

The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, SEPTEMBER 29, 1900.

No. 22.

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The Magazines

A SCORE OF WRITERS and artists contribute to the October *Ladies' Home Journal*, and the issue is one of commanding excellence. The number opens with "The Story of a Young Man," which, portraying Jesus as a man, and viewing Him in the light of His humanity, fills a unique and unoccupied place in current literature. The first of "A Story of Beautiful Women" tells of the romance of an American girl who married a Bonaparte, and a series of stirring adventures are narrated in the first of the "Blue River Bear Stories," by the author of "When Knighthood was in Flower." Mrs. Elizabeth Stuart Phelps's new novel, "The Successors of Mary the First," which has to do with domestic and suburban life, and is exceedingly funny, is begun in the October *Journal*. Edward Bok arraigns the Pullman Palace Car Company for teaching false standards of decorative art. Of the special features of interest are: "The Longings of a Secluded Girl," "A Minister Among the Cowboys," "Romances of Some Southern Homes," "How We Can Lead a Simple Life," and "Criticising the Clothes of the Minister's Family." "A Georgian House for \$7,000" and "A Farmhouse for \$3,500" are given, with building plans and details, and "A Successful Country Home" pictures the exterior and interior of a house of log construction. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

THE CURRENT ISSUE of *The Atlantic Monthly* is an interesting one in each of its departments. Perhaps, as is natural in this time of activity in the political world, more space than usual is devoted to the subject of politics. In this department an especially timely and readable article is that on The American Boss, by Mr. Francis C. Lowell. Beginning with the statement that the American boss is a creature who is much talked about and talked against, Mr. Lowell goes on to define the special characteristics of the "creature," the conditions which have led to his present strength as a political factor, and the means for his extirpation. Two classes of reform, the author thinks, are necessary before this much talked of political factor can be eliminated, both of which it will take two generations—perhaps centuries—to effect, as one is the improvement of the voter, and the other a radical improvement in our political system.

THE *Saturday Evening Post* for September 29 is a special double number. The plan of *The Saturday Evening Post* is to give each week a magazine of the best current literature that will be equal in literary quality and illustration to the monthlies. The cover of this double number is by Gibbs, and is in color. The opening feature is the first installment of Gilbert Parker's new serial, *The Lane that Had No Turning*. Those who have read this story pronounce it the strongest work

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that Mr. Parker has yet done. United States Senator Albert J. Beveridge, of Indiana, has a brilliant paper on Facing the World at Fifty, in which he marshals an imposing array of successes after the half century mark had been passed. Major James B. Pond contributes two pages of reminiscences of Mark Twain, giving for the first time letters and anecdotes referring to his last lecture tour across the American continent. The short fiction of the number includes complete stories by Ian Maclaren, Lillian Quiller-Couch, Gertrude F. Lynch, and Madeline Bridges. The Hon. Champ Clark has a lively article on Stumping in Old Missouri. There are installments of Mooswa of the Boundaries, W. A. Fraser's animal story, and of The Eagle's Heart, Hamlin Garland's novel of the far West. On the page devoted to Men and Women are stories of people prominent in the public eye. The editorial page treats of politics, the census, and other current themes. The "Public Occurrences" department tells how, through coal and gold, the United States has captured the supremacy of the world. Besides these attractions there are articles giving the latest scientific discoveries, Secretary Wilson's views of Farming as a Business, Old-Time Minstrel Men, with new stories and anecdotes; the latest gossip about books and literary people, and short articles and sketches.

DOES THE TELEGRAPH MAKE AMBASSADORS SUPERFLUOUS?

This question has frequently, of late years, been put more or less timidly by the daily press. It is now boldly asked in its editorial page by *The Electrical World and Engineer* (August 18) and answered affirmatively. Electricity, says this paper, has made diplomacy obsolete, and ambassadors are hardly more than district messenger boys. As the cable saved the lives of the Peking envoys and their suites, why not let it hereafter relieve them of all their work? Says the journal referred to above:

"There is little doubt that under modern conditions ambassadors are often more an embarrassment than a convenience to the countries they represent. Now that a cable message can convey to a minister the latest wishes of his home government, he ceases to be a personality and becomes more and more a mouthpiece. The helplessness and inutility of the minister when cut off from his cable is but too well seen in the terrible situation now existing in China. When our Minister is at last withdrawn from Peking, we shall be just as well able to carry on negotiations with the 'effete monarchy' there—perhaps all the better for getting him and his women folk out of the way. At this minute all our negotiations with China are carried on by means of the cable almost as they were with Spain when the last great emergencies of war and peace came. Prince Bismarck put it neatly when he objected to the submarine cable, because on account of it diplomacy could no longer be unctuous.

"There are no great ambassadors nowadays. The cable is swiftly killing off the breed. It is simply impossible to conceive of John Jay in England or Gouverneur Morris in France doing their work, as they did it, subject to the modern condition of receiving the last imperative instructions of a President and cabinet in session only five minutes before. That work was individual, personal, distinctive to a degree utterly unknown today, and for John Hay to do now what John Hay did at the same court, a hundred years apart, has been out of the question, not from any difference in the quality of the men, but because the existence of the cable deprives the strongest ambassador of initiative and of responsibility alike.

"This is not a state of affairs to be deplored. It is a pity to lose such fine figures

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as Lord Stratford or de Redcliffe or Benjamin Franklin from the record of foreign intercourse and international history, but it is altogether better that diplomacy should be direct and immediate rather than unctuous and dilatory. But for the cable, every white man in China would have been killed a month ago. Thanks to the cable, the work of rescue is going on, and all the great questions at stake are being settled by cable over the heads or under the feet of the ambassadors, as though they did not exist, except as mere prisoners to be set free. The only present use of the Chinese minister in Washington is that of a district messenger carrying cable messages to the White House."

THE SHOW BUSINESS.

Why should the Church go into the restaurant or show business? It may be very desirable (I think it is) that good entertainments should be provided in our villages, that country life should be enlivened. But why should the Church undertake to provide this, any more than good drainage? Civic and sanitary reforms should be helped on by the Church. Church people should be quickened in their performance of all sorts of duties by their religion; but it should be as citizens and villagers that they perform them.

In this way ecclesiastical rivalry and narrowness will be avoided. Serious doctrinal and other differences may prevent our worshipping together. We will do all we can to heal these divisions. But these matters need no enter into our provision for the entertainment of the community any more than into its educational work. Congregationalists, Methodists, Roman Catholics, and Episcopalians can meet and work together for such purposes with advantage to themselves and to one another, and to the community. The wider field will supply at once better talent and larger audiences for really useful entertainments. Nothing is gained by having a Congregational musicale, a Roman Catholic fair, a Universalist play, or an Episcopalian turkey supper.

In answer to what I have urged, it will, I know, be asked: How, without these bazaars, suppers, musicales, is money to be raised? My answer is this: There is just as much money in people's pockets to be given without getting something in return, as for an equivalent; and if the Church really deserves the money, she will, I believe, gain it not perhaps so quickly, but with the respect of the community, by teaching systematic almsgiving as a Christian duty.

Dependence on these other methods of getting money from persons more or less indifferent to the cause, you may be sure, is, in the long run, bad financial policy. Teaching the whole congregation, young and old, rich and poor, to contribute according to their means for the support and extension of the privileges which they value is at once a more honorable and a sounder financial plan. The value of small contributions regularly given is shown in the sums to which the children's Lenten offerings mount up.

At present in our villages different religious bodies are expected through these strange methods to help one another; the Congregationalist gives to the Baptist supper, and the Baptist to the Congregational bazaar. As much money is spent in these mutual civilities as if the members of each body paid their own expenses.

Moreover, I cannot feel that the practise is quite honest. If differences are based merely on preferences, are we not distinctly guilty of schism, in the New Testament sense of the word, in breaking the unity of the Christian society for such reasons? If our separations are based on principle, which alone can justify them, can we conscientiously help on a religious system which we believe to be inadequate or mischievous?—*Bishop Hall's Convention Address, 1898.*



DECORATION.

Although the SUMMER is almost over, prompt decision would permit of Color Decoration being finished in time for the opening of the church in October. Immediate correspondence solicited.

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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, SEPTEMBER 29, 1900.

No. 22



News and Notes



MORE THAN SIX WEEKS have elapsed since the occupation of Peking by the armies of the allies, and yet there has been no agreement between the Powers as to the policy to be pursued, nor indeed has there apparently been any serious attempt to reach such an agreement. Neither Russia nor any of those Powers which seconded her motion, have ordered the evacuation on the part of their forces from the imperial city, and the Russian proposal appears to have been relegated to obscurity. Germany has now advanced to the front with a new proposal, addressed to the Powers, inviting their assent to the proposition that the guilty parties in the Chinese atrocities of the summer must be delivered up to the allies for punishment as a prior condition to entering upon negotiations. This German proposal has apparently been accepted at once by the allies of the German Empire in the Triple Alliance, Austria and Italy, and, strange enough, if reports be true, by her inveterate enemy, France, the ally of Russia. On the other hand the United States has dissented from the proposal, and it is stated that evacuation of the American forces, except for a small Legation guard, will shortly be accomplished. England, as usual, pursues a waiting policy, and the attitude of Japan is uncertain. The German note, however, has had the effect of giving a definite basis for discussion between the Powers, which was lacking previously.

WHILE WE HAVE steadily maintained that the Powers should continue their occupation of Peking until reparation was made, and while we have not been able to endorse the attitude of the United States in threatening to withdraw before its purpose had been accomplished, we are yet obliged to express the opinion that the German proposal is, in the first place, impracticable, and in the second place, unnecessarily harsh. With regard to its being impracticable we must cite the old proverb that it is necessary first to catch your hare before you can cook it. To make terms that it will be impossible to carry out, can only result in the ignominious defeat of the allies. If the guilty parties were at this time not only fully known, but also within the power of the allies, there would be ground for accepting the German proposal. Unfortunately they are not, and moreover it is highly probable that they never will be, unless the Powers should enter upon a war of conquest on such an enormous scale that the whole of the immense territory of the Chinese Empire could be occupied, garrisoned, and controlled by foreign armies. This is impossible, however desirable it might be, for nobody supposes that the entire resources of the eight Powers for at least five years to come will be given toward any such war, if by any possibility it can be avoided.

Neither does this German proposal strike us as being necessary to carry out the purpose of the allies, though we admit that it would be a just punishment considered in the abstract. It is not necessary to insist that the punishment shall be administered by the allies themselves instead of by the Chinese government. If the allies should first be able to discover exactly what officials were criminally guilty, and should, secondly, insist that the Chinese government should bring these guilty parties to punishment, and should moreover declare that their armies would not be withdrawn from Peking until such punishment had been inflicted, the same end would be reached without at the same time offering an insult to the Chinese government, which, however well-earned it may be, would yet be both undiplomatic and impossible to carry into effect.

OF COURSE the chief difficulty in the matter arises from the undoubted complicity in the outrages on the part of the Empress Dowager and Prince Tuan, the latter being one of the royal family, and both these being, according to Chinese ethics, capable of doing no wrong. To what measure shall the Powers permit themselves to be satisfied with the punishment of officials of lesser rank, when the real culprits are permitted to escape?

To our mind, though the difficulties in this connection are very great, there is yet a way of escape. The rule of the Empress Dowager is a rule which, according to Chinese law itself, is both unnecessary and illegal. The government of China is vested nominally in the Emperor, who is of full legal age and is in possession of his faculties, so that he is perfectly qualified individually to reign in his own right. If the Powers should insist that he be restored to the throne, not only nominally but also practically, and that the regency of the Empress Dowager should be withdrawn, they would thus inflict the only practical punishment upon the wicked woman who is responsible for most of the trouble, and at the same time they would succeed in establishing a legitimate government for China which would not run counter to Chinese prejudices and would not invite Chinese revolt. If in addition to this restoration of the Emperor, an investigation should be made, the officials who are responsible for the outrages should be named, and an ultimatum be tendered to the Chinese government, requiring these officials to be punished with death before the Powers would relinquish their grasp upon the Chinese capital, there would be the result that the ruling royal family would not be disturbed in their rights, which would be tenaciously upheld by the Chinese, and at the same time there would be a probability that the programme could be carried out without serious conflict. Less than this cannot be required without a humiliating back-down on the part of the whole civilized world, which would render the yellow problem an ever present problem for all time, instead of settling it now, once and for all.

IF THE UNITED STATES carries out the reiterated purpose which is again declared from Washington, of withdrawing altogether, by reason of the lack of agreement between the Powers, it would constitute, in our opinion, a serious failure on the part of this country to perform the national duty in this international crisis. The threat of withdrawal would be justified if the purpose of the United States in Peking had been to assist the Powers, so that it would be justifiable to consider only the effect upon the Powers of such action. This, however, is not the case. The United States is in China, not to act as ally to Europe, but to carry out a definite American plan. If the United States has a just grievance against China, it becomes the duty of the United States to deliver its ultimatum and carry out its purpose, acting with the Powers if possible, but at any rate not surrendering and withdrawing in petulance without even presenting its claim to the Chinese government. Mr. Hay stated in his note of July 3d that "If wrong be done to our citizens, we propose to hold the responsible authors to the uttermost accountability." It is beyond question that wrong was done to our American citizens in that the most shameful tortures and death were inflicted upon American citizens, and by other insults. The time has now arrived when the United States government must either make good this declaration of the Secretary of State, or else must back down ignominiously and connive at the wrongs which have already been inflicted,

which attitude is simply to invite further wrongs in future. Without going to the extent of accepting the German proposal, we maintain that the United States might very likely lead the Powers so to modify these proposals, as to bring them within the range of practical measures somewhat on the lines we have indicated above, and in that way might carry out both her duty to her own citizens and to her own dignity, and also her international duty, which is as sacred as the more direct duty.

IT IS A MOST unhappy detail of the International movement in China, that Chinese atrocities have been met by atrocities on the part of the soldiers of the Powers. The tales of looting and plunder, together with various and even worse crimes in connection with the occupation of Tien Tsin and the march toward Peking, were certainly bad enough, and it is creditable to Anglo-Saxon civilization that although British and American soldiers may not have been absolutely guiltless in these scandals, yet they were certainly far less guilty than the representatives of the other Powers. From the region of the Amoor, however, where Russia has pursued an independent movement, in order, first, to repel the Chinese invasion of her Siberian territory east of the Amoor River, and second, to effect a counter-invasion of Manchouria, the stories of Russian cruelty are most depressing. It is stated that at the frontier Siberian city of Blagovestchensk, 5,000 or more Chinese, including men, women, and children, were barbarously forced by the Cossack troops into the Amoor River, after they had been plundered of all their possessions, and that in the city named and adjacent districts, not less than 7,000 people have thus been put to death. These Cossacks are themselves Asiatics and of no higher grade of civilization than the Chinese, and constitute a terrible power to turn loose when it is quite certain they will not be controlled by their superior officers.

THE APPARENT HELPLESSNESS of the Powers has already resulted, as might naturally be expected, in the spread of further difficulties throughout the Chinese Empire. Reports from the southern province of Quang-Tung, of which Canton is the capital, declare that there have been disturbances in which many native Christians, principally of the Roman Catholic missions, have been slaughtered, their homes destroyed, and the women and children abducted. An investigation set on foot by a French warship stationed at Hong Kong, which it will be remembered is the British island situated at only a short distance from Canton, makes it appear that the recent killing of the Christians near the city of Canton, was the work of the crews of several pirate junks, but by the connivance of influential persons on shore. In the North there are continual outbreaks of Boxers on a greater or less scale, and a punitive expedition of British and American soldiers, under the command of General Wilson (American), set out early in the past week westward from Peking and destroyed two or three villages of the Boxers. Unhappily, such expeditions, while perhaps helpful as immediate measures, are utterly insufficient to check the wrong, unless those who direct the movement can be reached.

THE STRIKE in the coal regions of Pennsylvania has had the usual effect of bringing about hostilities. A riot occurred in Shenandoah on Friday, as a result of which two were killed and many were injured, several of them very seriously. Four regiments of State militia were accordingly ordered out, and the usual accompaniment of every strike, ending in bloodshed and riot, is well under way. Never were truer words uttered than those of Judge Jenkins, of the United States Circuit Court, when he declared that a peaceful strike is a contradiction in terms, and that no such thing ever had existed or ever could exist. A strike without violence is impossible, because when the places of strikers begin to be filled by non-strikers, the strikers must either stand idly by and see their former places occupied, with utter defeat of their own aims and objects in the strike, and permanent loss of work for themselves, or, on the other hand, they must resort to acts of violence in order to oust these non-striking workmen. The plea that such newcomers can be ousted by argument, or by simple request to cease work, without threats of intimidation or actual violence, is one that is so clearly contrary to all past experience and to human nature itself, as to be impossible even to be considered by any thoughtful person. Sooner or later we must take the position in this country that a strike on a large scale is incipient riot, in which an ounce of prevention is worth a pound of cure; in which it is the duty of any municipality to render the prevention effective

without waiting for overt acts which must afterward be punished.

THE SENATE will have another case on its hands very similar to the perplexing Montana case, in which the validity of the appointment of a United States Senator by the acting Governor of Montana was involved. The present case arises from the State of Utah. There was a vacancy in the junior senatorship of Utah. The Governor of the State, a Republican, had passed outside the State limits. The Secretary of State, who is second to the Governor by the Utah constitution, was also absent; and the President of the State Senate, a Democrat, was acting Governor. The absence of the Governor was only of a few days' duration, but the acting Governor took the opportunity to issue an appointment as United States Senator to one Orlando W. Powers, who had already been nominated as presidential elector for Utah on the Democratic ticket. The precedents as to the reception of similar claims in the Senate are somewhat conflicting, but when it is remembered that, during the present Congress, the credentials of Senator Quay, who was appointed by the Governor of Pennsylvania when the Legislature had failed to elect a Senator, were turned down, notwithstanding the fact that the political complexion of the Senate was the same as that of the Senator appointed from Pennsylvania, it seems extremely improbable that Judge Powers' claims will be sustained at the next session.

THE CUBAN ELECTIONS have aroused but little interest within the United States. The returns indicate a total vote of nearly 200,000 in the island, which, on the whole, is probably a good showing. The constitutional convention will be made up of about equal numbers of Nationalists and Republicans, but it is impossible at this stage to indicate what will be the probable character of the assemblage, though probably it will be, as it ought to be, largely pro-Cuban. Even though it may be true, as some have asserted, that annexation of Cuba to the United States must sometime result, it yet remains true that the Cubans must first be free, and must have the opportunity of remaining so, and of maintaining an independent and stable government, if it is possible for them to do so, before the United States can honorably even propose to annex the island to this country. General Fitzhugh Lee, however, is quoted as saying that at the present time the Cubans are not competent to administer their own government, with due regard for protection either of the interests of their own citizens or of international obligations.

THE AUSTRALIAN PRIMACY.

THE news has been cabled that the Australian General Synod of the Church has decided to take away from the Diocese of Sydney the distinction of being the Primatial See, says *Church Bells*. The Archbishop of Sydney, the Most Rev. William Saumarez Smith, is Metropolitan of New South Wales and Primate of Australia. He was consecrated Bishop of Sydney in St. Paul's Cathedral on June 24th, 1890, and it is only since the last Lambeth Conference in 1897 that he has had the style, title, and dignity of Archbishop. The occupant of the See of Sydney will remain Metropolitan of New South Wales, and, until full reports arrive by mail of the proceedings of the General Synod, it is a little difficult to form any opinion of the exact character of the changes which have been made. The Primacy has hitherto been annexed to the Diocese of Sydney, and Dr. Saumarez Smith, who at present holds the office, is said to have described the new departure as the setting up of an "itinerant primacy!" The title of Archbishop will, no doubt, go with the Primacy, so it may be that the Diocese of Sydney, when it ceases to be under the charge of Dr. Saumarez Smith, will, outside the Province of New South Wales, lose the pre-eminence which it has hitherto enjoyed. Only the Bishops of three Sees, however—Sydney, Melbourne, and Brisbane—appear to be eligible for the office of Primate, so that the idea would seem to be to give Victoria, New South Wales, and Queensland, if not each a turn, at least a chance of a turn, and of seeing a Bishop of some other colony Primate. Another proposed alteration—the abolition of the title of "Church of England" in favor of the "Church of Australia"—was very nearly carried. This is a change which is not likely, however, to be postponed very many years.

A HOLY life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton*.

LONDON LETTER.

London, September 12, 1900.

