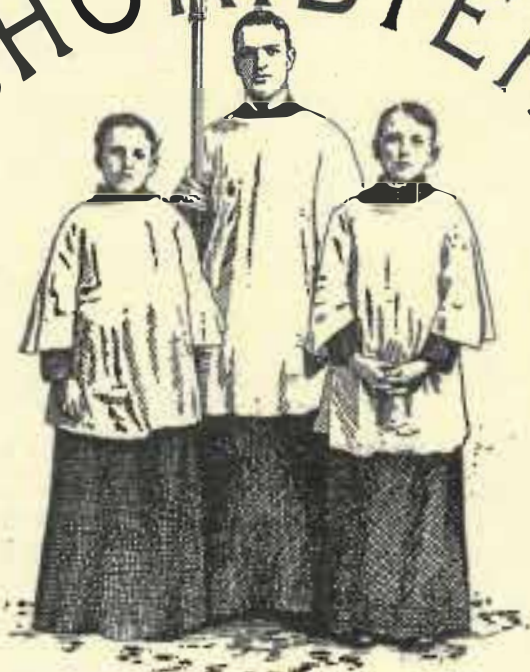
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THE *Sewanee Review* (Longmans, Green & Co.) is, as usual, filled with articles of a high standard. "Cicero—Coward and Patriot," by William C. Lawton, is rather a study of the weakness and errors of a man great among men, who still remains great in spite of pusillanimity and selfishness. Speaking of Cicero's complaints in his exile, it is well to be reminded that "probably letters quite as querulous and unreasonable have been written by many an illustrious exile; but, happily for their writer's fame, they have not been preserved and published." A very good account of "The Canadian Mounted Police" is given by B. J. Ramage, who suggests that this admirable organization of keepers of the peace might serve as a model for a similar corps of constabulary for the vast rural districts of the Southern States. The suggestion is worthy of consideration, not only in the South but in the West, and we ought not to be above learning from our Canadian neighbors. We shall not comment on every article in this number, since they are all so good, but we must draw particular attention to the admirable paper on "The Constitution and Territorial Possessions" by Fred Henry Cox, as being a careful study of a question which is just now occupying the thoughts of the American people. The writer shows from our past history and from important decisions of the U. S. Supreme Court, that the Constitution of the United States applies in full force and *ex proprio vigore* only within the limits of those States which are united into our Federal Union; that it does not "follow the Flag" *ex proprio vigore*; and that as a matter of fact and of law, the United States of America have possessed and may possess territory over which the Constitution does not apply, except in so far as by act of Congress it is made to apply, since such territorial possessions are governed by act of Congress, and not by the provisions of the Constitution; and moreover, such government and jurisdiction has always been and is exercised without the "consent of the governed." In short, the Anti-Imperialist faction in politics will meet with a very strong plea in opposition to their interpretation of this constitutional question if they read this article.



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# The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, SEPTEMBER 1, 1900.

No. 18



## News and Notes



THE question of what to do next in Peking has already, if reports be true, received different answers from the military representatives of the several Powers in the army of the allies. Having occupied Peking and relieved the foreigners there under siege, the Japanese, British, and Americans proposed to discontinue operations and await further instructions from their governments. The Russians, however, proceeded to storm and occupy the section of the capital known as the Imperial city, in which are the residences of the high officials and upper class of China; and only paused at the gates of the Forbidden city—the residences and domain of Chinese royalty. No doubt very much might be said for the Russian side of this controversy, in that it being apparent that the Imperial government, or what remains of it, has throughout maintained an unfriendly attitude to the Powers both through their diplomatic and their military representatives, it is quite plausible to argue that the whole city should be within the control of the foreign armies before they pause in their work. Unfortunately, however, the fact remains that three out of four military commanders thought otherwise, and that the Russian commander continued his work on the plea that his government had declared war against China, and consequently his relation to the Chinese government and capital differed from that of the other foreign commanders, and not only justified but required the pursuit of further hostilities. If this action is approved by the Russian government, it must result in a decided change of policy on the part of the other Powers. If Russia alone, regardless of the action of the other governments, declares war against China, the other Powers will find it impossible for their armies to remain in the Chinese capital. Their interests are too strong to permit them to change in a minute from combatants to neutrals; yet unless they also follow the example of Russia and declare war, they will be obliged to remain in that character, or to evacuate entirely. Practically, to remain under such conditions is impossible, and either war must be declared by the other Powers, or their armies must withdraw immediately.

This will materially retard the adjustments of claims against the Chinese government on the part of other Powers than Russia, and also will effectually destroy the concert of Powers which, up to this time, has remained substantially intact. It seems difficult to believe that Russia would take this step, and we cannot believe she has done so. The report from Chefoo that Russia, Germany, and Japan have jointly declared war may be passed aside as worthless. Such reports can be considered as authentic only when they come from the several capitals direct, for a declaration of war is invariably transmitted at once to all neutral Powers.

FURTHER reports as to the battle, from Peking, do not materially change the accounts of last week, except to show that the first attack was on the morning of the 14th instead of the 15th, as first stated. The army of the allies advanced to the city in three parallel columns; the Japanese holding the north, the Russians the center, and the Americans and British the south. It was on the night of the 13th that the conflict first began, but the Chinese resistance was so strong that the first entrance into the city was not made until the afternoon of the 14th, when the British and American forces first succeeded in entering the city according to some reports; but on the other hand the same claim is made on behalf of the Russians. The forced march of the allies in the heat was attended with great suffer-

ing. The intention had been to permit the soldiers to rest before beginning the attack. When, however, the armies reached the vicinity of Peking, they heard the sound of the vigorous attack of the Chinese on the Legation buildings, and rightly feared that the delay of even an hour might make them too late to perform their mission. The soldiers were led to the attack notwithstanding their exhausted condition, and with the happy result already known. Mr. Conger declares that three days longer was the extreme limit that the Legation could have held out.

ANOTHER difficulty which appears to be added to the Chinese complications is suggested by the report that 4,000 native Christians assisted the army of the allies in the attack of the latter upon Peking. The position of the native Christians is most difficult. They are under persecution, and their only safety, equal with that of the foreigners within the Legation buildings, depended upon the advent of the army of the allies. On the other hand, the native Christians are subjects of the Chinese emperor, and if they have taken part in making war upon their emperor they must either, on the one hand, expect a degree of continued protection from the Powers, which is practically inconsistent with the independence of the Chinese empire; or on the other hand they will be obliged to answer for their conduct to the imperial authorities. It is greatly to be regretted that these native Christians should have taken any part in the hostilities, and should not have permitted the foreign armies to act on their behalf, as they were both able and willing to do. Thus they would not have brought this new complication into a case already complicated almost beyond the possibilities of diplomatic adjustment. If a religious war should result from this action in which not to exceed a million Christians in China should be pitted against some four hundred million Buddhists and Mohammedans, the end is beyond doubt.

THE attitude of the United States in China is wisely declared to include the continuance of the present army in Peking so long as none of the Powers make war against China. It is quite right, and indeed most essential, that the foreign armies should remain, both until order is restored in the Chinese capital, and also until satisfaction can be received for the injuries of the past several months, and until safety can be guaranteed for future. To evacuate at the present time would be not only to give up the Chinese city and adjacent provinces to riot, anarchy, and massacre; but would also so weaken the prestige of the white race that the security of foreigners in China would be at an end for years to come. Such being the case, it is manifestly the duty of the United States to remain, together with the other Powers, always supposing that a declaration of war by any Power is avoided. The President has done well to decline altogether to negotiate with Li Hung Chang, or any one else, on behalf of the Chinese government, until it is shown that such a government exists; and second that it is ready and able to maintain order and protection for natives and foreigners, and to grant reparation to the foreign governments.

We cannot feel that the mission of the Powers is ended until the leaders in the recent atrocities are themselves brought to punishment. These leaders should include the notorious Prince Tuan, General Tung, and Li Ping Heng at the very least. The degree of complicity of Sheng, and of innumerable

other high officials, should be investigated, as also that of the Empress Dowager herself. We hope it is not true that assurances have been given by the Powers that the person of the latter shall in any event be respected. Possibly it may be necessary to make the best of the case without punishing her, who, if not absolutely and directly the responsible cause of the uprising, at any rate is so indirectly and by complicity. Particularly may such leniency be necessary if, as seems probable, she has escaped and cannot be captured. At the same time this is not the time to guarantee amnesty to any of the high officials of China, and even in the imperial palaces a rigid investigation should be made and the guilty parties, regardless of rank, made sternly to suffer. In no other way can the safety of foreigners in China be guaranteed in future.

THE Yang-tsze valley has not been without further difficulties, though happily they continue to be less severe than might be expected. An uprising at Hankow, during the night of the 21st, resulted in an attempt to burn a house adjoining the Customs Bank, adjacent to the British possessions, with the object of pillaging the bank and burning the European section of the city. The viceroy, however, took immediate steps to preserve the peace, arresting the ring-leaders of the rioters, of whom two were beheaded and twenty others imprisoned. Reports from Shanghai continue to call attention to the need of more adequate defense for the foreigners in that city, and French reinforcements are declared to have been due the early part of the present week. So far as can be learned, however, there have been no outbreaks in the vicinity which would justify the fears which have been expressed. Southern China, too, has felt the disturbances. At Amoy a Japanese temple was burned by a mob on the 23d, and marines were landed, apparently from a Japanese warship, for protection. It is also stated in a dispatch to Berlin, though without details, that a number of American and British missions in the city have been burned. This is the section of China which is considered to belong to the Japanese sphere of influence. At Canton, too, where peace was maintained as long as Li Hung Chang remained in the city, there have been uprisings, and it is stated that a Wesleyan church at Yugtak on the North river has been destroyed.

IT WOULD be interesting to discover what is the source of the cautious reports sent out from Washington, reflecting on Mr. Conger's mental condition. Certainly there has been nothing in his published dispatches to warrant the inference that his mind has become unbalanced, nor are his severe indictments of the Chinese Imperial government one whit more severe than those of Sir Claude MacDonald and Dr. Morrison, the correspondent of the *London Times*. Certainly, too, everything as to the present condition has been confirmed by the reports not only of General Chaffee and Admiral Remey, but of the military and naval representations of the other Powers as well. If the one or two unpublished dispatches from Mr. Conger or General Chaffee have given rise to these rumors, then it would have been both generous and wise to have preserved the same reticence with regard to the supposed mental condition of our minister that has been given to the substance of the dispatches. The fact is, if the State Department holds any information of this sad result of the two months' siege upon Mr. Conger, the facts should be given out. If it does not, the rumors telegraphed are a scandalous libel which the department should ferret out. The fact that Mr. Conger's information does not support the rose-colored view which the State Department has taken of the attitude of the Chinese government, does not warrant the allegation of bias or prejudice or of mental unsoundness against Mr. Conger. Every indication from every other source is that Mr. Conger's reports as to Imperial responsibility for the outrages are correct.

DURING the period of excitement in China, we have passed over the happenings in connection with the South African war, though these have not been unimportant. General Kitchener failed to capture the Boer forces under General DeWet, which latter escaped into the western Transvaal, and at the present time a British force is in hot pursuit, making forced marches of remarkable rapidity. Small forces of Boer troops are captured from time to time, but on the whole, little progress seems to have been made. An attempt to abduct Lord Roberts and other British generals was frustrated, and on Aug. 24th, Lieutenant Cordua, who had been convicted by a British court-martial, was executed at Pretoria, within a few hours after the

verdict of the court had been announced. Cordua was one of a dozen men implicated in the conspiracy. Lord Roberts has given up his policy of conciliation, which was at first pursued, and henceforth all Boers captured will be held as prisoners of war, and houses and farms of armed Boers will be destroyed. The repeated breaking of the oath of neutrality is given as the reason for this changed attitude, and while, no doubt, that is true and very likely even justifiable, yet it certainly embitters and perhaps prolongs the contest.

MOB rule in the United States, particularly in connection with negro criminals, continues to break out, now here, now there. It presents a dismal phase of our civilization, and its apparent increase, together with the touchiness of a class of our population when it is condemned, augurs only trouble for the future.

New York was the scene of such an outbreak on the night of August 15th. A policeman had been fatally stabbed by a negro, while arresting a negro woman. After his death, two women, who had stopped in front of his house, were accosted by a drunken negro. The arrest of the latter was the scene for a general riot, which rapidly spread over a large tract of lower New York, and included the usual details of miscellaneous brutality on the part of white toughs against negroes in general wherever they were found. So far as can be discovered from somewhat conflicting statements, the police made no real effort to protect the negroes nor to end the riotous demonstrations, and grave charges are made against the force. On the following night, however, an apparent resumption of the turbulence was promptly quelled by the police.

Similar scenes were enacted at Akron, Ohio, on the night of the 22nd. Here two negroes had been arrested for an attempted murder of a white man. A crowd collected at the courthouse and jail and searched for the two criminals, who, however, had already been removed. In the course of the resulting riot the prison was blown up, two children—one of whom was a four-year-old child in a baby carriage—were killed, and one man fatally and a number of others more or less seriously wounded.

We have no desire to enlarge on this depressing theme. We should not think of making the common-place and altogether obvious remark that the press and respectable citizens of both these communities condemn the occurrences, were it not that we were warmly and vigorously berated for omitting the declaration in alluding to a similar occasion recently in another city. We may now, therefore, declare once for all, that respectable people always and everywhere condemn such demonstrations; indeed, they would forfeit their claims to respectability if they did not. Such a riot, for such a cause, represents invariably the spirit of anarchy which is rampant through the whole civilized world, and which breaks out at a moment's notice and is only with the greatest of difficulty repressed. New York, especially, contains an enormous number of the lowest classes of foreign immigrants, who have drifted to this country and have neither the ambition nor the willingness to go out of the city slums and go to work to obtain an honest living. In no portion of the world is the social problem so intricate as in New York. Nowhere is it so difficult to secure honest and capable administration of the city government, nowhere is such administration so urgently needed. It cannot be wondered at that New York City has more than once been held up in other lands as a terrible example of the failure of democracy.

THE news of the death of the railroad magnate, Collis P. Huntington, was followed by the announcement of the terms of his will, from which it appears that with an estate variously valued at from twenty to fifty million dollars, the amounts bequeathed to charitable purposes are only \$125,000. This is indeed a discreditable proportion to be given away, and reflects serious discredit upon the memory of him who was able to do so much good, and passed into eternity without doing it. Indeed the lives of such men do not stand as models for emulation, notwithstanding their success in piling up wealth. The *Philadelphia North American* well sums up his life when it says:

"His weakness was his exclusive devotion to money. He could not understand that there are other objects worth aiming at as well as the achievement of wealth. For men who sought and won riches, but were something besides money-spinners, he had a tolerant contempt. They seemed weaklings to him. He planned and worked at his trade as if he were to live forever in this world. There are few hearts made sore by his taking off.

"So Collis P. Huntington died a poor man, notwithstanding

his millions, because he lived a narrow and self-seeking and wholly material life. He missed the best things of existence in the intensity of his pursuit of what in the hands of wiser and better men is but the means to nobler ends."

THIS is certainly a great country in more respects than one. On Monday of the present week there were eleven deaths from causes connected with the heat, in New York City, and numerous prostrations; while at the same time snow was falling in Montana and the far Northwest. The heat of the month just past has, however, been phenomenal throughout the entire country, and in all sections there has been much suffering and many deaths. The columns of casualties daily published in the secular papers show how severe has been the strain. Perhaps the next generation will so have utilized the mysterious properties of liquid air as to have greater protection against the severe heat of summer.

### LONDON LETTER.

LONDON, August 14, 1900.

**E**ANTANKEROUS Protestants and Moderates within the pale of the Church of England might not, perhaps, entertain any objection to the nominal existence of the English Church Union as one among many voluntary societies of Churchmen, so long as it merely held annual meetings, with devotional office said, minutes read and signed, and "safe" speeches delivered; but they do seem to object most decidedly and even violently, to the Union making any public and solemn profession of its faith in the true teaching of both Holy Church and Holy Scripture concerning the Blessed Eucharist. Nevertheless, the English Church Union—ever true to its militant character and magnificent record in defending and fighting for the Catholicity of the English Church—has undertaken to make such a profession of faith in putting forth, at its recent annual meeting, the following Declaration, which was read by Lord Halifax at the conclusion of his presidential address and unanimously agreed to by the great assembly rising to its feet:

"We, the members of the English Church Union, holding fast to the faith and teaching of the One, Holy, Catholic and Apostolic Church—that in the Sacrament of the Lord's Supper, the bread and wine, through the operation of the Holy Ghost, become, in and by consecration, according to our Lord's Institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same most holy Sacrament of the Altar under the form of bread and wine, is to be worshipped and adored—desire, in view of present circumstances, to reaffirm, in accordance with the teaching of the Church, our belief in this verity of the Christian faith, and to declare that we shall abide by all such teaching and practice as follow from this doctrine of the whole Catholic Church of Christ."

Appended to the Declaration, moreover, are certain notes concerning the technical meaning of the specific words, "become," "verily and indeed," and "under the form of bread and wine;" and also a brief catena of authorities, both Patristic and English, in support of the doctrinal statement embodied in said formulary.

We have here then a very weighty pronouncement; one not only so self-evidently, but also obviously so in view of the fact, as stated both by Lord Halifax and Canon Newbolt, that the Declaration was very carefully drawn up, and "after much consultation" with many who have made a learned and reverential study of the most sacred doctrine of the Eucharistic mysteries. It has certainly been put forth at an opportune time, and is well calculated, no doubt, to supply what was felt by most, if not all, English Catholics to be an imperative *desideratum*.

"Why is our glorious Angel seen to mourn,  
With earth-bent brow forlorn?  
Why hangs the cold tear on His cheeks?  
Ah me! His silence speaks."

"Not for the flood-gates opening wide,  
I fear, nor for the turbulent rushing tide;  
But for the Church, so loth at her mysterious board  
To see her present Lord.  
Therefore, around thine Altars deep  
The angels bow and weep."

Obviously something very definite, weighty, and decisive was urgently demanded by way of protest against the bold denial, or what seemed the bold denial, of the Catholic and Prayer Book doctrine of the Eucharistic Presence by the two English Primates in their recent unhappy Opinion upon Reservation. The

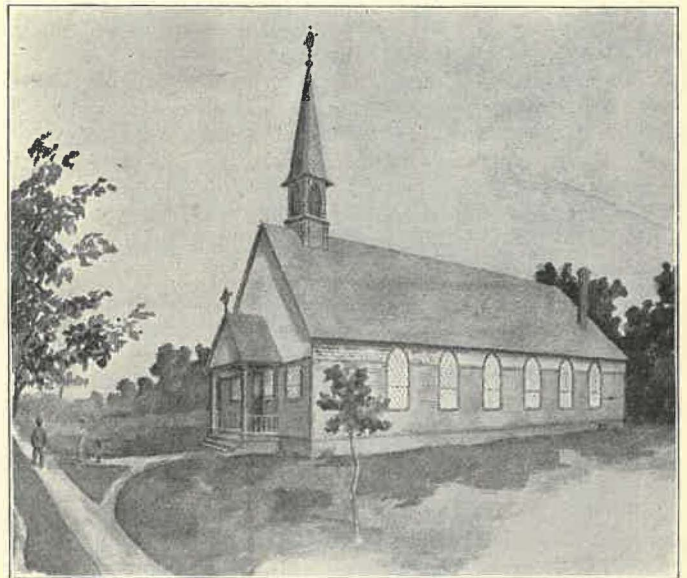
Suffragans of the provinces of Canterbury and York—or at least those amongst them who believe, or are supposed to believe, in the Real Presence, as, for instance, the Bishops of Lincoln and Rochester, were the proper ones, of course, to lead the way into the breach to defend the Eucharistic doctrine of the Catholic Church in England against the attack upon it by their own Metropolitans, but they seemed singularly disinclined to do so, and by their silence, apparent apathy, and masterly inactivity, virtually waived the initiative in favor of what is predominantly a lay organization. Again, as in the troublous days of the Fourth Century, the *ecclesia docta* has been obliged to do, it seems, what was clearly the duty of the *ecclesia docens* to do. "The members of the English Church Union who met in the Church House . . ." says the *Pilot*, "had to face a very awkward fact. The doctrine of the Real Presence had, as they thought, and so many beside them thought, been condemned by the Archbishops of Canterbury and York"; and then the same cultured and eminent journal pertinently inquires if such a matter could consistently "be passed over in silence by a society which exists for the defence, according to its lights, of Catholic doctrine and practice in the Church of England."

Anxiety about so grave a matter was by no means confined to E. C. U. members, or even to militant Catholics, but was shared by many outside the Union who usually pass for being merely old-fashioned "High" Churchmen. This fact has been forcibly testified to by a prominent scholarly divine, who has seen fit, however, to take exception to the line of action adopted by the President and Council of the E. C. U. in putting forth the Declaration. The Rev. T. B. Strong, of Oxford, in a specially contributed article in the *Guardian* upon the Declaration (which seems, however, a somewhat hypercritical piece of work) says: "There is much anxiety among Churchmen as to the effect upon doctrine of recent utterances, and it is necessary that some measures of relief should be taken at this crisis."

Although there still exists in England quite a numerous class of Church people who seem to answer exactly to the graphic description of the mass of English people in the Forties contained in a letter from John Henry Newman to the Rev. Mr. Keble in 1841, wherein he wrote, "The Church of England has been ruined by people shutting their eyes and making the best of things," yet happily there also now exists a vast body of English Church people who have no intention of "shutting their eyes and making the best of things." J. G. HALL.

### NEW YORK LETTER.

**C**HURCH extension in new settlements around this great city is encouragingly active. Scarcely a week passes that some new movement is not to be chronicled, especially in the two Brooklyn archdeaconries, with the Cathedral foundation to supplement them. Nevertheless, the Lay Helpers' report for



ST. MATTHEW'S CHAPEL, BROOKLYN.

New York will show this year preliminary work done on no fewer than five proposed new mission stations.

When the Rev. Robert B. Kimber came to New York to be Associate Secretary of the Board of Missions, he was promptly given something to do on Sundays, and quite appropriately he

took work at a mission. It is St. Matthew's, Brooklyn Manor. It is under Archdeacon Bryan, with Mr. Kimber as priest in charge. The growth has been substantial in spite of some drawbacks of a new neighborhood and a not ideal meeting place. A fine site has been acquired, and work is to begin at once upon a frame chapel, 30x60 feet in size, to cost \$3,000. This chapel will be not unlike the Mineola one described in this letter some months since, and is a part of the same aggressive Church extension work that brought that building into existence.

The Rev. W. W. Moir, for some years assistant at the Church of the Holy Communion, and now absent on a year's leave, has led in the erection of a church at Lake Placid, which is to be consecrated on September 9th by Bishop Doane. It is named St. Eustice, and while it is in the Adirondacks and has many qualities of the summer outing, it is intended for work the year round. Its style is said to be in harmony with its rural surroundings. There is an industrial school connected with it, and during the summer, parties of boys from the Holy Communion, New York, are entertained by Mr. Moir at the school and at the camp near by.