MR. CRIPPS, who has been appointed by the Archbishop of York to be his Chancellor and Vicar-General, in succession to Lord Grimthorpe, who is superannuated, is both a Q. C. (Queen's Counsel) and an M. P., and has also held for some time the post of Attorney-General to the Prince of Wales. As an ecclesiastical lawyer he is well esteemed, and may, indeed, have been born one, as his father was Chancellor of the Diocese of Oxford and also author of a standard text-book on *Church Law*, which his son has edited. It is not true, as has been stated in the Church press, that the York diocesan clergy have been notified that "no license will in future be granted for the marriage of any divorced person," as Mr. Cripps is not yet in office; though it is a fact that the Archbishop of York has issued a circular to the Surrogates of his Diocese to the effect that such licenses ought not to be granted.

We have again, however, been forcibly reminded, by the iconoclastic judgment in the so-called Brighton Ritual Case, that Dr. Tristram is "in being" as a diocesan Chancellor. Sitting the other day in his Consistory Court of Chichester (for Chancellor Tristram is a regular old-fashioned pluralist), he heard the civil suit of "Davy v. Hinde and others," the plaintiff being a tool of the Church Association, and decided, *only* according to law laid down by the late Lord Penzance and by the Judicial Committee of the Privy Council, the illegality of much of the furniture in the Church of the Annunciation, Brighton, namely: Stations of the Cross, crucifixes, altar tabernacles, confessional boxes, and statues of our Lord as the Good Shepherd, of Our Lady, and of St. Joseph. All these "ornaments," despite a memorial (signed by 1,419 adult parishioners) for their retention, were ordered to be removed within three months.

This Consistory Court decision may be, as the *English Churchman* says, "a great Protestant victory," whatever that may mean; but it is neither an enlightened nor learned ruling, whilst its partisan animus is quite transparent from *obiter dicta* therein. Dr. Tristram seems to think that the ecclesiastical law of England is derived from the old Vandals. Certainly it was reprehensible in him to use the term "Protestant Episcopal Church of England," for the English Church has never been officially known (not even to Whig politicians) by such both false and tautological designation; as it was also reprehensible in him, in delivering judgment in the recent Pinner Road case, to employ the barbarous term "ritualistic," likewise unknown to English law lexicographers.

In this Brighton case there was not only involved the question of the legality of certain Church "ornaments," but also the very important point of reference to the Bishop of the Diocese, which, however, was merely treated by the Chancellor academically. Although the Chichester letters patent expressly reserve to the Bishop the right of sitting and hearing causes in his spiritual court *in persona propria*, yet his Commissary audaciously refused to transfer the suit to his superior unless compelled by a writ of *mandamus* from the Queen's Bench Division of the High Court, application for which ought to, and may indeed, be made by Vicar Hinde and co-defendants. Chancellor Tristram has this time certainly made a false step, for there exists, as has been pointed out in the *Pilot*, a decision, delivered in 1853 by a very learned bench of her Majesty's Judges, which says that "at the prayer of either party [in a consistory court suit], the Bishop's judgment may be invoked." *Quousque tandem abutere, Dr. Tristram, patientia nostra?*

The first year of daily Evensong at S. Saviour's, Southwark, now worked on the lines of a collegiate church, though soon the Cathedral for South London, has just closed without any balance due to the treasurer of the Daily Choral Service Fund. "Congregations have assembled daily," states the circular sent to subscribers of the fund, "which compare favorably with those to be found at the services of the Cathedrals throughout England." The circular also says that the evening service has attracted "a more than usual proportion of men," presumably *en route* to their suburban homes, and also "our poorer brethren."

The *Indian Churchman* announces that the correct official designation of the diocesan Bishops in India has now been settled by a Royal Warrant which gives the occupant of the see of Calcutta an official right to the title of "Lord Bishop." He is now to have it of legal right, being the Metropolitan, whilst the other Indian prelates are to be accorded it only by way of courtesy.

Evangelicals can now no longer complain that they are neg-

lected in the distribution of episcopal patronage, for the Bishop of London has appointed Dr. McCormick, Prebendary of York and Chaplain in Ordinary to the Queen, who for the last six years has been vicar of a North London church, to the rectory of St. James', Piccadilly, Westminster, which is a very prominent old West End church and one of the richest benefices in the London Diocese, being worth £1,200 a year. Prebendary McCormick succeeds Bishop Barry, who has succeeded the Bishop of Marlborough (now Dean of Exeter) as the Bishop of London's suffragan for the west rural deaneries of London. St. James', Piccadilly, is interesting architecturally as one of Wren's compositions—his only West End church—and many prominent public men have worshipped there, amongst others, Mr. Gladstone; its traditional tone being otherwise than Evangelical. It now remains to be seen which will change—the old-fashioned High-Dry-Broad-Church parish, or its new Evangelical rector.

Lord Portsmouth has now answered the Bishop of Winchester's letter (in the *Times* of August 20), expressing regret that he is unable to endorse the Bishop's favorable opinion of the administration of his own Diocese, inasmuch as at St. Michael's, Portsmouth, and at St. Agatha's, Landport, the service of Holy Communion was "on August 12th conducted in a way scarcely distinguishable from the Roman Mass;" also on same Sunday at St. Alban's, Ventnor, Isle of Wight, the Holy Communion was celebrated with "Mass vestments and portable lights." The Bishops, he says, cannot be trusted to "maintain the law and save the principles of the Reformation," which task therefore must now be performed by the "Protestant laity." Lord Portsmouth further informs the Bishop that the "Church Discipline Bill" (which bulks so large in the Protestant electoral programme) embodies the following five points: (1) the Royal Supremacy; (2) the abolition of the episcopal veto; (3) a lay Judge; (4) deprivation as the result of clerical contumacy; and (5) simplification of procedure.

There has also been some correspondence upon "Protestantism before Politics" between the Bishop of Salisbury and Lord Wimborne, who is better known, perhaps, by his wife, Lady Wimborne. The Bishop remonstrated with his noble friend for the "sweeping censures" in the Protestant Appeal advertisement, which Lord Wimborne thinks, however, are fully justified "in the minds of the great mass of loyal Churchmen."

The Evangelical Diocese of Carlisle seems blessed with a good sort of Chancellor, who, unlike most of his Consistorial brethren, is a "clerk in holy orders." Upon application for a faculty to affix to the north wall of the new parish church in Moresby (in the Lake District) a brass, formerly in the old church, in memory and for the repose of the soul of one Fletcher, who died in 1703, the same was granted on the ground that the prayer on the brass contained "nothing contrary to the doctrine or laws of the English Church." The inscription runs as follows: "*Cuius animae propitiatur Deus. Requiem aeternam dona ei Domine, et lux perpetua luceat ei. Requiescat in pace. Amen.*" The Chancellor, in granting the faculty, cited the case (many years ago) before Sir Henry Jenner Fust, which turned chiefly upon the precedent afforded by the famous inscription on Bishop Barrow's tomb in St. Asaph's Cathedral. The Fetters, whose ancestors died in Queen Anne's reign, are an old Cumberland family.

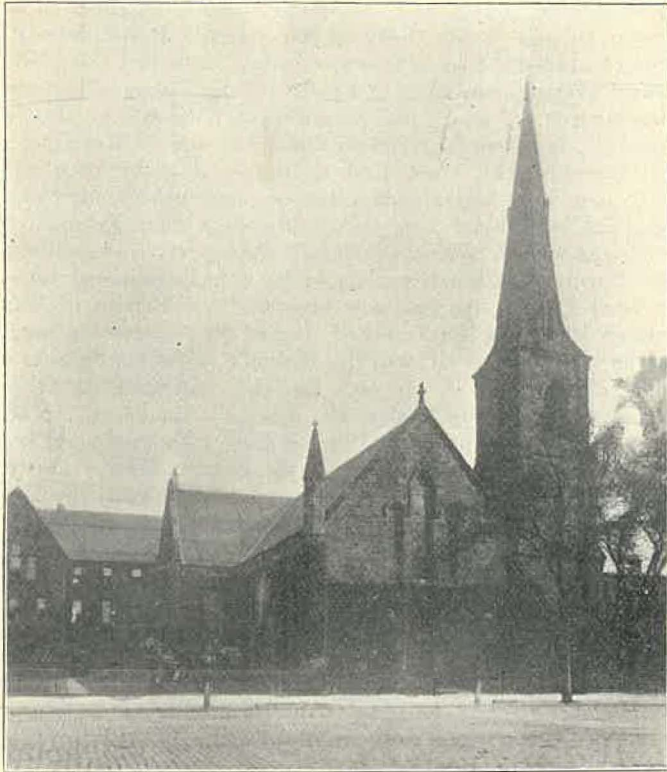
J. G. HALL.

A NEWARK CHURCH BEAUTIFIED.

THE scaffolds of the decorators have just been removed from Grace Church, Newark, and the congregation had its first opportunity last Sunday to see the changes that have been made in the interior. The work of the decorator has been very successful in that while only a part of the church has been re-decorated, the new work and the old blend better than as a rule they do, and neither suffers materially from the contrast. The chancel has been entirely repainted, and it is here that the effect is seen to the best advantage. The beautiful altar and reredos have at last an appropriate setting. Gold predominates in the rear wall of the chancel with a little red showing through, and on the wall on the gospel side of the chancel red predominates with some gold decoration. The ceiling panels are in a brilliant blue with gold stars, and the effect of its decoration is to lift it up and make it seem higher than it really is. This is a happy result, for the chancel ceiling is quite a little lower than that of the nave, and the effect has heretofore been that the cross at the top of the reredos has seemed to be crowded by the ceiling. This effect has been entirely removed.

Out in the nave and in the transepts, the only work of the decorator has been the painting and frescoing of the side walls;

These are quite plain, being tinted a very light grayish-brown, with a narrow frescoed border in brilliant reds and blues. The ceiling of the nave and the roof trusses have not been changed. The old decoration of the former is in blue and gold, and the



GRACE CHURCH, NEWARK.

trusses are painted brown with some touches of bright red. The woodwork of the pews, the front of the organ loft, and the choir and clergy stalls, is very dark walnut.

Grace Church occupies a very prominent corner on the principal street of Newark, and, with the parish house, has a front-



GRACE CHURCH, NEWARK—INTERIOR.

age of a hundred feet or more. The Rev. Charles C. Edmunds, Jr., is the present rector of the church, having succeeded the Rev. Dr. George M. Christian, when the latter went to the Church of St. Mary the Virgin in New York.

SOME curious facts are set forth concerning trees in an article by Mr. Frank French in *Scribner's*. A single oak of good size is said to lift 123 tons of water during the months it is in leaf. This moisture is evaporated and rises to form rain-clouds. All the trees are busy doing the same thing, and the rank ferns and mosses and deep mould of the forest depths, acting as reservoirs for the rain which falls upon them, in their turn feed the springs and brooks. From this estimate of the labors of a single oak, we can gain some idea of the immense force which the forests exert in equalizing the evaporation and precipitation and preventing periods of inundation and drought.

NEW YORK LETTER.

IMPROVEMENTS AT THE MESSIAH, BROOKLYN.

THE already beautiful Church of the Messiah, Brooklyn, is to be further beautified by the addition of a memorial Baptistery, erected in memory of the late Rev. Dr. Charles R. Baker, the former rector of the church. The new Baptistery has been designed to be in perfect harmony with the Byzantine architecture of the church, and it will consist of a circular platform about two feet higher than the floor of the nave and about ten feet in diameter. In order to get the circular space without encroaching too much upon the floor space of the church, the side wall of the building has been broken out and a semi-circular bay built. In this bay there are to be placed three stained-glass windows. Over the circular floor of the Baptistery there is to be a white marble dome supported by columns of the same material. The columns are to be inlaid with mosaic and they and the dome are to be elaborately carved with ornaments belonging to the architectural style.

The Font under the dome will be as beautiful as any in this section of the country. It has been modelled and is now being executed in Carrara marble, by William Ordway Partridge, whose name is enough evidence of the artistic value of his work. The Font is to represent a kneeling angel with partly folded wings. The arms of the figure are outstretched and the hands hold a shell. The Font is the gift of the widow of Dr. Baker, and its surroundings are the gift of the congregation.

The Church of the Messiah is to celebrate its fiftieth anniversary early in November and the Baptistery will be unveiled at that time. Just as soon as the new work is in place we shall publish a photograph of it and give a description more in detail. The Rev. St. Clair Hester is the present rector of the Messiah.

BISHOP PARTRIDGE IN BROOKLYN.

The new Bishop of Kyoto was the preacher at the Incarnation, Brooklyn, on the third Sunday morning of the month. As a boy the Bishop was a pupil in the Incarnation Sunday School. He was cordially welcomed to the chancel by the Rev. Dr. Bacchus, and spoke first of Japan, and then of China. Of Japan he said:

"It is a marvelous country, beyond compare. The annals of history cannot show its parallel. Think of it—half a century ago it was considered one of the heathen, savage nations of the earth. Today its troops stand side by side with the trained armies of the world, to force upon a heathen land the methods of civilization. Boasting a code of morals that puts the older nations to shame, Japan may yet become the foremost of the Christian nations of the earth."

Because of his long residence in China before his election to the new see of Kyoto, Bishop Partridge is well able to speak of affairs in the troubled Flowery Kingdom. He said:

"The Bishop of Shanghai said to me when I was leaving: 'When you go back to your Western home, speak a kind word for China.' And in behalf of those who are members of that great body of missionaries, I ask your assistance and sympathy. Our hardships are not, as you think, the physical discomforts we undergo. We never think of that. The crushing discouragement of a missionary life is the feeling that one is neglected by those who sent him. Make your sympathy a reality—not a mere profession—even if you don't send a dollar to their shore. Many faithful workers in that land have died from a broken heart, from the feeling that when darkness has fallen upon them, when the crisis they have been looking for has come, when help is needed, it is withheld. Help them to sweep away the mass of corruption that it is a libel to call the Government. So false and deceitful in their every method are they that even the songs of their priests have become shallow mockery to the common people.

CHINESE MISSIONS.

The Bishop of Western Texas, the Rev. Dr. Lloyd, and Mr. John W. Wood attended the conference of representatives of all societies in North America having work in China, held in this city last Friday. The conference was of course without authority, being held merely to talk over the situation and get the combined judgment of what is best to be recommended to society executives. It was the unanimous opinion that there is no cause for discouragement, that there should be no recall of workers, and that missionaries should be directed to remain in near-by regions in order to render, if possible, any service to native Christians. It was recommended that memorial services be held for missionaries who have lost their lives and for native Christians who have been massacred. It was shown that Amer-

ican societies have together lost by death 18 missionaries and eight children, while the number of native Christians under their care, to meet death, runs into the hundreds, perhaps the thousands. In the matter of indemnity it was held that no general attempt should be made to get large sums by way of remuneration, but to notify governments—Great Britain and the United States—that all that is expected to be asked for is indemnification for property actually destroyed. The relation of the missionary to the civil power was such a big subject that a committee was named to consider the matter. The date for the memorial services was recommended to be on or near Oct. 28th, and offerings are to be urged at that time for renewal and extension of the work. It is estimated that the amounts to be asked by American societies for property indemnification will reach \$2,000,000. Our Secretary of State at Washington has asked the various societies in this country for statements of losses, but many are yet unable to make them up.

CITY NOTES.

The General Seminary opened without special exercises on Wednesday, but students did not get down to class work until Monday. The new Hoffman Hall refectory was used for the first time, and is a vast improvement over old conditions. The incoming class, well representative of different Dioceses, numbers forty, a larger number than for many years.

St. Michael's parish house on the upper West Side, is to be used for a new civic club. It is called the Work Together Club, and the rector, the Rev. Dr. John P. Peters, is president of it. It was organized in St. Michael's parish house, but is not strictly parochial. All the churches on the upper West Side have long taken part in civic problems and have accomplished much good. In it all St. Michael's has led, and does so in this instance. The new Club is composed of members of the building trades, architects, and influential citizens who are endeavoring to promote harmonious relations between employers and employees by bringing about reforms directly affecting the building trades. From time to time appeals will be made for the endorsement of measures for the protection of workmen engaged in construction and alteration of buildings. The Club has just held its first meeting after organization, and discussed fire construction, having an ex-chief of the New York Fire Department present, and representatives of the Tenement House Commission.

The Rev. N. B. Gallwey, who has been one of the curates at Grace Church for a year past, and has been identified with Brotherhood of St. Andrew meetings to some extent, was married in All Saints', Newport, last week, to Miss Mary Newbold Edgar, who is connected with many well-known New York families, among them the Rhinelanders, who built the Holy Trinity Memorial Church in Eighty-eighth Street. The Rev. Mr. Gallwey will go to Los Angeles.

Paul Leicester Ford, the author, and Miss Grace Kidder, daughter of Mr. Edward Hartwell Kidder, of Brooklyn, were married recently at the bride's home by the Rev. Frederick Burgess of Grace Church, the music being furnished by the vested choir of the church.

Dr. Lewis A. Sayre, one of the greatest of American surgeons, is dead at the age of eighty. He was a communicant of Grace Church, and the Church service was said there for him by the Rev. Dr. Huntington. He was a native of New Jersey, but his career as a surgeon was in New York. His greatest triumph, one that brought him fame in two continents, was in operations for hip ailment, but he was prominent in the founding of Bellevue Hospital, he discovered that cholera is a contagious disease, and found that oakum is excellent in the dressing of wounds. So many were his services to medical surgery that the local papers fill columns relating them.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

THE stated meeting of the Board of Managers of The Domestic and Foreign Missionary Society was held at the Church Missions House on September 18th; the Bishop of Albany, Vice-President, in the chair. There were present eleven Bishops, ten presbyters, and eight laymen.

The Treasurer reported that through the efforts made by the Vice-President during the month of August, which resulted in the contribution up to the date of the meeting of \$17,500, the greater portion of which was from the Diocese of Pennsylvania, and because of the payment in August of a large legacy, the

Board had been able to close the books for September 1st without debt, adding: "While it should be a matter of congratulation to know that we have succeeded in ending the year without incurring any debt, it should be a matter of the most careful consideration that again the Society has been saved from embarrassment by reason of legacies, and that the *contributions* are inadequate for the work which we have undertaken."

The Bishop of Haiti was invited to a seat in the Board, and it was expected that the Bishop of Kyoto would be present, but he was called away.

MISSIONS IN CHINA.

The following resolution was adopted in connection with the visit to this country of Bishop Partridge:

"In view of the present condition of China and the many questions arising therefrom as to Chinese and Foreign Missions in general, and in view of the Providential presence among us at this time of the Rt. Rev. Dr. Partridge, Bishop of Kyoto, whose long connection with the China Mission of this Church has fitted him to speak with especial authority in the matter,

"Therefore resolved: That in the opinion of this Board it is very desirable that Bishop Partridge should remain in this country during a part of this winter to present the claims of Foreign and Chinese Missions."

Bishop Partridge had written to engage his passage for the next steamer sailing after the Missionary Council closed, but it is not known at this writing whether he can change his plans.

LETTER FROM THE S. P. G.

A letter was received from the Rev. Dr. Henry W. Tucker, Secretary of the Society for the Propagation of the Gospel, addressed to the Vice-President of the Board, acknowledging the receipt of the Minute forwarded by this Society, expressing the sense of affection and respect with which this and other tokens of the good-will and sympathy of their brethren in the United States were received. By resolution the General Secretary was requested to address a letter to the Secretaries of the Church Missionary Society in England gratefully acknowledging the services rendered to this Society by Mr. Eugene Stock and his associates during their recent visit to the United States.

THE DISASTER AT GALVESTON.

The following Minute was adopted:

"The members of this Board, assembled for the first time since the terrible disaster at Galveston, mindful of the great distress of their fellow citizens in that city, thankful for the quick and large response to their appeal for help, which has come from all parts of the country, and having at heart their spiritual as well as material interests, would now ask their fellow Churchmen to remember the special needs of their brethren in restoring their places of worship and re-establishing their work.

"It is settled that the city is to be rebuilt, rebuilt on larger lines and in a more enduring way. The Church must keep its place in the city and share in its advances. Under these circumstances, the Board feels itself warranted in acting without delay, and asking that gifts for this purpose, larger or smaller, be sent immediately to the Treasurer of the Board, who will forward them to the Bishop of the Diocese, to be applied as need may require."

MISSIONARY APPOINTMENTS AND REPORTS.

Letters were received from a large number of the Bishops having Domestic missionary work within their jurisdiction with regard to appointments of missionaries, their stipends, etc., and favorable action was taken where necessary. Under the Woman's Auxiliary United Offering of 1898, Miss Mary Bonner, Miss Minnie Mackintosh, and Miss E. O. Pearson were appointed as teachers, at the request of the Bishop of Asheville; Miss Sarah J. Elliott, Deaconess, was appointed at the request of the Bishop of Salt Lake; Miss A. W. Tatler as teacher in the Industrial School for Girls at Nashville, upon the request of the Bishop of Tennessee, and Miss Sally Perry Peck was appointed as a missionary teacher at the request of the Missionary Bishop of Kyoto.