Harry A. Sill, son of the Rev. Thomas H. Sill, and well known to original B. S. A. men, has just returned from Germany, where he has studied for five years. Before going to Halle he was two years at Oxford. Halle has given him the degree of Doctor of Philosophy, adding some high commendations in his diploma. Dr. Sill has a book in press in Germany upon Plato's Letters. A limited edition, especially for scholars, will be issued. Its author is, by-the-by, considered one of the greatest of Greek scholars living, and an authority in ancient history.

The Incarnation, the Rev. Dr. Grosvenor rector, is to have the honor of entertaining the Diocesan Convention this year, as last. The date is September 26th.

It is expected the Labor Day conference at Asbury Park will bring together five hundred Brotherhood men. The meeting will be held at Trinity Church, and the Bishop of Kentucky will be one of the speakers. There will be a meeting on the Saturday night previous, an early celebration on Sunday morning, a mass meeting that afternoon, and a conference on Labor Day afternoon, the morning being given over to recreation.

Bishop Seymour of Springfield and Bishop Satterlee of Washington have been in town during the past week. The former came East some time since, but had to return West almost immediately, and the latter arrived by steamer from Europe and has gone to his summer home in the Catskills.

Dr. Franklin Booth, a highly-respected physician of Newtown, Long Island, was killed by a trolley accident on the 18th. When his funeral was in progress in St. James Church, that village, the local business houses closed out of respect for him. Not only an earnest Churchman but an earnest philanthropist and doer for the poor, he delighted in nothing more than the organization of a coal club, or of something similar, the operations of which would help others to help themselves. During the Civil War he was a surgeon at the front.

Mr. J. Pierpont Morgan, the financier who is actively identified with the work of St. George's and always finds time to attend a General Convention lasting several weeks, has presented Benjamin West's painting, "The Raising of Lazarus," to the Wadsworth Athenæum, Hartford. The capital city of Connecticut was Mr. Morgan's birthplace, hence his interest, and he and his father, Mr. Junius S. Morgan, gave \$150,000 to the Athenæum.

"The Raising of Lazarus," which is well known, hung for many years over the altar of Winchester Cathedral, where it looked down on one of the most impressive Cathedral naves of the world, a clear length of almost 400 feet. It was framed into the fifteenth century reredos and remained in the Cathedral nearly 118 years. It was removed about a year ago, when some restorations were made to the reredos, and was for a time hung in a side aisle.

When it did not reappear and it was reported that it had been sold to an American, a storm of indignation arose in England. The Dean of Winchester Cathedral was obliged to write a letter to the press, acknowledging the sale, but explaining that the Cathedral never had any real title to it and that, therefore, no one had any right to complain. This stilled the chorus of criticism to some extent, but there is still much feeling in English art circles over the removal of such a canvas.

The picture, which is a good example of West's academic style and cold color, is valued more from the historical than the artistic point of view. The composition is crowded, and with

figures rather more than life size. The best of these are those of Martha and Mary, and the figure of Martha in particular shows the influence of Reynolds and Gainsborough. The canvas measures 10 feet 10 inches by 5 feet 5 inches, and is signed "Benj. West, 1780."

At this time West was at the height of his fame and was considered the greatest historical painter in the world. The picture was probably exhibited for two years, and in 1782 Newton Ogle, the then Dean of Winchester, purchased it for that Cathedral.

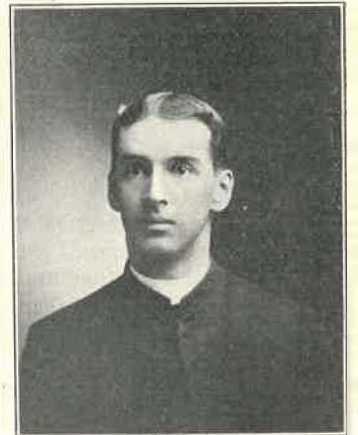
It is rather remarkable that a characteristic work by one of the earliest of American artists, for Benjamin West, although he painted and died in England, was born in the United States, should over a hundred years after its production be taken from its English resting place to the land of the artist's birth.

#### CORNER STONE LAID AT OCONTO, WIS.

THURSDAY, August 23, 1900, will long be remembered in the history of St. Mark's parish, Oconto, Wis., in the Diocese of Fond du Lac, as the day on which the corner-stone of the new church was laid by the Bishop of the Diocese.

It is probably forty years since the faith of the Church was first preached in Oconto. Some uncertainty exists as to the date, as unfortunately the early records of the parish were destroyed by fire some years ago. But as early as 1865 the services of the Church seem to have been regularly held by the Rev. Mr. Ten Broeck, and in 1869 the frame church at present in use was erected, the corner-stone being laid by the late Bishop Armitage. It was a very unpretentious building then erected; nevertheless, for thirty-five years it has been the shelter of the faithful, and their spiritual home. The Rev. Dr. Dafter was one of the first resident priests of Oconto, and in the summer of 1886 he was succeeded by the well-beloved Rev. Lucius D. Hopkins, now of Sheboygan. For eight years this faithful priest labored in Oconto, building up a strong parish to the glory of God. During his incumbency the church was provided with a new and reverent altar; the chancel was extended, and lights, colored vestments, and three other of the remaining points were introduced and welcomed.

The present Bishop of Fond du Lac administered his first Confirmation in Oconto after his consecration, and in memory



REV. L. D. HOPKINS.

REV. GEO. W. LAMB.

TWO FORMER RECTORS.

of that occasion he presented the church with a beautiful ciborium. Later, the Bishop preached a mission here, and some time after, Father Huntington came for the same purpose. The parish grew rapidly under Mr. Hopkins, and in 1893 an effort was made to build a new church. Through the instrumentality of Mr. Hopkins a goodly sum was secured to form a nucleus of a building fund, a fine site was bought, and plans were drawn for the new church. Unfortunately, it was not found possible then to proceed to building, and with the resignation of Mr. Hopkins in 1894, the matter fell through and the whole scheme was abandoned.

From 1894 to 1899 the Rev. G. N. Mead and the Rev. George Woodward Lamb labored successively as rectors of Oconto. During the former's incumbency a fine guild hall was purchased for the parish, and both priests worked faithfully to build up on the strong foundations already laid by Mr. Hopkins.

In the spring of 1899 the Bishop offered the rectorate of the parish to the Rev. P. Gavan Duffy (the present rector), then





REV. P. GAVAN DUFFY.

rector of St. George's, Kansas City, Mo. He accepted the parish after a sojourn in Europe, and entered upon his cure in September of the same year. Under the new rector the work of the parish was vigorously continued and the need of a more commodious building being plainly demonstrated by the congregation, the whole question of erecting a new church was successfully revived. The subscription list circulated began to fill rapidly, and the Bishop not only encouraged the efforts of the new rector, but aided substantially by sending him his personal check for \$2,000 for the

building fund. This generous act of the Bishop meant a stone church for the parish; plans were drawn, the contract let, and just exactly eleven months after the coming of Mr. Duffy, the corner-stone of the new edifice was laid.

It was a glad day for St. Mark's parish, this realization of what its people had looked forward to for so many years. It began with a celebration of the Holy Eucharist by the Rev. L. D. Hopkins at 7 o'clock. This was followed by a second low celebration by Archdeacon Weller at 8. At 10:30 came the high celebration and the laying of the corner-stone, both being celebrated according to that reverent use which is traditional of a parish in the Diocese of Fond du Lac. The rector was the celebrant, and a sermon was preached by the Rev. L. D. Hopkins. In the chancel, besides the officiating clergy, were the Rev. Messrs. Weller, Merrill, Cordick, Harrison, Rogers, Osborn, Graf, Wicks, and Kroll, the latter being master of cere-

Then came an address by the Bishop, after which the procession re-formed and proceeded to the guild hall. Here luncheon was served to a large number, and the rector received the congratulations of his Bishop, brother priests, and people.

At 4:30 evensong and *Te Deum* were solemnly sung, and at night a parish reception was held in the guild hall. So closed a day which will ever be memorable in the minds of all who were witnesses of the solemn ceremonies and the joy of the people.

The church, when completed, will be a handsome grey stone structure 63x96 feet, with an imposing square tower. The interior will consist of a deep and wide chancel, ambulatory, and a nave with three aisles. There will be a fine high altar of stone under baldachino, and on the south side a lady chapel with a second altar. Sacristy, vestry, and choir rooms are all provided for, whilst at the west end a gallery will be erected.

The church was designed and the plans drawn by Mr. A. H. James, architect, of Kansas City, Mo., a late parishioner of the present rector of Oconto. The new church will be completed by the Feast of All Saints.

St. Mark's is a parish of about 200 confirmed persons, nine-tenths of whom are communicants. The parish officers are: Mr. Cleveland Keith, rector's warden; Dr. Claude E. Armstrong, parish warden; Mr. T. Thomas, parish clerk; and Mr. Charles Keith, treasurer.

#### NEW RECTOR AT OCONOMOWOC, WIS.

THE parish of Zion Church, Oconomowoc, Wis., whose beautiful church building on a neck of land stretching out into the Oconomowoc Lake, with water on three sides of it, is known to so many summer tourists, has called as its rector the Rev. D. C. Garrett, recently from California. Mr. Garrett has been in charge of the parish during the summer, since the resignation of his predecessor, the Rev. F. C. Jewell, took effect.

The Rev. D. C. Garrett was born in Burlington, Iowa, and received his preparatory education in the Grammar and High

Schools of that city. His father, William Garrett, many years Senior Warden of Christ Church, and his grandfather, Judge David Rorer, were pioneers in what was then Wisconsin territory, and were both confirmed by Bishop Jackson Kemper. Mr. Garrett went first to Griswold College, Davenport, where he was a member of the household of Bishop Perry, and afterwards for a time the Bishop's secretary and chaplain. He took the degree of A.B. at Harvard University, and completed the theological course at Davenport, where afterward, for seven years, he was rector

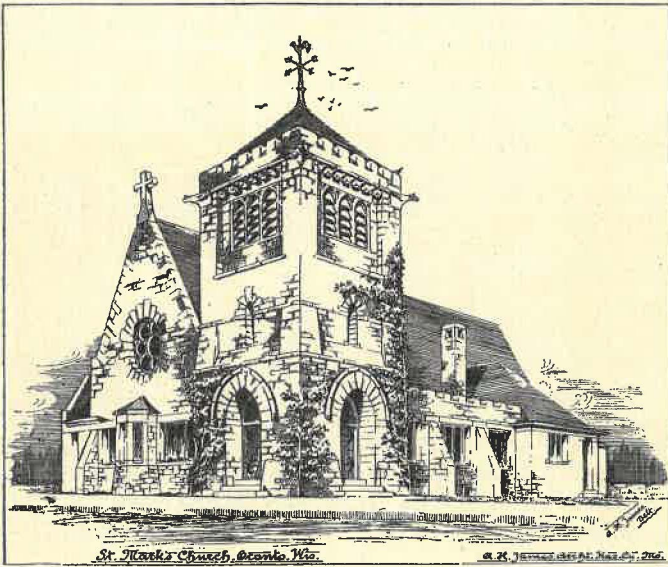


REV. D. C. GARRETT.

of the united parishes of Trinity and Christ Church. The mother parish of Iowa developed under his rectorship from a small congregation to one of the strongest parishes in the Diocese.

In 1890 Mr. Garrett received, simultaneously, calls to the flourishing parish of St. Paul's, Des Moines, and the newly-organized congregation, of St. Mark's, Seattle, Washington. Choosing the work in the far Northwest, for seven years again the rectorship continued, where in the face of the hardest times Seattle has ever known, the congregation grew, the original church was enlarged three times, a handsome rectory was built, and finally a new site was paid for entirely, and a commodious new church constructed. Mr. Garrett took a lively interest in civic affairs in Seattle and held a number of positions of public honor and trust.

In 1896 a call to Trinity parish, Portland, Ore., was de-



monies. Immediately after the ablutions were made the procession left the church for the site of the new church in the following order:

First, Crucifer, Acolytes, and banner-bearer; the Oneida band in uniform; second banner; the vested choir of boys and men with three more banners; second crucifer and another banner-bearer; the Rev. clergy; the preacher, in cope, with two acolytes; the rector in cloth-of-gold cope, attended by his acolytes. Next came the members of the vestry and the various committees, guilds, children of the Catechism, and people.

The processional hymns to the site, which is a quarter of a mile from the old church, were 516 and 491. Arrived at the new church ground, the procession was met by the Bishop in cope and mitre, preceded by his chaplain bearing the pastoral staff, and attended by priests of honor and acolytes. The scene was very striking and one long to be remembered by the people of Oconto. Numbers lined the route of the procession and gathered at the site, and the greatest reverence was shown by people of all creeds as the procession passed through the streets. A silver trowel, suitably engraved, was presented to the Bishop, who, after pouring holy oil on the corner-stone, laid and blessed it.

clined, but the following year, after the new church was completed, a renewed call was accepted. A revival of temporal and spiritual prosperity marked the two years' rectorship in Portland. A debt of \$40,000, which threatened the church with foreclosure, was disposed of by inducing the parishioners to subscribe for bonds, without interest, for five years, the parish owning sufficient property to more than secure this amount without jeopardizing either the old or new site.

In September, 1899, after a repeated call, Mr. Garrett entered upon the rectorship of St. Luke's Church, San Francisco, in succession to Bishop Moreland—what promised to be a work of unusual interest and success was cut short at the very en-



ZION CHURCH, OCONOMOWOC, WIS.

trance to the new stone edifice by an attack of neurasthenia. After several short vacations Mr. Garrett was obliged to rest absolutely for several months, and finally, in view of the urgent needs of St. Luke's, insisted upon resigning.

Coming to Oconomowoc at the solicitation of Bishop Nicholson for the summer as minister-in-charge of Zion parish, Mr. Garrett, about the middle of August, was prevailed upon to accept the rectorship, his health having been fully restored. During the few weeks of his incumbency the annual income of the parish has more than doubled, together with a marked manifestation of parochial life and activity. Electric lights are being put in both church and rectory, and one interested parishioner is fitting up the rectory for city water with plumbing and bath room complete.

Mrs. Garrett, who was Miss Lily Selmes of Boston, has been a valuable co-worker. One of the three children derived his name, Jackson, through an uncle, from Bishop Kemper.

#### SCIENCE AND RELIGION.

**B**ELIEVING that Science is not antagonistic to Religion but rather one of its handmaids, I was pleased to have some confirmation of this faith from my association with the astronomers during my Southern trip to see the recent total solar eclipse.

Some conversations naturally came up on religious topics with the different gentlemen. A brief account of them may be interesting and helpful to others.

On producing my little pocket Hebrew Psalter, the subject of the first chapter of Genesis came under discussion and the scientists remarked how the Church had had to "hedge" in her declarations before the advance of science. I admitted with sorrow that such had been the case sometimes in the past, but, I said, "There is one fact which I think will not be disproved by Science, and that is, that the origin of the human race did come from a single unit—the man 'Adam;' for I understand that Science has found that in some cases a single 'hermaphrodite' creature has been the originator of different species."

My friend confirmed this statement strongly and fully, and agreed with me in feeling that man's moral nature could never—as his physical did—have been evolved from an animal, but must have been "inspired" by the direct creation of God, if He took a specimen of the highest known ape, and made him *man* by breathing into him a living soul. I said the reason I hold to

this fact about Adam, which involves the physical solidarity of the human race, is because on it St. bases his grand argument in the Romans, about Christ being the *second* Adam, and so involving the spiritual solidarity of the Christian Church, and I cannot believe that the inspired apostle was arguing from false premises.

On learning that two other gentlemen were members of no Christian body, having never been baptized, and yet that they resented the common flippant notion that all scientists are atheists, I asked one of them why he had not become a Church member. Because, he said, he could not see how we knew that God is good and loving, when in Nature He so often seems heartless, cruel, and mechanical.

I replied:

"Because God has revealed Himself by His Son, Jesus Christ, far fuller and plainer than in Nature. I once read a story," I said, "of a boy who was apprenticed to a man, his master, who seemed very stern and severe, so that he hated him and only worked for him because he had to. One day, some one said to the boy, 'Do you know that your master is your own father?' The revelation of this fact made the youth completely change his feelings towards his master; made love well up in his heart; and all his future service became voluntary and joyful. Since Christ came, and told us that God is our loving Father, it makes all the difference in the world, and should move all His believing children to serve Him eagerly and entirely."

The gentlemen saw the point and its importance.

One more conversation: The subject of Christian Unity came up with one of the gentlemen who is a devout Unitarian. He maintained that we "Episcopalians" wanted all other Christians to give up everything distinctive and become "Episcopalians."

I denied the charge, and said:

"We want you to *give up* nothing, but to *receive* something which you all lack, viz., the episcopal ordination of your ministry through Apostolic Succession, which will bring you back into full communion with the Catholic Church and our American branch of it. All validly baptized persons, as Bishop Doane has said, are already members of the Catholic Church, but not in full membership until episcopally confirmed and communicants."

Repulsed in this line, my friend declared that we "Episcopalians" must stop *proselyting* and then *Union* could be harmoniously reached in time. I replied:

"No! We can never stop true proselyting, which is not the wrong partisan kind. We do not want all Christians to become mere 'Episcopalians' *per se*, but full members of the Catholic Church. As long as we feel we have something good which you have not, we will continue to offer it freely and to urge you to take it. A patriotic American abroad may rightly urge his foreign friends to emigrate to this land of freedom, and if he does not *insist* on their coming only to his own particular State, to his own particular city, and to his own particular street, he is not proselyting in a partisan and wrong spirit. Moreover," I remarked, "we are not desirous for mere 'Union,' but for full 'Unity,' which is far more than 'Union' and far less than 'Uniformity,' and we believe the American Catholic Church is broad enough, in a good sense, to take in all loyal Americans and will do so some time."

The inclusiveness of my statement staggered and silenced my friend's loyal denominationalism!

I believe the declaration of the Catholicity (with a capital "C") of our Church is what will win all American Christians to her national standard.

H. M. S.

#### A GIGANTIC WORK.

"A WORK which will some day rival the pyramids and the Suez Canal, and stand, whatever may happen, as a permanent monument of the English occupation of Egypt," is the description given by the *Lancet's* Egyptian correspondent of the huge granite dam in process of construction at Assouan. The work is carried on daily, except Sundays, by 7,000 Egyptians and 500 Italians under the superintendence of 150 British artisans. It has gone on steadily for two years, except during the three months of the Nile flood, and will only be completed in three years more. The Europeans have to live in mud brick huts with walls three feet thick; these are fairly cool, even when the midnight temperature is 100 degrees. The men who avoid liquor and wear huge helmets are said to stand the hot sun very well.

Love dignifies and ennobles every service. This is a world of the commonplace. Life is made of little things. But done for His sake, these little things become royal. Done in His name, every duty is a princely commission.—*Church in Georgia.*

# Anglican Missionary Work.

## THE DELHI MISSION IN INDIA.

IN ANSWER to a request to the Lord Bishop of Lahore for a contribution to this series, his lordship kindly forwarded a series of eight *Short Papers on the S. P. G. and Cambridge Missions to Delhi*, several of them from his own pen when, as the Rev. G. A. Lefroy, he was at the head of the Delhi associate mission. It was only in 1899 that he was consecrated to the episcopate. From these papers the following extracts are taken:

I. *St. Stephen's Home*.—This, the center of all our women's work, is under the superintendence of a lady of greater age than the other workers and of wide experience. She does not herself take much direct part in the work of teaching—at any rate among non-Christians, though in a variety of ways she can render valuable help among the Christian women of the congregation—but her great function is to “mother” the Home, and make it indeed a home (without a capital H).

We have accommodation in the Home also for six younger ladies who are devoted entirely to teaching in the Zenanas, and in the little girls' schools, into which we gather as many children as can be got to attend. Their numbers, however, are very small. At present there are three such schools for Hindu girls, with an average attendance of from 25 to 30 each, and one, smaller still, for Mohammedans. In any case only the beginnings of an education can be laid in the schools, as in almost every instance the girls cease attending when they are married at the age of 12 or 13. After that our ladies have to follow them up in their homes, where, when possible, a little class of four or five girls, not unfrequently joined more or less formally by one of the elder women of the household, is got together in one house and their education carried on as systematically as may be in the face of frequent defections for the attending of some urgent household duty, nursing a baby or what not. The ladies remain in the city engaged at this work for five hours, viz., from 6 to 11 a. m. in the hot weather and 10 a. m. to 3 p. m. in the cold. In the evening one or two of them go out again to visit and teach Scripture amongst the very poor “Chamár” women (*i. e.*, belonging to the leather-working class) from which a good many of the Christians in Delhi have been drawn and whose poverty and humble position do not permit them to attend the more regular system of schools to which I have alluded above. In many of the Hindu homes the visits of our ladies are heartily welcomed, not only because they introduce a little agreeable variety into the terrible monotony of that secluded life, but also I believe, at any rate in some cases, because their teaching is itself appreciated and is recognized as opening the door to a life higher and more worthy of womanhood than anything their own system has been able to produce.

II. The Christian Girls' Boarding School is quite close to the Home of which I have just spoken. Two sisters, from among our ladies, live in it, the one being in actual charge of the School, responsible for its management and also taking a direct part in the teaching, the other primarily engaged in Zenana work in the city but giving in the evenings much help in the School, and especially bringing to bear on the girls a quiet loving influence of great value. The inmates of the School number about 50, some of them drawn from so poor a class as to be unable to pay any fee whatever, but a considerable number paying fees according to a graduated scale which we have introduced so as to encourage the principle of every parent who is in the least able to do so contributing something, however small, towards the maintenance and education of his child. A thoroughly good education is given up to Standard VIII. of the Government Code, and they are also taught sewing and as much of household work as time can be found for, though the increasing pressure of subjects for the examination makes it impossible for us to do as much in this way as we should like. They live, however, in the simplest and most purely native style possible, so as to be, as we hope, helps, not hindrances, to any poor man whom they may marry.

III. In view of the difficulty to which I referred above, of imparting a sufficient amount of industrial training without the book work suffering unduly, we have recently opened under the charge of another lady of considerable experience and much fitness for the post, a little school, containing at present only about fifteen inmates, though I hope its numbers will soon grow,

for girls of the poorest class; in this the industrial part of the training quite predominates and the education is confined to a most rudimentary acquaintance with the three Rs. This school will, we believe, meet a real want that has been felt for long, in supplying wives suited for the poorest men of the congregation who are chiefly bootmakers. The work taught in the school consists largely of a kind of ornamental leather work connected with that trade.

IV. Last but not least amongst our departments of ladies' work in Delhi is St. Stephen's Hospital and Dispensary. As, however, I have recently given some account of this in another paper, I will do no more than refer to it now. In bringing the innermost spirit of the Christian life to bear upon the people, and opening the poor narrowed minds of the women of India to receive the message of the new life in our Lord, none of our methods of work surpasses this in value and effectiveness.