Letters were submitted from Bishop Rowe, who on August 17th was reported as having arrived at Point Hope, north of the Arctic Circle, and from several of the missionaries in Alaska. It was reported that Mrs. Watt and Mrs. Selden have come to the States for reasons of health. Mr. Prevost, by direction of the Bishop, had delayed his return in order to open up a new station at Valdez, in southern Alaska, which being a winter port is likely to be a permanent settlement. It is the "gate for the all American route," and also a military post. The Board made an appropriation for the salary of a missionary at this station, whom the Bishop hopes may be appointed immediately. He is also very anxious for the appointment of a presbyter for Fort Adams and another for Point Hope without delay, and renews

his request for a missionary at Ketchikan, and calls for a deacon for Anvik. Men offering for these positions should be in perfectly sound health and able to endure the rigor of the climate.

Letters were at hand from all the foreign Bishops and from a number of the missionaries. The Board was thankful to learn that, up to the last advices, no one connected with our China Mission had been injured or had endured physical suffering, and that the property was intact. Both up the Yang-tsze River and at St. John's College near Shanghai there had been threatenings and rumors of attacks, but time passed on and nothing came of them. The Viceroy at Wuchang and Nankin, both strong men, have stood firm against all disturbances in their jurisdictions. In response to a call by telegraph from the Bishop, the Rev. J. Addison Ingle and family will sail from Vancouver on October 10th for Japan. Mr. Ingle will proceed to Shanghai immediately, leaving his family with the other ladies in Japan.

On July 2d, in Christ Church, Crozierville, the Bishop of Cape Palmas advanced the Rev. N. H. B. Cassell to the Order of Priests. Prince Momolu Massaquoi, who for several years has been in charge of the boys' school at St. John's Station, Cape Mount, during an extended vacation has opened schools in two towns to be known as the Royal School of Gallinas, which, it is said, "will be entirely self-supporting, unless it be in the matter of buildings. The people, many of whom are well-to-do, are pledging support readily."

WORK IN LATIN-AMERICAN COUNTRIES.

The General Secretary of the American Church Missionary Society appeared and made a report of that Auxiliary, showing that the changed or changing conditions in Latin-American countries have seriously affected the Missionary work and developed new and greater difficulties. In Brazil the appreciation of the currency of the country makes it approximate to American gold. There has been no corresponding adjustment of prices, which practically reduces the salaries of the missionaries fifty per cent. By recent action twenty per cent. has been added to each salary for the next three months. In Cuba the development of Church work grows more and more difficult. Considers that we "had the opportunity of this Church's history last year. The need is a substantial edifice immediately, which shall stand for the dignity and purpose of this Church. This requires the immediate contribution of \$50,000."

CONFERENCE ON CHINA.

Upon invitation extended to the Board of Managers by the Board of Foreign Missions of the Presbyterian Church, the executive officers and such members as should be able to attend were appointed to represent the Board of Managers at the proposed meeting at the Presbyterian Mission House for a conference on affairs in China, on September 21st.

LETTERS FROM A PARSON LAID ON THE SHELF.

THE shelf on which I am laid in summer is a very lovely one indeed, and when I am in the hot and dusty city, my memory often goes back with fond yearning to its enchantments. There the purple hills come down and kiss the blue waters of the bay spread out in all its loveliness, there the great forests murmur and whisper and the branches bend toward each other; there do the moonbeams seem a new revelation as they plough a silver furrow in the flashing waves; there do the freshening winds ever ruffle the glassy surface, and there does the odor of the pine perfume the clear air. Even the most vapid must sometimes in scenes like this entertain some thoughts more elevating than the munching of pop-corn and the discussion of the boarding house fare. Of course you can think of the beauty of the spot, of its adaptability as a breathing place for the tired millions of the city, of its hunting grounds so dear to many a sportsman, of the pleasure of cleaving its waves with your fleet canoe, or with the strong arms of the swimmer; all these come naturally.

There stole, however, often into my mind while there another thought, and that I bring up now; the thought of God as the Master Hand, behind the curtains, unseen, and yet the Force that moves all the figures, the Blower of the wind, the Builder of the mountains, the Life moving the waters, the Gardener of the great fields of goldenrod, the Forester caring for the mighty forests, the ever present Person whose glory filled all things. I recognize the whole grand machinery of second causes. I reverence the all embracing rulership of what we call the Laws of Nature; but I lead you beyond the laws to the Executor of the laws, beyond the second causes to the great First Cause, and I ask you to bring before your mind, God here in the world.

Theologians call this the "Immanence of God"; and that is well enough for theologians. They must have accurate definitions in theology as much as botanists need them in botany; and it is about as silly to quarrel with the abstruseness of one set of terms as the other. Let us call this dogma—for it is a dogma, and an all important one—the ever presence of God. That will be more easily comprehended than Immanence.

It seems almost incredible, but it is no less true that in the last century this truth was almost forgotten. People believed in a set of demigods called "second causes." Darwinism came and showed us that we must choose between God everywhere present in nature, or nowhere. Everything must be His work, or nothing; and now we are frankly returning to the old Christian view so prominent in the Bible, of direct Divine agency, the immanence of Divine power in nature from end to end.

Prof. John Fiske and Athanasius are at one, when the former tells us that the "infinite and eternal Power that is manifested in every pulsation of the universe is none other than the Living God."

Is it not true that the idea many of you have got out of your Bibles about God is, that He did once come down here and make a world, took six days to do it, and then rested somewhere, the where, you call in a vague way, Heaven? There you think He remains resting in some awful solitude while the laws He formulated run the world. I know you cry with your lips about our Lord Jesus, that without Him nothing was made that was made; but let me ask whether you do not almost exclusively connect Him as a worker with the lives and consciousness of men and not with the natural world?

Now one of the most inspiring and uplifting thoughts, a thought which these beautiful summer resorts must often whisper, is the thought of God right here in the world, painting every flower, filling every sail, winging the course of every bird. What about Laws? some will say. Oh, I do not forget the laws, no more than when I am on a steamboat I forget the severe, unbreakable laws laid down for her running. I see the machinery executing those laws. They work through cranks and levers, but what would become of the steamer and all its laws, if ever among them was not moving the engineer to combine, to correct, to adjust? So, amid all the laws of sunshine, of shadow, of rain and wind, of fire and frost, is the Law Maker moving. We may not gaze upon His Face, but we can feel His Presence.

Now if you will open your Bibles with this thought glowing in your mind, the pages will shine with a new light; you read then with a new meaning that God "holds the lightnings in the hollow of His hand," that "He toucheth the mountains and they smoke," that "He sendeth the rain and maketh the sun to shine," that "He clothes the grass of the field," and that "He stilleth the noise of the waves." Think no longer of the world as a big machine set in motion by an Arch-Machinist, but see everywhere moving through it, directing its workers, "Emmanuel," God with us, here, now, by this lake, or this mountain, not far away on a throne, but filling the earth with His glory.

CLINTON LOCKE.

MORE than half of the unhappiness in the world comes from a perverse unwillingness to look on the bright side so long as a dark side can be discovered.

NOWADAYS, when a baby is baptized it is common for its godparents to give it a silver mug. Before this custom arose, the christening present was a silver spoon, the handle of which usually was made in the figure of an apostle. Rich persons used to give the lucky child a complete set of twelve spoons; those who were not so wealthy gave four spoons, supposed to represent the Evangelists; whilst those who were not blessed with this world's goods had to content themselves with giving baby a single spoon. Apostle spoons, as they were called, are now rather rare. To the full set of twelve were sometimes added a Lady spoon for the happy mother and a Master spoon for the proud father.

AMONG the stories which found their way into the newspapers was one to the effect that a boy was said to have carried some kittens to Bishop Brooks and offered them for sale on the ground that they were Episcopal kittens. Doctor Brooks was said to have declined to make the purchase, and a few days afterward he was in company with a Unitarian clergyman when the same boy offered the kittens to the Unitarian, saying that they were Unitarian kittens. Doctor Brooks asked the boy if they were not the same kittens which had been offered to him a few days before as Episcopal kittens. The boy answered: "Yes, but they have since then got their eyes open." Two little girls read this story and wrote to Doctor Brooks asking him if it were true. He replied that the story was not true, but that it was not the fault of the kittens.—September *Ladies' Home Journal*.

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.

WHY ARCHBISHOP OF CANTERBURY?

To the Editor of *The Living Church*:

WHEN Ethelbert went wooing Bertha he was evincing good judgment and ambition. His father was living and reigning. Ethelbert was but a rude Saxon prince, unaccustomed to the more civilized refinements prevailing among both Britons and Gauls, arising from their long connection with the Romans. Bertha was the only daughter of Caribert, King of Paris, and a descendant of Clovis. When she consented to marry Ethelbert it was with the special stipulation that she be permitted to make free profession of her Christian religion and have a French Bishop go with her to the court of Ethelbert's father, at Dorobernium (now Canterbury). Her principles were firm and sound, the Historians state, and she had much influence over her husband; and as she had with her, as her spiritual adviser, Bishop Luidhart, her husband, Ethelbert, can hardly have been as ignorant of the Christian tenets and ceremonies as he is usually represented as being.

Prior to their marriage, and while his father was reigning, in the year 586, the last Archbishop of London, Theonus, had been obliged to flee from London, taking with him "such of the ordained clergy as had survived the perils, and retired to Wales."

And it is here pertinent to remark that the Archbishopric of London practically lasted for five hundred years, commencing in the year 180, when the first Archbishop was consecrated. There were sixteen Archbishops of London whose names at least have come down to us. One of them, Fastidius, was a writer of some note and is mentioned by Grennadius, of Marseilles. Some of the treatises of Fastidius are to be had yet. Another of the Archbishops of London, Restitutus, was present at the Council of Arles, A. D. 314, and signed the decrees.

Ten years after Archbishop Theonus had been driven out from London Augustine arrived, A. D. 596. He had been Prior of the Benedictine Monastery of St. Andrew in Rome, and was in priest's orders only. On arriving in England he learned that Theonus was still living, so when he went back to France the following year, to receive consecration as a Bishop, he was consecrated not as Bishop of London, but as Bishop of the English; and by that title he was known until his death, when he became known to history as the first Archbishop of Canterbury.

When Gregory wrote to Augustine in the year 601, in reference to sending the pall to him, he used this language:

"And whereas the new Church of the English is, through the goodness of the Lord, and your labors, brought to the grace of God, we grant you the use of the pall in the same, . . . so that you in several places ordain twelve Bishops, who shall be subject to your jurisdiction, in such manner that the Bishop of London shall, for the future, be always consecrated by his own Synod, and that he receive the pall from this Holy and Apostolic see."

When writing this letter, Gregory clearly expected that Augustine would be Archbishop or Metropolitan of London.

After the death of the British Archbishop, Theonus, Augustine in 604 consecrated Mellitus as Bishop of London. In similar way, when Paulinus first went north, intending to be Archbishop of York, it was found that the British Archbishop of York, Thadioc, was still living, and the consecration of Paulinus was put off until after the death of Thadioc.

Apropos of this period and the mention of Gregory, now called Pope Gregory, but then known as Bishop Gregory, Metropolitan of Rome, he was the author of the beautiful Gregorian chants which were then introduced into England and have been in use there ever since.

It was during his Pontificate that the Metropolitan Bishop of Constantinople, John, known as "John the Faster," assumed the title of "Universal Bishop," as the seat of the Emperor had then been removed from Rome to Constantinople. This claim Bishop Gregory vigorously contested, and wrote thus: "He who arrogates to himself the title of Universal Bishop is the precursor of Anti-Christ."

But the second Bishop of Rome after Gregory, Boniface

III., did (Platina states as well as other historians) "with much ado obtain of the Emperor Phocas, that the see of St. Peter the Apostle should be by all acknowledged and styled the head of all the Churches; a title which had been stickled for by the Church of Constantinople, through the encouragement of the former prince, who asserted that the supremacy ought to reside there, where the seat of the empire was."

The Emperor Phocas was hard pressed at the time and needed aid of the Bishop Boniface III. in keeping Italy quiet. He could only get that aid by this bargain as to granting the title of "Universal Bishop" which has ever since been claimed by the Bishops of Rome.

How, when, and why the title was granted and obtained is not as generally known as it should be, and the same remark applies to why Augustine became Archbishop of Canterbury instead of Archbishop of London.

I am, Sir, faithfully yours,

H. F. RUSSELL-HOWLAND.

Allatoona, Georgia, 17th September, 1900.

CANONRIES, AND BAPTISMAL ANNIVERSARIES.

IN THE London Letter in your issue of September 8th, the singular word "canonry" is used three times. Surely the word which refers to the office or dignity of a canon must be "canonry."

Allow me also to make a suggestion in addition to what you have so felicitously said *re* "The Christian Name." It is that the date of a child's Baptism should be written in the forefront of his Prayer Book, and that he be taught to observe his birthday into the Church. How anxious children are to observe their birth into the natural family of the First Adam, but the time of their birth into the spiritual family of Jesus Christ, of *this* they are ignorant. How many adults in our parishes know the date of their Baptism? I venture to say less than ten in a hundred. Is not the almost utter ignoring on the part of Christian people of such a supremely red-letter day as that on which they were incorporated into the Church, strange indeed?

HENRY AIKEN METCALF.

West Roxbury, Mass.

[The correct term of course is *canonry*, and no doubt our English correspondent is entirely blameless for the error. Such errors in proof reading are always more annoying to the Editor than to readers in general, and efforts are made to reduce them to a minimum.—EDITOR L. C.]

THE HONOLULU BISHOPRIC.

To the Editor of *The Living Church*:

LET me first thank you for your article under the above heading calling attention to my letter to the Secretary of the S. P. G. with reference to the withdrawal of the Society's grants to the Church in Hawaii before there has been reasonable time for its relation to the American Church to be adjusted.

At the same time allow me to point out that the argument of my letter is not fairly presented in your article, and consequently a wrong impression has been created in the minds of your readers. I do not suppose that you intended to misrepresent my position, but the fact remains that those who form their views of what I have written from your paper entirely misunderstand my line of argument. I have received a letter full of indignation at charges which, on the authority of your article, I am supposed to have made against the American Church of separating from the doctrines of the Church of England.

Now there is not a single line or word in my letter reflecting in the slightest degree upon the American Church. The passage at which offense is taken, is a quotation from Dr. Lowndes' *Vindication of Anglican Orders*, copies of which have been sent by American Bishops to every Anglican and Eastern Bishop. It is therefore a work which is an accepted authority in the American Church. The passage is quoted for the purpose of showing that there is a divergence between the Churches of England and America, the divergence being in favor of the American Church, which by the restoration of the Invocation to the Liturgy has returned to the ancient paths from which (Dr. Lowndes contends) the Church of England has departed.

But perhaps it is not clear *why* I have called attention to this doctrinal difference. For this reason:

The question considered in my letter is whether the American Prayer Book can be introduced in our Churches under our present charter. The matter is approached from a *legal* point of view. "The doctrines of the Church of England as explained in the Book of Common Prayer" are the basis of the trust under

which our property is held. Our Synod is pledged to take such steps as are necessary for bringing the Church here into union with the American Church. It is therefore an important question whether a change in the charter is a necessary step. Some have said, No. My argument is that such a change is necessary, unless the doctrines of the American Church are from a legal standpoint precisely identical with the doctrines of the Church of England contained in the Book of Common Prayer. The doctrinal differences noted by an authoritative work like that of Dr. Lowndes between the English and American Liturgies makes it clear to my mind that the language of our charter *must* be changed before the American Liturgy can be used in our churches.

So far then from stating, as you represent me, that the American Church cannot carry out the trust under which the property is held, as if it was altogether debarred, what I have stated is that the American Church cannot do so *until* there has been an alteration in the terms of the trust, which alteration we are ready to make. This is a very different position to that which you represent me as occupying.

Now since the necessary change can only be made by those in whom the property vests, I maintain that the policy adopted towards this struggling Church is neither generous nor wise. Let the present Bishop and clergy be driven out by the withdrawal of support before the necessary change is carried through, so that the governing body loses its power to act, all manner of unforeseen difficulties will arise, which now may be easily prevented. I believe that I am consulting for the best interests of the American Church in stating as I have in my letter to the S. P. G.:

"The only way in which the Diocese of Honolulu can pass under the jurisdiction of the Church in the United States is through the action of the present administration, which should be carried out in such a manner that no question may ever be raised as to the force and validity of what is done."

Honolulu, Sept. 7, 1900.

ALFRED WILLIS,
Bishop of Honolulu.

[The right of the Protestant Episcopal Church in the United States to hold property held for the use of the Church of England in the American Colonies prior to the Revolution, is, so far as we can see, sufficient precedent for assuming that it may hold property held under similar trusts in Hawaii. This right has been repeatedly passed upon, under different phases, by the American civil courts. See especially, *Perret v. Taylor*, 9 Cranch, 48; and *Pawlet v. Clark*, *ibid.* 292. Dr. Lowndes was not arguing from a legal point of view, and indeed his position is quite a novel one, and Churchmen in America do not hold that there is any doctrinal difference between the American and English Churches.—EDITOR L. C.]

POSSIBILITIES OF CHURCH UNITY.

To the Editor of *The Living Church*:

I HAD hoped not to have to appear again in the columns of your paper in a controversial way, and will not after this, if possible to avoid it.

But the article of the Bishop of Springfield calls for a reply. It illustrates the danger of dealing with such inflammable stuff as religious controversy in hot weather. The thermometer was hovering around 100 degrees in the Bishop's see city at the time of his rhetorical explosion. My innocent but well-intentioned effort to find some way of bringing peace to our distracted American Christianity, was like turning a flood of water into a sleeping volcano; it produced an eruption of fire, gas, smoke, and dust, which so obscured the Bishop's usually clear vision, that he seems blinded to the most patent facts of history.

When he denies that there is any schism in the Catholic Church, does he intend to assert that the Roman Catholic, Eastern, and Armenian Churches are no part of the Catholic Church? Have they not been in a state of schism against each other for hundreds of years and yet continue to exist? Or does he mean to declare that the Anglican Church is the only representative on earth of the Catholic Church? Would he have us believe that every nation which has not a branch of this Church within its borders, is without the pale of the Catholic Church, and will remain so until it accepts Anglicanism as it is, *Kensit* and all? Does he mean to imply that the center of unity has been shifted from Rome to Canterbury, and from Canterbury to Springfield? For I know of no one else that holds such an absurd theory of Catholicity.

The Bishop's eyes may be so filled with the dust of his own raising, that he sees things so; but he will never get dust enough in other people's eyes to make them believe it.

He objects to my saying that the Catholic or universal

Church is made up of the number of baptized believers. If being born of Adam's race makes us members of his family, does not being born of water and the Holy Ghost in Baptism make us members of Christ, *i. e.*, of His Body, the Church? See Church Catechism. And does not the aggregate of *all* the members alone make up the *whole* Body? Q.E.D.

Are we not constantly assuring our Protestant brethren that they are already members, by Baptism, of the Catholic Church; and that we do not unchurch them, but only their peculiar 'ism or schism?

The Bishop's theory would seem to relegate them all to the condition of unbaptized heathen, whose only hope is the uncovenanted mercies of God. We will sit off in a corner by ourselves, and play church a good while longer, before we catch many of those worth having with such chaff as that. If that is what the Bishop holds, he reminds one of the scriptural "sparrow sitting alone on the house-top," chirping to the bats as they fly by in the twilight. Such crass mediævalism will never be accepted by the clear-eyed men of the Twentieth Century, with open Bibles before them, out of which they may learn the mind of the Master, as to who his true servants are. They are not those who cry, "The Temple of the Lord, the Temple of the Lord are those," but the men and women who do His will, and keep His commandments.

The Bishop is simply mistaken when he asserts that schism destroys the Church, and makes the promise of Christ of none effect; and is a virtual triumphing of the gates of hell. He seems to imply this, when he objects to my saying that schism and heresy had shattered it into fragments. Facts will not bear him out. There is a most disgraceful schism in the English Church at the present time, and yet it has not destroyed that Church. It was perhaps never so vigorous as it is to-day. I take it that internal schism is a greater evil than international schism.

I have not time, nor will your space permit me, to follow the Bishop through all his pyrotechnical displays. I will touch on only one more point. He seems, like another Vesuvius, to belch up fire and brimstone because of my mild proposition—not to destroy, or to sacrifice any principle of our own Church; but only to do what has been done, at least twice before in its history; *i. e.*, call a council of our separated brethren, to see if the differences which divide us, and which paralyze our missionary efforts abroad and our influence at home, may not be removed. These efforts under James I. and Charles II. failed, because the time was not ripe for them. In the first effort, James, who was a wise fool, was unfitted for the position of peacemaker. Besides, he was a Stuart, and wanted to carry things all his own way; which family weakness caused his unfortunate son to lose his head. In the second effort there were too many sore heads from blows given in recent battle, for either side to come to any agreement. Besides, the evils of disunion were not so apparent then, as they are now. Why may we not hope that another effort, from which would be eliminated the Jameses and Lauds on one side, and the Baxters on the other, with their cut and dried theories, might succeed?

I did not propose to surrender a single fundamental principle; neither apostolical order, nor liturgical celebration of the sacraments, which would sufficiently safeguard them. My only suggestion was that ordinary worship be made more flexible; that congregations should be permitted to have non-liturgical services, and still be in communion with the Bishop, and those who used the Book.

This is no bogey of my invention, fear of which has thrown the Bishop of Springfield into such theological spasms. Dr. Huntington, with his usual force and clearness, has advocated it in a book devoted to that one subject. He, and not I, is the father of that honorable and only feasible plan of Christian unity.

And yet I heard of no explosion from the Bishop of Springfield at that time. I attribute this failure on his part to the milder weather.

But seriously, as the weather has grown cooler, I trust the Bishop will gather up the fragments of himself, that nothing of his learning be lost, and that he will devote his great ability hereafter, not to pouring out his head-breaking balms on the pates of his brethren, but in trying to find some practical remedy for the deplorable state of Christianity in our beloved country at the beginning of what is doubtless to be the most momentous century of human history. If he will do this, I will forgive him for emptying out on me all the excoria of his recent volcanic eruption.

J. S. JOHNSTON.

THEOLOGY IN RHYME.

To the Editor of *The Living Church*:

IN your issue of THE LIVING CHURCH for Sept. 15th, your correspondent, the Rev. H. B. St. George, triumphantly disposes of the perplexing questions connected with Eschatology by repeating these words:

" . . . Oh Paradise!
I greatly long to see
The special place my dearest Lord
IN HEAVEN prepares for me "

Now will your correspondent kindly state where these words quoted (if they are a quotation) may be found?

In the present Hymnal, where Faber's beautiful hymn, "Oh Paradise" appears as Hymn No. 394, that verse is omitted altogether. In the previous edition of the Hymnal, set forth in 1874, and also in *Hymns Ancient and Modern* (No. 234) that verse reads:

"Oh Paradise! Oh Paradise!
I greatly long to see
The special place my dearest Lord
IN LOVE prepares for me."

And in Faber's *Hymns* (Dutton's edition), in which the compiler informs us is presented the text from "the author's latest revised edition" (Introduction, p. 6), the verse reads:

"O Paradise! O Paradise!
I greatly long to see
The special place my dearest Lord
IS DESTINING for me." (p. 249.)

The same rendering exactly appears in Crowell's edition of Faber's *Hymns* (p. 242), in which edition also we are informed in the Introduction (p. xxiv.), "absolutely no changes have been made in the author's diction."

Now, if your correspondent, who states his theology in rhyme, will state just where he discovered his convincing quotation, he will to that extent simplify a problem which on the whole has generally been found by other learned theologians than himself to be beset with many difficulties.

GEORGE R. ANDERSON.

SUNDAY SCHOOLS THAT ARE NOT FAILURES.

To the Editor of *The Living Church*:

IT is gratifying to notice, that while you editorially advocate some novel features for the Sunday School, which must be experimental, the deliberate conclusion is reached, that the Sunday School should be retained.

Your correspondent (Rev. H. B. St. George), in your issue of the 15th inst., made a charge regarding the "Catholic" and "Episcopalian" results of its work, which his vehemence alone must sustain, unless something with reasonable inference to the contrary can be offered.

The writer is in possession of some records covering a long period, which should be of some value on the subject.

The statements will be confined to one Sunday School (though others could be named), and to a period of eight years.

During that time it was under the rectorship, successively, of three different clergymen, and of one lay superintendent, and with a membership growing from four hundred to six hundred and fifty. During that period large Confirmation classes were presented, with an average of about fifty per cent. of the number from the Sunday School annually. Seven studied, and took orders in the Church ministry. One has since died, and five are now in different parishes as rectors and assistants, and their office has continued for many years each. Their parishes are known to progress with at least the average of such, and every one of them has Sunday Schools. Presumably, the Church is, under their care, extended. A large number of the pupils continue to be personally known to the writer, living all over the country, Christian lives, still attached to the Church, and in many cases their children have grown up within and remain steadfast in the faith.

Of the rectors first mentioned, one is now Bishop of a large Diocese, where the Church has expanded very noticeably, and the Sunday School cause proportionally. One has for years been the honored head of one of the most influential Church colleges, adding Churchmen to the ministry, and staunch Churchmen to the laity. One, recently deceased, had enlarged the Church by his ministry, and a son, formerly a pupil in the Sunday School first alluded to, is now a priest and in living activity in the Church.

These clergy had the Sunday School at heart, and their heart in the Sunday School work, and this state of mind, better

than anything else, always determines whether it is or not, a valuable instrumentality.

The clergy must never lose sight of the indelible fact that the Sunday School is exclusively under *their* dictum, and they make it what it is, or what it can be. This responsibility should set at rest the entire subject, as it applies individually to all.

New York, Sept. 18, 1900.

CARLOS A. BUTLER.

CHILDREN'S EUCHARISTS.

To the Editor of *The Living Church*:

IT OCCURS to me that there is a pertinent question which may be asked in the midst of all this discussion of Children's Eucharists, *pro* and *con*. Does your method, whatever it may be, accomplish the desired end of bringing the people, children and adults, to the Holy Sacrifice every Sunday? If not, your method is so far an undoubted failure. If it does accomplish this, even imperfectly, it is, so far, a success.

One hears a priest discoursing beautifully on the Real Presence. He even says it is the glorious privilege and *duty* of all Christian people to be present at the Holy Communion each Lord's Day. Ask him how he gets along and he confesses sad disappointment, so few people come. "Why, I teach them constantly that it is the chief service, and yet they seem so slow to take in the idea."

"But do you *make* it the chief service in your treatment of it, do you put it at such an hour and in such a setting as will convey the impression that it *is*, undoubtedly, the chief and most glorious service of God's House?"—that is the question, which, it seems to me, probes to the quick of the matter which your correspondents are discussing.

There is a vast and yawning gulf as regards tone, temper, theology, and religion, between the parish which sets forth, week by week, the awful and sweet Sacrifice of Calvary as the chief and usual act of worship, and the parish which is practically taught that Morning Prayer is *the* ordinary "Divine Service." If one doubts this, let him look around him.

To mend matters, one may be permitted to suggest, it is necessary that we practise what we preach. No amount of theorizing will take the place of action. A priest's or a people's liking for Morning Prayer—and one would not say a word against that office, viewed by itself—are not to be weighed in the balance against the Divine command and the voice of the whole Church.

You may recall the statement in the Life of Fr. Mackonochie, that although he had no ear for music or eye for colors, he spent all that he could procure from art to embellish and magnify in his people's estimation, the holy mysteries of the altar. He did it on principle. The fact faces us that both Eucharist and Matins cannot be emphasized in most of our parishes. Where does principle demand that the emphasis should rest?

As to Children's Eucharists, one might say that in a parish of sufficient size, or where conditions were peculiar, it would be proper and convenient to gather the children for a separate service on Sunday—I am not touching upon week-day services. But experience shows, I think, that comparatively few services of that sort in this country in our communion are really successful. In the English Church, and in the Roman communion in this country, the conditions are so very different that examples drawn from them would be unfair.

Whenever it is possible, the integrity of family life should be fostered, and most of all in the act of worship, at home and in church. Moreover, it will be the tendency of the teaching and practice of the religion of the Incarnation to obliterate distinction of class and age; and young and old, rich and poor, all children of a common Father, will kneel around God's altar.

If our services were of the right type we should realize how the Eucharist does actually meet the needs of all. If the hour is one at which the largest number can attend, if the service is made bright with every adjunct of hearty music and tasteful ornament that circumstances admit, and ordered so that it will appeal to the affections of the people, if the preaching be plain, instructive, dogmatic, made concrete by reference to actual life, the people, children as well as adults, will learn the meaning and importance of the service.

If, on the other hand, services are simply "correct," stiff, mechanical ritual performances to the eye of the simple observer, probably a certain class will be attracted, but the children will not be there, unless they are compelled or bought. If orchestral

music and the rendering of florid Continental masses are the chief things, probably a separate special service *must* be arranged for the children. But Christ "lifted up" with adoring love, always "draws" the hearts of his people of whatever age.

Some of the clergy feel, I am sure, that it is possible in average parishes so to celebrate the Blessed Eucharist each Sunday that it shall give to those who attend week by week the indelible impression that it is the chief service—chief not only by the law of external commandment, but chief also in the warmth of their affection, for in it they feel their Lord Jesus present, offering Himself for them, giving Himself to them, blessing them.

Would it not be well for us to study more seriously how we may, in the best sense of the word, *popularize* the Holy Eucharist? And shall we not pray that among the multitude of Crypto-Catholics—men who "do not see their way" to lead their people into the ways of worship which they acknowledge to be the true one—practice may take the place of unfruitful theory?

St. John's Rectory, Toledo, WALTER C. CLAPP.
Sept. 22nd, 1900.

PLANS FOR SUNDAY SCHOOLS.

To the Editor of *The Living Church*:

"OUR SUNDAY SCHOOL PLAN."		"OUR CORRESPONDENTS PLAN."	
Class Work.	60 minutes	Class Work.	15 minutes
Eucharist	45 "	Eucharist.	45 "
Sermon	20 "	Address	10 "
Children's Service.	15 "		
Time spent.	140 "	Timespent.	70 "

YOUR plan may be all very nice, but why not keep the children a few hours longer? Yet you say "If an hour's class work precedes the Eucharist, the children are too tired to give reverent attention to the service." In your plan I suppose the class work would succeed the Eucharist, etc., etc., and the fact that the children were all asleep would not matter much with the usual stamp of Sunday School teacher, and besides it would be "better for the children." I am not "the whole American Church" nor yet the "P. E. C. in the U. S. of A.," but I am one of "six priests."

ARTHUR GORTER.

Kilbourn-in-the-Dells, Wisconsin, St. Matthew's Day, 1900.

[Of course the difference is that in the first instance the 140 minutes are not consecutive, for the S. S. and Eucharistic service are two distinct requirements; and in the second instance the 70 minutes are consecutive.—EDITOR L.C.]

ABOUT SUNDAY SCHOOLS.

To the Editor of *The Living Church*:

WILL you kindly permit a layman, long since laid upon the shelf, to say a few words touching his experience with Sunday Schools? Seventy years ago I was matriculated in what was then called a Sabbath School, where for seven or eight years I was taught the Catechism, and learned many stories from the Old Testament concerning the witch of Endor, Jonah, the Edomites, and the Midianites. I was also furnished with novelties for weekly reading, relating mainly to small boys and girls of preternatural piety, who generally died early.

Then for six or eight years, presumably I had graduated, I quit learning and taught others. As scholar I was always taken to church, where I was permitted to slumber through the service. On Communion Sundays, once a month, both as teacher and scholar, I was hustled away in the midst of the service, with an understanding that other services, somewhat, as I presumed, of a masonic secrecy, were to follow, for the express benefit of a select number of the initiated.

I am almost ashamed to say that I was a man grown before any one took the trouble to tell me anything about these mysterious after-services, or to hint that I could possibly have any interest in them. In those days, in the thinly-settled regions of this country, a person was not considered fit for Communion until he was fully grown, although he may have been confirmed many years previously.

In after years, when, although entirely satisfied with my own Church, I had the curiosity to study the questions which had split Christianity into innumerable sects, I discovered that the custom of a certain Church of the Roman obedience in my neighborhood, was to hold what is called low mass, every Sunday morning, for the benefit and instruction of the school children. It struck me then that the early acquaintance of children with the Communion Service and the habit of attending this awful and solemn mystery, once acquired, would never be forgotten. In this I was confirmed by knowing that no matter how occupied a Romanist may be, he or she rarely fails to attend mass at some hour of a holy or week-day. Habit is very strong, as we see

when a zealous priest changes from a monthly celebration to one every holy day. How difficult it is to bring his people into the new custom, many actually regarding the change as popish!

Thirty odd years ago I sent an article to a Church journal, in which I suggested that Sunday Schools might be opened with a low celebration, which would teach the young something of this grand mystery and prepare them for participating in it fully thereafter. My paper was duly printed, but if any comment was ever made on the subject, editorially or otherwise, I failed to see or hear of it. But now I perceive a little stirring of the subject in *THE LIVING CHURCH*, and perhaps if I live a few score years longer, I may see my suggestion considered practically.

JAS. B. CRAIGHEAD.

Nodena, Ark.

THE VALUE OF SUNDAY SCHOOLS.

To the Editor of *The Living Church*:

FEELING that the Sunday School does not sufficiently occupy the thoughts and efforts of our ministry, our laity, or our Church press, while its unquestionable importance demands much greater attention than it has ever received, you may imagine my extreme thankfulness when I saw your paper take up the subject editorially and otherwise, and in so admirable a manner. It is true I may not entirely agree with your conclusions, but the differences are not worth discussing; and, as a practical worker for the past twenty-five years in this branch of the Church's work, I can only say God speed you, pray continue to attack the indifference of those responsible, till they do their duty somewhat more thoroughly.

I noticed, therefore, with amazement, the letter in your issue of Sept. 15th, from Mr. St. George, and his strictures upon your suggestions. It is, perhaps, unnecessary to say that I do not at all agree with his plan of doing the work amongst the children, nor do I think any practical Sunday School worker would. You have hit the keynote in saying the value of the Sunday School is, strictly, in the instruction given. It is the plan I have pursued for many years, and, for an example, last Sunday our congregation was two-thirds Sunday School scholars at morning prayer, and, judging from the past, these very children will be found attending the early celebration when confirmed.

W. H. BONIFACE.

Peoria, Ill., Sept. 22nd, 1900.

ASSISTANCE FOR TEXAS.

To the Editor of *The Living Church*:

ASK leave through the columns of *THE LIVING CHURCH* to appeal to the members of the Church throughout the country in behalf of the suffering Diocese of Texas. I know very well that Churchmen have already contributed as citizens to the relief of the victims of the Galveston disaster, but I would appeal to them for the afflicted Church.

The Rev. Mr. Cain and his wife were drowned, and while praise to God's goodness, the other two clergymen of the devoted city with their families were spared, yet the need of the Church in Galveston is great. I am very sure from my own experience at the time of the great flood in the Ohio river, and of the destructive hurricane which devastated this city, that I shall not appeal in vain. Contributions should be sent to the Rt. Rev. G. H. Kinsolving, D.D., Bishop of Texas, Austin, Texas.

Sept. 21, 1900.

T. U. DUDLEY,

Bishop of Kentucky.

MISSIONARY WORK IN CHINA.

To the Editor of *The Living Church*:

THE opponents of foreign missionary work have taken advantage of the present uprising in China to press the charge that the missionaries are responsible for the attitude of the Chinese. One of the most pointed and ill-advised of these attacks was made by Mr. Sidney Brooks, in an article contributed some weeks ago to the *New York Times*. His statements and arguments were corrected and refuted in a strong article contributed shortly afterwards to the columns of *The Churchman*, by Mr. Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions. Through the kindness of Mr. Speer and the publishers of *The Churchman*, this article has been reprinted in pamphlet form, with the striking title of *The Iniquity of Christian Missions in China*.

May I, through your kindness, announce to your readers that copies of this pamphlet may be secured without cost by

addressing the undersigned? I hope that both clergy and lay people will endeavor to give it a wide and judicious circulation. It contains an abundance of the very facts with which every Churchman ought to be charged at a time when so many inaccurate and ill-considered criticisms are being made upon missions in general, and upon missions in China in particular.

It may also interest some of your readers to know that the August and September numbers of the *Spirit of Missions* contain interesting summaries of the situation in China, as it presented itself to the mission staff. We shall be pleased to send copies of these numbers without cost to any who will take the trouble to ask for them. The same offer is made concerning a folder containing suitable prayers on behalf of the Empire of China and the native and foreign Christians.

JOHN W. WOOD,
Corresponding Secretary,
281 Fourth Avenue, New York.

To the Editor of *The Living Church*:

THE LIVING CHURCH of Sept. 22nd, contains an editorial which, as it with evident intent distinctly aims to traverse the positions taken in my brief communications on the Chinese missionary question, warrants a rejoinder. This, however, not for the mere purpose of discussion—which so far as I am concerned ends with this writing, but because THE LIVING CHURCH holds too important a place in Church journalism to allow its readers to be so utterly confused and misled as to the real truth and right of the matters in question; as they are sure to be, if they suppose themselves bound to accept the attempted teaching of this editorial.

Courteously avoiding any personal references; presumably intent only on defending the cause of Christian missions and our martyred missionaries, and evidently believing—or striving to believe—the absolute correctness of its positions and arguments; one cannot but regret the necessity for taking sharp exception to both as singularly confused, fallacious, and misleading. In attempting to do this, it has to be confessed that on account of its length, diffuseness, and lack of order, it is idle to attempt to follow the editorial through its mazes and meanderings. I must be pardoned, then, if I confine myself to its salient points, and if, in presenting my objection to them, with the necessary brevity and precision, I may seem to treat THE LIVING CHURCH with insufficient courtesy, I crave forgiveness.

In the first place, the editorial fails in not confining itself to the original and more simple and pertinent question as touching American missionaries only. Much verbiage and confusion have resulted from its complicating that matter with Christian missions in general. In the second place, it groups the United States indiscriminately with the so-called "Christian Powers," thus adding much to the general confusion of ideas. The United States can not, with strict correctness, be so classed. It has, in treaties with the old world Christian Powers, been differently rated. It has not, like the most important of those Powers, a national, or state religion, and cannot therefore be held to the same extent of obligation in the direction of missionary operations and needs. Governmentally, the United States cannot know any such class as Christian missionaries; it can deal only with American citizens. Again, it urges the duty of a Christian nation to protect the religious rights, no less than the commercial rights, of its citizens in foreign lands; but it fails to distinguish both between civil and religious rights, and between the right to possess and enjoy one's own religion in foreign lands, and the assumed right of propagandism, or the effort to spread that religion where another and opposite religion prevails. This latter right is not inherent in American citizenship; and by its very constitution, the power of the government of the United States cannot be justly invoked to maintain or defend its exercise in heathen or hostile lands.

Still further, to meet this evident difficulty, it urges the duty of the government to do this, on the ground of assumed treaty-stipulations guaranteeing the exercise of this alleged right to American citizens in such lands. But THE LIVING CHURCH is here challenged to produce any such stipulations in our treaties with such nations as China, for example. It will not do to argue that stipulations protecting Americans in their rights as citizens, cover the right of religious propagandism. That is a different thing, as has been shown above; and if it has been tolerated in heathen lands, it has been due to ignorance of its tendencies, and not because it was so stipulated.

Again, this editorial argues, and with a curious uncon-

sciousness of its absurdity, that while missionaries and missionary boards should not invoke the power of our government for defence and indemnification, against heathen violence; the government may not, and cannot without disgracing itself, neglect that duty. But, under a popular government like ours, it is as much the duty of citizens to see that the government performs its duty—to demand it even—as it is the duty of the government to fulfil its obligations. If the missionaries have all these rights as American citizens, they are untrue to their citizenship, if they do not peremptorily demand their enforcement.

Beyond this it is even claimed, that not only should Christian governments protect their own missionaries in the case in question, but they ought even to interfere by force in foreign countries, to protect Christian converts against the violence of their own race and government. But does the adoption of Christianity by these converts, destroy their native citizenship; does it give them the right to call in the force of a foreign power in their behalf? Or is it simply their privilege as citizens, to do precisely what St. Paul did under like conditions, appeal to their own supreme authorities for help, and their duty as Christians, to do what St. Paul commands and did, patiently submit to kings and authorities, even though evil and persecuting?

One is provoked by this editorial, to ask where THE LIVING CHURCH got its ideas of Christian ethics. Finally, in its helpless confusion of ideas, what is it but a deliberate stultifying of itself, for that journal to grant, that in the case of St. Paul and his appeal to his Roman citizenship, within Roman jurisdiction, "the conditions were altogether different" from those which obtain in the case of our foreign missionaries, yet the latter may "follow his precedent." This is astonishing. The conditions wholly changed, the precedent fixed by them, unaltered!