V. In three “out stations” as we call them, or country towns lying at distances of from 45 to 70 miles from Delhi, as well as in Simla, the famous hill resort of the Government of India, we have ladies carrying on Zenana work under very much the same conditions as in Delhi.

*Bazaar Preaching*.—But if work amongst the young is in India—as, I suppose, everywhere—the really most effective and satisfactory, that does not mean that we owe nothing to or can wholly neglect the adult portion of the population. Anything like close contact with them, or the formation of genuine friendship, is exceeding difficult in view of the tremendous ceremonial difficulties occasioned by the system of caste, the deep sense of alienation, if not of mistrust, which they have for all foreigners, and many other causes, which can only be understood and appreciated by those familiar with the conditions of life in India. House-to-house visiting—or anything of that kind—is consequently for the most part impossible, and we have to fall back upon preaching in the public street—not because we think it a very satisfactory arrangement, for it has innumerable drawbacks, but because we can scarcely get at the adult population in any other way. There is, for the most part, little difficulty in securing an audience in the evening, for the last two hours of daylight, partly, I suppose, because of the exceeding superabundance in the East of that drug—time, partly because of the naturally speculative and theological bent of the people's mind, which predisposes them to listen to any address on religious topics. From the Hindu listeners we very rarely experience opposition or argument; they listen, I think, chiefly with a kind of cosmopolitan invertebrate assent to all doctrines that sound moral and good, which is really a most unsatisfactory and difficult attitude. With the Mohammedans, however, the case is very different. They have a creed, at least, as clear-cut as our own—in some respects more so, in its exceeding rigidity and literalism—and know at once where anything that is said infringes on it, and are up in arms in a moment to defend their own position. They know our various preaching stations on the different days, and some familiar (I fear I can scarcely say welcome) faces are almost invariably in attendance as soon as, or very soon after, we commence. In point of fact, it is this which makes bazaar preaching the terrible strain that it is, the continual sense of active hostility (not, by any means, in all of the crowd, but in some of their leaders) only waiting for its opportunity to break in with some objection or well-worn argument in the hope that instead of a continuous address from which the listeners might possibly carry away something, the proceedings may degenerate into a barren controversy very trying indeed, in many cases, to the temper, but from which good can scarcely ever result. For no part of our work, I think, is more grace, wisdom, patience, and good temper needed—not to speak of very essential physical qualities also of strength and good lungs—than in this.

*Zenana Work*. The word *Zenana* means the women's part of the house, *Zenana* work therefore comes to mean work amongst women, more particularly house to house visiting, and teaching them in their own homes. There are schools for girls which form a most important part of what is generally understood by *Zenana* work; of them I shall speak later on, dwelling first on the work amongst the elder girls and women.

No woman of good family in Delhi, whether Mohammedans

## THE ETHICS OF CORPORATIONS.

THE Bishop of Springfield writes as follows in *The Churchman*, probably alluding to the statement that had been made to the effect that the Board of Managers would be unable to rescind their objectionable action through fear of "stultifying" the Board:

"Corporations," it is said as a proverb, "have no souls." The reason for this is obvious, the sense of individual responsibility is merged in that of the whole body, and each one feels that the Prophet could not come to him and say, as he did to David, "*Thou art the man.*" The result in conduct and spirit of all organizations of whatever kind, secular and religious, in the experience of our common every day life is epitomized in the proverb so sadly true, "Corporations have no souls."

As members of organizations, acting in a corporate capacity, men of the highest position and respectability in Church and State, will assent to actions, and endorse propositions and opinions, for which they would not be willing to be responsible as *individuals*. All this goes without saying, we repeat it now simply because we desire to advance still further into the region of morals cultivated and practised by organized bodies.

It is unquestionably true, that the qualifying of individual accountability, in however slight a degree, has a tendency to dull the moral sense, and a man, unless he is on his guard against the temptation, is not so true and honorable a man, as he is when he stands *all alone on his own feet*. There always have been and there are men, who do conscientiously resist this temptation, but such men are rare, and are not allowed to remain long, as members of committees, directors, boards of trustees, managers, etc., if their less scrupulous colleagues can eliminate them. *Statesmen* acting in combination are not troubled by their own consciences, and they will not, if they can help it, allow other consciences to interfere with their actions, or modify their expression of opinions.

On the threshold, a man's good manners forbid his praising himself, but as a member of a Board, he can commend the Committee, and say with a delicious relish to himself, "Could or can *such* a body do wrong?" The honey lies in the cell, "*such*;" such, of course he means, as *I am*. Leo XIII's infallibility pales before the self-sufficiency, and self-assertion of such a man. Poor Leo is infallible as is *claimed for him* only in the spheres of *faith and morals*, when he is speaking *officially*; this man, as *he claims for himself*, is infallible always, everywhere, since he asks with a context in words, and a tone in manner of expression, which imply the answer extorted, "No, no, such a committee, of which *you are a specimen*, cannot, could not do wrong." An eminent person, who perchance writes thus as sheltered by association, and meaning to commend others, with himself, unconsciously *first and foremost* in his own mind, could not bring himself to speak thus of himself, were he writing as *an individual*. It would be shocking to the moral sense, and the imaginary personage, so eminent, and cultured, and proper in his behavior, and manners, could not be so delicately indelicate. As it is, however, for I have known something like this to occur, it is really delicious to contemplate this amiable weakness. The example just given illustrates the weakening, and lowering of the refined sensitiveness, which belongs to a Christian gentleman, when he merges his personality in a corporation. Perhaps some cynical critic will say, a corporation is a revealer of secrets, the man was this all along, and the removal of restraint simply set him free to show himself in his own true colors.

I pass on to consider at this time two characteristics of corporations in their conduct of business, and their behavior, which are anomalies in the sphere of good morals.

1st. Corporations are liable to the temptation of usurpation of power, and an unscrupulous use of means, and adoption of measures to advance their own ends. They push on and take action, which is really "*beyond their powers*," trusting that no one will presume to call them to account, and feeling secure that if they do, they are strong enough in combination, or as resting upon constituencies of wealth and influence, to bid proud and insolent defiance to all opposition, and to ignore and disregard all objections, however just and legitimate. Great cities, and New York conspicuously, have had to their cost and disgrace, examples of "*rings*," which have gone on, and done illegal acts, and then, when the unlawful measures were consummated, have turned upon an outraged community and metaphorically snapping their fingers in their faces have with a sneer demanded, "What are you going to do about it?" The same

conduct, modified by the more elevated character of the actors, and sphere of action, is sometimes exhibited by bodies incorporated in the name of religion and charity. It is an exhibition of the practical ethics, under which corporations often live, and move, and do business.

2nd. Corporations, as a rule, I may say, claim to be infallible. Before adopting measures they will listen to argument, but when once they have decided, and taken action, their decision is irrevocable. Nothing apparently will induce them to modify, much less reverse their conclusions. An illustration is worth a great deal of theory. I have been a member of many committees secular and religious in my time, and I have a large amount of experience, to which I am able to refer as chronicled in the minutes of these bodies. I recall the case of a man who was charged with an offence, and the governing body, who exercised jurisdiction, without proper examination as the sequel proved, expelled him, against my protest and entreaty to allow him to be heard in his own defence. Subsequent investigation satisfied the then Bishop of New York, and the party making the charge, that the man was innocent, and the Bishop of New York wrote to me to that effect. I incorporated the letter in a preamble to a resolution reinstating the man in his position, and clearing his name of the imputation put upon it falsely, and I demanded a vote by ayes and nays upon it. The body, will it be believed, refused to recede, and persisted in the sentence of expulsion against a man, of whose guilt they had not one scintilla of evidence. Think of those judges standing before the Great Judge of the quick and the dead in the day of judgment! Few men, very few practically, believe in a *personal God*, whose eye sees them, whose ears hear them, and whose mind understands them, and reads them through and through every second of their lives. Well, the only excuse, which my colleagues urged on that occasion in extenuation of their cruel injustice, was that to revoke their action would be "*stultification*."

Now, to what does this plea amount? Simply to an assertion that in their corporate capacity, committees or boards are infallible. They cannot err in judgment, and their action, based upon that judgment, must always be right. To reverse their action or even modify it in any given case is, to use their own expression, "stultification." It would be an acknowledgment that they made a mistake, and if they could make a mistake once, then as a body they would be liable to mistakes, and such an admission would never do.

The major premise in the syllogism of the average member of a corporation is this: "a corporation is infallible in word and deed." Every distinct official utterance, and judgment, and action, of the corporation is the *minor premise*, and the *conclusion* is inevitable that the corporation must always be right, and hence for such a body to reconsider its pronouncement in any specific case is "*stultification*."

I deny the major premise with mankind. The universal proverb is, "To err is human." I deny it with our Blessed Lord. He, it is said, did not trust any man, for "He knew what was in man." I deny it with the present experience of my contemporaries to sustain me. They know, every one who reads this letter knows, that organizations of men of whatsoever sort, are exposed to human infirmity, and say and do wrong. It is the ethics of corporations, and weak and bad men adopt these ethics as their code, that such bodies are infallible.

Akin to this hallucination and sheltered by it, is the assumption that certain men have by some patent of birth or position, or more frequently by corporate association with others, an immunity from being liable to give an account of themselves for alleged mistakes or misconduct, unless it be to their superiors, or equals, and such, in their own estimation, they rarely have. Hence results a conspiracy of silence under perfectly legitimate demands for investigation and inquiry.

The assumption that men are too high in position, or too excellent in character to go wrong, or do wrong, is a false and perilous assumption. Hence have resulted, when it has been allowed to pass unchallenged, the wrecking of banks and corporate treasuries of every kind, the ruin of families, and woes innumerable, which have driven the widow, and the orphan, and the poor, and the oppressed, to cry to God for justice.

When a man reaches that stage of self importance and self satisfaction and complacency, that he pleads himself represented by his name, or his office, or his association with others as a reason for not recognizing the claims of those who are affected by his speech or action, and refusing them an answer, then I say such a man makes a sorry exhibition of manhood.

He is, so far as such conduct is concerned, neither good nor brave. He has become an apt pupil of the ethics of corporations. He thinks he is infallible, and he is determined not to *stultify himself*. Does he not in his fancied security of a golden shed inspiring insolence and dogged silence, does not such a man stultify all that is noble, and manly, and generous, and true, in him?

As touching his moral character, what are the grandest, and noblest and best works of the great St. Augustine? What works bring him nearest to the hearts and sympathies of mankind, what works lift him up highest in the esteem and veneration of the ages? I answer, without fear of successful contradiction, his "Confessions" of follies and sins of his youth, and his "Retractions" of mistakes and errors in his old age. The great St. Augustine would have made an unwelcome member of many of our modern Boards of Trustees, because his ethics, if adopted, would have made them thoroughly uncomfortable; he would have insisted upon humbling himself in the *confession* of specific sins, and he would have insisted also upon stultifying himself in reversing, or modifying his action, when he made mistakes. It is St. Augustine against the ethics of corporations. I say, Thank God for St. Augustine and his noble example.

GEORGE F. SEYMOUR.

Springfield, Illinois, August 7, 1900.

#### LETTERS FROM A PARSON LAID ON THE SHELF.

**T** READ the following curious words yesterday in a religious magazine. They form part of a sermon preached in Minnesota:

"From early life I considered dancing a waste of precious time, a lack of thoughtful study, an exhibition of personal vanity, a movement to excite the baser passions, as exhaustive of physical strength, the loss of proper rest, and it brings ruin to pious homes. I have not danced since they beheaded that good man."

Now these are not the words of a lunatic, although that last delirious sentence might lead one to think so; nor are they the opinions of one man. Very similar talk was heard in the great Methodist conference in Chicago, during their debate on Amusements.

Of course such talk seems to the readers of THE LIVING CHURCH not only silly, but false and lying; yet it is founded on the very common blunder that the abuse of a thing demonstrates that the use of it is wrong. This notion is very prevalent still in provincial circles, and often tyrannizes over village life. Its inconsistency can be shown in a moment, but it has fast hold on a vast number of excellent people.

Let us consider some of this preacher's words, though without the slightest idea of changing him. His kind altereth not.

Is dancing, or any other amusement, a "waste of precious time?" There are a number of ministers of all kinds in this lovely hamlet where I live in summer. They pass their whole time playing golf and tennis, rowing and sailing, and lying in hammocks. Some play cards, all read novels, and they go in the evening often and look at the young people dancing. Now is it true that they are all wasting precious time, and that they ought to be going to prayer meetings, writing sermons, studying theology, or generally occupying themselves with the regeneration of mankind? There is certainly a total "lack of thoughtful study," but is this wrong? Are these ministers, in spite of the jokes which *Life* and such like fling at them, blamable in any way?

On the contrary, is it not true that every man jack of them will be the better physically, mentally, morally, and spiritually, for this outing? Will not his brain be clearer, his range of vision broader, and his love for God and man the stronger, because for a few weeks he throws off the cares and worries which every pastorate brings, and unbends the bow? So evident is this that it is scarcely worth while to argue it. Ideas about waste of time have changed a good deal in the last quarter of a century. It is not now considered by any sensible person a waste of time, but an economy of it, to put aside the grinding work of every day for a while, rest the tired nerves, and call in play a new set of muscles. We pity those who cannot do it, and a very front place is now given to that form of philanthropy which occupies itself in providing vacations for the hard worked.

"Dancing," says our friend, "is a movement to excite the baser passions and brings ruin to pious homes." This seems to me pure "twaddle." Of course we all know there is indecent dancing. Any traveler can tell how vile and demoralizing it is in many parts of the world, for it is a world wide amusement.

Plenty of improper dancing can be seen in Chicago if you hunt it up, but this is not the dancing that presents itself to our sons and daughters. The dancing of respectable society has no connection with it. Why I know thousands of "pious homes" where dancing goes on and which are no more "ruined" by it than this preacher's home is ruined by the meetings of the Sewing Society. So far from being ruined, they are cheered and enlivened by it, and every young heart made happier and brighter. I have asked a large number of young men whether the dancing in which they indulge at their friends' parties, was a "movement to excite the baser passions," and they always indignantly denied any such idea. As a young man, I danced quite a good deal, and never felt my morals in the least affected by it; nor does any right minded young man. Of course if you have a foul heart, you can get material for evil out of the most innocent things in the world.

The abuse of a thing is not the slightest argument against its use. Take golf playing. We will assume that our preacher is willing to admit that it does not lead pious homes to ruin, but is an invigorating exercise, much affected by Scotch Calvinistic preachers and (where I live) by Deans and Doctors of Divinity.

Now this innocent thing is dreadfully abused and has led hundreds to an utter neglect of Sunday, to much drinking of "high balls," etc., and much dangerous company. Are we all for these reasons to abjure golf? It is absurd.

Take tea drinking and church socials. In our preacher's mind these ruin no pious homes and excite no baser passions; but is he aware that excessive drinking of strong tea is quite as bad as cocaine taking, and that a woman might so devote herself to church socials as to ruin her pious home? Is that, however, any reason for giving up a cup of tea, or that wildly exciting and intensely enjoyable thing—a church social? I trow not.

Let us use dancing and golfing and church-socialing, and all other decent amusements in moderation and so God will approve them in us. Then we can laugh at such talk as this preacher gives us.

CLINTON LOCKE.

## Correspondence

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

#### FLEXIBLE CHRISTIANITY.

To the Editor of The Living Church:

**N**OTHING can be better than to argue with one whom you love, since in this case you are not only striving to demonstrate the truth, but at the same time are seeking to make it a gift, when elucidated and separated from foreign matter, to present to your friend.

This is my happiness in commenting upon two passages in Bishop Johnston's letter in your issue of the 18th inst.

I am not opening the matter, which it seems you have closed, but I propose to say a few words on subjects aside from the issue which THE LIVING CHURCH was discussing.

"What we ought to do," the Bishop modestly writes, "in my opinion, is to say that the Catholic Church is the whole body of baptized believers throughout the world. Schism and heresy have shattered it into fragments. We, as a branch, represent the truest model that exists for its reconstruction."

In the first place, I modestly ask, is it true that the Catholic Church is the whole body of baptized believers throughout the world? No such definition, so far as I know, has ever been given of the Catholic Church. It is now heard for the first time, and it is against history, the verdict of the ages, and our Book of Common Prayer. Natural birth, I admit, makes a man a member of the human family, and potentially gives him a chance to enjoy all the privileges and glories which belong to our race; but there are conditions antecedent with which he must comply, before he can reach the attainment of civilized life in the fields of intellectual and social culture, or spiritual development and growth in the sphere of religion.

The Catholic Church stands over against schism and heresy, just as civilization is distinguishable from barbarism. The human family are in both estates, rude and cultured; but the fact does not make the two estates one. So baptized men and

women may be, and doubtless are, in the conditions of heresy and schism, as well as in the Catholic Church; but that fact does not confuse the Catholic Church with heresy and schism, and mix them up, and make them one. Heresy and schism, I respectfully submit, have not shattered the Catholic Church into fragments. That is simply an impossibility, if the words of Christ be true. "The gates of hell," He declares, "shall not prevail against" His Church.

Barbarism in the northern hordes of Goths and Vandals and Huns, drove ancient civilization out of sight and almost out of mind; but it did not coalesce with it and make it one with itself; on the contrary, the old culture in time told upon the rude savagery which was all abroad, and lifted it up, tamed it, and converted it. My dear friend may think so, but he is mistaken; it is the *few who rule*, not the many. Eight souls were saved in the Ark; two alone who were over twenty years old when Israel came out of Egypt, entered the promised land. It has always been so; it is so now, and it will be so to the end. The few control politics, a selection govern public affairs, a small minority rule finance and trade and commerce, possibly one or two—we do not know how many—subject civilized womanhood to absolute submission in the realm of fashion.

My dear friend, the Bishop of Western Texas, like many another, is dazed by crowds. Our Lord called His disciples "*a little flock*." "The secret of the Lord is among them that fear Him," and they are always, "*the few*." The twelve, the one hundred and twenty, "the sect everywhere spoken against."

Have heresy and schism shattered the Catholic Church into fragments? How can that be? Then there is no Catholic Church now existing. It has been shattered by the devil's weapons, heresy and schism. The gates of hell, Satan's domain, have prevailed against it, and the Catholic Church, a living organization, with Christ as its Head, the Blessed Spirit its Life, and men and women and children its members, is destroyed.

Our Book of Common Prayer refutes this dreadful conclusion. At every turn, in every service, on every page, it presents the Catholic Church as existing now, here, baptizing, confirming, praying, praising, celebrating the Holy Communion, visiting the sick, and burying the dead.

Our Book of Common Prayer brings the Church to us in every service as an organized, living entity, with Head and members, a clearly defined government, axioms of belief, rules of practice, officers to exercise jurisdiction and administration, and a language to be used in prayer and praise, as a preparation for the intercourse of our home in heaven. If the Catholic Church has been shattered by the devil through his instruments of heresy and schism into fragments, how is it possible that *we* should survive as "*a branch*?"

When the Church of God has been shattered into fragments, it will require more than "*a branch*," and all the modern architects, to *reconstruct* her. To reconstruct the Church! My dear friend might just as well talk of raising a dead man to life. Man cannot make the Church in the first place, neither can he reconstruct it when it has been shattered into fragments. There is, there must be, some confusion of mind on the part of my dear Brother.

Our Brother goes on: "This basis," that is, of our branch, "as the truest model, which exists for the reconstruction of the Catholic Church," "and not claiming to be the whole thing" (no one ever did, that I have heard of), "we ought to invite our fellow Christians to come, and confer with us in order that we may construct a flexible form of Christianity, that will readily commend itself to the common sense of the best elements of the American people."

Is it not amazing that a Bishop of the Church of God should suggest, much less propose, that we should invite our fellow Christians of many names, and many minds, to come and confer with us, in order that we together "may construct a *flexible* form of Christianity that will commend itself to the common sense of the best elements of the American people"?

Then the old Church built upon the foundation of the apostles and prophets, with Christ for its corner stone, will no longer do. It must be a new Church adapted to meet the demands of "the common sense of the best elements of the American people." The Christianity of Christ is *solid*. He built it, He affirms "on a *rock*" (not very flexible material): "I will build my Church on this rock, and the gates of hell shall not prevail against it." St. Peter calls the members of the Church "*lively stones*." Stones are not very flexible.

I challenge my dear Brother to produce from Holy Scripture

any description or reference to the Church, which involves the idea of flexibility as to her polity, her principles, her sacraments and essentials of worship. The first believers, *the very first, the front rank of Christ's army*, who entered, many of them, the heavenly city of martyrdom, present the characteristic, which is always the dominant idea of the Catholic Church, *steadfastness, firmness, inflexibility*. See how the Holy Spirit paints these first believers in the second chapter of the Acts. This is the portrait: "They continued *steadfastly* in the Apostles' doctrine, and fellowship, and in the breaking of bread, and in prayers." These were stalwarts, firm, resolute, brave. They were not flexibles, shaky, wabbling, milk-and-water, lukewarm, destitute of principle and character.

"A flexible form of Christianity"! Why not have a flexible form of mathematics and of all the sciences? Will a flexible form of Christianity ever have a *Te Deum* calling upon martyrs and confessors to praise God? Will it produce, for example, a *Sanctus*, who to every question replied, "*Christianus sum*," "I am a Christian," and remained steadfast to the end? A flexible form of Christianity! The idea is abhorrent to every just conception of the blessed Gospel of Jesus Christ. And then, to complete the frightful picture of this distressing jelly-fish, without bones or sinews, or framework of any kind, a shaky mass of glutinous matter—to complete the distressing picture, the motive of reconstruction is to frame it in such a way as to make it "readily commend itself to the common sense of the best elements of the American people." The Church of the Living God, "the pillar and ground of the truth," is to be made flexible, and the guiding principle of reconstruction by these self-appointed master builders, is to consider what the common sense of the best elements of the American people will approve.

Children do not command their parents, pupils do not teach their instructors, man ought not to dictate to God. Revelation is God's gift to man; the Church is His creation. It is not for the common sense, even of the best elements of the American people, to decide what sort of Christianity we are to have; and even then, when the decision has been made, the result will be flexible, flabby, shaky, uncertain, insecure. It will be a house built upon the sand. Alas! Our Lord tells us its fate.

I would not write as I do were it not that the salvation of souls is at stake. The teaching of my Brother of Western Texas is in my judgment fatally misleading. His heart runs away with his head. He is so anxious to see Christian unity a present fact, that he loses sight of everything else, and is ready to sacrifice everything, it would seem, to grasp an *ignis fatuus*, and thus be bewitched into writing as he does about "flexible Christianity." My Brother does not distinguish two entirely distinct things, the matter and manner of the Gospel, its letter and its spirit. The former, the matter and the letter, are the revealed truth of God, which is fixed, adamant, unalterable; the latter, the manner and the spirit, are love, the way in which the truth is to be presented.

I hope and pray that my Brother will reconsider his position, and devote himself to reconstructing, not the Church of God, which thing he cannot do, but his own convictions regarding the Church.

GEORGE F. SEYMOUR.

Springfield, Illinois, August 20, 1900.

#### EDUCATION IN ENGLAND.

To the Editor of *The Living Church*:

THE article in your last issue concerning the religious education of women was excellent and most timely, but your contributor made a colossal mistake in asserting that the Church of England in comparison with Rome had lost its hold upon the masses, whatever may be the case with regard to the American Church. If *she* ever had any hold at all upon the masses of population, which I doubt, it has certainly been lost in comparison with the Church of Rome, and the reason is the reason advanced by your contributor: the American Church does nothing for the education of her children and not very much for the education of her youth.

But to say that the Church of England has no hold on the masses of English people, while the Papacy has, is the grossest misconception. The Papacy has absolutely no hold whatever on English people. When such a strong, free people submit themselves to the domination of a foreign Prince, who for centuries has done his best to subvert the rightful liberties of their Church and Realm, then some comparison between the Papacy and the Church of England will begin to be possible; not before. And that will *never* happen.

The hold and influence of the Church upon the people of England is age-long, deeply-rooted, and unshakeable. She educates two-thirds of the children of the masses in her parish schools, although it is only within the last year or two that Parliament has seen the justice of giving these church schools monetary aid similar to that which the Board Schools have long received; for up to that time Church people paid the School Board tax and voluntarily taxed themselves in addition to support their Church Schools also. The great Universities, whose influence is more far reaching and stronger now than ever in the times of the Schoolmen, are her children. All the great public schools, Eton, Rugby, Harrow, Winchester, and others, are hers; and almost all the secondary schools, private, or quasi-public, are under her influence, and in seeking heads of schools, trustees invariably prefer a clergyman. Let the steady sum of at least eight or ten millions of pounds sterling, contributed yearly by the people of England only, for the extension of the Church of England in England tell its own tale. Let the Church all over the Empire supported largely in its growth by English men and money speak of the strong affection of the English for their Church. Let the steady *endowment* of new parishes and new Bishoprics in England add its voice. The present trouble of "Kensitism" in England is caused, not by any particular objection to ritual, *qua* ritual, but by the vague fear of the half-educated masses that the Papacy may acquire once more some influence in the land. The cry, "No Popery," will still stir the masses as no other cry can. They know quite well that the Pope is a foreign Prince and no foreign Prince can ever again legislate for England or meddle with her courts of law. That was settled in 1534.

To speak about the Church of Rome having any influence upon the masses of English, especially in comparison with the Church of England, is to speak ignorantly, and the reason for the unbroken influence and hold of the Church on the people of England is that, from the time when King Alfred established schools—even long before,—she has retained the education of children and youth in her own lands, and the people love to have it so.

In advancing this reason for the strength, and the neglect of it for the weakness, of a Church your correspondent has touched the springs of life and deserves great thanks for his very timely article.

Yours faithfully,

JOHN H. W. FORTESCUE-COLE.

St. Paul's Rectory, Kenton, Aug. 21st, 1900.

#### RESERVATION.

To the Editor of *The Living Church*:

IN the last number of *THE LIVING CHURCH* is printed a letter from a correspondent who objects to Reservation of the Blessed Sacrament on the ground that the mere giving of the consecrated elements, without some form of service, is liable to result in an unworthy reception. He inveighs against this provision for the sick.

I cannot see the danger of an unworthy reception if the person to whom the *viaticum* is given, is anxious to receive it. The condition of the communicant will determine the length of the service.

Reservation being permitted in our Church (your correspondent to the contrary notwithstanding), I fail to see why any one should be denied the Body and Blood of our Lord, when unable to be present at the altar.

Can you not find space in your valuable paper to answer the particular argument, which I have here briefly commented on?

Respectfully,

Box 82, Huntington, L. I., N. Y. C. M. LINDSAY.

[No particular answer to this objection strikes us as necessary beyond the remark that no one wishes to introduce the custom of communicating without a preparatory office, except of course where the condition of the patient may require it. A short office of preparation does not involve the act of consecration. The difficulties in the way of consecrating at each sick-bed administration are practical difficulties. There are no such difficulties with respect to a preliminary preparatory office before administration with the reserved Sacrament.—EDITOR L. C.]

#### "WE HAVE AN ALTAR."

To the Editor of *The Living Church*:

LET me humbly suggest another interpretation of the words, "We have an altar," etc. (Heb. xiii. 10), which will I think, make the whole passage more intelligible than the one which you have given us in your issue of July 29th, p. 405.

The words of the eleventh verse are explanatory of those in the tenth verse. The writer is addressing not Jews, but Jewish Christians like himself, who were familiar with the Jewish ceremonial law. In the statement "We have an altar," etc., "We" is not emphatic, as though he would say "We Christians," there being no *we* in the original. We may therefore understand him to mean: "We Jewish Christians have a particular sacrifice offered on the temple altar on the great Day of Atonement whereof our priests have no right to eat, whereof the blood only is brought into the sanctuary by the high priest and the bodies are burned without the camp. Which particular sacrifice and ceremony were intended to typify Jesus Christ suffering without the gate." He makes the application in the verses which follow. This passage, therefore, as it refers to the altar and to a sacrifice of the Jewish temple, can give no support to the doctrine of a sacrifice and an altar in the Christian Church to-day.

The whole purpose of this epistle is to show that there is no longer a sacrificing priesthood, altar, or sacrifice, all being done away in Christ, who is our only priest, who offered Himself "once for all," on the cross; and consequently, having no sacrifice to offer, the Christian Church has no altar. Our Reformers rightly understood this when they removed all altars from the churches and replaced them by the communion table, expunging the word *altar* from the Prayer Book, and declaring in one of the Homilies that the Sacrament of the Lord's Supper is not a sacrifice, but the memory of a sacrifice.

Yours truly,

BENJ. P. LEWIS,

Rector of Trinity Church, Iberville, P. O.

[It is perhaps sufficient to say that our correspondent's exegesis is extremely modern. The earliest liturgies of the Church, which date back to the time of the apostles, repeatedly use the word *altar*, showing that Christians of that day did not understand that altar and sacrifice had been abolished in the new dispensation. See, for instance, the Liturgy of St. James. If, then, the Christians of that day believed that *we* (Christians) have an altar, it is difficult to see how it can be argued that their immediate predecessors, as represented by the author of the Epistle to the Hebrews, believed the opposite. It is true that a section of the English reformers believed that altars should be abolished, but it is not true of all, nor indeed of most of those worthy of quotation. The changed phraseology of the Prayer Book indicates only the desire which existed at the time of its adoption to use language which would repel no faction. All alike admitted the accuracy of the term *table*; all did not admit that the table was an altar as well. Consequently the former term was used, but as is generally the case with compromises, this not only failed to keep all English Christians within the folds of the English Church, but it also resulted in just such confusion, not at all unnatural, as to its purpose, as that shown by our correspondent above.

For exegesis of the Greek text, showing clearly that our correspondent's interpretation is untenable, see Westcott (*Ep. Hebr., in loc.*). For an excellent statement of the whole subject, see Sadler's commentary on the same point, pp. 253 and following, in which he shows that this was the interpretation of Hooker, Bishop Andrewes, Barrow, Waterland, and of that Protestant of Protestants, Richard Baxter.—EDITOR L. C.]

#### APHORISMS BY DR. PEARSONS.

DR. D. K. PEARSON recently declined an invitation to serve on the Dewey reception committee, saying that it would interfere with his afternoon nap and thus with his project of living one hundred years. A reporter called on him, and in the course of the conversation he delivered the following maxims, among many others:

Most men dig their graves with their teeth.

No pies or cakes; no pains or aches.

If you overwork your liver it will tell on you to your brain by and by.

Live like a farmer and you'll live like a prince.

Men can live without eating ten days; they can't do without pure air five minutes.

Don't get angry and don't get excited; every time you fret you lose a minute of life.

Let a man abuse his stomach and he'll get fidgety, cross to his family, and go to the devil.

Doctors say don't sleep on a full stomach. I take my after dinner nap just the same and I'm 80 years old. You can't believe all the doctors say.

I cured a man once by telling him he was a fool because he imagined he had a dozen ailments.

If you catch a cold lose your quinine and eat an onion.

Give away your money; it's exhilarating and tends to longevity.

The idea of giving while one's alive will become epidemic as soon as men discover what fun it is.—*Advance*.

HE ONLY is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—*John Ruskin*.

# Editorials and Comments

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## QUANTITY OR QUALITY IN THE MINISTRY.

### II.

**W**E HAVE already in a previous paper treated what we consider to be two causes why our clergy do not always attain to that degree of excellence which we should desire and which the people demand. We come now to treat of the third cause, and this we deem to be the most important of all.

What is the ideal of the priesthood which the young seminarian receives? What is the scale in which it is written? Is it the heavenly scale, "Be ye therefore perfect, even as your Father in heaven is perfect?" Or is it something much easier of attainment?

"Tell me," said a spiritual guide, "tell me what your dreams are and I will tell you what you are." What are the dreams of his future life which pass before the mental vision of the average Seminarian? Are they of a priest struggling along the way of the Holy Cross? Are they of one called to share the priesthood after the order of Melchizedek, the priesthood of Gethsemane, and of Golgotha, and of Calvary? Are they of a wanderer and an outcast, rejected of men, not having where to rest His head? Are they, in short, dreams of a life to be spent in the following of the Crucified, and in walking with Him the way of sorrows? A life which daily lifts up between earth and heaven the Sacrifice of the Cross? A life which daily is fed with the Bread which cometh down from heaven? Or is the dream of a rectory in a good situation, with all its comforts and elegance, containing within, human love and domestic joys, with of course an occasional rainy day when a cloud obscures and darkens the windows, but which after all in the long run only tends to deepen the joys and the abiding happiness?

Which is the New Testament ideal cannot be doubted, but, we very seriously ask, Which is a young man most likely to learn in the seminary? The heroic, the Christlike, the Godlike—where is it to be found?

God forbid that we should say aught in disparagement of those holy influences which for centuries have been pouring forth from the vicarages of the Church all over the world. Honor, pure morals, patient endurance, unremitting toil, and earnest faith have been the characteristics of these homes of the clergy; and for these they have been looked up to and revered and loved, *et recte quidem*. But while this moral, sweet, domestic life is perhaps all that can be expected, certainly all that can

be demanded of those who hold a Protestant view of the ministry, we ask, Is it the highest ideal life of a Priest of the Catholic Church, in whose hands are not only the "Mysteries of God," but whose is also the custody of the sacred gifts of the Body and Blood of the Lord Himself under the diverse species of bread and wine? Is it the Anglican priesthood alone of the whole world which has no part in the question of St. Peter, "Lo! we have left all and followed Thee, what shall we have therefore?" And no claim to the promises contained in the answer of the Lord, "Verily I say unto you, there is no man that hath left house or brethren or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time . . . with persecutions; and in the world to come eternal life."

Thousands visit Jerusalem without the spirit of the Cross, yet there are some that walk the way of sorrows; of the multitude who gaze on Carmel's cliff there are still some who climb to its summit and enter with the holy of all ages into its "obscure mysteries." Is all this foreign to our ministry? Have they no lot or part in the Tishbite, no share in the merits and pains of the dolorous way, nor in the life of Him that walked that *Via Crucis*?

We have read somewhere that in a great theological seminary, we think at St. Sulpice', in Paris, there is a hall in which are hung up in full view the instruments of torture by which many of the missionaries of the Gospel who had studied in that school sealed their confession; and that before those startling reminders of their possible future, those preparing to preach the Gospel made their meditations day by day. Possibly to our Anglo-Saxon notions this may seem too sensational, but at least it is erring on the right side; and while we are not urging the erection of such halls in our American seminaries, yet we are urging, and urging with all our might, the necessity of constantly setting before the seminarians' minds the fact that the life of the priesthood is the life preëminently of the imitator of Christ, the Man of Sorrows, who went the Way of the Cross and "starved for us upon the Holy Rood."

The priests' hunger must be Christ's hunger, a hunger for souls, and not for greed; "Ye shall catch men."

Their thirst must be Christ's thirst, a thirst after righteousness—to do the will of Him that sent them.

Their pleasures must be Christ's pleasure, "Who for the joy that was set before Him endured the Cross despising the shame."

Their study must be Christ's study, to be about their Father's business.

Their longing must be to be hated of all men, to have their names cast out as evil, to be called Beelzebub; for the disciple is not above his Master nor the servant above his Lord; it is enough for the disciple to be as his Master and the servant as his Lord. If they have called the master of the house Beelzebub how much more they of his household. "But when men shall revile you and say all manner of evil against you falsely for My Name's sake, rejoice and be exceeding glad; for so persecuted they the prophets which were before you, and great is your reward in heaven." Such are some of the promises of the Lord to His priesthood!

We are not mystics and impractical. We are not asking for impossibilities. But we are urging that a high standard be set up; and if this be done, might we not reasonably hope that more would be found ready to devote themselves to the exact copying in their own lives the earthly life of the Son of Man, the High Priest of our Profession?

**W**E do not often turn aside to give attention to the vagaries of our contemporaries who represent other religious bodies. Yet *The Tablet* (Ultramontane), in its issue for July 7th, makes it difficult to avoid reply. *The Tablet* says:

"The Anglican Eucharist now revolves round the word 'spiritual.' When analyzed, this turns out a mere evasion of the Catholic doctrine. It is placed in opposition to material and natural, and thus becomes false, and resolves itself into a vague idea that deserves to be called imaginary. The Catholic doctrine is that the change is a material one, because the material substance of the bread and wine are changed into the material substance of the Body and Blood of Christ. For the same reason it is natural. Now when Anglicans insist on the word spiritual in *opposition* to material, they



certainly seem to (?) deny this doctrine. If they use the word spiritual *in addition* to material, and to explain *the mode* of Christ's Eucharistic existence, then the case is different. Why will they not clearly say what they mean?"

That the above doctrine called "Catholic" by *The Tablet* is what is taught by Rome under the name of Transubstantiation is precisely what is often denied by Roman theologians when asserted by Anglicans. How different is this modern dogma from that taught by St. Thomas Aquinas is shown by reference to the works of the latter where he asserts that conversion is of the substance of the sacrament, and—

"substance as such is not visible to the bodily eye, nor subject to any sense, nor even to the imagination, but to the intellect only, whose object is *quod quid est*." . . . . . The conversion "is not like natural conversions, but is altogether supernatural, and effected only by the power of God."\*

The council of Trent, too, knows no such doctrine as that of *The Tablet*, though it is well known that it is frequently taught by Roman theologians. Veron also says:

"It may be said that the Body of Christ under the symbols of the Eucharist is a spiritual body and not a natural body, and that Christ there present may be called a quickening spirit and not a living soul. . . . . The Body of Christ may be said to be under the symbols in a spiritual manner or spiritually, and not in a natural or corporal manner; that is neither corporally nor carnally."†

All of which goes to show that the Roman doctrine taught under the name of Transubstantiation as thus stated by *The Tablet* differs altogether from the Catholic doctrine taught by the great theologians of her own communion, even though they used the word, and is in no sense Catholic. It serves also to show the difference between the official Roman Catholic doctrine and the doctrine of Roman Catholics in general.

THE Bishop of Indiana has adopted an excellent plan of requiring all the diocesan clergy who receive any measure of support from missionary funds, to render to him quarterly reports showing the details of their work. The blanks prepared for the purpose cover information as to the number and character of the services held, of sermons, instructions, and catechisings, of parochial visits; as to the average number of attendants at the various services, and the numbers of Baptisms, Burials, etc.; as to whether the clergyman's salary has been paid, and also whether diocesan assessments have been met and canonical offerings have been taken, and whether proper entries have been made in the parish register.

All this is most useful. It cannot be too clearly pointed out that unless a priest who receives missionary funds also performs missionary work, he has no right to receive the funds. A missionary who does not take up regularly the canonical offerings for outside purposes, certainly forfeits any claim that he might have for outside assistance. He may not always be able to control the amount of such offerings; but he always has the responsibility for according the opportunity for them. It may not always be his fault if the diocesan assessment has not been paid; but it is always his serious fault if a genuine attempt has not been made to pay it promptly, and if he cannot give a satisfactory reason to his Bishop in case of non-payment.

It is also the very serious fault of any missionary or parish priest if proper entries are not made in the parish register. Indeed the responsibility for this latter sin of omission rests in part upon the Bishop as well, for the Bishop is charged by the canons with the duty of inspecting the register. The excuse that parish registers are too expensive to be placed in small missions no longer holds good. And there is no excuse that can be offered for careless, slovenly, insufficient, or other than neat entries. A publisher of a parish register declares that fully half the sale of such registers is to replace former registers that have been allowed to become illegible, untrustworthy, or ink-blotted and soiled, by the clergy themselves. This not only represents in the aggregate a considerable financial loss made necessary by the frequent purchase of a new register, but, far worse, the loss of vital records of a parish, which may have serious results, and which is always disgraceful; and the disgrace invariably reacts upon the priest himself.

If the plan of the Bishop of Indiana will result in greater care on the part of diocesan missionaries in the detail of their duties, it will have served an excellent purpose. It is fortunate

that in this country we have no "livings" to offer the clergy; we have only work. The Bishop of Indiana does right to require evidence that the work is duly accomplished.

NEXT week will be commenced a series of Helps on the Joint Diocesan Series of Sunday School Lessons, for teachers, the series being prepared by the Editor. The new subject beginning Sept. 9th is Twelve Lessons on the Church Catechism. This course is followed in the lessons published in *The Young Churchman* and in *St. Andrew's Cross*, and in the leaflets published by Thomas Whittaker, George W. Jacobs & Co., and the Franklin Press. The Helps to be contained in THE LIVING CHURCH will therefore be of assistance to teachers in a large number of Sunday Schools, while the subject is such that the matter will be helpful to all.

This suggests a caution on the teaching permitted in our Sunday Schools. New text books or lessons will be chosen at the reopening which often occurs at the beginning of September. They should be selected with the utmost care. "Non-sectarian" leaflets and papers should be rigidly excluded, notwithstanding the fact that in many cases they are cheaper than Churchly publications. They will continue to be cheaper as long as Churchmen form so small a proportion of American Christianity, so that sectarian and "non-sectarian" publications may have circulations many times exceeding that of our own literature; but cheapness is no sufficient excuse for introducing non-Churchly literature into our Sunday Schools and families. It would be still cheaper to send the children bodily over to some neighboring sectarian school, and far more sensible than to keep open a parochial Sunday school in which Churchmanship is not taught.

Sunday Schools need not be failures in this American Church. If they do fail, it is because they are not properly conducted.

## ANSWERS TO CORRESPONDENTS.

### QUESTION.

What is meant by "intention"? In the notice of Bishop Gilbert's death it stated there was a "celebration with intention." K.

### ANSWER.

As above used, the term refers to the specific purpose for which the Holy Communion is celebrated. At every celebration there is the general purpose of carrying out the will of our Lord and the Church in the celebration, but there may also be a specific purpose or "intention" of making some special petition or thanksgiving, which latter is the particular or immediate object of that celebration. This object is called the "intention," and where there is a common "intention" on the part of all the worshippers, as at a memorial celebration, the latter is said to be "with intention."

### QUESTIONS.

1. In reporting the number of communicants in a parish to a Diocesan Convention, who are the ones to be reported? Sometimes it occurs that communicants are found who have not communicated for years.
2. Which is the best work to use in catechising children?
3. Which are the most suggestive, practical and helpful sermons published—sermons in close and sympathetic touch with the woes, wants, and necessity of humanity?
4. (a) Has the Bible been printed in paraphrase? If so, who is the publisher? (b) Has not the Bible been printed in paraphrases?
5. Kindly paraphrase for me the story of Balaam.

### AN INQUIRER.

### ANSWERS.

1. Unless the diocesan canon directs otherwise, the number of communicants in a parish should include all persons entitled to communicate within its bounds who are not (a) formally excommunicate; or (b), self-excommunicated by habitual participation with some other religious body; or (c), have so long absented themselves from religious services as to leave no doubt that their relation to the parish is intentionally and finally terminated, or who have disappeared and cannot be traced. The whole subject is a difficult one, but names ought not to be dropped from the parish register until there is no reasonable hope of the return of the doubtful parties to their religious duties.
2. If the Dupanloup system is adopted, Jones' *The Catechism* (25 cents) as a basis. If simply a text book on the Catechism is desired, *A Junior Text Book on the Catechism* (4 cts.) and *A Senior Text Book on the Catechism* (10 cts.) (Y. C. Co.).
3. Impossible to answer absolutely. Hocking's *Modern Problems and Christian Ethics* takes up practical subjects for generally excellent treatment. Liddon's sermons are excellent for intellectual and doctrinal subjects; Dean Hodges' for plain, simple, practical matters; *Sermons on the Gospels for Lay Readers* (various authors, Y. C. Co.), for subjects stated in the title.
4. (a) The best paraphrase of the whole Bible is perhaps that by Drs. Peters and Bartlett entitled *Scriptures, Hebrew and Christian* (4 vols., Putnam). The best paragraph Bible (authorized text) is the *Eversley Bible* (8 vols., Macmillan). More useful, perhaps, than either of these, is the *Modern Readers' Bible* (Macmillan), founded on the revised text, each book or subject appearing in a separate volume, in small, convenient shape, and with generally excellent introductions and notes.
5. See any Bible Dictionary.

\* *Summa*, III. 75. 4.

† Veron, *Regula Fidei*, ed. Brunner, p. 108.

## Bishop Kemper.

*An Apostle of the Western Church.* Memoirs of the Rt. Rev. Jackson Kemper, D.D., First Missionary Bishop of the American Church. With Notices of some of his Contemporaries. A Contribution to the Religious History of the Western States. By the Rev. Greenough White, A.M., B.D., Professor of Ecclesiastical History in the University of the South. New York: Thomas Whittaker. Price, \$1.50 net.

This book is of permanent value. It deals with a period of our American Church history which has been too little considered. It gives the chief events in the life of a pioneer Bishop who had much to do with making that history worth recording.

Prof. White has studied with much care the conditions of the West in its earliest period of settlement. He has evidently read widely and was unwilling merely to incorporate into his narrative extracts from works of others. He has drawn from printed books and other sources, sound conclusions, which he states briefly. While Bishop Kemper is the central figure, there are sketches of those who, in the course of years, entered into his labors; as Bishop Hawks, Bishop Upfold, Bishop Whitehouse, and Bishop Vail. There is a short review of the manner in which Bishop Chase had prepared the way for work in regions beyond Ohio.

The story of Bishop Kemper's crowded and fruitful episcopate is greatly condensed. The tale of his boyhood, and priestly life, is meagre. This is undoubtedly due to the limitation of space which the author had made for himself. There is very much in the earlier years to make plain the late work. Mr. Kemper was from the day he entered upon his ministry in March, 1811, a tireless worker, an enthusiastic friend of missions, an attractive and agreeable companion. He had occupied positions of much honor and responsibility, he had, through the Advancement Society, of which he was one of the chief founders, been able to wisely expand the Church in Pennsylvania. In his pleasant parish at Norwalk, Connecticut, he was the trusted friend of his Bishop, and was gaining new honors and influence, when the awakened American Church called him, in 1835, to the care of her scattered sheep in the Western wilderness. More detail of those years would show him ever alert, active, vigorous, ready to do any duty laid upon him.