But it is unnecessary to go further. THE LIVING CHURCH, with the best intentions, has let its sympathy for our suffering missionaries and their heathen converts, blind it to the necessary distinctions between the civil and religious, domestic and foreign, the self-protective and zealously propagandist; in short, between human notions and the Scripture ideal. This accounts for all its perplexing questions. FRED'K S. JEWELL.

MILES STANDISH AN ENGLISH CHURCHMAN.

To the Editor of *The Living Church*:

IN your issue of this week, under the head of Answers to Correspondents, you make a mistake in saying that Miles Standish was undoubtedly a renegade Roman Catholic.

Instead he was probably a not very faithful member of the English Church. Long before the time of Miles, the Standish estate in Lancashire was divided between two sons, Richard and Frank, who became founders of separate branches of the family. Richard was a Roman Catholic, and lived at Standish Hall, near the village of Standish.

Frank, the ancestor of Miles, belonged to the Church of England, and lived at Duxbury Hall, near Chorley. In St. Lawrence's Church, Chorley, there still remains the Standish pew with the coat of arms on it. And in the sacristy of that church is the parish register, from which was erased the entry of the baptism of Miles, that the heirs in America might not inherit the property. It is interesting to know that in a niche near the altar of St. Lawrence's Church are still some small bones, relics of St. Lawrence, brought back by a Standish who went on one of the crusades to the Holy Land. It is interesting, too, to know that our first American Bishop, Bishop Seabury, and at present Dr. Seabury of the General Theological Seminary, were descendants of John Alden and Priscilla, who was Miles' sweetheart. Afterwards Miles married someone else, and there are at least three living priests of the Church who are descended from him.

GEORGE BARKER STONE,
St. Matthew's Day, 1900. *One of the three priests.*

DR. DUCHE.

To the Editor of *The Living Church*:

IN YOUR issue of Sept. 8th is an item, a reprint from "*Current Literature*," which gives the name of "the Rev. David Buche, D.D., an Episcopal clergyman, at the time rector of Christ Church, Philadelphia," as being the clergyman who made the "first prayer in Congress." The name is incorrect; it should be the Rev. Jacob Duché, who was "rector of the united churches of Christ Church and St. Peter's," 1775-1777.

Jacob Duché was (alphabetically) the first graduate in the department of Arts in the College of Philadelphia, subsequently

merged in the University of Pennsylvania, class of 1757. He was afterwards made "Professor of Oratory" in the College.

During his rectorship of the "United Churches" occurred "the day of humiliation, fasting, and prayer appointed by the Continental Congress, and Congress attended service in Christ Church in a body (July 20, 1775), the Rev. Mr. Duché preaching his sermon *The American Vine*" (from *Christ Church, Philadelphia, 1889*).

"The Rev. Jacob Duché was rector for two years. He was the brother-in-law of Francis Hopkinson, and made the opening prayer in the first Continental Congress. Afterwards his faith in the success of the Revolution wavered; he left the country and went to England. He returned, however, but had no further connection with this parish. He died January 3, 1798, and his remains are interred in the burial grounds of St. Peter's Church" (*Historical Sketch of Christ Church*, by the Rev. Edward A. Foggo, D.D.).

Rev. Mr. Duché (pronounced Dushay) was never a "D.D." He left Philadelphia when the British army evacuated that city, which safeguarded him to the port of his departure. Mr. Duché's brother-in-law, Francis Hopkinson, was one of the signers of the Declaration of Independence, representing the colony of New Jersey. He "composed several hymns and music for them, was volunteer organist in this church; and a special resolution of the vestry records their appreciation of his 'labor of love'" (from Dr. Foggo's *Historical Sketch*). His mortal remains repose in Christ Church Burial Grounds, 5th and Arch Streets, Philadelphia. He was the father of Judge Joseph Hopkinson, author of the National Hymn, "Hail, Columbia."

Philadelphia, Sept. 21, 1900.

H. A. DE FRANCE.

THE HOLY EUCHARIST, DEVOTIONALLY CONSIDERED.

BY THE REV. EDW. WM. WORTHINGTON.

IV.

THE HOLY EUCHARIST AND THE SORROWFUL.

OF THE Psalms it was said by Bishop Alexander* that they are "like some mysterious vestment, which fits every human soul in the attitude of supplication." May not the same be said of the Holy Eucharist? Whatever may be our estate in life, whether of prosperity or of adversity; and whatever may be our frame of mind, whether joyful or sorrowful; as to the Cross, so also to the Altar, may we betake ourselves, confidently expecting that Christ will speak to us the answering message of His love.

How plainly manifest are the points of contact between "Christ crucified" and the sorrowful ones of earth.

In the Holy Eucharist, Christ is "set forth, evidently" (that is, openly) "crucified among men."† It is the Sacrament of His Body broken, and His Blood shed. We behold Him, the "Man of Sorrows, and acquainted with grief."‡ The Cross is the measure of His love, and to us the assurance of His sympathy with "all that travail and are heavy laden." The Comfortable Words of the Eucharistic Office are an invitation to the sorrowful, in answer to which they, like the Beloved Disciple, may lay their head upon the sacred breast of the Son of Man, while they speak to Him the appealing words, "O Lamb of God, who takest away the sins of the world, grant us Thy peace."

The Altar is naturally the refuge of the sorrowing Christian. And yet, in some cases, grief is permitted to drive the Christian away from his Lord, and to take from him that balm for wounded hearts which Christ has stored for us in the Holy Eucharist of His Church.

There are many, perhaps, like the stricken mother who said: "I have not been in church, and have not received the Holy Communion, since my child was taken from me, years ago."

To all such it may be pointed out most tenderly that the Christ of the Gospels is, above all else, our *Christus Consolator*, and that it is He, exalted and glorified but not changed as to His sympathy and love, who comes to us in the Blessed Sacrament of the Altar. The same Christ who wept with Mary and Martha at the tomb of their brother, Lazarus! The same Christ who heeded the supplicating cry of Jairus, and who journeyed over the Galilean hills to stand by the widow of Nain at the village gate! To turn from such an One, when "the staff of our broken fortune bows the head like an osier to the ground," is to forget how "He hath borne our griefs, and carried our sorrows,"§ and is to forget how He said, speaking of the heavy-hearted many

as well as of the joyous few: "I, if I be lifted up from the earth, will draw all men unto Me."||

In the Sacrament of His Body and Blood, though He comes to us in the glory of His Resurrection and Ascension, and in no sense as a dead Christ, yet He comes in such a way as to remind us of His own Gethsemane and Calvary. To Him thus manifested, when the Church offers again to the Father the sacrificial memorial of His passion, the sorrowful ones of earth may draw near with great gladness of heart. The Altar is their haven of rest, for it is to them the earthly throne of their *Christus Consolator*.

In the Holy Eucharist, bereaved and wounded souls may find, not only the peace of consolation which flows from the sympathy of Christ, but also the peace of resignation which may be theirs through union with Christ in His obedience to the Father's will. However variously we may regard the Passion of our Lord, yet must we not forget His conflict in the garden, and the victory of that submission which made it true, that "being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."¶

Herein lies the great value of the Celebration, in connection with the burial of our dead. It not only seals our faith and pleads for them the merits of the Sacrifice, but also it enables us, through our sacramental union with Christ Himself, to secure in some measure that submission to the Father's will, which He manifested so perfectly upon the Cross.

Again, and especially, the Holy Eucharist is the solace of the sorrowful, in that it is the Sacrament of their union primarily with Christ, and through Him with loved ones, the faithful departed, who have passed within the veil.

"Angels, and living saints and dead,
But one communion make:
All join in Christ, their living Head,
And of His love partake."

It is the union of a common worship, with Christ as its center, to whom is directed the adoration of the Church Militant and the more perfect adoration of the Church at Rest. In Him, they and we are perfectly united; as if from valleys on opposite sides of the same hill they and we, invisible to each other, should behold and worship the same Lord, enthroned on the crested height above, wonderful in His majesty. How perfect this union, in Him; separated only in sight, but united in one common bond of love and praise.

And this especially in the Holy Eucharist. How then, in all respects, may the sorrowful ones of earth come confidently, and cling firmly, to the Christ of the Holy Eucharist.

The words of Jeremy Taylor, touching the joy of human consolation, are more deeply true of the grief-laden soul comforted and strengthened through union with Christ in the Sacrament of His Sacrificial Love. "When he perceives that there is such a thing in the world as comfort and joy, he breaks from the prison of his sorrows at the door of sighs and tears, and, by little and little, melts into showers and refreshment. So have I seen the sun kiss the frozen earth, bound with the images of death and the colder breath of the North; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance awhile in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer. So is the heart of a sorrowful man under the influence of a perfect consolation. He breaks from the despairs of the grave, and the fetters and chains of sorrows. He blesses God, and feels his life returning; for to be miserable is death, and nothing is life but to be comforted."**

||St. John xii. 32.

¶Phil. ii. 8.

**The Whole Works of Jeremy Taylor, Vol. I., p. 752.

THE *Algoma Missionary News* says: Unfortunately, in China, foreigner and Christian are synonymous terms, and are confounded in a common hate. Christianity is not objected to on account of its doctrines, but because of its foreign origin. Missionaries are attacked, not as religious teachers, but as foreigners. They are very generally believed to be spies in the pay of their respective governments, seeking by their teaching, healing and various charities the way for the army that is to follow. This suspicion has been the greatest of all hindrances to the spread of Christianity in China, and it is as allies of the foreigner that native Christians are persecuted, robbed, and murdered. Their position is a very hard one. Bound by their creed to be loyal, they are suspected of being traitors, and classed with foreign devils as enemies of their country. They have few friends, and always the first victims in any local rising.

*Bampton Lectures, 1876, p. 127.

†Gal. iii. 1.

‡Isa. liii. 3.

§Isa. liii. 4.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

THE CREEDS.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Lesson, Q. 5, Catechism. Text, II. Cor. xiii. 14. The Apostles' Creed.

THE Apostles' Creed is the result of a gradual growth in the early days of the Church. Some simple form of belief was evidently used in the earliest days before the New Testament itself had been written. The necessity for such a statement arose from the fact that unless one honestly believed in the Lord Jesus Christ, it would be folly and sacrilege for him to submit to Baptism. On the very day of Pentecost, the birthday of the Church, we find from the record in the Book of Acts that Baptism was administered only to those "that gladly received his (St. Peter's) word" (Acts ii. 41). Belief then was required as a prior condition to the reception of Baptism.

As Baptism was from the first, "In the name of the Father and of the Son and of the Holy Ghost," so the Apostles' Creed is an expansion of that simple formula. In the lesson on The Faith we showed that several clauses of the Creed are themselves quoted in the New Testament, thus proving that the substance of the Creed was even then in common use. Instead, however, of being composed at one time and of being thereafter imposed by authority upon the Church, the Apostles' Creed rests rather upon the unanimous consent of the teachers of the early Church, so that it is impossible to say when and how it first acquired its present form. At the close of the Second Century, the substance of the Apostles' Creed is found in the writings of those early historians, Irenæus and Tertullian. In the interrogative form, such as it still appears in our Office for the Visitation of the Sick, it was in use in Rome in the Third Century. In the Fourth Century, in almost identically its present form, it may be read in the works of Rufinus and St. Augustine. From the Eighth Century it has appeared in its present complete form wherever the Church is found. Bishop Barry well says that the Creed "is now to Holy Scripture what a grammar is to a literature." It is also a digest of the most important facts recorded in the New Testament, which it is essential that the Christian should know and should accept as being certainly true.

The Nicene Creed has a somewhat different history. Instead of being simply the gradual growth that is embodied in the Apostles' Creed, the Nicene Creed, as far as the clause relating to the Holy Ghost, is substantially the production of the first General Council, held at Nicæa A. D. 325. At that time there was great controversy in the Church over the heresy of one Arius who denied the divinity of our Lord Jesus Christ. The Church at this time had for the first time in its history become the State religion of the Roman Empire, since it was accepted only a few years before that date by the Emperor, Constantine, and was thereafter propagated by the aid of royal influence. As has generally happened where the Christian religion, or any form of it, has suddenly become popular, where formerly it had been unpopular, it now began to take on various heretical forms. The Church in this age was face to face with far more serious difficulties than those presented by the lions in the arena or the stake in the imperial garden. The conflict changed, from one with foes outside, to a conflict with foes inside the Church; and this latter conflict has never been wholly terminated.

It was because of this internal conflict, and because there were numerous people within the Church who were teaching novel doctrines not in accordance with the Faith as it had been received from the days of the Apostles, that the Council of Nicæa set forth this most carefully formed statement of the Faith, which is known now as the Nicene Creed. That form of statement was not the result of a discussion as to theories of theologians, arrived at and settled by a majority vote. Indeed it was not the result of theories at all. The question put to the Bishops from all parts of the world, who were gathered at Nicæa, was merely that they should state what was the doctrinal belief that they had received from their predecessors in the episcopate. They were not invited to express their personal opinions, but merely to state what was the Faith which they had received. The result of these statements made by the Bishops from all parts of the world, was embodied in the Nicene Creed, which

thus stands to us as containing the most ancient Faith of the Christian Church stated in its present words, formulated later than the Apostles' Creed, but in substance and in doctrine equally ancient with that early symbol.

The Nicene Creed in its present form was for the most part completed at the Council of Constantinople, A. D. 381, where the latter clauses were added, though, as a matter of fact, these were not new statements at that time, but statements already current in the Church but embodied in the official declaration of the Faith at that Council. Later, in the Nicene Creed as it is used in the West—by which term is meant all that part of Christendom west of Russia and north of Greece—a further explanation in the statement of the Holy Ghost was made, in that to the words "Proceeding from the Father," were added the additional words, "and the Son." These few words have been the cause of a great controversy between the Churches of the East (Russia, Greece, etc.) and of the West; and the East has always charged, with some semblance of reason, that their addition to the Nicene Creed was unauthorized; while the West is able to reply that at any rate the statement embodies the teaching of the ancient fathers of the Church, East as well as West, and is absolutely a true doctrine.

Two customs have been associated with the use of the Apostles' Creed from the earliest antiquity. One of these is the custom of bowing at the sacred Name of Jesus when we declare our belief in Him as Son of God. Originally this pious custom prevailed at all times when the Name of Jesus was mentioned in divine service. Gradually, however, it was narrowed to this particular place in the recitation of the Creed, and the bowing at the mention of that sacred Name is intended to show and symbolize the worship of the body, which is offered to Jesus Christ, Son of God and Son of Man. The other custom to which we refer, is that of turning toward the East at the recitation of the Creed. It will be remembered that in England the churches are almost without exception erected with the chancel in the East, so that by facing the Altar, the priest and choir are turned toward the East. This is the survival of a custom which is practically as old as Christianity itself. At early Baptisms it was the custom for the candidate to face the West, renouncing the devil and all his works; and then, turning toward the East, from whence the sun rises, as symbolizing the rising of our Sun of Righteousness, our Day Spring from on high, to recite the Creed, the symbol of the Christian Faith. This custom once prevailed throughout the whole Church, and at this time prevails over a very large portion of it, including a large section of the Anglican Communion, and is one which is quite desirable to be retained. In this country, where the altars are not always facing the East, it is customary to face toward the altar as symbolizing the geographical East.

THE SPIRIT AND PURPOSE OF MISSIONS IN CHINA.

THE spirit in which Christian missionaries have entered China is beyond criticism. They obey the command of One whom they love and serve, and who has the right to send them there. They seek the good of the Chinese; they enter upon a life of toil, sacrifice, and danger, with the unselfish purpose of giving priceless gifts to an alien race. They offend no law of courtesy, kindness, manliness, or honor in taking up their residence among the Chinese to teach them the truths of Christianity, to introduce facilities of education, to bring the blessing of healing, and minister to them in other helpful ways. There is no need to apologize for this attitude towards humanity; would that it were more common in the world! When Christ sees fit to ask the pardon of the human race for His ministry in the Incarnation, then His missionaries may ask forgiveness for entering China. Until then let them go bravely on with their high mission. Their attitude is not one of intrusion and offensive coercion; on the contrary, it is one of deference and respect for the personal freedom and dignity of the Chinese. They are willing to toil on unnoticed and unhonored; they bide their time, and wait for converts during years of apparently fruitless effort, as did many of China's first missionaries. They ask the simple boon of access to the intelligence and the higher moral natures of the people. They do not seek to brow-beat, intimidate, deceive, or betray a single Chinese; but rather to reach him by gentle persuasion, and a manly and tender appeal to the untrammelled conscience and the unfettered will. The very atmosphere of their approach is liberty to both parties—to the teacher and the taught. No Chinese ever has been or ever will, by any legitimate missionary method, be compelled to embrace Christianity.—From "Missions in China," by JAMES S. DENNIS, in the *American Monthly Review of Reviews* for September.

DEATH is not a union station in which the soul that has been traveling steadily away from God can take a train direct to the mansions in the skies.

Editorials and Comments

The Living Church

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THE NEED OF THE CHURCH IN TEXAS.

ONE clergyman and his wife drowned. Several others with their families had terrible experience. About ten churches wholly destroyed. Others damaged. Trust funds in Galveston property. Our loss is incalculable."

The foregoing telegram from the Bishop of Texas, published in *The Churchman* of September 22nd, confirming other telegrams from the Bishop and from the Galveston clergy to THE LIVING CHURCH, shows how timely was the following action taken by the Board of Managers of the Domestic and Foreign Missionary Society at its meeting on September 18th:

"The members of this Board, assembled for the first time since the terrible disaster at Galveston, mindful of the great distress of their fellow citizens in that city, thankful for the quick and large response to their appeal for help, which has come from all parts of the country, and having at heart their spiritual as well as material interests, would now ask their fellow Churchmen to remember the special needs of their brethren in restoring their places of worship and re-establishing their work.

"It is settled that the city is to be rebuilt, rebuilt on larger lines and in a more enduring way. The Church must keep its place in the city and share in its advance. Under these circumstances, the Board feels itself warranted in acting without delay, and asking that gifts for this purpose, larger or smaller, be sent immediately to the Treasurer of the Board, who will forward them to the Bishop of the Diocese, to be applied as need may require."

Checks may be drawn to the order of George C. Thomas, Treasurer, and may be addressed to him at 281 Fourth Avenue, New York.

THE ANGEL HOSTS.

WELL does the festival of the Angels retain its long accustomed place in the Church. Near to the close of the Christian Year, it rounds out, with All Saints' Day, the successive recurrences of feasts and fasts. It completes that chain which without it would be incomplete. It reminds us that the

world unseen is peopled with intelligent beings whose lives and destinies are inextricably woven with our own, but who yet do not partake, and never have partaken, of human existence.

The angel world might conceivably have carried on its unceasing ministrations round the Throne of God without entering within the environment of man. The angelic ministry of song requires no human chorus to make perfect its harmonies. The angelic worship of the Triune God does not need for its completeness, the human *Trisagion*. Angelic beauty needs no human painting, angelic love no human model. Older than the human race, the ranks of angels represent God's first intelligent creation; the first expression of His will to assume living form. He willed, and lo! the heavens resounded with angelic music. Celestial forms flitted through unfathomable space, flying on the wings of the wind, loving, worshipping, wondering, adoring. Love given for love, praise unceasing, melody unending, joy eternal, worship untiring; that was the celestial life in the heavens when God had created His angel hosts. True, there had been a rift in the glorious clouds of angels. The test of intelligent free will had been applied to that rapturous host. Lucifer and his satellites had been tried in the balance and found wanting. Terrible was their fall. But the heavens in which no taint of sin might find a lodging place could no more contain the fallen Lucifer than hell could envelop Gabriel. Down, down, fell he and his; not because Michael smote, but because pride pulled them away from the Presence of God. Down, down, and ever farther down, passing all the principalities and powers, thrones, cherubim, seraphim, dominations and virtues, arch-angels and angels, past solar systems yet undeveloped and planets yet without form and void; until with a mighty crash they touched the earth where only a brief resting place shall be found, until hell yawns and swallows them for eternity.

But still the angels sang their glad songs of worship, pure and undefiled, before the heavenly throne; still they caused the celestial vaults to resound with their Holy, Holy, Holy, Lord God of Sabaoth.