The author has attempted to put plainly and clearly the difficulties under which the work was done. They arose largely from the manner in which the West was settled. While originally there were in Ohio, Kentucky, and Tennessee, many nominal Churchmen, they had little persistence in their religious views, and allowed themselves to become absorbed in the new and strange doctrines which were promulgated by strolling preachers of every name. Emotional religion seemed to be a necessary accompaniment of their hard and rough life. They

despised not only refinement, but education. They trained the body and endured fatigue and privation, to become strong and vigorous, while they entirely neglected the mind and higher religious instincts. While the failure of the Church to follow them and to adapt herself to their state of life cannot be excused or palliated, there is also common sense in a statement of Prof. White.

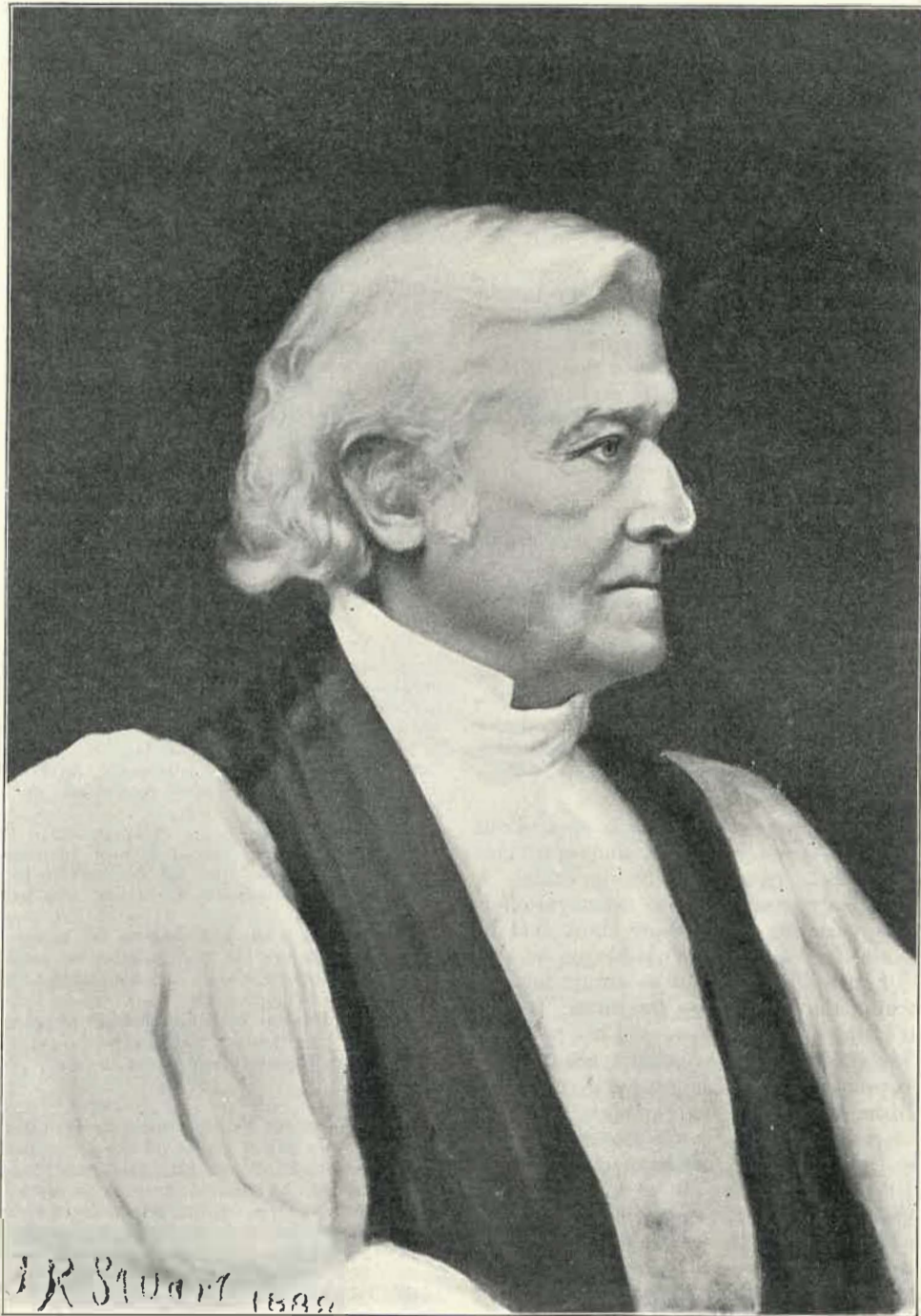
He mentions what seemed to be a promising beginning of a parish at Albion, Illinois. There was a visit from a missionary, much interest aroused, a nucleus of English immigrants, a rector called from the East. Upon his declination and the inability of the General Board to help them, the parish quickly dissolved. He says:

"Such experiences as these should quiet all complaints about the irreparable loss the Church is supposed to have incurred through her comparatively

late entrance into this field; the time was not ripe. Both men and money were needed for the work, and neither was at hand" (p. 82).

Our author follows Dr. Kemper after his consecration in St. Peter's Church, Philadelphia, on September 25, 1835, as "Missionary Bishop, to exercise Episcopal functions in the States of Missouri and Indiana," to his new and distant home.

The Bishop's first work was to visit the State of Illinois for Bishop Chase, who had gone to England to plead again for funds to found a college. He had carefully examined on his way the prospect for the Church in Indiana. There was one semi-secularized priest—the Rev. Henry M. Shaw—living at Vincennes, the capital, but without a congregation or church building. Bishop Kemper's friend and traveling companion, the



Rev. Samuel Roosevelt Johnson, than whom no saintlier man ever adorned this Church, undertook the task of organizing a parish at Lafayette.

The new Bishop made his home in St. Louis, and immediately planned an extensive visitation. He provided a priest, the Rev. Peter R. Minard, to be his assistant in the vacant parish at St. Louis, and commenced the solicitation of money to build a college, which he saw was much needed. Wherever he went, Bishop Kemper was received with much cordiality. He found many openings for missions, and soon saw good results. Men and money were asked for and received. In 1838 his work is commended by the Committee on the State of the Church in the General Convention.

It was in that year he made his first visit to Wisconsin, which, on the erection of Michigan as a State, applied to him for episcopal services. He visited "Milwalky," Fond du Lac, Oshkosh, Sheboygan, Green Bay, and other places.

The busy years came and went, missions became parishes, and missionary districts independent Dioceses. Strength came in place of weakness, and the good Bishop saw everywhere growth and zeal. To detail his years of faithful oversight in his restricted field is not the purpose of this notice. It was not the intention of Prof. White.

The history of the Northwestern Dioceses is still to be written. The struggles of Wisconsin and Minnesota, the vicissitudes and difficulties they met and conquered, should be known. It is to be hoped that some competent pen will tell the story. What was proposed by the author of this volume was to put into small compass much information and many half-forgotten facts. It was worth doing, and the Church is his debtor. His estimate of the thirty-five years of toil and sacrifice seems eminently just.

"And so the great central luminary, having thrown off successive rings of planetary Dioceses, had sunk to rest. The Christian Odyssey of the great West was over; and its lakes, streams, and plains knew him no more. The Napoleon of a spiritual empire had passed away—and who would not prefer Kemper's crown to Bonaparte's? The Missionary Bishop of a jurisdiction greater than any since the days of the Apostles—and St. Paul himself had not traveled as widely and as long, for Kemper had gone three hundred thousand miles upon his Master's service—was gone to his reward. Well had his life borne out the meaning of his name: 'Kemper, A Champion.' With the great Apostle to the Gentiles he could say: 'I have fought a good fight, I have finished my course. I have kept the Faith.'"

It seems almost ungracious where so much is excellent to indicate a few blemishes.

There is no mark of distinction in passing from the story of Bishop Kemper to that of some contemporary. The changes are instantaneous. To many readers this will be confusing.

In mentioning the journey of Philander Chase to Albany to seek advice and theological training, the author speaks of his reading divinity "with an English clergyman settled at Albany." Surely, after the eulogium given to his instructor by Bishop Chase in his *Reminiscences*, the name of that priest ought to have been mentioned. It was Thomas Ellison, a descendant of a noted clerical family of Newcastle-on-the-Tyne. He reorganized the ancient parish of St. Peter's, Albany, after the revolution, was its rector from 1787 to 1802, was the projector of the second church edifice, the reviver of the Church in all Northern New York, and a man of marked character and influence in his day and generation.

In his notice of Bishop Upfold, the writer speaks of the low state of the Church in New York, "under the latitudinarian Provoost," and the lack of "vital piety" among Churchmen. It would appear that an exception should be made in favor of Albany, where the Church was active and keenly alive to her duty under the scholarly Beasley and the ardent Clowes. While Mr. Upfold, father of the Bishop, was an influential member of St. Peter's parish and did for some years serve upon its vestry, as a matter of fact he was senior warden for one year, 1822—not "many," as stated. The date of Mr. Kemper's ordination to the diaconate should be "March 10th," not "March 11th," 1811. A glance at the "Table of Days upon which Easter will Fall," makes this certain.

In mentioning Mr. Kemper's missionary tour through Western Pennsylvania and West Virginia in 1812, the author says that he visited at Charleston "a clergyman whose name was Doddridge." Had he been able to enlarge upon this topic, some paragraphs concerning that self-denying priest and physician would have been acceptable to many who do not know the efforts

made by him to keep alive the faith of the mother Church in her wandering children, and the many disappointments he met from the indifference and neglect of the Bishops and other authorities of the Church. Dr. Joseph Doddridge is one of our forgotten heroes.

This generalization is found on page 64:

"Meantime Chase's four years' occupation of Michigan and investment in land for Church objects, had taken effect there; a Diocese was organized, and in June, Whitehouse was elected Bishop, but declined."

The organization of the Diocese of Michigan was due to the firm establishment of St. Paul's, Detroit, under the Rev. Richard Bury, and the missionary efforts made by him and the Rev. Richard F. Cadle, to extend the Church into other towns of the territory. Its first Convention met in Detroit on September 10, 1832, and was attended by delegates from Detroit, Monroe, Dexter, Ypsilanti, Tecumseh, and Troy. So far as is known only the clergymen and laymen from those parishes were present. Mr. Cadle was then in charge of the Indian mission at Green Bay, and in that part of the territory were also the Rev. Daniel L. Brown and the Rev. Eleazer Williams. They were summoned, and lay delegates asked to be sent. The time, however, according to a contemporary account, was too short to summon a meeting of the vestry before the steamer left.

Bishop Chase arrived in Gilead on July 4th, 1832. It is very doubtful if the Churchmen in the northern part of the territory knew of his arrival at the time when the notices were sent out for the primary Convention. His home was on the southern border of the State, near the Indiana line. His ardent and generous spirit had been crushed by the uncalled-for insults he had received from a portion of the Convention of the Diocese of Ohio. He was now upon his own domain, a little settlement was to grow up around him, and within a wide radius he would officiate as a herald of the Cross. In his brief mention of this period of his life in his *Reminiscences*, he says:

"All was waste in regard to the primitive Protestant Church. Wherever the writer went he invaded no man's Diocese, parish, or labors" (II., p. 198).

It is a curious fact that in all his extensive circuit the only points really held for the Church are Niles and White Pigeon, in Michigan; and South Bend, in Indiana.

Michigan was admitted into union with the General Convention in 1832, although one committee to whom the matter was referred disagreed. In the documents submitted and reports made there is no mention of Bishop Chase's residence within its borders. In April, 1833, the Diocese was placed, by a vote of the Standing Committee, under the Episcopal charge of Dr. McIlvaine, the successor of the Bishop at large in the see of Ohio. Bishop McIlvaine accepted and made one visitation in May, 1834. He made no attempt to visit his brother Bishop in his "exile," as he styles it in his *Reminiscences*.

There seems to have been no communication of any kind between the retired Bishop and those who organized the Diocese of Michigan. They ignored his presence within their borders, and chose another episcopal head. These facts seem to show that Bishop Chase's work in Michigan was individual, and had no bearing upon the development of Church life and work which resulted in a Diocese.

There are some other minor defects in this work. Notwithstanding them the book is one which all Churchmen should read.

It is a matter of regret that there is no complete index. Its place is not supplied by the "Chronological Index," which only refers to topics and is practically valueless for the purposes of consultation concerning persons and places.

In all its mechanical features the volume is very satisfactory.

JOSEPH HOOPER.

#### HAPPINESS.

HAPPINESS no more depends on station, rank, or any local or adventitious circumstances in individuals, than a man's life is connected with the color of his garment. The mind is the seat of happiness; and to make it so in reality, nothing is necessary but the balm of Gospel peace and the saving knowledge of the Son of God. As for those who know what is good by the teaching of God's Word and Spirit, and the earnest cry of whose heart is, "Lord, lift Thou up the light of Thy countenance upon us," they know that every good is laid up for them in Jesus Christ; ordinances, providences, and even crosses shall work together for their present and eternal good.—*The Lutheran*.

THAT is the joy of your Lord, to show mercy, and that must be your joy, too, if you wish to enter into His joy.—*Charles Kingsley*.

## THE DELHI MISSION IN INDIA.

[From page 551.]

or Hindu, when once she is married, and for the most part they are married at about 12 or 13 years of age, can any longer come to school or attend classes; in fact she is only allowed to leave her home on very rare occasions, such as a death or marriage in the family, when she is permitted to go to condole or rejoice with her relatives, as the case may be; on such rare occasions she is conveyed from her home in a closely-covered vehicle so that she can neither see out herself, nor be seen by the passers-by in the streets. When she arrives at her destination, she at once goes to the special part of the house allotted to the women, and so is kept entirely apart from the men, who have separate rooms for their use, for it is equally considered a sin amongst Mohammedans for a woman to behold a strange man, or for a man to see her. This system of seclusion originally formed no part of Hinduism, but was introduced along with the Mohammedan Rule, and has now taken a deep hold of Hindus in many places, of which Delhi is one. To reach these women is the work of the Zenana teachers. Secluded in this way, they are, of course, wholly without education, for the most part they cannot even read or write; their minds are like those of children, except that they are without the power of observation so keen in children, for not only have they never been trained to think, but shut up within the high walls of their own courtyard, they can have none of the education which the observation of external objects gives; their minds are almost a blank, their chief interest lies in the petty gossip and scandal, which the women servants who are sent with messages from house to house, make it their business to collect and relate to their mistresses on their return.

The instances where the secluded women come out and profess the faith of Christ and receive Baptism are comparatively very few; such cases are, however, thank God, increasing. It must be remembered that such an act means more to a Zenana woman than we can perhaps understand. She renounces and cuts herself off from all that she has hitherto held most dear; she is acting in what she has been taught to regard a most unwomanly way, in taking any decided step for herself; she subjects herself to persecution, and to the hatred and bitter enmity of those whom she leaves; she separates herself entirely from husband and children, and makes herself an object of scorn and contempt to those whose opinion she has hitherto revered. It is almost impossible for us to estimate what such a step costs, humanly speaking it would be impossible for her to take it, but we know that the grace of God is sufficient for all these things.

There are, however, great numbers who are under teaching and are deeply influenced by what they have heard, and who, while as yet they can in no sense be called Christians, are very different from the Hindu and Mohammedan who has never come into close contact with the teaching of Christ; unconsciously often to themselves, their standard and entire view of life is changed, their minds are stored with thought, and their attitude towards Christianity, instead of being hostile, is friendly. To this class the majority of our pupils belong; it is quite the minority who are distinctly antagonistic, and there are many whose hearts have really been touched by God's Holy Spirit, and who secretly confess Christ, but their natural shrinking has not yet been overcome, and they are content to be His disciples in secret.

We feel sure that a great work is going on quietly. The seed is being sown in these people's hearts. The day will come when there will be a great harvest, a great coming forth from darkness into light, when the women of India, instead of being the great hindrance to the profession of Christianity by the men, will themselves be foremost to embrace the Faith.

It is, I am sure, impossible to exaggerate the effect which the law of "seclusion," by which all the women of better position in India are bound, has had in narrowing and debasing their minds. It supplies probably as sad an example as could be found the wide world over of the truth of the proverb that Satan finds some mischief still for idle hands and minds to do. Cut off from active life, all free and healthy intercourse with others, men or women, and with none of the resources within themselves which education can supply, is it to be wondered at if they pass their time in utter trivialities or worse? Remember, too, what it means for every girl, in the higher Hindu castes, to be married by the age of twelve, and in very many cases to be a mother before she is thirteen. Think of what becomes of all the bright, pure, strong girlhood which is the glory and the joy of so many homes in our own land. Quite recently a Hindu student in our

College, described the position to one of the members of our Mission in the following terms: "Our parents are quite indifferent as to what ideas we associate about religion. In infancy we are entirely left to our own puny mothers, who themselves know but little more than us. Our mothers are quite uneducated and full of superstitious thoughts inculcated to them in their infancy by their infant mothers." Others have told me that some of the foulest thoughts and language they have learnt at their mother's knee.

The formal ceremony of Hindu marriage takes place at a very early age—earlier even in very many cases than that here indicated—though marriage is not consummated till the girl reaches the age of twelve. If, however, after that first ceremony the boy dies, she is a widow for life, though to all intents and purposes she has never seen her husband, and has to accept all bitter hardships of the Hindu widow's lot. To indicate the salient points of the treatment prescribed for widows, I may say that on the tenth day after the husband's death the widow is taken out to a certain spot, and there formally degraded, being stripped of her clothes, in place of which a single coarse covering, which is all she must henceforth wear, is given her, her jewelery is taken or broken off her, her hair is shaved off (a process which in many cases is repeated every fortnight as a standing mark of her degradation), and she is then taken home to be from henceforth an object of contempt and cursing to the household. She must never eat more than one meal of the poorest kind in the twenty-four hours, one day in a fortnight is kept as a rigid fast which must not be broken even in case of extreme sickness, and for many months, I do not exactly know how long, she must sleep on the floor, not on a bed.

These customs belong more especially to the higher castes, where the reproach of widowhood is considered the greatest. The aggregate of misery so endured may be conceived when it is borne in mind that at the last census the number of widows was given at over 24,000,000, and of these over 78,000 were under nine years of age—who are made to suffer the bitterest lot of all, the treatment I have indicated being in some respects modified in the case of a widow of more mature age, or who has *boy* children. In the lower castes the evils are less, but can it be wondered at that under this system thousands of young widows of respectable families either commit suicide or betake themselves to an evil life as the one escape from their miseries? And can we claim to share in any degree the "mind of Christ," Himself "born of a woman," and one of whose most signal deliverances has been the redeeming of woman's lot into honor, freedom and influence, if yet we make no true and worthy effort to offer them the escape which He has provided for them—the escape into the life of the glorious liberty of the sons of God, to which He has called them equally with ourselves?

## MISTY THEOLOGY.

THERE is a growing feeling among the intelligent lay members of our churches, that a theological education which leaves a young minister floundering in a misty sea of doubt with regard to the divine authority of the Bible, and with lax views concerning the great doctrines of grace, has not exactly fulfilled the end of its being. It is felt that the churches need as their spiritual leaders men of positive convictions, not speculative philosophers, up in the newest critical fad, but sadly deficient in spiritual insight into God's truth and in experimental knowledge of His grace. What boots it, our laymen are saying among themselves, if our ministers shall know all about the so-called "results" of modern scholarship, but cannot preach "Christ and Him crucified" because they are not sure of the meaning and purpose of His death?—*The Examiner* (Baptist).

DR. ARNOLD, of Rugby, had a sister who, for twenty years, through some disease, was confined to a kind of crib; never once could she change her posture. "And yet," says Dr. Arnold, "I never saw a more perfect instance of the spirit of power and love and of a sound mind. Intense love, almost to the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child; but of herself—save as regarded her improving in all goodness—wholly thoughtless; enjoying everything lovely, graceful, beautiful, highminded, whether in God's works or man's, with the keenest relish; inheriting the earth to the very fullness of the promise; and preserved through the very valley of the shadow of death from all fear or impatience, or from every cloud of impaired reason which might mar the beauty of Christ's Spirit's glorious work. May God grant that I might come but within one hundred degrees of her place in glory." It was the heart turned God-ward instead of away from Him, which, amid such cramped and meagre circumstances, could cause to issue a life so beautiful.

# Eve's Paradise

BY MRS. BRAY.

## CHAPTER VIII.

### OWEN SEES EVE.

"All diseases quenched by Science, no man halt or deaf or blind,  
Stronger ever born of weaker, lustier body larger mind."

TENNYSON.

"I SAY, Owen," said Jasper that evening, as the two men were sitting alone together, "I will back my system against yours."

"What do you mean?" asked Owen.

"Why, as to the bringing up of children. You cannot have much to say about Elsie; you and her aunt have certainly not succeeded in rooting out original sin. Original indeed; I think that child is the greatest fun I ever met with in my life. She is certainly too much for you and her aunt."

"Elsie is a very natural child," answered Owen; "I am perfectly aware that she is not perfection; but she has the making of a fine, generous character, and in spite of her absurdities, there is a really solid groundwork to build upon. The germs of goodness are there, and will bear fruit some day."

"You seem to be very sanguine," replied his friend; "I should call her a very naughty little girl."

"The faults are chiefly childish ones, which she will outgrow with time. She has an intense sense of humor, and is completely carried away by anything which strikes her as ridiculous, or that she can make fun out of."

"I want you to come and see Eve," said Jasper. "You were so sure that my plan would fail; but it has produced a perfect child, absolutely obedient, and with no desire whatever of sin in her. You cannot say as much for Elsie."

"It is of no use going back to the old argument," said Owen; "you know my opinion of an untried soldier."

"I did not leave her without temptation," said Jasper; "but she has never even shown the smallest wish to go into the forbidden gallery."

"I wonder what she would do if the desire ever came," said Owen. "Do you think she would resist it? As yet you say she has never had the wish. What if she did? Remember Eve first looked at the apple before she saw that it was good for food. The desire must come some day."

"When Eve disobeys, I will grant that you are right," said Jasper, somewhat rashly. "I believe that by now the habit of obedience is so strong, that she could not go against it."

Owen thought of the wilful baby he had known, not so very unlike his own Elsie. Could it be possible that Jasper was right? The thought vanished almost as soon as it was conceived, for Owen's faith was part of his life.

He accepted Jasper's invitation, for he had a great curiosity to see the child who had interested him so strangely, and whom he always considered his little godchild. That episode in Eve's life Owen had mentioned to no one. He tried to picture her as they traveled together, but he could call up no other face than that merry roguish one, with its brilliant coloring and saucy eyes.

"You will have to be very careful, Owen," said Jasper, as they drew near to Moina; "you must never mention the subjects of which Eve has not heard. I had no idea myself how difficult it would be as she got older. Mrs. Vernon is perfectly wonderful; but every now and then I forget, and let fall some word which I ought not. I daresay on the whole it is easier for Mrs. Vernon, as she is always with her; but a dozen times a day I find I have to be pulling myself up."

He related to his friend the scene with the dead bird.

Owen made no remark; he knew it was useless; he was tired of arguing with Jasper; it did no good, and only seemed to make him more obstinate than ever.

"There she is!" cried Jasper, as they neared the landing-place; and looking up eagerly, Owen saw Eve.

Was that really Eve? That tall, graceful child, at least a head taller than Elsie, although she was some months younger. She smiled as Jasper landed, and lifted up her face to kiss him with evident pleasure, and as if some want were satisfied in her

little heart, but there was none of Elsie's exuberance. Owen could see her in his mind coming to meet him at the station—the little wild flying figure, with its hat generally lost by the way—the shouts of "Uncle Owen," and the hug which played sad havoc with his clerical garments.

How different was all this from Eve!

Then there was such a strange look in her eyes, almost as though a dream soul looked out of them. There was no childishness whatever in them, no laughter. Even if the lips smiled, the eyes remained quiet and grave. She was the most unchild-like child he had ever come across.

"We ought to know each other," he said, taking her hand; "once when you were a very little girl, you made me go with you to have tea out of doors. By-the-by," he continued, "I remember I had to carry the basket, and afterwards I had to carry you."

"Did you?" she answered, with some interest; "I don't remember."

"No; I do not suppose you do; it was before you came here."

"Before I came here!" said Eve. "Was I ever anywhere else?"

"Yes, when you were three years old."

"Was it where Japs goes when he leaves us? I often wonder where that is. He always says he is going out into the world, but I don't know what that means, and he does not like me to ask."

Owen was practically alone with Eve, as the others had walked on. He suspected he was treading on dangerous ground, and turned the conversation. Eve gave a little sigh; she was used to the conversation being turned whenever she wanted to know anything.

"You were a funny little thing in those days."

"What was I like?" she asked, with a faint show of interest in her eyes.

"You were a little, merry, laughing child, with rosy cheeks and very blue eyes, and you used to talk of yourself as Eve, or say, 'Me do this, or me do that,' and you were very fond of having your own way."

"What does that mean?" said Eve, who seemed to find it easier to question this stranger than any one else she had ever met before.

"It means that you prefer to do what you like instead of what some one else wishes."

"I always want to do what Japs and Margaret like," said Eve.

"Is that because you love them so much?" said Owen.

"I don't know," said Eve; "I think I cannot help it."

Here they turned into the house, and the conversation dropped.

In the evening Owen heard her play, and then he saw what Eve was, when her soul was really awake. A new life came into her face, and a new light into her eyes.

She was now big enough to play on a full-sized violin, and had one, if not equal to that of the master who had once played to her, yet rivaling his in sweetness.

Owen listened entranced, as after playing Jasper's favorite pieces on the violin, she sat down to the piano, and improvised on and on in her dreamy way, putting all her unspoken thoughts into music.

Bed-time came at last, and Eve went quietly away.

"Well," said Jasper, in a tone of triumph, turning to Owen, "what do you think now?"

"It is marvelous," said Owen; "I never heard anything like it; the child is a genius."

Jasper was much gratified.

"I thought I should convince you," he said.

"Convince me!" cried Owen, starting up. "Convince me that you are right in shutting up that wonderful soul in prison. I told you long ago it was a sin, and I repeat it doubly now. God gave the child a soul to be developed; you have gone against all nature; you have educated only one part; you have worked entirely upon the emotions. One half of her is, as I said, a genius, and the other half a blank. God forgive you!"

"I do not want one of your ordinary children," said Jasper; "compare Eve with Elsie."

"With Elsie!" exclaimed Owen. "No, indeed, they cannot bear comparison. Elsie, with her full vigor of mind and body, the very personification of life in every word and movement! A human, natural child, brimful of energy and eagerness; and this dreamer, and a dreamer, alas! of but one dream. Jasper, how is she to go on living her life? Music may appear to have contented her till now; but her contentment is only apparent, not

real. There is a void in her being, though she is unconscious of it, and it is reacting on her mind."

Jasper made no answer, and Owen continued.

"Is it natural for her to speak in that slow, measured tone; to be so slow in grasping an idea—in fact, to have so little life in her? In my mother's old home in Cornwall, we should have called her half saved. In other words, 'Not all there.'"

"Do you mean to say," said Jasper indignantly, "that Eve is an idiot?"

"No, I do not go so far as that," answered Owen. "Indeed it is impossible, for the brain is there; but you are doing your very best to make her appear like one. Of course, the case is unique, and no one can say in what condition the brain is; you have over-developed it in one way, and left it dormant in another. You mentioned Elsie; think of her brilliant repartees and childish wit. No; you cannot compare Eve to her."

Jasper saw that Owen had really or purposely misunderstood him, but he was too proud to explain.

He said no more; but he could not help thinking; and for the first time Owen's words sank into his mind.

However, he said to himself, Eve is twelve now; in another two years the time I had fixed will be over, and I do not intend to give in before.

The few days which Owen spent at Moyna had a great deal more of pain than pleasure in them. It was almost more than he could do to refrain from opening the folded bud of her mind, and he had serious doubts as to whether, being a clergyman, he was not bound to go against the promise he had made to Jasper.

The times he liked best to see Eve was when they were on the sea. Here she seemed almost a different creature. She brightened up, her eyes sparkled, and when the boat tossed she was more like a natural child, and sometimes even a merry laugh would ring out. The sea was the only playfellow she had, the only moving excitement in her monotonous life. It was like a friend to her, and she knew it in all its various moods.

In summer it seemed to whisper to her, as it rippled up the beach, or chased her with baby waves as she ran barefoot. She knew it when it dashed over the rocks in the autumn, tossing columns of foam to the sky. She knew it dancing in the sunlight, or swept by the storm-winds of winter. Spring and summer, autumn and winter, always the same old friend, and yet with many faces. She loved them every one. Night or day she was never out of the sound of it, and sometimes she would sit on the beach and stretch her arms out to it, as if it were a very part of her being.

She could not remember the time when she was not able to swim; and utterly fearless, she would sometimes alarm Margaret. Like Byron, of whom she had never heard, she felt—

"For I was, as it were, a child of thee,  
And trusted to thy billows far and near,  
And laid my hand upon thy mane, as I do here."

"Be careful, child," Margaret would say, "lest the sea should carry you away."

"It would not hurt me," answered Eve; "I should love it;" and in her heart she said, "Where would it carry me to? Where would it carry me to? Would it be out into the world where Japs goes? Would it be where the swallows fly to when they disappear over the sea?"

She loved to dream at night that she was floating on the white sea waves, as softly as though she were lying on her snowy bed; that kind arms wrapped her round, and soft murmurs sounded in her ears, and that she was floating away—away. Whither?

That question Eve could not answer, and she never asked.

Next to Eve, Owen became intensely interested in Margaret. He had seen much of life in all its phases, and he knew that here was a woman with a history.

Not that he sought to penetrate the mystery, for his was a nature deeply sympathetic, and he knew that confidence could not be forced, only waited for. But he thought he might be able to give her comfort; for he saw that she was not happy, and wanted rest. It was over Eve that they first made friends. They had been talking about her, and the development of her character.

"I cannot think what the end of it will be," said Margaret. "I fear that when knowledge comes to her, it will be so overwhelming that her brain will not stand the strain, for I am perfectly sure that it is an unusually quick one, although it has been kept dormant."

"It will be so difficult to do it by degrees; it is like taking a light into a dark place. There will be such an overpowering

rush, and she will be blinded. Oh! to think," he added, "that she is a soul sitting in darkness, upon whom the Dayspring from on high hath never shined."

"Mr. Fairfax," said Margaret, as though the words were wrung out of her by some power which she could not resist, "she will be better off than many."

"How do you mean?"

"The knowledge will come to her with such wonderful freshness. It will be a complete revelation. She will not have been crushed with the burden and heat of the day. It is an easier thing to light a fire in desert places where no fire has been, for there at least is fuel for the kindling; but how are you to relight a fire which has gone out, and nothing left for the burning?"

Owen felt that she was talking of herself.

"There is no such thing," he said, "as God's fire going out; like the burning bush, the fire is there; it can burn without consuming, and that fire never goes out."

"My fire burned out long ago," said Margaret bitterly. "Listen! I believed once—oh, I did believe really and truly—then such sorrow came to me that I could no longer think that any God would let me suffer so, and that we must be merely the creatures of chance. Why should I have had so much to bear?" she continued. "What have I done that I should be singled out? I was no worse than others. Indeed there are many with far less religion than I had. Nothing happens to them; they go quietly on through life; no great sorrow comes to them, and they die at last without ever having known what real suffering is."

"It is a problem, I admit," said Owen; "David found it one also, and you know he said it was too hard for him until he went into the sanctuary of the Lord. There are things which we cannot understand, and it is only in that sanctuary that we can bear it at all."

"Have you felt this, also?" said Margaret, surprised, and perhaps a little comforted by feeling that he also had been in deep waters; "you, a clergyman, have felt this?"

"Felt it!" said Owen; "why, Mrs. Vernon, much of my life has been spent amid scenes that have wrung my heart. I have seen little children suffering until you would have thought there was no capacity for suffering left. Little ones maimed and ill-treated by their parents, until there was hardly the semblance of humanity left. Mrs. Vernon, you are not the only sufferer."

"And yet you could believe?"

"Mrs. Vernon, I could not do anything else but believe. There were moments when I doubted, but then I found myself struggling back through the depths of doubt on the sure ground of belief. Doubt the existence of God?—why, if there is no God, then Satan must be King. No! no! there is a God over all, and it is because there is a God, and because there are laws of God, and because there are natural laws, that suffering comes upon the world. Believe that God ordained pain and suffering? No! it is because man breaks God's laws that pain and suffering come. Do you not see now that God does not send them, God does not ordain them, ten thousand times no! If man had never broken God's laws, neither pain nor sorrow nor death would ever have come into the world."

"It would comfort me if I could feel like that," said Margaret.

"You can see that law in operation all the world over," said Owen. "Supposing a child took hold of a red-hot coal after being forbidden to touch it, and was burned, would it be just that you should be blamed because you had lighted the fire? All suffering, all disease proceeds from the infringement of God's laws. Look at the scrofulous, unhealthy man, whose agonies are sometimes so great that he has to lose a limb. Are not such diseases inherited from the parents, and diseases that have originated and spread through sin? Truly, indeed, have the sins of the fathers visited the children. Innocent children suffer, and men blame God. Think of the plague; would that ever have come if our great city had not been like a pest-house? Was God to blame? After the plague God spoke in the fire; it brought suffering, it brought death, but it brought health. When the cholera carries off its thousands, and death and terror strike down the most innocent, is it God's fault?"

"Assuredly no! Nothing but an infringement of the simplest of God's laws—cleanliness, well called 'next to godliness.' Look at our own country; the first cholera scourge claimed its thousands, and people awoke to the fact that the enemy could be fought—not by medicines or by doctors, but simply by sanitary arrangements. Before the next visitation much had been done, and that time not a third of the number of victims were claimed. Then doctors knew that they were on the right track,

and waged their war against dirt with redoubled vigor. What was the result? When our neighbors were smitten down in thousands, and Hamburg could not bury her dead, we had about a dozen cases in England, and in no case did it spread. I say once more, is God to be blamed for disease and suffering and death?"

"I see, I see!" said Margaret, with a new light in her eyes, whilst the first comfort which had come to her since her boy's death began to spring up in her heart.

Truly she could trace the sins of the father ruining the innocent boy.

That night found her once again on her knees, on her way back to the Father. I say "on her way," for Margaret had only just begun to realize that she was feeding her soul on the husks that the swine did eat, and she had gone such a long way into the far country, that it took her some time to get home.

(To be continued).

♡ ♡ The ♡ ♡  
**Family Fireside**

AN OFFERING.

AN OFFERING I would bring, dear, Risen Lord,  
 But lute hath not a string, nor speech a word;  
 A heart with heavy load, a body frail—  
 Dare I bring these, O Christ, if all else fail?

Wilt Thou take these—and me, and bid me rise  
 With stringéd lute and song, in Paradise?  
 Wilt Thou this body frail, a new life give,  
 And bid it clothe itself, with Thee to live?

Dear Christ, 'tis ever thus, when I would give:  
 There is naught left, nor will be while I live;  
 For all is Thine, and I am Thine, O Lord;  
 Take me, and claim Thine own, my life, my every word.  
 MARY THOMAS CARSTENSEN.

MARY, MARTHA, AND LAZARUS.

A DEVOTIONAL STUDY.

BY THE REV. J. C. QUINN, D.D.

**B**ELONG to that orthodox class of Christians that believes in the Inspiration of the Holy Scriptures—that the Word of God was written by holy men of God, under the immediate guidance and control of the Holy Ghost.

The story of Christ's visit to Bethany gives us many helpful lessons:

(1) From the great anxiety to serve manifested by Martha, we may learn the need and acceptableness with God, of "sitting still" and "waiting upon Him."

It seems to me, that this very thing is the great want of God's people everywhere. Christians to-day will not take time to sit still before God. It is all service—service—service. But there is something more beneficial to the soul than service, church activities, etc. I mean soul communion with God—the development of the inner personal life.

We see what our blessed Lord thought on this subject in His eulogium on Mary's choice—that "better part." What was it? What was the one thing needful? Not salvation, as is commonly thought, but communion with God. The very general neglect of this soul intercourse with God, it seems to me, is the real reason why there are such little results from Christian work.

The workers are at work, it is true, but they are working out of communion—not living in intimate fellowship with Christ. It was only as Mary yielded herself to Him in personal, soul devotion, that Christ loved her more. She sat at His feet and heard His word. In this habit of her life, Mary was a rest to His heart.

(2) To attain this no amount of work would suffice. It was only to be reached by complete surrender to Christ's will. Here the Holy Ghost reveals to us the secret of the truly devoted, consecrated Christian life. Such a life is often more effective in converting sinners and edifying believers than quoting texts and general sanctimoniousness.

Lazarus was the means of many believing on Jesus, but it is not on record that he ever preached a sermon or said a word on behalf of Jesus. His life did the work. He showed that he

was alive—that was all. He did not walk about with a big Bagster Bible under his arm, nor did he interlard his conversation with scriptural phrases. His example for us lies in this: that he showed "whereas he was dead, now he is alive."

(3) It is our duty as Christians to manifest our faith in Christianity, by showing that we are alive with God, by our subjection to the Gospel of Jesus Christ (Romans xii.1).

This scripture plainly teaches that the reception and belief of the Gospel will lead to the consecration of our entire being to God (see also verse 2). Each of these associates of Christ manifested a special phase of character, and thus each teaches a lesson—

Mary—the Learner at His feet.

Martha—the Servant of Christ.

Lazarus—the Friend of Christ.

(4) The full Christian character is the combination of all these three characteristics. Let us do our utmost to develop these three phases of character, by prayer, Bible study, and personal work for Christ, and thus reach true Christian manhood. Let us cultivate more of this habit of Mary, "which also sat at Jesus' feet and heard His word."

(5) Jesus' heart yearns for this soul intercourse—communion. Hear Him while He thus expresses His desire in the Song of Solomon, ii. 14: "Let Me see thy countenance" (like Mary's as she sat at His feet and heard His word); "let Me hear thy voice." Don't be afraid to speak—to talk—to Jesus very often. He is ever near you, always accessible to you. "Lo, I am with you always," is the promise to His children.

Confide in Him. *Tell Him everything.* Just try it. It will be such a help to you. He invites your confidence. "Come unto Me" . . . "and I will rest you" (Matt. xi. 28).

"Whate'er thy sin, whate'er thy sorrow be,  
 Tell all to Jesus: He who, looking where  
 The weary-hearted weep, still draweth near  
 To listen fondly to the half-formed prayer,  
 And read the silent pleading of a tear.  
 Lose not thy privilege, O silent soul!  
 Pour out thy sorrow at thy Saviour's feet.  
 What outcast spurns the hand that gives the dole?  
 Oh let Him hear thy voice! To Him thy voice is sweet."

This habit of fellowship—communion—with Christ will bring into your life and work a tremendous power. It will bring Jesus into everything. "Be strong in the Lord." "I can do all things through Christ which strengtheneth me."

May that be our ever increasing experience!

ON KEEPING SUNDAY.

BY THE REV. PERCY A. ELLIS.

**W**E live in an age of very rapid changes, and those whose memories go back over fifty years must sometimes feel astonished at the great differences they see between the present and the past. Among the many changes in the habits and customs of the people there is a considerable diversity between the older and the more modern ways of keeping Sunday. Many can remember the time when it was a very solemn day; all natural joyousness seemed out of place, and recreation and amusement were regarded as a desecration of the day. The tendency now is quite the other way; and to large numbers of people Sunday has become only a day of amusement. There are people in fashionable society who take the lead in making Sunday a day of amusement, and they are probably people who never do a day's work and give up most of the week to frivolity and pleasure. A fashion thus set spreads wide and far; and it soon becomes easy to think a bicycle tour or a row on the river is an appropriate way of keeping Sunday. It is well then to go back a bit to first principles and ask what there is to guide us in the matter. For all Christians the main point is, that in its origin and meaning Sunday is essentially a day of worship. In the earliest pictures of the Christian Church we have—those that are in the Acts of the Apostles—we see that Christians were in the habit of meeting for worship on the first day of the week, because the Lord rose from the dead on that day. His Resurrection gave it a memorable importance and stamped it with a consecration, and so they naturally assembled together on that day of each week for the "breaking of bread," which was the one great and only distinctive Christian service. There was no law or command about it, but by Christian spiritual instinct that joyful day was chosen as the day for Christian worship. It entirely superseded the Jewish Sabbath, which was Saturday. Many of the first Christians were Jews, and for a time, besides Sunday, they also kept the Jewish Sabbath day, which was a day of rest; but it

gradually gave way to the superior fitness of the Christian Sunday. Sunday then was a day of worship, and also a day of joy,—both these aspects arising out of the Resurrection. It differed entirely from the Jewish Sabbath, which was a day of rest and not, primarily, of worship. The Christian Sunday at first was not a day of rest. The Christians met for worship before the day's work began, and, perhaps, after the day's work was over; but as time went on, Christian men came to feel that it would be expedient to secure larger opportunities for Christian worship by protecting one day in the week against the intrusion of common business and care. The long experience of the Jewish Sabbath had taught men the blessedness to human welfare of the weekly rest. It was a lov-

the Creation and the escape from Egypt, the other to commemorate the Resurrection of Jesus Christ; one was kept by command with the penalty of death for disobedience, the other had no command, and there was no penalty for not observing it. But the blessing of the Jewish Sabbath-day rest was deeply felt; and though the old Sabbath was no longer obligatory, at last a time came when the Christian Sunday took to itself that Jewish practice of a weekly rest; and the Emperor Constantine in the fourth century made a law for the suspension of work on Sunday. It was the first of a series of laws which secluded the first day of the week from ordinary uses, and long experience has justified this happy combination of day of rest with day of worship. Who can say how much men owe to this weekly rest for recruit-

## American Missionary Hymn.

Tune, DOMINION.

Words by  
FRANKLIN W. BARTLETT, D. D.

Music by  
FREDERIC E. J. LLOYD, D. D., Mus. Doc.

1 O GOD Su - preme, Who dost the world sus - tain, Who ma - dest  
all, and naught hast made in vain, Who hold - est all the na - tions in Thy  
hand, In Thee we trust, and pray Thee, bless our land. — A - MEN.

- 2 From eastern dawn has beamed the Gospel light,  
To cheer, illumine, and endue with might;  
Still more and more its gracious realm extend,  
While glad hosannas to Thy throne ascend.
- 3 O Sun of Righteousness, Thy healing give,  
That all the earth may look to Thee and live;  
That all the peoples, gathered here, may know  
The health and peace that from Thy presence flow.
- 4 May many tongues acquire one language here,  
To tell Thy glory, and promote Thy fear;  
Thy Spirit's voice be in the message heard,  
And every heart receive the living Word.
- 5 Grant us the fruitage of the heavenly birth,  
Thy Kingdom come, Thy will be done on earth;  
O'er mighty river and from sea to sea,  
Let all be one in loyalty to Thee. — AMEN.

ing provision of God, that man might not be ground down and degraded by exhausting labor. The Sabbath law was a law to give freedom, not to impose bondage. It protected man from the inevitable hardship of toil, and showed it was not God's will that his life should pass in drudgery. By making rest a religious duty, man was taught the idea of a portion of his time not being his own to do as he liked with, and so each Sabbath was a fresh reminder of God.

As has been said above, the Christian Sunday is not the same as the Jewish Sabbath. It was kept on a different day and for a different purpose; one on Saturday, the other on Sunday; one for rest, the other for worship; one to commemorate

ing the energies of mind and body for the daily work? and who can say what a boon it is in giving leisure to turn the thoughts to unseen things and have space for a while to hold communion with God undisturbed by common cares and worries?

Let a definite and regular habit of going to church show that it is a day of worship in a way which no other day of the week can be: let it be a bright and happy day—it is the Lord's Day; it began in the joy of the Resurrection. There should be no gloom nor artificial solemnity about it; it is a day especially for home joys and family companionships—particularly for the companionship of fathers with their children.—*The Church Monthly*.



## FARRAGUT'S FRIEND, THE CHAPLAIN.

BY ROLAND RINGWALT.

AS WE study the lives of great men, we nearly always find that some wise friend, or friends, came to their help in early days. Benjamin Franklin has told us of a kind man who lent him books, and Abraham Lincoln never forgot the schoolmaster who guided him through the sea of mathematics. The list might grow into a large one, but it would be hard to find a case wherein a boy made a better friend than young Farragut found in the chaplain of the *Washington*.

Farragut was born in 1801, and became a midshipman before he was ten years old. Captain Porter, his guardian as well as his commander, took pains with his education, but a boy at sea has not the opportunities of a lad in a good school. Young Farragut passed through storms, battles, and all kinds of hard service before the end of the War of 1812. He was then ordered to the *Independence*, Commodore Bainbridge; cruised in the Mediterranean; returned to this country; went on board the *Washington*, Captain Creighton, and sailed for the Mediterranean again. Mr. Charles Folsom, the chaplain of the *Washington*, saw that Farragut was a boy of more than common powers. On being appointed Consul to Tunis, Mr. Folsom wrote to Commodore Chauncey a letter of which we quote a portion:

"Sir, I beg leave to request that Midshipman Farragut may be permitted to reside with me during the winter at Tunis, and pursue his education under my care. The grounds of my request are the following: Mr. Farragut has been, almost from infancy, in the naval service, with exceedingly limited opportunities of improving his mind. His prospects in life depend on his merits and abilities in a peculiar manner, as he is entirely destitute of the aids of fortune, the influence of friends, other than those whom his character may attach to him. During his connection with this ship a favorable change has been observed in him. He has acquired a sense of character and a manly tone of thinking from which the best results are to be expected. His desire of cultivating his mind, which at first was feeble, has grown into an ardent zeal. His attention to his studies of late, the manner in which he has repaid my endeavors to advance his knowledge, his improving character, and his peculiar situation, have conspired to excite in me a strong interest in his welfare, and a wish to do all in my power to promote his education."