BUT MARK the tremendous change which entered into the angelic life. Another thought of God took shape, and then the morning stars sang together while all the sons of God shouted for joy. The Spirit of God had brooded upon the face of the waters, and a wonderful creation, which the word of God had guaranteed to the celestial ranks to be "very good," had been evolved out of the very chaos into which Satan had been cast. And then the angels beheld a great marvel. Into the man which God had formed was breathed a living soul. The angels beheld, and lo! the image of God stood before them in human guise. Henceforth they that were first should become as servants to this new creation. They should show the thought of Him who was yet to become Incarnate, by living active lives of service. Now was the angel creation exalted to new heights of honor since service for God was united for them with worship of God. Service was married to worship, and a new and higher joy was born. Ministering spirits on a higher scale, with an expanded opportunity, were they henceforth to be. Christ-like they should serve the race that is made a little lower than the angels; God-like they might rejoice in that wondrous lifting up of the race through the Incarnation, that crowns the whole race when it crowns its Head, with glory and honor.

So the angelic hosts succor and defend us of earth though we see them not nor honor them. They flock to the font and veil their faces in awe when a new child is spiritually born. Purity meets purity when a guardian angel is given the high honor of watching over the life of one just cleansed in Baptism. Never faithless, never sleeping, the unseen protector shields his charge from all the wiles of those wicked ones who would seek to ensnare his soul. Thus does angelic service protect the human race, and raise the angelic hosts themselves to higher possibilities.

HOW STRANGELY apathetic we are to these angelic beings. Can it be that the faculty of communing with those who are our constant companions was lost through disuse? Adam and Eve knew the angels in the garden; but when they also knew sin they learned shame, and they were afraid. Might they have retained converse with angels if they would? Who knows? Yet

only gradually was the faculty wholly lost, for throughout the Old Testament men did occasionally see and hold communication with those angels who were with them on life's path.

But we ought to remember the close bands which knit the human and angelic races together. They are our representatives where the Divine Vision is even now vouchsafed; for the angels assigned to little children do always behold the face of the Father in heaven. No doubt they pray for us; they, who are unhampered with sin and worldliness. So may we ask God that in His mercy He will direct their prayers and hear them, that we may ever receive their protection here, and may hereafter, when we have been purged from the defilements of earth, stand with them where the beautiful Vision of God makes glad the heart of all who love Him.

THE PRINCIPLES OF THE REFORMATION.

WE HEAR from time to time the cry, "The principles of the Reformation are in danger." And never in recent times has that cry been raised more persistently and obstreperously than at the present time in England. Worn out and unsuccessful politicians, like Sir William Vernon Harcourt, and old Protestant champions like Lord Grimthorpe, unite with men of the character of Mr. Kensit and his followers, to raise this doleful cry which works upon the worst passions of the ignorant, and tends to renew the horrors of the Gordon riots. But the cry is now echoing through the length and breadth of England, and we in America, by God's good mercy afar off from the strife of tongues, may well stop to ask the two questions, What are the principles of the Reformation? and, Are they in danger?

Now, so far as we are aware, there was just one principle of the English Reformation; and that principle was the absolute deference which should be paid in all matters of doctrine, to antiquity. Neither the Church of England nor any of her so-called "Reformers" ever so much as dreamed that they were commissioned to make a new religion. Their one aim, if their constantly repeated professions can be trusted, was to restore to the Church the ancient Faith. When they cite Holy Scripture, it is never the bare text that is given, but with the text are provided passages from the ancient doctors and fathers of the Church, to prove what these texts were understood by the Church to mean.

In the whole range of literature from the pens of our Reformers, we can recall no such statement as that which is found made recently by Canon Gore, that although all antiquity explained a given text otherwise, he thought his own the true meaning. The Anglican Church has always rejected *in toto* the so-called "right of private judgment" in the matter of doctrine. In her Articles she plainly declares that it is the Church which has authority to determine any questions that may arise with regard to the Faith. Of course, since Holy Scripture is the very written word of God, the Church can define nothing contrary to that divine record; but when the Word is not clear, the Church must determine the true sense, and not the individual.

It is true that in those early days of the revival of letters, there were not the same facilities of knowing just what was the teaching of antiquity as we have to-day; and from this it followed that the Reformers often made serious mistakes with regard to the real teaching of the ancient authors whom they cited. In fact in many cases the author's real opinion was often reversed; but this was a mere accident, and an accident that is easy of correction. The thing of importance is the absolute unanimity with which they proclaimed the great principle of their Reformation, viz., that the Church of England must return to the purity of the doctrines of the ancients, and must cleanse herself from the accretions which had been added to that primitive Faith during the papal domination.

The only foundation of the Christian Faith is the revelation of Almighty God; and this revelation has been committed by God to the Church as a sacred deposit and a sacred trust, to be kept untouched, unchanged, undiminished, and unenlarged, and thus handed down unto the end of the world; "the Faith once for all delivered to the Saints." This is the principle of the English Reformation. We need hardly pause to note that this is not, and never was held to be, the principle of the Reformation in the various Protestant bodies. In all of these there is the boast of intellectual emancipation, and the affirmation of the right of private judgment—to be sure with the proviso in practice that if your private judgment did not agree with somebody

else's, there was a strong probability that you would be burned to death, as was Servetus by John Calvin!

Possibly some people may be asking themselves, Where does the Anglican Church lay down this principle? The question is, well asked, and well deserves the perfectly categorical answer it shall now receive.

The same Convocation which, in 1571, required subscription to the XXXIX Articles, set forth the following decree:

"The clergy will be careful to teach nothing in their sermons be religiously held and believed by the people except what is agreeable to the doctrine of the Old and New Testaments, and what the Catholic Fathers and ancient Bishops have collected out of that same doctrine" (Cardwell, *Synodalia*, I. 126).

WE HAVE now answered most fully our first question, The principle of the Reformation is the appeal to antiquity. It is of no interest to us at all what any new commentator may think a text means. The progress of science and secular learning can add nothing to our dogmatic knowledge of the saving truths of the Gospel. When a text is of doubtful meaning the matter is made perfectly clear by the simple inquiry, How has the Church always understood that text? And when that is once ascertained, the question is set at rest forever. The supreme arbiter is not the brilliant opinion of any one man, in our day or in any age, but the consistent teaching of the Catholic Church, "which is the pillar and ground of the truth."

We can now proceed to the second question: Is this Principle of the Reformation in danger?

And we frankly answer that we think it is. Not in danger from the source the English fanatics are denouncing, for we never yet heard of a "Ritualist" (so-called) who rejected this principle; but from the other side of the house, from those who would set up their own constantly changing vagaries for the unchanging Faith of the Church of God.

We venture to think that there are a few points upon which there is no doubt as to what was the teaching of the ancient Church, and that among these are included, the omnipotence of God, the immortality of the soul, the resurrection of the flesh, the redemption of man by the blood shed on Calvary, the inerrancy of Holy Scripture, and the reality of original sin. And yet we find among us some who deny each and every one of these root principles! We have no doubt that these persons have not only made shipwreck of their own faith, but that by their presence among us, and by their teaching, the Principle of the Reformation is in serious danger. Whenever private judgment is substituted for authority, hopeless confusion and folly come in its train.

And we close with a brilliant passage from a recent novel, by a most popular writer, which we cannot but think has an excellent application to the matter in hand. One of the characters speaks as follows:

"I rejoice to see that it is possible for a newspaper like *The Agnostic* to exist in London. Only the other day that excellent journal was discussing the possibility of teaching monkeys to read, and a witty writer, who adopts the *nom de plume* of 'Saladin,' very cleverly remarked, that supposing monkeys were able to read the New Testament, they would still remain monkeys; in fact, they would probably be greater monkeys than ever."

METHODIST RITUALISM.

A CORRESPONDENT sends a clipping from a local paper published in the upper peninsula of Michigan which describes a wedding celebrated in the Methodist house of worship in the village. The paper says: "The church was handsomely decorated with evergreens, asters, and white ribbon, while the altar was banked with evergreens, palms, and cut flowers. As Prof. J— played the wedding march, the bridesmaids appeared from behind the organ and proceeded, *each carrying lighted candles*, to the entrance of the church, where they met the bride and remainder of bridal party, and then passed up the right aisle to the altar, where the groom and best man were waiting." All of which shows that Ritualism is bound to break out in the most unexpected places.

THE work of the day laborers who toil in the fields and the factories, who build railroads, dig canals, and clean the streets of the cities, is not only essential to the ongoing of civilization, but is also worthy of all respect in the eyes of God and of good men.—*Christian Advocate*.

Literary

Theological Books.

Outlines of Christian Dogma. By Darwell Stone, M.A., Principal of Dorchester Missionary College. London, New York, and Bombay: Longmans, Green & Co. 1900.

Principal Stone has shown himself by this work to be in the front rank of living theologians, and worthy to be compared with the great divines of the ages gone by. These *Outlines* constitute in our judgment quite the best single volume compendium of doctrine with which we are acquainted. We trust that our clergy will inscribe its title in their list of primary works, to be purchased as soon as possible and to be made use of for constant reference. It exhibits on the part of its learned author a combination of accuracy, terseness, balance, and genuine sanity of view, which are rarely found in theological literature. It deserves extended notice.

The book is written for general readers, but implies some intelligence on their part, and is enriched with notes printed at the end of the volume which afford the technical materials needed by the clergy and by those preparing for holy orders. Principal Stone rightly holds "that one of the great needs of the present time is accurate knowledge, on the part of those who have not opportunity for deep study, of what historical Christianity really is. That the great Christian dogmas have been tried through many centuries and have stood the test of time, alike in relation to thought and as the support of life, is, to say no more, a most significant fact."

The order of treatment is as follows: The approach to dogma; the nature and attributes of God; the Trinity; Creation; Man and his fall; the Incarnation; the Atonement; the Resurrection and Ascension of Christ; the Coming of the Holy Ghost; the Church, its notes and offices; the Sacraments; the doctrine of Grace; Eschatology. This order is logical and scientific, although we should be inclined to consider the doctrine of grace before treating of the sacramental means by which it is conveyed in its highest forms.

We have marked many notable passages, and we shall notice some of them. We begin with a minor criticism. The treatment of the doctrine of God seems rather brief in proportion to the rest of the volume, although admirable and accurate. Only twenty-seven out of over 300 pages are devoted to the subject. On p. 24 a needed remark touching the term "person" is made, that, "When applied to human persons, it means a separated individual; as applied to the Persons of the Godhead, it means that each of them has personal being, and that each of them is distinct; but not that they are separated from one another." It might be added that historically this theological use of the term antedates the modern, and that those who criticise the formula of the Trinity without taking into account the original and restricted use of the term there found, necessarily mistake the doctrine which they criticise.

In speaking of the Divine Image in man, Mr. Stone points out that while "the body of man cannot be said to be in the image of God", yet, "since man's whole nature is closely united together, there can be little doubt that the body bears marks which are due to the Divine image in the soul, so that the body is different from what it would be if the soul were not in the image of God." This thought militates against modern disparagements of the body, and helps us to see its fitness to be the permanent dwelling of the soul in glory.

The Scotist theory, that the Incarnation would have taken place if man had not sinned, is rejected as a conclusion, and some needed cautions are given as against the disposition to rest in purely hypothetical and speculative conclusions. There is an instructive epitome of the differences between the Thomists and Scotists on p. 336.

True to this contention for an open mind on questions not determined by revelation, our author agrees with the late Dean Church in leaving the question of the immaculate conception of the Blessed Virgin open. In this he also shows his ability to resist temptations to Romaphobia—an evil which spoils some of our Anglican literature.

The Incarnation is treated with balance. The undue em-

phasis upon our Lord's Manhood which has led to the kenotic vagary is carefully avoided, and the fallacies of that theory are tersely exhibited. Yet our Lord's Manhood and His real submission to human conditions are given just treatment. The example and temptation of Christ are carefully considered. It is shown that our Lord could not sin, for sin in Him would be the act of the will (the human will, of course), of a Divine Person. Yet the rejection in Him of Satan's enticements required in Him "effort and action of the will, as it would need effort and will in us. Temptation is real, and to overcome it needs effort, when the will is immovably set on what is right." The sympathy of Christ remains. "He felt fully the pain of temptation so far as the exertion of the will in overcoming it is concerned." The Divine and human knowledges of our Lord are distinguished, and, while His Divine omniscience is rightly said to continue, the finite limitations of His human knowledge are acknowledged.

The Atonement is given due emphasis as being the revealed purpose of the Incarnation, although the fact that that mystery has produced other effects of far-reaching nature is not overlooked. The phrase "vicarious sacrifice" is carefully treated, so as to guard the truth of our Lord's suffering for others, and the counter truth that "Christ in offering sacrifice does not stand outside the human race." It is rightly insisted that although "the phrases 'vicarious,' 'substitution,' 'satisfaction,' 'in our stead,' have all been used in wrong senses; in their proper meanings they express most valuable truth, and they ought not to be abandoned because of the false meanings which some have attached to them." In their proper senses they do not obscure the obligation of believers to "work out" their salvation. We are glad to see that our author does not share in the very limited conception of Christ's descent into hell which is found in Pearson's work on the Creed.

We are inclined to deprecate the statement, on p. 101, that our Lord's resurrection body has become independent of the laws of space and time. We believe that to be inconceivable and impossible in a finite body while it remains finite and a body. Perhaps what is meant is that, *in some respects*, that body rises superior to these laws, through supernatural endowments. As it stands, the language referred to seems too sweeping.

Sacrifice is regarded as the "dedication to God of life," "in a religious rite and with a religious end," "although in the Atonement it necessarily took the form of dedication through death" (pp. 185, 186). This is sound theology, although contrary to much Roman writing. "The culminating point in the Sacrifice of Christ is the offering of His manhood to the Father in heaven after being slain and restored to life. Our Lord's present work of intercession consists of His presentation to the Father of His living and glorified manhood after having passed through death" (pp. 105, 106). The Eucharistic Sacrifice is thus connected with what Christ does in heaven (p. 186).

Church unity is treated boldly and freshly, with entire emancipation from provincial narrowness. The Roman theory is criticised and found to be without sufficient warrant, but this remark is made: "It is true that an ideal condition of the Church would include external intercommunion of all the different parts with one another, and that this would carry with it external intercommunion of all parts with the Bishop of Rome, who would naturally, under such circumstances, fill the place of the Primate of Christendom." This language is as bold as it is true.

The treatment of biblical inspiration is most excellent. There is no letting down. The Bible is the Word of God. This is the meaning of Divine inspiration, whatever theory may be held as to the manner in which the Scriptures were inspired. But justice is done to the human factor in the writing of Scripture, with judicious reserve as to the effect of inspiration on the scientific value of the Scriptures, when treated apart from their religious purpose or from the point of view of secular knowledge.

The precarious language of Canon Gore seems to be in mind when the phrase, "an independent center of human personality" in our Lord, is used to indicate the Nestorian error of dividing the personality of Christ.

As against certain socialistic views of the work of the Church, Mr. Stone says that the Office of the Church, "as the organ of our Lord Jesus Christ in the world, is not to dictate in political or social systems, and in matters of philosophy or science; but to maintain the truths of religion which have been made known by the revelation of God." Would that our preachers were in the habit always of remembering this!

We detect a slight inaccuracy in the statement that "the

phrase 'virtus sacramenti,' or 'virtue of the Sacrament,' devotes the benefits intended to be conveyed." We think a truer definition would be that it denotes the efficacy of the Sacrament, or its power to convey the intended benefit. At all events it is such a use of the phrase which led mediæval writers to assert that the *virtus sacramenti* exists *ex opere operato*, independently of the faith of the recipient.

On p. 177, it is said, "The effect of the consecration in the elements is that the bread and wine become the Body and Blood of our Lord by virtue of the act of consecration." Touching the real presence it is said on p. 181, "This presence is real, that is, it is the true presence of the essential being of Christ. It is corporal, that is, the body of Christ is present. It is spiritual, that is, He is present by virtue of the spiritual character of His risen Body. . . . Beyond this there have been almost endless speculations as to the method and manner of the presence." The two senses of the phrase "Transubstantiation" are distinguished—that of a physical change condemned in our Articles, and the Tridentine or metaphysical theory. The latter is shown to be bound up with a philosophy which, to put it guardedly, is out of date.

The theory that the absolutions given in our public services are equivalent to the Sacrament of Penance is discussed and rejected, rightly, we think. There is a fine and terse epitome of our controversy with Rome, touching the validity of Anglican Orders, and the question of Intention receives adequate notice. Sound ground is taken against the re-marriage of divorced persons, although we wish it had been pointed out more clearly that the obscurity of the text in St. Matthew bearing on this point demands, according to sound exegesis, that its meaning should be determined absolutely by other relevant texts, the meaning of which is clear.

The treatment of the difficult topics connected with the doctrine of grace affords Mr. Stone an opportunity to show what a fine and well-balanced theologian he is. The elect are the baptized. Predestination concerns temporal conditions and does not affect the reality of probation; which, by the way, is described as confined to this life. Justification is shown to involve works as well as faith, and some very illuminative statements are made touching the controversies on this subject.

The Intermediate State is treated, as it should be, with reserve. It is acknowledged that "the most usual opinion in the Church is that the great saints are admitted to the Beatific Vision before the resurrection." Mr. Stone is too careful to assert this view as dogmatic.

There is a splendid array of notes in the appendix. We have not the space to go through them, but will note that the ecumenicity of the Seventh General Council is properly maintained in one of them.

We trust that our series of peeps into this volume will have the effect of creating a desire in the minds of our readers to make it their own. They will not regret having purchased it.

We conclude with an expression of regret that not one American writer, so far as we have noticed, appears in the index of numerous authors referred to in the work.

FRANCIS J. HALL.

Miscellaneous Books.

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

We are grateful for this very interesting account of Arabia and its people. Mr. Zwemer has spent ten years in Arabia, and is able to give us, not the hasty impression of a traveler, but the results of prolonged observation. The account of the country itself and its people and governments is interesting, but we have been more interested in the book as it throws light on the problem of mission work among the Moslem. Mr. Zwemer has seen Mohammedanism near at hand, and is therefore a prey to none of those peculiar illusions which haunt the brains of academic gentlemen, and lead to the production of theories as to the exalted nature of the religion of Mohammed. The fact that Mohammedans sometimes say their prayers in the street seems to have blinded certain sentimental persons to the real nature of their religion and its necessary moral and social effects. But Mr. Zwemer is not sentimental, and has got beyond what we may call the prayer-rug stage of knowledge. It is satisfactory to be told by one so well informed that Mohammedanism is a degrading religion, and that it is not much more difficult to

convert a Mohammedan than any other misbeliever. Missions among Mohammedans are reasonably successful when they are out of reach of the Turk. Under Turkish rule the convert is liable to be put to death, which naturally discourages conversion. But only a small part of Arabia is under the Turk; the rest is open to the Gospel.

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

These two essays on Tolstoi as The Man, and as a New Force, are attempts at appreciation of a notable character, one of the most potent in literature. Dr. Stockham tells a vivid story of a visit to the home of the novelist-philosopher. Mr. Havelock Ellis speaks of the Tolstoi "Cult," and the tendencies his teachings are taking and have taken. The possible resultant of this teaching is difficult to estimate, but that the man is wholly sincere and honest no one will deny. To us he seems impractical, and his schemes for the amelioration of the sordid conditions of men, even at home, have mostly miscarried and seem chimerical rather than sane. The conventional may seem tame and colorless, but the unconventionalities of Tolstoi are too early, or else too late. They are out of harmony with existing conditions, and have not sufficient force to displace the inertia of this state. B.

Myths and Fables of To-Day. By Samuel Adams Drake, Author of "Our Colonial Homes," "Decisive Events in American History" Series, etc. Attractively illustrated by Frank T. Merrill. Boston: Lee & Shepard. Price \$1.50.

In this very interesting book Colonel Drake shows how our daily lives are filled with sayings and doings that have their origin in superstition, although we may not realize it. These origins he traces in a most scholarly and entertaining manner, giving many illustrations of the power of superstition in common life, and drawing largely from history. The book, covering as it does The Folk Lore of Childhood, Weather Lore—signs of all sorts, Charms to Good Luck, Charms against Disease, Fate in Jewels, Love and Marriage, Evil Omens, Haunted Houses, Persons and Places, Presentiments, The Divining Rod, Fortune Telling, Astrology, Palmistry, etc., can scarcely fail to attract each one along the line of some pet hobby. Even the most violent skeptics, too, will admit that Colonel Drake has most ample reason for making a book on this subject, and that he has made a most readable one. It is not a book, either, that will be laid aside and forgotten after once reading. The skill of Frank T. Merrill helps to render this as pretty a book as it is a good one.

Making the Most of Social Opportunities. By Lucia Ames Mead. "The Day's Work Series." Boston: L. C. Page & Co. Price 35 cents.

This little treatise on an important subject is full of tact and common sense, and very much alive with valuable suggestions. The perusal of it is quite "worth while."