Commodore Chauncey granted the request, and Mr. Folsom took his pupil on board the *Erie*, sailing from Gibraltar to Marseilles, where they remained eight days, and where the unlucky midshipman proved that he was still a boy with a boy's hasty temper. He was asked to join a card party, and consented out of courtesy, though he had no skill in the game and did not enjoy it. He made some awkward blunders, and some ill-natured expressions angered him, but he kept silence, until one player contemptuously threw down his cards in disgust. This was too much for the midshipman, and he threw his cards at the offender's head. Writing of the affair, Farragut says: "I apologized to Mr. Fitch and retired, much mortified at being compelled to violate the proprieties of the occasion and the feelings of my host, but my temper had been sorely tried." Sixteen-year-old blood is warm, and young Farragut's crime was not of the deepest dye.

Next followed a nine months' stay in Tunis. Mr. Folsom guided Farragut's studies in French, Italian, mathematics, and English literature. He was careful to introduce him into good society. The Danish consul and his wife, an English lady, were kind to the young American, and he spent several weeks at their house. Close attention to books began to tell upon Farragut's health, and he was advised to take a trip on horseback. Mr. Folsom and he visited fine old ruins, and had some rough experiences. They were guarded by soldiers sent by the Bey, and the soldiers were not easily pleased. If, for instance, a native cook did not prepare a meal to their taste, they would apply the bastinado. "Christian dogs" were hated, and the travelers were afraid they would be murdered because of the cruel acts they did all in their power to prevent. Once a cook upset the pepper pot into the soup, spoiling the dinner. The captain made him swallow the mixture until he bawled, and then upset the rest of it on his head. Once a Bedouin attacked Farragut with a club, but fled when the midshipman drew forth a brace of pistols. Again a mob threatened the party, but no blood was shed. Farragut received a sunstroke during this journey, and the constant danger must have been trying even to his heroic nerves. Still he loved adventure, and his land cruise was full of it.

There was something about the brave boy that pointed to a great manhood. Consul Jones wrote of him as "the young Admiral," and Chaplain Folsom shed tears when the midshipman had to return to duty. Folsom lived to hear that his old pupil had taken New Orleans and fought the batteries of Mobile Bay. In the long years that passed between the wanderings in Tunis and the great deeds of the Civil War, the friendship never ended. Folsom watched Farragut's career with pride, and Farragut remembered the man who had counseled him against the temptations of youth.

## HOUSEHOLD SUGGESTIONS.

MILK KEEPS longer from souring in a shallow pan than in a milk pitcher. Deep pans make an equal amount of cream.

For those who cannot eat pie crust, in making a custard or cocoanut pie, rub the plate thickly with butter and sprinkle it with Indian meal, then fill with the custard and bake.

When baking cake, on removing it from the oven place the tin containing the cake on a damp towel for a moment and the cake may readily be taken from the tin without sticking.

It is said that a loaf of stale bread may be made to taste like newly baked bread if it is dipped in cold water for a moment or two and then put in a pan and rebaked for three-quarters of an hour.

A piece of horseradish put into a jar of pickles will keep the vinegar from losing its strength, and the pickles will not be as liable to become soft or mouldy. This is especially good for tomato pickles.

Cans of potted meats or fish may be kept some time after they are opened and partly used, if they are covered with a little melted butter or lard and kept in a cool place. This makes the contents air tight and is easily removed when needed.

A good recipe for orange water ice is: One quart water, one pound sugar, the outer rind of one and juice of three or four oranges. Strain into a can and pack ice and salt around it, and freeze and scrape it down until it is sufficiently frozen.

Few cooks understand the knack of beating the whites of eggs easily. A wire whisk is the best beater. Have the eggs cold, and always add a pinch of salt to them before commencing to beat. They should be light and dry, and that means to put air into them, so at each stroke with the beater lift it from the eggs, and the work will be quickly accomplished.

Framings of pictures should be as artistic as the pictures themselves. Etchings, photographs, and pictures in black and white are best framed in narrow mouldings of the natural woods, cherry, holly, or oak. Even plain pine, which often has a beautiful grain, oiled, or treated with oak filler, and then stained with light oak or maple, makes a pretty frame. Another way to treat pine is to rub burnt sienna into the outer edge for half an inch, shading it lighter toward the inner edge. Let it dry and oil with linseed oil. Landscapes should have narrow frames.

To make ordinary cloth waterproof, put half a pound of sugar of lead in a pail of rain water with a half pound of alum; stir at intervals until the water becomes clear, and then pour it off into another pail. Put the cloth or garments into it and let them stand twenty-four hours. Then hang the cloth up to dry without wringing. Garments treated thus can be worn in the wildest storm of wind and rain without the wearer getting even damp. The rain will hang in globules upon the cloth, and cloth that is waterproof is better and more healthful than rubber goods.

A very pretty chair may be made from an ordinary split rocker, and a worn and unsightly one at that, by home upholstering. This consists first in stuffing the seat and back with curled hair in sufficient quantities to make it luxurious. The hair is covered first with very stout sheeting or ticking, then with a handsome momie cretonne, to be tacked to the chair frame first with ordinary furniture tacks, then its edges should be covered with the furniture braid the color of the ground work, the braid to be tacked down at intervals with small polished brass-headed nails.

Challies can be beautifully washed in rice water. Boil half a pound of rice in rather more than two quarts of water, let the water become tepid and then wash the fabric in it, rubbing it with the rice, as if it were soap; rinse two or three times in rice water, from which, however, the rice has been strained, and use the last rinsing water well diluted, so that the material may not become too stiff. Iron while slightly damp. Silk stockings should be washed and rinsed in lukewarm water and wrung between towels. Woolen and silk underwear should be washed in warm soapsuds, to which a little ammonia has been added. The silk garments may soak for a quarter of an hour in this preparation before being rubbed between the fingers. Rinse twice through tepid clear water and hang to dry with great care, pulling out all wrinkles. Iron under a cloth before quite dry.

## Church Calendar.



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

## Personal Mention.

THE REV. MARTIN AIGNER, of Trinity Church, Mount Holly, N. J., has accepted a call to the rectorship of St. John's Church, Franklin, Pa.

THE address of the Rev. E. W. BABCOCK is changed to 142 Eighth St., Troy, N. Y.

THE REV. M. A. BARBER has resigned the rectorship of St. Paul's Church, Wilmington, N. C., and has accepted that of St. Mark's, San Marcos, Texas; his resignation to take effect Oct. 7th.

THE REV. F. H. BARTON has returned to Washington, D. C., and should be addressed at 3238 O Street.

THE REV. FRANCIS C. BERRY has been placed by Bishop Tuttle in charge of St. Paul's Church, Ironton, Mo., and should be addressed accordingly.

THE REV. W. H. BURBANK has been elected rector of St. Peter's Church, Phoenixville, Pa.

THE REV. H. E. CHASE and family have returned from Rock Island to their home at Nashotah, Wis.

THE REV. E. H. COLEY is now to be addressed as before, at Utica, N. Y.

THE REV. HERBERT H. H. FOX has become rector of St. Thomas' Church, Slaterville Springs, N. Y., and should be addressed accordingly.

THE REV. A. HARPER, of Blair, Neb., has accepted an unanimous election to the rectorship of Trinity Church, Cedar Rapids, Neb.

THE REV. RICHARD D. HATCH has been called to the rectorship of Calvary Church, Stonington, Conn.

THE REV. D. C. HINTON has resigned the rectorship of St. Paul's Church, Plymouth, Wis., to accept the position of curate at the Church of St. Edward the Martyr, New York City. His resignation takes effect Sept. 24.

THE REV. E. A. HOFFMAN, D.D., states that after Sept. 1st, his address will be 1 Chelsea Square, New York City.

THE REV. JOSEPH FRANCIS JOHN has resigned as rector of Grace Church, Anniston, Ala.

THE REV. L. KELK-WILSON, late of Mackinac Island, Mich., has become rector of St. George's Church, Detroit, and should be addressed at 238 Lafayette Ave., Detroit, Mich.

THE REV. L. R. LEVERING has changed his address from Racine, Wis., to 3 East Grace St., Richmond, Va.

THE REV. H. H. MORRILL should now be addressed at 230 Fourth Ave., Clinton, Iowa.

AFTER Sept. 5th the address of the Rev. BENJAMIN S. SANDERSON will be changed from Bath, N. Y., to Trinity Church Rectory, Bethlehem, Pa.

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.

THE REV. H. N. WAYNE is now rector of St. Stephen's Church, North Castle, N. Y. His address, however, remains unchanged, and is as before, Armonk, N. Y.

BISHOP WHITEHEAD has returned from New York to Pittsburgh, Pa.

THE REV. W. C. WINSLOW, D.D., LL.D., of Boston, Mass., is passing several weeks at the Chamberowne, Kittery Point, Maine.

## DIED.

EDWARDS.—Entered into rest at her residence, 57 Elm Street, New Haven, Conn., August 7th, SARAH M. EDWARDS, second daughter of the late Horace H. and Maria G. Edwards.

LUCKETT.—Entered into rest, Monday, Aug. 20th, 1900, at Chillicothe, Ohio, Miss JANE LUCKETT, in her 92nd year. Born in Loudoun Co., Va., April 30th, 1809. A devout Churchwoman all her life.

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

MORDOFF.—On August 21, 1900, at his home in Atlantic City, N. J., MORTIMER C. MORDOFF, aged 68 years, formerly vestryman in Trinity and St. Luke's, Rochester, N. Y., and until recently a warden of Grace Church, Scottsville, near Rochester.

WILSON.—Entered into rest eternal on Friday morning, August 17th, 1900, at Lake Minnewaska, N. Y., the Rev. GEORGE HEWSON WILSON, only son of George P. and Helen L. Wilson, in the 31st year of his age.

To all His saints He giveth His beloved sleep.

## WANTED.

### POSITIONS OFFERED.

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.

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

### POSITIONS WANTED.

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.

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 Pollett Sts., Fond du Lac, Wis.

## FOR SALE.

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

## COLLEGE EXAMINATIONS.

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

GEO. WILLIAMSON SMITH, *President.*

## RETREATS FOR THE CLERGY.

RETREAT.—A Retreat for the clergy will be held (D.V.) at Little Mountain, near Mentor, Diocese of Ohio, Sept. 18-21. Conductor, the Rev. Edward Osborne, S. S. J. E. Board at the

rate of \$1.50 per day. Address, Rev. E. W. WORTHINGTON, 34 Cheshire St., Cleveland, Ohio.

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

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

## APPEALS.

THE 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. KENEYS, Treasurer,  
7 East 62nd St.

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

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

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

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

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

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

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

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

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

Legal title (for use in making wills): THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

**BOOKS RECEIVED.**

**FLEMING H. REVELL COMPANY.**

*Bunny's Friends.* By Amy Le Feuvre, Author of "Probable Sons," etc. 30 cents.  
*From Girlhood to Motherhood.* By Mary Lowe Dickinson, General Secretary of the International Order of the King's Daughters and Sons. 30 cents.

**HOUGHTON, MIFFLIN & CO.**

*English: Composition and Literature.* By W. F. Webster, Principal of the East High School, Minneapolis, Minn. 90 cents, net.

**A. C. McCLURG & CO.**

*Battling for Georgia.* By Byron A. Dunn, Author of "General Nelson's Scout," etc. The Young Kentuckians Series. Price, \$1.25.

**CHILD OF LIGHT PUBLISHING CO., Chicago.**

*Child of Light.* Heredity and Prenatal Culture, considered in the Light of the New Psychology. By Newton N. Riddell, Lecturer on Heredity, etc. \$2.00.

**PAMPHLETS.**

*The Bishop's Address.* Diocese of Los Angeles, 1900.

*Critical Criticiser Criticized.* Ingersoll's Gospel Analyzed. By Page A. Cochran. Ingersoll's lecture, "What Must I do to be Saved," is printed in the back part of the book. Price 50 cents.

*The Bishop's Address.* Address to the Twelfth Annual Convention of the Diocese of Oregon.

**The Church at Work.**

**SUNDAY SCHOOL LENTEN OFFERINGS.**

IT IS A PLEASURE to learn that the Sunday School Lenten offerings for 1900 have passed the \$96,000 mark, having reached on August 21st the sum of \$96,115.37, from 3,287 Sunday Schools.

**CENTRAL NEW YORK.**

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
**Corner Stone Laid at Rome—Deaf Mute Association.**

THE CORNER STONE of the new rectory and parish house of St. Joseph's Church, Rome, was laid at 4 p. m. on the afternoon of Sunday, Aug. 19th, with simple ceremonies. About 200 persons were present. The clergy and acolytes proceeded from the church to the place for laying the stone, where a platform had been erected for the occasion. A cabinet organ had been placed on this platform and the church choir led the singing. The procession was as follows: Crucifer, torch bearers, banner bearers, master of ceremonies, clergy. The Rev. E. F. H. J. Masse, rector of St. Luke's Church, Utica, read the Psalms and offered prayers. The rector, Rev. A. L. Byron-Curtiss, then announced the general contents of the box to be deposited in the stone, from below. After the blessing and placing of the stone, and his declaration that it was properly laid, he offered prayer, invoking God's blessing upon the undertaking. After singing of another hymn, an address was delivered by the rector, in which he said the people were not to look so much at the past as to the future work to be done for God by St. Joseph's in behalf of the temporal and eternal welfare of people brought under the influences of religion, by the faithful, both priest and people.

The stone is a handsome one of marble, and bears the simple inscription, "1900." In the metallic box, hermetically sealed, were placed the following:

1. Copy of the Book of Common Prayer.

2. Photograph of church.
3. Copy of programme of the consecration of the church.
4. Copy of German pledge of conformity and rule of life, signed by heads of families of the parish in the seventies.
5. Copy of German document stating the principles of the original congregation, printed 1871.
6. Copy of baptismal certificate used in the parish.
7. Copy of letter of appeal issued by Bishop Huntington in behalf of the parish building.
8. Copy of the Utica *Advocate*, Sept. 9,

1899, containing sermon of the pastor to working men.

9. Current copies Rome *Daily Sentinel*.
10. The pledge card used by regular worshippers for the support of the church.
11. Pledge card for building.
12. Manual of town and county officers.
13. The following manuscript:  
 In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.  
 Right Reverend Frederick Dan Huntington, D.D., LL.D., L.H.D., by the grace of God, Bishop of the Anglican Church over the Diocese of Central New York.  
 Reverend Arthur Lester Byron-Curtiss,

# Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.

priest in charge, St. Joseph's Church, Rome, New York.

In the Name and fear of God this cornerstone of the rectory and guild hall of St. Joseph's Church is laid on the 10th Sunday after Trinity (August 19), A.D. 1900, by Rev. A. L. Byron-Curtiss, priest in charge, assisted by Rev. E. F. H. J. Masse, rector of St. Luke's Church, Utica, N. Y., and the acolytes of St. Joseph's Church.

Brief history of the undertaking to provide the building: The idea of building the rectory and guild hall was put in operation by the incumbent, A.D. 1899. Preliminary plans were drawn and submitted to the Bishop of the Diocese in October of that year. They were approved of by him and the incumbent was authorized to solicit funds for the same. Meeting with success and encouragement bids were invited. The contracts for its erection were signed July 2, 1900, the Rev. A. L. Byron-Curtiss acting as attorney for the "Trustees of the Parochial Fund of the Diocese of Central New York," the corporation owning and controlling the properties of St. Joseph's Church. With the positive conviction of the mission St. Joseph's has for the moral, social, and spiritual well-being of God's poor, and those unattached to any religious body, and particularly in that portion of the community where it is situated, this building is undertaken. Therefore, in the firm reliance upon God's favor and mercy, and with the unbounded belief that it will prove a lasting aid in the fulfilling of this mission. As our Right Reverend Father well expresses in his letter of appeal, it will "yield religious benefits far out of proportion to the outlay in money."

Architect of the building, George C. Schiller, Rome, N. Y.; contractors, mason work, Roberts & Williams, Utica, N. Y.; contractor, carpenter work, Thomas E. Burney, Rome, N. Y.; contractor, plumbing, George P. Russ, Rome, N. Y. This corner stone was donated by John H. Cross of Rome, N. Y.; metal box donated by Frank E. Brackett, of Rome, N. Y.

14. Two special prayers composed for the occasion by Rev. A. L. Byron-Curtiss.

THE Empire State Deaf-Mute Association held its Sixteenth Convention at Syracuse on the 24th of August. The Rev. Mr. Dantzer, missionary for Central and Western New York, had appointed a service for the evening at St. Paul's Church. He was assisted by the Rev. A. W. Mann. Fully 100 of the "silent" met, despite the oppressive heat, to enjoy the long-denied privilege of worshipping together. From Syracuse Mr. Mann hastened to Cleveland, Ohio, to fill appointments on the following Sunday at St. Agnes' Mission.

#### CHICAGO.

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

**Movements of the Clergy—Cathedral Struck by Lightning—Berwyn—Grand Crossing—Success of Trinity Diet Kitchen—Deaf Mute Alumni.**

BISHOP ANDERSON, accompanied by Mrs. Anderson and the children, returned last week greatly refreshed by their trip to Canada. For the next month or six weeks they will occupy Bishop McLaren's residence, and the Bishop Coadjutor will again resume his office hours at the Church Club rooms, 510 Masonic Temple, on Tuesday and Thursday mornings.

THE EXODUS of Chicago clergy still continues, and according to report, they may be found at all points of the compass. The Rev. Percival McIntire, of the Church of the Redeemer, is enjoying the wonders of the Yellowstone Park; Rev. J. H. Hopkins, with Mrs. Hopkins, is visiting their old home at Burlington, Vermont, the Rev. Wm. Reid Cross of Hinsdale, having charge of Epiphany parish during the rector's absence. Michigan has attracted the Rev. Ernest M. Stires and

his wife; and Wisconsin, the Rev. S. B. Pond, while the Rev. C. C. Tate is taking the services at Christ Church. The Rev. and Mrs. W. C. De Witt have chosen the Soo for their wanderings.

ON SUNDAY, August 19th, during service, lightning struck the Cathedral, two balls of fire entering the church near the door, damaging the wall, but fortunately not injuring any of the congregation, although some received a shock. The choir, which was singing at the time, continued the anthem without any sign of uneasiness, thus helping to quiet the fears of those who might otherwise have given way to fright.

VERY HAPPY accounts come to us of the unity, and consequent prosperity, of St. Michael and All Angels parish, Berwyn. Since last Michaelmas, a daily celebration, and daily matins and evensong, have been kept up. The woman's guild has met the interest on the mortgage debt, and at Easter this debt was decreased by the payment of \$500.00. One of the rare features of the mission is the number of men workers; last month, the men alone proposed, planned, and executed a most successful lawn fête in the rectory grounds. During the year gas has been put into both chapel and rectory, and a hardwood floor laid in the sanctuary. The money for the latter was given by a gentleman as a thank-offering for recovery from sickness. Bishop McLaren visited St. Michael's on St. John Baptist Day, and confirmed a class of eight, five of the class being men. The "Church Club of Berwyn" was started last December by the rector, the Rev. Charles E. Taylor, "for the benefit of Holy Church, and to promote sociability among the members." One of the chief objects of the club is to provide a pleasant place with wholesome surroundings, where billiards, whist, or games can be played, so taking away from those so disposed, any temptation to loaf about the streets or visit saloons, and a chance is given the rector to keep in touch with those whom otherwise he might not see. The entrance fee and dues are low, so that all who wish it may join.

THERE IS a marked disposition shown by the people of Grand Crossing to push the work of St. George's mission, and to make the Church in that and adjacent parts of the city, strong and attractive. The Rev. Dr. Frank M. Gregg, who has been in charge during July and August, reports a unique plan for getting the signatures and addresses of all the parishioners. An "Autograph Record" book was circulated during the picnic held August 16th, and every member of the parish present, was requested to enter his name, a prize being given for the best specimen of penmanship. The book has since gone the rounds of the parish that no name may be left out. Dr. Gregg hopes in this way to secure an accurate list that will be a valuable supplement to the parish register.

NO CHURCH work undertaken here in years has attracted so wide notice and such varied support as the Diet Kitchen of Trinity Church (the Rev. Wm. C. Richardson, rector). This kitchen began its work in June, with no capital at all. With the Trinity Settlement Home, on Wallace Street, it has the assistance of a salaried superintendent and of the trained nurses connected with St. Barnabas' Guild of Trinity parish, and is under the general direction of a parishioner of Trinity, Dr. Geo. T. Palmer, the projector of the kitchen. The only other institution of the kind is in New York city. The kitchen has cared for and fed 700 infants this summer in a locality noted for high infant mortality in hot weather, and has had but one death. Whilst under the auspices of Trinity Church, its supporters have come from all classes. Steps are taking now to make it a permanent institution.

# Mellin's Food

THE development of the infant mind is a wonderfully interesting process. Each day brings a new experience to the little one, and a new word is spoken, which indicates the progress. The brain is greatly influenced by, and is dependent on, the physical condition and general health of the body. In order to maintain the proper physical condition it is absolutely necessary to give the baby proper food.

Mellin's Food and fresh milk is, physiologically, a proper infants' food; it contains the correct amount of necessary nutritive elements, and combines them in the right proportion, and does not introduce insoluble, indigestible, and non-nutritious constituents. Mellin's Food is a food that feeds.

I received the little book and sample of food which you sent and thank you most kindly. In the first six weeks of her little life my baby gained only one pound, but after using Mellin's Food she gained a pound in one week, so you may know how pleased we are with it.


Mrs. PAUL DICKINSON  
1812 Melrose St., Chicago, Ill.

I have had most satisfactory results from the use of your Mellin's Food. I raised my boy on it, and found no fretting; and his teething was so natural we hardly noticed them when coming. So great was the effect on the child I decided to try Mellin's Food on my little girl. She is now one year old, has all the front teeth, and is a bright, healthy baby. I cheerfully recommend Mellin's Food to all mothers.

Mrs. B. C. POOR  
74 Carolina Ave., Jamaica Plain, Boston, Mass.  
SEND A POSTAL FOR A FREE  
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

THE Illinois Deaf-Mute Alumni Association had their Sixth Convention in Chicago, on August 30th and 31st and September 1st. On Sunday the 2nd, at 11 a.m. a service of the Holy Communion will be held at All Angels' Mission in the chapel of Trinity Church. A second service will also be held by the Rev. A. W. Mann at 3 p.m. It is expected that the twenty-fifth anniversary of this interesting mission will be celebrated some time in November.



**Elgin Watches**

possess accuracy and endurance under all conditions and in all degrees of temperature.

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Sold by jewelers everywhere.  
An Elgin Watch always has the word "Elgin" engraved on the works—fully guaranteed.  
Send for free booklet.

ELGIN NATIONAL WATCH CO. ELGIN, ILL.

## CONNECTICUT.

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

## Death of Two Priests—Church Broken Into.

THE DEATH of the Rev. George H. Wilson, rector of St. Paul's Church, Southington, occurred at Minnewaska Lake, Ulster Co., N. Y., on the morning of August 17th, from typhoid fever.

Mr. Wilson was born in Albany, N. Y., in 1870, and is the son of Mr. and Mrs. George F. Wilson of that city. He graduated at Trinity College, Hartford, from which he received the degree of B.A. in 1893, and of M.A. in 1896. He was ordained to the diaconate by Bishop John Williams in 1896 and served his diaconate as assistant at Holy Trinity Church, Middletown, Conn. He received his priesthood at the hands of the present Bishop of Delaware in 1897, since which time he has been priest in charge of St. Paul's Church, Southington. During his college days at Trinity he made a notable record in football.

THE REV. HERBERT MENDENHALL SMITH, rector of St. Gabriel's Church, East Berlin, died at that village on the evening of August 16th of an illness of less than a week's duration. Mr. Smith had been in charge of that church for only about two years and he is survived by a widow and two children. The funeral services were held at St. Gabriel's Church on the 18th, interment being at Westfield.

Mr. Smith was a native of Pleasant Valley, N. Y., being born about the year 1870. He graduated at Trinity College, Hartford, taking the degree of B.A. in 1893 and of M.A. in 1896, being a classmate of the Rev. George H. Wilson of the same Diocese who died on the day following. He also took a course at the Berkeley Divinity School and was ordained by Bishop Williams in 1895 as deacon, and as priest in 1896. His first clerical work was at Pine Meadow and Riverton, Conn., after which, in 1898, he became rector at East Berlin as stated.

THE CHURCH at Fairfield was broken into on the night of August 16th and the boxes for alms for the poor were opened, but so far as known there was nothing in them to be carried off.

## EASTON.

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

## Death of Mrs. Craycroft.

THE REMAINS of Mrs. Elizabeth Veasey Craycroft, widow of Benjamin B. Craycroft, of Philadelphia, who died in that city on August 17th, were brought to St. Stephen's parish, near Earleville, for burial, on the 21st. Mrs. Craycroft was a member of that parish and presented several years ago a handsome cross as a memorial of the connection of her forefathers with the parish, each generation of them having been represented among the vestrymen and churchwardens since the founding of the parish in 1692. The deceased was a daughter of the late Thomas Ward Veasey, who was Governor of Maryland in 1836.

## FOND DU LAC.

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

## Retreat for the Clergy.

THE retreat of the diocesan clergy, called by the Bishop to precede the meeting of the special council to elect a Bishop-Coadjutor, began on Monday night of this week. The daily programme includes several early celebrations; meditation at 10; short instruction by the Bishop at 12; luncheon at 1; short service at 3; meditation at 4; vespers at 5; third meditation at 7:30; compline at 9. The clergy in attendance occupy rooms at Grafton Hall.

## MILWAUKEE.

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

## Movements of the Bishop—New Mission at Muskego.

THE BISHOP, with his son, has arranged to sail from Southampton for New York by the *St. Louis*, of the American Line, to-day, September 1st, reaching New York seven days later. He will go from thence to Baltimore where, as trustee of the estate of a sister who died on June 24th, he has business matters requiring attention, and expects to arrive in Milwaukee on the 15th, and to be at the Cathedral on Sunday, the 16th inst. The Bishop was in a sadly depressed condition during the early portion of his trip, largely augmented by the sudden death of his sister mentioned before, intelligence of which reached him on his landing at Bremen. From that city, with the party traveling with him, he passed quickly to Cologne, Mayence, Nuremberg, Munich, Oberammergau, where they witnessed the Passion Play on July 8th; thence to Innsbruck, Venice, Milan, Lucerne, Interlaken, Berne, Strasburg, Frankfurt, Cologne, Amsterdam, The Hague, Antwerp, Brussels, and arriving in London August 10th. Between that date and the time of their sailing the party expected to travel through England and Scotland.

A MISSION has been organized at Muskego by the Rev. John Brann, rector of St. Matthias' Church, Waukesha, and a Sunday School of some thirty pupils was gathered in August. Afternoon services will be conducted by Mr. Brann on the first Sunday in each month, and weekly sessions of the Sunday School will be held.

## MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

## Death of Rev. Geo W. Cobb.

THE DEATH of the Rev. George Washington Cobb, rector of Christ Church, Moberly, occurred on August 12th. Mr. Cobb was formerly a minister in one of the denominations, and, while chaplain at the Bethel Home, St. Louis, came into the Church, and was ordained by Bishop Tuttle, to the diaconate in 1894 and to the priesthood some time later. He continued in the same chaplaincy for several years. He had been rector at Moberly for only a few months, at the time of his death.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

## New Church at Wildwood—Charitable Work.

THE Tenth Sunday after Trinity was a red-letter day for the church in Wildwood. After a series of efforts the congregation was able to worship in its own building. Two years ago the beginning was made by a devoted communicant, a cottager here. One year ago the Rev. Edgar Cope of St. Simeon's, Philadelphia, took charge for Bishop Scarborough. This resulted in the purchase of a central site for the church, with ample room for a rectory. This summer more than half the funds needed for the erection of a building, incomplete, but suitable for summer use, being secured, the contract for it was signed August 9th. With a brief religious service, the corner post was planted that day, the anniversary of the first service, held in 1899. With floor and walls and temporary roof, in the absence of the Bishop, the minister in charge, the Rev. Edgar Cope, held the first services, August 19th. These were a celebration of the Holy Communion at 7:30 a.m., Morning Prayer, said by the Rev. K. J. Hammond, and sermon by the Rev. Mr. Cope, from the text, "Another King, one Jesus"; Evening Prayer said by Mr. Cope, when Mr. Hammond preached, using the collect for the day as illustrated by the Lord's Prayer. Mr. MacFetridge, the lay reader, took part in the services. These were attended by very good congregations, and encouraging sums were re-



ceived for the building fund. At least \$400 is needed to pay for the incomplete building.

THE INMATES of the summer home of the Merciful Saviour for crippled children at Avon were entertained in the Casino at Belmar on the 15th ult. A committee of ladies had the matter in charge, and succeeded in making a large collection for the institution. Proprietress Lindsay of the Hotel Columbia, Avon, recently gave her annual outing to these children. The little unfortunates were brought over to the hotel in carriages and were bountifully served with refreshments.

## NEW YORK.

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

## Death of the Rev. Dr. Gould.

THE DEATH of the Rev. Ezra P. Gould, D.D., who for eight years was Professor at the Philadelphia Divinity School, occurred on Friday, August 24th.

Dr. Gould was formerly a prominent minister of the Baptist denomination and was widely known as a scholar of the extreme "liberal" school, so-called. He graduated at Harvard in 1861, with the degree of B.A., taking also that of M.A. in 1863, and receiving some years later the degree of D.D. from Columbia University. He was for many years a professor at the Newton (Mass.) Theological Institute. He found antagonism owing to his extreme views, and was accepted by the Bishop of Massachusetts (Dr. Paddock) as a postulant and afterward candidate for holy orders in 1888-89. He was ordained to the diaconate at the request of Bishop Paddock by the present Bishop of Pennsylvania in January, 1890, and was at once transferred to the jurisdiction of the

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latter Bishop and became Professor at the Philadelphia Divinity School. He was advanced by Bishop Whitaker to the priesthood during the same year.

Dr. Gould was one of the contributors to the series of the *International Critical Commentary*, of which Dr. Briggs is one of the editors, Dr. Gould being the author of the volume on St. Mark. He also published some years earlier a volume on Ephesians.

He retired from his Philadelphia professorship in 1898 and has since resided in Brooklyn.

#### NORTH DAKOTA.

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

#### Church Consecrated at St. Thomas.

BISHOP EDSALL consecrated St. John's Church, St. Thomas, on Sunday, August 12th. Mr. Grant S. Hager, warden of the mission, read the instrument of donation, and the Rev. D. H. Clarkson, priest in charge, read the sentence of consecration. The Bishop preached and celebrated the Holy Communion.

St. John's is a pretty building, frame, designed by John Sutcliffe of Chicago. It cost about \$2,200, of which the Bishop gave \$200 and the American Church Building Fund Commission \$250, the rest being raised in the town. The church was built last year. It is not yet completely furnished, but among the gifts may be noted: memorial brass altar cross by Grant S. Hager, memorial organ by Mrs. M. A. Hager, oak lectern by E. H. James. The Altar Guild of Trinity Church, Easton, Pa., has recently presented to the church a set of altar hangings.

The few Church people in St. Thomas have worked for a number of years to obtain a church, and their efforts have now been rewarded with success, and the consecration of this beautiful little church was a source of great joy to the priest and faithful people of the mission.

#### PENNSYLVANIA.

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

#### Miss Waln's Will—Norristown.

THE will of the late Miss Sally M. Waln (whose death was noted in THE LIVING CHURCH of the 4th ult.), has recently been probated, the estate being valued "over \$200,000." In this document are many bequests to the Church and unsectarian charities, viz., To the Domestic and Foreign Missionary Society, etc., \$10,000—\$5,000 for the purpose of Domestic Missions and \$5,000 for Foreign Missions; to the Board of Missions of the Diocese of Pennsylvania, \$5,000; to the Bishop White Prayer Book Society, Philadelphia, \$5,000; to the Society for the Increase of the Ministry, incorporated in Connecticut, \$3,000; to the Society for the Advancement of Christianity in Pennsylvania, \$1,500, of which sum \$500 is to be applied to the Female Episcopal Tract Society; to the Corporation of St. James' Church, Walnut Street, the pew of the testatrix for the benefit of the endowment fund of that church. The following charities receive in all \$28,000, viz.: Hahnemann Medical College Hospital, \$5,000 for endowment of a free bed; Children's Hospital, \$3,000; St. Christopher's Hospital for Children, \$3,000; Union Benevolent Association, \$5,000; Pennsylvania Training School for Feeble Minded Children, at Media, Pa., \$5,000; Pennsylvania Society for Prevention of Cruelty to Animals, \$6,000; Moni Refuge for homeless animals, \$1,000. A codicil, dated Oct. 18, 1899, reads:

"I hereby direct my executors to sell and dispose of all my real estate, they having full power to make a good and valid title to the same, and I give and bequeath one-half of the proceeds of the sale of my said real estate to the Rt. Rev. B. Wistar Morris, D.D., Bishop of the Diocese of Oregon, and to his successor in office, in trust, for a permanent fund to be known as the 'Waln Educational, Benevolent,

and Missionary Endowment of the Diocese of Oregon,' to invest the same in legal investments and apply the income thereof in sustaining the schools, hospitals, and missionary work in said Diocese of Oregon at the discretion of the Bishop of the said Diocese for the time being."

AMONG THE MANY ways for augmenting the treasury of the Children's Outing Fund, is a plan set on foot by some young ladies in the southern part of Philadelphia. They have procured pictures which can be sold at 5 and 10 cents each, which illustrate scenes in the life of our Saviour, portraits of noted men and women, including the Presidential candidates, and other pictures of historical interest. These they have put on sale at the parish house of the Church of the Ascension, Broad and South Streets.

BISHOP AND MRS. WHITAKER are at Chester, Nova Scotia, where they will remain for the balance of the season.

ONE OF THE State hospitals for the insane is located at Norristown, and very large numbers of the insane poor are undergoing treatment there. Through the courtesy of the authorities of that institution, the rector of All Saints' parish, Norristown (the Rev. W. Herbert Burk), has undertaken systematic work among the Church members in the hospital. Since August 6, 1898, the Holy Communion has been publicly administered every month, and many visits paid to the patients. Vessels for the Holy Communion have been secured largely by their efforts. A service on Wednesday evenings is conducted by the lay readers, and is attended by some 660 men. The Bishop White Prayer Book Society has donated 200 Prayer Books for this work. This parish of All Saints has had a most phenomenal growth. In 1889, St. John's parish (Rev. Isaac Gibson, rector), established a mission Sunday School in West Norristown. The Rev. John W. Kaye became the minister-in-charge, Oct. 1, 1890, and through his untiring efforts a stone chapel building was erected in 1891. Upon his resignation, the Rev. W. Herbert Burk was elected an assistant at St. John's, and assigned to All Saints', entering upon his duties Sept. 1, 1894. Three years later, an independent parish was organized, and All Saints' was admitted into union with the diocesan convention May, 1898, the present incumbent being rector. Meanwhile, the property had been greatly improved, a stone organ chamber and bell tower being erected, the gift of a member of the congregation; and in the latter was hung, in September, 1897, a peal of 4 bells, also a gift from a member. At Christmas, 1898, the parish received from a parishioner two lots adjoin-

ing the church property, and a stone rectory was erected thereon. On April 22, 1899, ground was broken for the parish house, which, though incomplete, was used for the first time on the first Sunday in Advent, 1899. It is said to be one of the most complete structures of the kind in the Diocese. It is built of local stone, light in color, to match the church which it adjoins, and to which it conforms in architecture. The large staircase is so placed as to afford access to the gallery of the church. On the first floor is a large, light and airy infant school room, with its own entrance and toilet room; back of it is a spacious reception room, with a massive stone fireplace, a memorial to the late Henry C. Wentz, rector's warden. Heavy oak timbers resting upon rich columns of the same material support the ceiling. A novel feature on this floor is the cloak room, where worshippers may check their wraps and umbrellas on stormy days. The main Sunday School room occupies the second floor, and is especially designed to meet the requirements of a carefully graded school. To this end the space beneath the gallery is divided into classrooms, which can also be used as committee and guild rooms, and in the future the gallery will be divided in the same way. By means of movable partitions, the whole floor can be thrown into one room, where 500 persons can be seated; arrangements have been made for an electric stereopticon for illustrations. In the basement, extending under the whole building, well lighted and ventilated, are the quarters of the Boys' Club, including their gymnasium, play room, and reading room. Here also are the kitchen and pantry. The elevator, from the basement to the gallery, is being used on Sundays for a book-lift, as it passes through the library. The building is finished in oak, heated by steam, wired for electric lights and electric gas lighting, and has a complete system of ventilation and plumbing. It cost approximately \$15,000, and is a gift to the parish from a member of the congregation.

During the past Convention year, long cherished plans for the extension of the parish have been consummated. Briefly stated, these include the organization of a most successful Boys' Club; a printing office for parish work, established by the Brotherhood of St. Andrew; weekly bulletins of services and notes of interest are published at very little expense. On Advent Sunday the vestments of the choir girls were first worn. A class in vocal culture, free to all women and girls of the parish, has greatly improved the congregational singing. The Sunday School Association has purchased a piano. Concrete walks have been laid, the Sunday School chil-

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dren contributing towards that portion in front of the buildings. The church has been improved by the erection of a beautiful ventilating tower, and by the gift of new pews and cushions; and room has been gained by the removal of the gallery stairs, and the arrangement of the gallery for pews.

**SACRAMENTO.**

W. H. MORELAND, D.D., Miss. Bp.  
Lectern Bible at Ferndale.

A HANDSOME Lectern Bible has been presented to the mission chapel at Ferndale, Humboldt Co., California, as the gift of Mrs. Leacock in memory of her husband, the late Rev. William Leacock. The Bible is bound in red turkey morocco, and has a suitable inscription embossed in gold on the cover.

**SOUTHERN OHIO.**

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

**Processional Cross at Worthington—Repairs at Granville—Indian Relief—Church Enlarged at Gallipolis.**

MISS JENNIE H. SNOW, the organist of St. John's, Worthington, has presented to the church a handsome polished brass processional cross in memory of her sister. The staff is of black walnut, and the cross is 14 inches in height and bears the following inscription:

"A. M. D. G. *In memoriam* Mary Snow, sometime organist of this parish."

ST. LUKE'S CHURCH, Granville, has undergone extensive repairs in the way of a new roof, painting the exterior, frescoing the interior, and erecting a new organ. When reopened in September, it will be under the charge of the Rev. F. B. Nash, of Newark, who will hold services there on Sunday afternoons.

A COLLECTION was recently taken up throughout the Diocese at the request of Bishop Vincent, for the benefit of the Indian Famine Relief Fund, which has yielded, so far, \$1080.97.

ST. MARGARET'S MISSION for colored people, Dayton, has paid off \$200 of its mortgage debt, reducing the balance to \$800.

WORK OF BUILDING a brick addition to St. Peter's Church, Gallipolis, is almost completed. The improvements consist of a Sunday School and guild room in the rear of the church, and connecting with it by a door cut through the wall of the church. This room is 30 x 41 feet and projects beyond the present building on the south side some ten feet, and to an entrance facing Second Street, the projection forming an L. The addition contains a vestry room and robing room for the choir, besides the Sunday School. Extensive improvements are to be made to the interior of the church. The walls are to be re-plastered and frescoed, new wainscoting put in, new oak pews, so arranged as to have middle and side aisles, the chancel changed and enlarged to accommodate a large vested choir, and the church newly carpeted. The old windows will be taken out and will be replaced by handsome ones given as memorials by different members of the parish.

**WASHINGTON.**

H. Y. SATTERLEE, D.D., LL.D., Bishop.  
Cathedral Choir—City Notes.

THE MEMBERS of the choir of St. Mark's (Pro-Cathedral) have returned from a most enjoyable three weeks' holiday. They went this year to Cornfield Harbor, two miles from the mouth of the Potomac. The Rev. Charles H. Hayes, a former curate of St. Mark's, assisted by Mr. H. P. Blair, undertook the responsibility. There were forty-five altogether. Five of the senior boys were most helpful in looking after the younger ones. As they get no remuneration for singing, this outing is looked forward to with great enthusiasm, and as each boy must gain ninety

per cent. (strictly marked) to render him eligible for that holiday, it is a great stimulus to good conduct and regularity. Boating, bathing, and baseball, were the chief amusements. Strict discipline was enjoined during their stay with regard to meals, rising, and retiring. The parish gave \$300 towards the expenses.

DURING THE MONTH of August, morning service only has been held in Grace Church, West Washington (Georgetown), conducted by Mr. Warren Young, in absence of the Rev. E. D. Johnson, who has gone North for a few weeks. Before taking his vacation, the Rev. G. C. F. Bratenahl, of St. Alban's, Tenallytown, gave an interesting illustrated lecture on China, for the benefit of the Sunday School. It was well attended. During his absence, the Rev. E. Thompson, curate of St. Paul's, will officiate at the weekly celebration of the Holy Communion at the Children's Country Home. Miss Boyd, who has been trained under the sisters in Trinity parish, New York, and is a most efficient worker among country districts, is coming to Tenallytown in September for one year. Her sojourn is looked forward to with great pleasure, as it is hoped she will render valuable assistance among the Church workers. Rev. M. L. Poffenberger, a former assistant at St. Thomas', is at St. Alban's, and the Rev. C. B. Sparks, of Epiphany, has been appointed curate at St. Thomas'.

**CANADA.**

**Montreal Jubilee—News of the Dioceses.**

*Diocesan Jubilee.*

THE JUBILEE of the Diocese of Montreal will be observed with suitable services, October 17th and 18th next. A grand choral festival will be held in connection with this event in Christ Church Cathedral, Montreal, on the evening of the 18th, in which the leading Church organists of the city will take part, as well as soloists and choristers from the different church choirs. It is expected

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that the majority of the diocesan clergy will be present, as well as most of the Canadian Bishops, and the Bishops of Albany and Western New York. The Primate of all Canada, the Most Rev. Dr. Machray, Archbishop of Rupert's Land, will, it is hoped, also be present, and the Metropolitan, the Most Rev. Dr. Lewis, Archbishop of Ontario.

BISHOP BOND has been making a visitation in that far away corner of his Diocese on the Gatineau. The venerable Bishop of Montreal, who is now in his 86th year, is still wonderfully vigorous. On his recent tour he held numerous Confirmation services, laid the corner stone of the new church at River Desert, and consecrated the church and graveyard of St. Stephen's, at Kazubazua.

*Diocese of Toronto.*

THE TENTH annual Convention of the Brotherhood of St. Andrew in Canada will

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be held in Toronto from October 18th to 21st. What the Church asks of Men, and The True Basis of National Greatness, are among the subjects for discussion on the programme. The seventh conference of the Archdeaconry of Peterborough will be held in Cobourg, Nov. 13th and 14th. Two subjects for discussion on the second day are, Modern Imperialism and its Relation to Christianity, and Modern Democracy and its Relation to Christianity. The rector of St. John's Church, Toronto Junction, the Rev. F. H. Duvernet, on a recent Sunday afternoon baptized 21 children.

#### Diocese of Quebec.

BISHOP DUNN, who has been making a visitation on the Labrador coast, hoped to reach Quebec on his return, after visiting the Magdalen Islands, by August 7th. He expected to visit Point St. Peter, July 24th, and Cape Cove, Gaspé, on the 27th. Archdeacon Roe, the Bishop's Commissary, has authorized for use in the Diocese the Prayer drawn up by the Bishop of Vermont for our suffering fellow Christians in China. A number of books have lately been added to the Quebec Clerical Library, chiefly through the generosity of Canon Richardson. At the annual meeting of the rural deanery of Levis, at Campbell's Corner, where the services were held in the Church of the Ascension, it was arranged that the next annual meeting should be held in July, 1901, at Riviere Du Loup. A large number of clergy were present at the July meeting of the rural deanery of Cookshire. The session commenced with celebration of the Holy Communion in St. Peter's Church, Cookshire. Devotional study of the Greek Testament, 4th Romans, occupied the morning, and various matters of deanery and parochial interest the afternoon session. The next meeting will be at Marbleton in October. A memorial service was held in Christ Church, Lower Ireland, in July, for Robert John Kerr, killed in South Africa, son of a member of the Church, and brother of the Rev. I. Newton Kerr. A sum of \$65 was raised for the new organ for St. Paul's Church, Frampton, by an open air entertainment given by the parish guild. Services in St. Barnabas' Church, North Hatley, are well attended, the church being filled to overflowing. The summer visitors, many of them from the Southern States, are in great force this year. The rector of Grace Church, Baltimore, has built a cottage at this favorite resort. A Mrs. Wharton, of Philadelphia, eleven years ago, was among the first to suggest the building of an Anglican church at this place, and has shown her interest by substantial gifts when the church was building, though she has not paid another visit to North Hatley since her first one.

#### Diocese of Moosonee.

AN INTERESTING letter has just been received from this far away field, written by a clergyman who has been at work there for the last year, but now finds it necessary to return. He feared the mission at Rupert's House would have to be closed for a time, on his departure, as there was no one to take his place. On the return of Bishop Newnham and his family to Moose Fort, next autumn, it is understood that they will bring two young men with them as missionaries, one of whom understands the Indian language required, who may be sent to Rupert's House. The Bishop makes a strong appeal for more men.

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## Sunday School Text Books.

(List continued from page 544, this issue.)

#### TEXT BOOKS ON THE CHRISTIAN YEAR.

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