On the Training of Lovers. By Austin Bierbower. "The Day's Work Series." Boston: L. C. Page & Co. Price 35 cents.

Hash is good when it is made right. But there is hash and hash. This is of the sloppy, weakly variety, where no two ingredients seem to fit each other and the whole needs more cooking, and, we might add, another cook!

Books for Children.

The Rival Boy Sportsmen; Or, The Mink Lake Regatta. By W. Gordon Parker, With sixty-two illustrations by the author. Boston: Lee and Shepard. Price \$1.25.

Between Boer and Briton; Or, Two Boys' Adventures in South Africa. By Edward Stratemeyer. Boston: Lee and Shepard. Price \$1.25.

Almost as Good as a Boy. By Amanda M. Douglass. Illustrated by Bertha G. Davidson. Boston: Lee and Shepard. Price \$1.25.

Here are three very good stories for the juvenile reader. *The Rival Boy Sportsmen* is the concluding volume of "The Deer Lodge Series." Here Grant Burton appears as a natural leader in several exciting matches, all in friendly rivalry. The fishing match, hunting match, and boat race, are described in a lively and interesting way. The author has evidently had good training in sports, for his descriptions have the true ring.

We have no doubt that those boys who are devoted to Edward Stratemeyer will hasten to possess themselves of this last of his stories, entitled *Between Boer and Briton*. A boy once addicted to Stratemeyer stays by him. Here are two boys, cousins, by the way. One an American, the other an Englishman, who come together in the Transvaal and go gunning for big

game in South Africa. While out on a big hunt, the war breaks out, and when the boys start for home they find themselves between the two armies. Mr. Stratemeyer knows how to work up a plot with this material and situation, and all the boys will follow the story with interest.

Almost as Good as a Boy, is written by Miss Douglass, who wrote those interesting "Kathie Stories." This story fits in for girls at about fifteen, and we imagine there are a whole company at that age who will be deeply interested in following the fortunes of Bell, who was quite as good as any boy. The story is clean and helpful.

Bob Knight's Diary at Poplar-Hill School. With sketches by Bob. By Charlotte Curtis Smith. New York: E. P. Dutton and Company. Price \$1.50.

There was once a boy whose name was Bob. His parents died when he was quite young. His grandmother took care of him for some time after this, and then she died. Before the grandmother died she made Bob promise he would keep a diary.

This book is made from the diary Bob kept during his first year at boarding school. Bob was artistic also, and besides keeping his diary in a characteristic fashion, he illustrated it.

He gives us pictures of each of his schoolmates; of the teacher; of the cook; of the tramp, the hermit, and more things than anybody but a boy could think of. Bob's diary is excellently put together. Its contents, with those "illustrations," make the funniest reading we have seen in many a day. All the funny things that happen to school boys, from doughnuts to burglars, are here told and pictured.

Aguinaldo's Hostage; Or, Dick Carson's Captivity Among the Filipinos By H. Irving Hancock. War Correspondent. Cloth, illustrated. Boston: Lee & Shepard. Price \$1.25.

Mr. Hancock, well known as a gifted writer for *Frank Leslie's Weekly* and other leading publications, has made use of his experiences in the Philippine Islands to write a most entertaining story of the war with the Filipinos, viewed mainly from their own lines, thus differing from any other book that has been written or will be written. Dick Carson, a most winsome hero, is brought into captivity by a villain as a penalty for his uprightness. He is saved from death by Aguinaldo for possible use as a hostage, and made useful as an attendant by a Filipino surgeon. The fortune of the Filipino armies is told as no one could tell it who had not been there, and the eventual escape of Dick Carson forms a thrilling story that conveys much general information, along with the intense interest it arouses.

In the Days of Alfred the Great. By Eva March Tappan, Ph.D. Cloth, emblematic cover, fully illustrated. Boston: Lee & Shepard. Price \$1.00.

The name of Alfred the Great, always one to conjure with, will be more before the public than ever on account of the approaching one thousandth anniversary, and a scholarly lady of marked literary power has here presented the life of Alfred the Great so simply written as to be readily understood by boys and girls, and yet so historically accurate as to be very valuable on that account. The old familiar stories of Alfred are all here, together with very much new material, translated from original sources by the author. All is written in perfect English, and effectively aided by the spirited illustrations of Mr. Kennedy. This book is bound to be a classic for the young.

Randy's Summer. A Story for Girls. By Amy Brooks. Admirably illustrated by the Author. Lee & Shepard. Price \$1.00.

It is refreshing to turn from juvenile war books and startling stories with sensational plots to a pleasing, wholesome tale of genuine girl-life, especially if the book be an exceptionally pretty one, as *Randy's Summer* certainly is. Miss Amy Brooks, the author, has illustrated books for others, and gives ten specimens of her very best work to beautify her own book, which, we are happy to say, is good enough to deserve it. "Randy," the heroine, is a pretty country girl of fourteen, and "Prue," her dear little mischief-making sister, who occupies almost as prominent a place in the story as Randy herself, is much younger. The story of their summer is one of plain, wholesome life, with sufficient incident to sustain the interest, and drollery enough to amuse. A young lady from the city, who is, however, vastly more worthy and useful than the typical "summer girl," is a very prominent character, and by her skilful efforts, brings better enjoyments to the community than they have ever known, thus showing what those fortunately situated may do if they choose, as well as furnishing much of the movement of the story.

Jimmy, Lucy, and All. Being the Fifth Volume of "Little Prudy's Children" Series. By Sophie May. Cloth, illustrated by Bertha G. Davidson. Boston: Lee & Shepard. Price 75 cts.

"The Bonnie Dunlees" have a happy summer in the mountains of Southern California. Kyzie, the eldest, undertaking to teach the barefooted children, is humbled by her own mistakes, particularly by what is called "the little school-ma'am's earthquake." Yet, not discouraged, she resolves "to be something and do something in the world," as she grows older. Jimmy, after a dangerous escapade, learns to say "No" to tyrannical boys, and to obey his parents. "The little two," Bob and Lucy, dress to "look exactly alike," and go on loving each other to the end of the chapter. It is needless to say how eagerly this pretty little book will be anticipated and welcomed by hundreds of little folks, and their mothers as well, when they remember how they enjoyed the "Little Prudy Stories" in their own girlhood days.

The House-Boat on the St. Lawrence; Or, Following Frontenac. Being the Second Volume of the "St. Lawrence" Series. By Everett T. Tomlinson. Cloth, illustrated. Boston: Lee & Shepard. Price \$1.50.

Dr. Tomlinson began a series of almost ideal excellence in the way of standard books for boys when he wrote *Camping on the St. Lawrence* last year. He has now placed the four friends and royal good fellows, "Bob," "Ben," "Jock," and "Bert," in a house-boat on the same noble river, and given them Frontenac instead of Cartier as the discoverer who affords them inspiration. Dr. Tomlinson's purpose has been to record such experiences as a party of four college friends might have had (and, indeed, did have) in a summer spent upon the beautiful and historic St. Lawrence.

The story is bright and sparkling with fun, the beauty of description unequalled, and the whole tone manly and helpful, and the historical portions of it should be an incentive to its readers to make further investigations of their own, and to read some of the noble works of that great historian Parkman. No better book could be chosen by parents to place in their boys' hands.

Two Little Street Singers. By Nora A. M. Roe (Mrs. Alfred S. Roe). Cloth, illustrated by Bertha G. Davidson. Boston: Lee & Shepard. Price \$1.00.

Mrs. Roe has made of "Two Little Street Singers" a story so far above the average of that found in ordinary books for children as to deserve special mention. The little singers are "Rita" and "Jimmy," who pass for the children of "Tonio," with whom they travel, and for whom they earn many pennies by singing and dancing with their tambourines.

We hope Mrs. Roe will write more for the reason, if for no other, that there is such a strong vein of helpful common sense running through the book. No child can read this story without being quickened in the right direction as well as entertained, and many an older person will find a suspicious moisture upon his spectacles after reading a chapter "to the children." Miss Davidson has illustrated the book well and sympathetically; the cover is tasteful; and, all in all, it is one of the very best juveniles of the season.

True to Himself; Or, Roger Strong's Struggle for Place. Being the Third Volume of the "Ship and Shore" Series by Edward Stratemeyer, Author of "Old Glory" Series. Cloth, illustrated by A. B. Shute. Boston: Lee & Shepard. Price \$1.00.

In this story we are introduced to Roger Strong, a typical American country lad, and his sister Kate, who, by an unhappy combination of events, are thrown upon their own resources and compelled to make their own way in the world. Roger tells his own story in a modest, manly way that boys and girls both will be charmed with, and that their parents will admire equally. With his father thrown into prison on a serious charge, Roger finds that few people will have anything to do with either himself or his sister, and the jeers flung at him are at times almost more than he can bear. But he is "true to himself" in the best meaning of that saying, rising above those who would pull him down. By a curious combination of circumstances he is thrown in contact with those who wronged his father, and after a perilous task the evidence against the real forger is complete. The skilfully arranged plot leaves the outcome uncertain to the very end.

No sin is small. It is a sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—*Jeremy Taylor.*

Eve's Paradise

By MRS. BRAY.

CHAPTER XIII.

A SOMNAMBULIST.

"Then in Life's goblet freely press
The leaves that give it bitterness,
Nor prize the colored waters less,
For in thy darkness and distress
New light and strength they give."

—LONGFELLOW.

FOR some moments the three stood silent; then Jasper took a step forward.

"Stop," said Margaret; "you must not wake her on any account. It would be very dangerous in her state. Wait a little, and perhaps she will get up herself, and then we can take her back to bed. Hush! she is moving already."

Eve rose up slowly, with wide open eyes which saw nothing.

Margaret watched her with intense interest, feeling that the secret of her strange state of late was going to be divulged; but Sir Jasper shivered a little.

There is always something uncanny about a sleep-walker. Themselves, and yet not themselves, they seem to be in some unknown region where you cannot follow them.

He could not bear anything that was painful to him, and he began to have an uneasy feeling that this was his work—that the eyes which gazed upward, seeing nothing, were typical of the soul which he had blinded, and kept in prison all these years. He wanted to go away, to leave her to Margaret; but in spite of himself he was forced to remain fascinated and watching. Eve was stretching out her arms as she was wont to do to the figure above her.

"Does it hurt much? does it hurt much? Oh, do come down, I cannot bear you to be there!"

Then her face brightened, and she passed on to the next picture.

"Ah! they are taking Him down. Be careful, do not let Him fall. Why don't He open His eyes? Is He dead? is He dead?"

On and on Eve went, followed by the watchers.

She evidently knew her way perfectly, and to Margaret it was very apparent that she had been in the gallery many times before.

Sometimes she would pause before some beautiful statue, and gently pass her hands over it, or stand as though entranced before some picture.

Finally she went up to the bookcase, and took out volume after volume; sometimes she would turn the pages over, sometimes she would lay her face against them.

"Talk to me," she whispered; "I want to know what you say." Thus she gradually made her way to the door; but her step was growing slower and more hesitating.

Margaret drew near and softly passed her arm around her. Eve instantly felt Margaret's mesmeric touch, and, as though she instinctively found it a rest, she let her head fall on Margaret's shoulder, the eyes lost the unnatural look, and the lids closed.

Margaret made a sign to Deering, and lifting the light form between them they carried the exhausted child back to bed. Margaret never looked at Jasper, never spoke to him. She had forgotten his very existence in her love for the child he had sacrificed.

Eve began to toss and moan as soon as she was laid in bed, and showed such signs of trying to get out again that Margaret gently bent over her and began making mesmeric passes.

Jasper looked on wondering.

After a very short time Eve began to fall under her influence. She grew less restless, the breathing became quiet and regular, and at last she lay quiet and still.

"Dream no more, darling," whispered Margaret softly; "lie still and sleep."

Sir Jasper crept downstairs with a guilty feeling to sit and brood over his work.

It was as though the very ground had been cut under his feet. He was also very much alarmed, perhaps more so than he need really have been.

He knew so little about children that he took too serious a view of the state in which Eve was. Hitherto he had utterly declined to listen to any of Margaret's warnings; and now if any one had come and told him that the child was dying he would not have disbelieved them.

The little face looked so deadly white as they laid her down on her bed, with such black rings under the eyes. The delicate nose had a strange, pinched look.

He loved Eve dearly in his careless, selfish way. She was as it were his own creature, and now had he killed her?

After awhile he could not bear it any longer, and stole upstairs to listen at the door.

Utter, absolute stillness.

He listened and listened, but he dared not go in.

He was afraid of what he might see.

And yet Eve was sleeping quietly enough now; but Margaret never left her all night.

Throughout all his after life Sir Jasper never forgot that experience. All that night he never went to bed at all, and as soon as the early dawn came he went out and wandered up and down the beach.

A little comfort came to him with daylight, and he felt sure that if Eve had been worse Margaret would have sent for him.

As soon as there were any servants about he sent word to inquire how she was, and was reassured by hearing that she was sleeping quietly.

"I expect it is nothing very much after all," he said to himself, with the quick revulsion of feeling in a weak man. "I daresay I need not have alarmed myself."

His spirits rose rapidly, so that when he met Margaret at breakfast, although he was pale from his night's vigil, he was so cheerful that she, who had exactly gauged Eve's condition, was almost disgusted with the man who seemed to make so light of it.

Of course she misjudged him, but for that he had only himself to thank.

"And so she is all right again?" he said cheerfully, as soon as he saw her.

"I do not know that at all," said Margaret; "she is fast asleep now, and I cannot possibly judge of her state until she wakes."

Her tone was so grave that Sir Jasper's fears began to come back.

"What is it that you are afraid of?" he asked.

"Dr. Ferguson spoke of brain fever," said Margaret abruptly, for she wanted to frighten him; "I told you so at the time."

"Do you think we had better send for him?" said Sir Jasper quite meekly.

"I think there is no question about it," she answered. "Indeed I will no longer take the responsibility upon myself."

Jasper immediately rose up to write a telegram to Dr. Ferguson, and had it sent off at once.

"I can now account for her state," said Margaret, "which has puzzled me for so long."

"What do you mean?" said Jasper.

"She must have been into the gallery many times."

"Why should you think so?" said Jasper, who did not like to feel his theories swept away one by one, and the gallery had been his crucial test. "She might have accidentally wandered there in her sleep."

"Cannot you see?" said Margaret, almost contemptuously, "that she knows it well, every picture, every statue? Even the books she is evidently acquainted with."

"I cannot understand it," said Sir Jasper, "she seemed so perfectly obedient. I never thought that it would enter into her head to disobey."

"You thought that you had trained a little automaton, and you find that she has a soul," said Margaret sarcastically. "Pygmalion must climb up to heaven to find life for his Galatea; you wanted to crush the soul out of the body where God had placed it. Sir Jasper!" she continued earnestly, and with the sarcasm gone out of her voice, "we have both done wrong. You for planning this scheme—I for consenting to carry it out. Between us we have done our best to ruin one of the brightest, sweetest souls that ever existed. All we can do now is to try and repair the past."

"Has it done her much harm?" said Sir Jasper quite humbly, but unwilling even now to admit that he had failed so entirely.

"More, I think, than either you or I can yet realize. I see

more plainly than ever the fallacy of believing that a child can be trained without any religion, without any sense of duty, without knowledge of good and evil. Love the only motive power! Good heavens, what is love without duty? 'The greatest thing in the world.' Yes, I grant it; but not all, not alone. The mainspring of a watch cannot work by itself, and electricity out of the right channel works terrible havoc."

Sir Jasper did not speak, and Margaret continued:

"What has been the effect of bringing up Eve with no constraint but human love? With that capacity for obedience which strong wills rightly trained have in the highest degree, she has become utterly disobedient. She has done the very thing we told her not to do, because she is only a law unto herself. Of a naturally open, upright nature, she has become deceitful and untruthful; living a lie because she did not know that there was any harm in it. Love no longer her chief motive, the desire to please herself has stepped in. Selfishness and irritability are the result."

"How can you see all that?" said Jasper. "I think you are rather exaggerating poor little Eve's failings."

"Not a bit," said Margaret; "you have not studied her as I have. You have not watched the gradual deterioration even in the expression of her face as I have, without being able to account for it. Now I understand it all. She has been living a double life, and keeping all this a secret from me. She must have told me untruth after untruth. God forgive her, poor little soul, for she knew no better. This is our work."

She rose up, as if she dared trust herself no further.

"Forgive me if I speak strongly," she said, "but there are some things worse than death."

She left the room, and Sir Jasper remained, feeling more crushed and humiliated than he ever had done before.

Happily for Eve she slept an unbroken sleep for about twelve hours, and when Dr. Ferguson arrived she was quiet and composed, though the excitement she had undergone had left its traces.

When he heard a full description from Margaret of the state in which she had been the night before, he looked very serious, and said that in all probability, if it had not been for the long sleep, she would have had an attack of brain fever. He had no scruples in expressing his opinions to Sir Jasper, and warned him solemnly that unless some great changes were made he would not answer for her life.

"But you will have to be extremely careful now," he said. "The change must be most gradual. Do not press her in any way; her brain will have quite enough to do in taking in new ideas."

"What are we to do about the gallery?" asked Margaret. "For, of course, she is not aware that she went in in her sleep, or that we know anything about it, and we dare not tell her."

"I should merely withdraw the restriction," said Dr. Ferguson. "Just tell her that now she is older, she may go whenever she likes. You will probably find that she will then tell you all about it, and that it will be a great relief to her to be able to talk about it. This secrecy which she has been compelled to observe has been a great strain upon her."

"I suppose she must not learn to read or write at present?" said Margaret.

"On no account. Just consider the amount of information she will receive from merely having her questions answered. What I should recommend, and what I should say is absolutely essential, is that she should have a child of her own age to play with. What she learns from another child will not do her anything like so much harm as what she would learn from you. Besides, she will be taught to play, and this will counteract the harm that knowledge might do her."

"And her music?" said Sir Jasper anxiously, who till this period had sat listening, and without interfering, although these arrangements were being made for her without consulting him. "I cannot let her give up that."

"How many hours in the day is she accustomed to practise?" asked the doctor.

"About six in the usual way," said Margaret; "latterly, not quite so much."

"Perfect madness!" said the doctor, with an expression which I should not like to repeat. "Six hours music, and nothing else taught her. I should like to stop it altogether for a time; but as she is evidently very fond of it, that would not do. But at present she must have no music lessons; it must merely be a relaxation and an amusement; let her only play when she likes. Encourage her to be out of doors as much as possible.

Let her get tired out in the open air; never allow music in the evenings, and I think you will find she will soon cease to walk in her sleep. Later on, I should advise her being taken away from this place, and put in entirely different surroundings; but this must not be yet. The change would be too great all at once, but after a few weeks you might occasionally take her to the mainland, and accustom her by degrees to new sights and ideas. At present it would startle her too much."

The doctor took his leave, and Jasper and Margaret were left together to talk over the result of his visit.

She waited for Sir Jasper to begin, as she wanted to know what impression Dr. Ferguson had made upon him.

"I suppose he is right," he said after a time, "and we must make some change in Eve's life."

"I should say that there was no doubt about it," answered Margaret.

"Well, she is nearly fourteen years old," he answered, "and that was the age at which I intended giving up my experiment, so I do not so much mind now. It only means anticipating the time I had fixed by a few months."

Margaret was always irritated when he spoke in his self-satisfied ways, and she would not see that he was bitterly disappointed.

"And your experiment, has it succeeded?" she asked. "Are you satisfied with the result?"

"Not altogether, I admit; perhaps Eve was not altogether the right sort of child to try it on. I think she is too emotional. I am still unconvinced that it cannot be carried out. For instance, if I had tried it on a child like little pickle Elsie, I believe it would have answered. By-the-by," he added, as if an idea had just struck him, "that is quite an idea."

"What do you mean?" said Margaret.

"Why, you know Dr. Ferguson said that we must have a child to be with Eve. Why should we not have Elsie to stay for a few weeks? She would be the very thing. If any one could teach Eve to play she would be the one. I never saw a child so full of fun as she is."

"Do you think that they would let her come?" said Margaret.

"Oh, yes, I am sure they would. Owen has always taken a special interest in Eve, and has more than once said that he wished they could meet. Fortunately Owen is at liberty now, as he has just given up a curacy he had in charge; and I know he intends to be at home for the present, as their rector is so old, so that I daresay he would bring her."

"It certainly sounds as if it would be a very good thing," said Margaret.

"I will write him at once," said Jasper. "What a strange meeting it will be, really I shall be greatly interested to see the children together, and watch the effect it will have on Eve."

He went off to write his letter, and Margaret returned to Eve.

She was up and dressed now, but looked paler and more exhausted than she had done when in bed.

Tall as she was she was light enough, and she laid her head down on Margaret's shoulder as if she were a child.

"Why do you have the doctor to see me?" she asked. "I had not hurt myself."

"No! but you do not look very strong, and you have not as much color as you ought to have in your cheeks, so we thought we would ask him what you ought to do."

"What did he say?"

"Well, for one thing he said that we were to get a little girl like yourself to come and play with you."

"A little girl!" said Eve in astonishment; "will she be just like me?"

"Of course she will not be exactly like you in face, any more than I am like Deering or the other servants; but she will be a child, just as you are a child."

"How funny it will be," said Eve; "tell me what she will be like, and what she will do with me?"

"I cannot tell you what she will be like, for I have never seen her; but you must ask Sir Jasper, for he knows of a little girl who lives with Mr. Fairfax, and he is going to ask if she may come and be with you. I do not know exactly what she will do with you, but I expect you will run about together, and you will be able to show her everything in the island and in the house."

"Everything?" said Eve questioningly.

"Yes, everything; and now there is another thing, dear,

that I want to tell you. Now that you are such a big girl, we are going to let you go into the gallery whenever you like."

Eve's white little face flushed all over.

She was very quiet for some time; but after a while very slowly she said—

"Margaret!"

"Yes, dear."

"I am glad I may go into the gallery."

"Why, dear?"

"Well, I want to tell you. I have been in a great many times already, only I did not tell you."

"Why not, dear?"

"I do not quite know; but you know Japs said I must not go, and then one day I wanted to most dreadfully, and so I went in."

"And then?" questioned Margaret.

"And then I went again and again, there were such pretty things, and I do love them so. That was why I did not say anything, for I was afraid you would not let me go any more. But I did not like not telling you, now I am so glad. Will you tell me all about the things there?"

"Some day I will, when we are quite alone together again."

Eve drew a little sigh of happiness. Perhaps she was going to learn about things now.

"Tell me more about the little girl," she said; "will she have a name, or will she be Eve too?"

"Her name is Elsie."

"Elsie, Elsie," repeated Eve softly, as if it were pleasant to say.

Then she went on asking question after question about her, and Margaret was thankful to see the strained look pass out of her face.

She went to bed that night quite happily, and sank into a quiet sleep.

Margaret never left her all the evening until Deering came up.

Once Eve moved a little restlessly, and murmured something.

Margaret bent down anxiously to listen, but it was only "Elsie, Elsie."

[To be Continued.]

~ ~ The ~ ~

Family Fireside

DON'T WORRY.

DON'T worry if you cannot have
The world as you desire,
But try to make the best of life,
And happiness inspire;
A cheerful smile and sweet content
Add sunshine unto life,
And have the greatest power to
Dispel its care and strife.

'Tis smiles that drive from life its gloom,
And not sad worryment;
So let our lives in happiness,
Not discontent, be spent;
Look up to God to find His light
To brighten every day,
And when the world seems to abuse,
Just look another way,

And find the sunshine on beyond
The clouds that intervene,
Until the darkness passes by
And you the light have seen.
Don't worry, for to every cloud
A silver lining shines,
And with the sorrows of the soul
God's solace e'er combines.

MARTHA SHEPARD LIPPINCOTT.

A VIOLENT TEMPER.

BY THE REV. ROLAND RINGWALT.

ONE of the oddest characters in literature was Richard Lovell Edgeworth. He is perhaps best known as the father of Maria Edgeworth, but he deserves mention on his own account. He was a man of knowledge and goodness, but he was so eccentric that a great many people laughed at him, in fact there were

very few people who could help doing so. He married five times, and generally did not wait long after the funeral before arranging for another wedding. However, with all his oddities he won and merited the respect of his neighbors.

Richard Lovell Edgeworth as a child had a most violent temper; he was constantly in trouble with the servants, and complaints were continually carried to his mother. Mrs. Edgeworth was a firm parent, who compelled obedience and punished misconduct; but she saw that Richard, with all his fury, had a thoughtful mind, and she reasoned with him whenever it was possible.

One day Tom Edgeworth, a brother of Richard, did something which made Richard angry. Richard seized a hot iron, containing a red-hot heater, and threw it at his brother. To quote Richard's words, written many years afterwards, "Thank God, it missed him!" Blind with rage, lost to all reason and prudence, the boy did not know how near he was to murder until he heard the servant girl's scream. The girls were excited, and they dragged him to his mother, all speaking at once and telling what a terrible sin the child had committed. Looking in his mother's face, Richard could see her horror; but she heard the report in silence, then she ordered all the servants to leave the room, and the young offender wondered what punishment would befall him. Quietly and gravely Mrs. Edgeworth told the child that she was sure he did not mean to injure his brother, but that if the hot iron had struck, it would have killed. While the servants were crying out, interrupting each other and accusing him of a crime, the boy would naturally feel resentful. Now, in the presence of his mother, he felt like a criminal who stands before a judge. He saw what he had done, he knew that if the iron had found its mark his brother's life would have been sacrificed, and he would have been a murderer. All his rage was gone; shame and terror seized hold of him. His mother went on, and urged him to learn self-control. She told him of one of his own relatives who had so violent a temper that during one of his outbursts one of his eyes started from the socket. Long afterwards Mr. Edgeworth said that he thought he could remember almost her very words: "You have naturally a violent temper; if you grow up to be a man without learning to govern it, it will be almost impossible for you then to command yourself; and there is no knowing what crime you may in a fit of passion commit, and how miserable you may in consequence of it become. You are but a very young child, yet I think you can understand me. Instead of speaking to you as I do at this moment, I might punish you severely; but I think it better to treat you like a reasonable creature. My wish is to teach you to command your temper. Nobody can do that for you so well as you can do it for yourself."

An old saying tells us that after a fever there will be a chill. Richard was not six years old, but he was chilled to the heart by the thought of how near he was to the awful crime of murder; his mother's warning never faded from his mind. Like other boys, he sometimes lost his temper, and he did not always keep his good resolutions; but many a time in childhood, youth, and manhood, when passion was rising, he recalled the awful day when he flung the iron at his brother's head. As a little child he had been told many a Bible story, and we may be sure that he thought of the awful mark of Cain, a mark that might have been on him if the iron had reached its intended victim. Mrs. Edgeworth's warning had been spoken in the ears of a child with brains enough to reflect and conscience enough to be ashamed of his frightful explosion of passion.

The writer knew a mother who complained that her little boy when angry would throw knives at his sisters, but added that she thought he would know better as he grew older. She was disgusted when told that he would be more likely to throw with a stronger arm and a truer aim. It is many a year since the writer saw the child in question, but it is quite probable that his name will appear in print as swinging from the gallows or sitting in an electrical chair.

At whatever cost of shame or sorrow, a great lesson is learned when we see the awful sin of passion. The babyish whine, "I cannot control my temper," does not answer in a court of justice; it never took the handcuffs from the wrists or the rope from the neck. We cannot imagine any reasoning being at the day of judgment daring to insult a just God by such blasphemous talk. Richard Lovell Edgeworth, before he was six years old, learned that it is our bounden duty to control our passions. He learned it in bitterness and remorse, but he had good cause to thank God that he had not learned his lesson at the cost of a brother's blood.

GOLDEN RULE FOR WOMEN JOURNALISTS.

ONE of the most important qualifications of a woman journalist is a high sense of honor, for she constantly meets with temptations to insert in her paper matters which are in themselves entertaining or interesting, but which are essentially private, or to use as material bits of conversation and repartee which were never intended for publication. The young journalist must have as requisites to success, taste and refinement; she must be courteous, so that no one will be hurt nor repelled by her lack of suavity; she must be vicarious, thinking a great deal more of what others care about than of her personal preferences, and she must be accurate.—Margaret E. Sangster, in June *Ladies' Home Journal*.

MOTHER HUBBARD HOOD.

USE Saxony yarn of any desired shade, and a medium sized bone hook. Begin in the center and crochet round and round like a mat, in any stitch preferred. When it is large enough, crochet a border of large shells, edging these again with shells of split zephyr. Draw up with rubber run through the openings at the head of the shells. Finish with a ribbon run in over the elastic, and a bow of the same in front. Add ties of the ribbon, and you will be pleased with the result of your work.

WORK FOR GIRL GRADUATES.

TRAINED MINDS AND WILLING HANDS ARE IN DEMAND EVERYWHERE.

THE work you are to do, dear child, your Heavenly Father knows all about, and in due time He will bring it to you, or lead you to it," writes Margaret E. Sangster to girl graduates, in the June *Ladies' Home Journal*. "Your part is to be ready, to make the most of your powers, and, in any period of indecision, or of doubt, to go forward one step at a time as the way is made plain, sitting still and doing nothing when that is evidently the Lord's appointment for you. And, if you will believe me, there is not the most remote village in the land, nor the loneliest farmhouse, nor the narrowest apartment in a crowded city street, where a bright and clever girl, with a well-trained mind, and two capable hands, cannot find plenty to do. Fathers and mothers growing old need the brightness their girls can bring to them. Little children, small brothers and sisters, other girls not so well off, struggling lads and lasses trying against odds to fit themselves for college, kitchens badly managed and wastefully administered, sick-rooms lonely and sorrowful, are in want of the ministries our college graduates can bestow. Meanwhile the position to which your heart turns will surely open in good season."

SUGGESTIONS FOR TOURISTS IN A SLEEPING CAR.

How to travel in a sleeper without becoming entirely worn out is an essential few women understand. The porter has a marvelous faculty for judging the size of the tips he will receive, and letting those women who will give him none manage as best they can. When you enter the car, don't attempt to carry your grip; don't do anything the porter can do for you. When you wish anything done do not hesitate. If you do, the porter will decide quickly that you do so because you do not intend to pay him for his services. Do not go to the other extreme either, by tipping him before you are ready to leave the car. Such a course is equally fatal to good service.

Having secured the good-will of the porter, take him into your confidence. Tell him you want the washroom in the morning for a full half-hour before any other woman is likely to demand it, and tell him to call you in good season.

By this time the porter is making up your berth, and half of the other passengers already have retired. Your hat and coat may be hung up. Enter your berth and remove your gown, hanging up the waist. Your skirt is too long to hang up, but it will keep without mussing if you fold it and then roll it from the waist down and put it in the rack over your head. Then put on your dressing sacque or cape, and, armed with the necessary toilet accessories, go to the dressing room.

The next morning the porter will awaken you, and you may go just as you are to the dressing room, merely slipping on your shoes and tying the ribbons at your waist. Nobody else in the car is awake, and even if you are seen through the curtains you are quite presentable. You have time to take a good sponge and to give your body a brisk rubbing with toilet water, then return to your berth before the others begin to turn out. Here you put on your fresh underclothing and your petticoat, and once more return to the washroom, this time in your dressing sacque, with the hood over your head, to arrange your hair for the day. At the same time rub your face with almond cream and dust it slightly with powder. Then go back to your berth, put on your gown, and you are ready to meet anyone. You look as bright and fresh as though you had just stepped from your own room, in decided contrast to most of the other women in the same car.

AGONIES OF WAR HORSES.

A GHASTLY word picture of the treatment of war horses was drawn in Manchester Cathedral by the Rev. F. Lawrence, hon. secretary of the Church Society for the Promotion of Kindness to Animals. He said that the condition of horses on board ship was lamentable; they were continually falling. Some were trampled to death; sometimes they were panic-stricken, biting and kicking wildly. At the scene of war they had been known to eat each other's tails and gnaw wheels of wagons. After a battle they were often left to die in lingering agony. Why, he asked, should not the Geneva Convention be extended so as to afford protection to persons mitigating or terminating the sufferings of wounded animals in time of war?—*London Daily Mail*.

HOUSEHOLD HINTS.

A paste of whiting and benzine removes spots from marble. Eggshells crushed, and shaken in glass bottles half filled with water will cleanse them quickly.

Wash chamois skins in warm suds, rinse in warm water and dry them by stretching and rubbing.

To keep a house at the proper temperature a good supply of thermometers is necessary. Half a dozen cost less than a single doctor's visit.

For washing flat-irons drop half a tablespoonful of melted lard into two quarts of warm water. Wash, dry thoroughly and put in a warm place until the moisture is evaporated.

If Apollinaris water is put into the clean glass vase into which flowers are to be thrust for a table centerpiece, it will be found that the beads from the water will settle very prettily on the leaves and stalks that are below the surface.

Flannels should be ironed on the wrong side, with an iron that barely sizzles under a wet finger, until they are quite dry.

Eggs should never be placed near onions, fish, cheese, lard, coffee, or any articles from which rises a perceptible odor.

To remove fly marks from gilding, dip a small piece of cotton-wool in gin, squeeze it well, and then gently rub every part that wants cleaning. Dry before a hot fire.

Table-linens should always be hemmed by hand. Not only do they look more dainty but there is never a streak of dirt under the edge after being laundered as with machine sewing.

Turpentine and black varnish put with any good stove polish, is the blackening used by hardware dealers for polishing heating stoves. If properly put on it will last throughout the season.

One pound of fine tobacco put with a pail of boiling water and allowed to partially cool, when put upon a carpet with a soft brush, will brighten the colors and will remove surface dirt.

Steel knives which are not in general use may be kept from rusting if they be dipped in a strong solution of soda, one part of water to four of soda, then wipe dry, roll in flannel and keep in a dry place.

Silver becoming black may be avoided by keeping that which is not often used in cotton flannel bags, with small bags, about the size of a thimble, filled with bits of gum camphor, packed in around the articles.

Never put milk, fat or any oily substances into the ear for the relief of pain, for they soon become rancid and tend to incite inflammation. Simple warm water will answer the purpose better than anything else.

To take mildew from kid gloves; dry the gloves perfectly, stretch, rub the spots well with a rather stiff brush, and then with a small quantity of egg albumen or flour paste. This will not injure them nor leave any unpleasant smell.

For mildew pour a quart of boiling water on an ounce of chloride of lime. When it is dissolved add three quarts of warm water. Into this put the garment and let it soak twelve hours. If not very bad the spots will come out in a short time.

Bees-wax and salt will make rusty iron, cooking utensils, flat-irons, etc., clean and smooth again. Tie a lump of wax in a rag, and keep it for the purpose. When the iron is hot rub it first with wax rag, then scour with a paper or cloth sprinkled with salt.

A paste to be specially recommended where it is desired that objects pasted on should undergo no change of color or shading is made by mixing rice flour and water, then heating it slowly to the boiling point, till the required consistency is obtained. Prints on Chinese paper may be capitally mounted with this. Rice paste possesses, besides, great adhesive power.

City closets often become infested with moths to the extent that a garment that may not be worn for ten days or two weeks even will receive the attention of this industrious insect. If these (and the treatment applies to bureau drawers and trunks) are subjected to an emptying of contents and thoroughly freshened out, and then are fumigated with burned vinegar, it will be found that the pests will soon be exterminated, or at least kept at bay. A shovel is heated, red-hot and set in some old tin pan before it is carried to the closet and the vinegar poured upon it. The steam and fumes penetrate into every crack and crevice, with disastrous effect to the moths. The smell of burning vinegar, too, is not at all unpleasant, and in any event passes off quickly.

Church Calendar.



- Sept. 29—Saturday. St. Michael and All Angels. (White.)
 " 30—16th Sunday after Trinity. (Green.)
 Oct. 1—Monday. (Green).
 " 5—Friday. Fast.
 " 7—Seventeenth Sunday after Trinity. (Green).
 " 12—Friday. Fast.
 " 14—Eighteenth Sunday after Trinity. (Green).
 " 17—Wednesday. (Red at Evensong).
 " 18—Thursday. St. Luke, Evangelist. (Red).
 " 19—Friday. Fast. (Green).
 " 21—Nineteenth Sunday after Trinity. (Green).
 " 26—Friday. Fast.
 " 27—Saturday. (Red at Evensong).
 " 28—SS. Simon and Jude. Twentieth Sunday after Trinity. (Red).
 " 29—Monday. (Green).
 " 31—Wednesday. (White at Evensong).

CALENDAR OF COMING EVENTS.

- Oct. 9.—Diocesan Council, Milwaukee.
 Oct. 10-12—Daughters of the King, Pittsburgh.
 Oct. 10-14.—Brotherhood of St. Andrew, Richmond, Va.
 Oct. 18-21.—Canadian Convention B. St. A.
 Oct. 21.—Recommended as Day of Intercession for Sunday Schools by Am. Ch. S. S. Inst.
 Oct. 23-25.—Missionary Council, Louisville, Ky.
 Nov. 13.—Diocesan Convention, Albany.
 Nov. 13-16.—Church Congress, Providence, R. I.
 Nov. 20.—Diocesan Convention, New Hampshire.
 Dec. 4.—Diocesan Convention, Springfield.

Personal Mention.

THE address of the Rev. Dr. H. G. BATTERSON is now 156 West 73d St., New York.

AFTER Oct. 1, the address of the Rev. W. M. BEAUCHAMP will be 204 Maple St., Syracuse, N. Y.

THE Rev. A. A. V. BINNINGTON, late assistant at St. Anne's Lowell, has been called to the rectorship of St. Mark's Church, Fall River, Mass.

THE address of the Rev. C. R. BIRNBACH has been changed to Griggsville, Ill., he having accepted the charge of St. James' Church in that city.

THE Rev. CHARLES S. BURCH, of Grand Rapids, Mich., has returned from his summer vacation trip abroad and resumed charge of St. John's mission.

THE address of the Rev. H. L. CAWTHORNE is 420 Claremont Ave., Chicago, Ill., until further notice.

THE address of the Rev. Wm. J. GOLD, D.D., Warden of the Western Theological Seminary, is 1113 Washington Boulevard, Chicago.

THE Rev. G. C. GRISWOLD of Sharon, Conn., has changed his address to Guilford, Conn.

AFTER Sept. 25th, the address of the Rev. W. G. HAWKINS will be 720 S. 14th St., Lincoln, Neb.

THE address of the Rev. J. W. HYDE has been changed from Lee, Mass., to 363 W. 20th St., New York City.

THE Rev. JOHN N. LEWIS, JR., has changed his address to St. John's Church, Waterbury, Conn.

THE Rev. W. R. MCKIM may now be addressed at Norfolk, Neb., as he has returned from his trip to Cheyenne, Wyo.

THE Rev. Canon J. W. OHL, of the Church of the Ascension, Salida, Colo., has declined the position of Archdeacon offered to him by the Bishop of Colorado.

THE Rev. HERMAN PAGE, of Fall River, Mass., has accepted the charge of St. Paul's Church, Chicago, and will enter upon his new duties Oct. 7th.

THE Rev. U. H. SPENCER should be addressed at Ivoryton, Conn., and not at Ventura, Calif.

THE Rev. HORACE A. WALTON has resigned his position as assistant at St. James' Church, Philadelphia, and will become an assistant at old St. Peter's Church in the same city.

THE Rt. Rev. G. WORTHINGTON, D.D., Bishop of Nebraska, should now be addressed at Pittsfield, Mass.

THE Rev. C. H. YOUNG has changed his street address from 4112 Nicholas to 1702 N. 26th St., Omaha, Neb.

ORDINATIONS.

PRIESTS.

INDIANA.—At St. Luke's Church, Vincennes, Sept. 16th, CHARLES HENGEN, by the Bishop of the Diocese, the Rev. H. M. Denslow preaching the sermon.

DIED.

BULLOCK.—At Beach Haven, N. J., on Wednesday, September 19th, 1900, SUSAN SPOT-TISWODE, wife of David Jayne BULLOCK.

"Rest eternal, grant to her, O Lord, and let light perpetual shine upon her."

COLLINS.—At the rectory, Brattleboro', Vermont, on Sept. 13th, after a protracted illness, but suddenly at last, entered into Paradise the Rev. WILLIAM HENRY COLLINS, who was for more than twenty-five years the faithful and beloved rector of St. Michael's Church, Brattleboro'.

"Grant to him, O Lord, eternal rest!"

GEISSE.—Entered into Life, suddenly, on the morning of Sept. 5th, at the residence of her mother, 4021 Locust St., Philadelphia, ELIZA W. (LIDIE) GEISSE, eldest daughter of Antoinette S. and the late Herman C. Geisse.

JACKSON.—Sept. 5th, at the Church Home, Memphis, Tenn., EMELINE JACKSON, a communicant of All Saints' Parish Church, Grenada, Miss.

Rest!

SMITH.—Entered into rest, at Allen's Hill, N. Y., Sept. 10th, 1900, SARAH SMITH, aged 88 years.

IN MEMORIAM.

THE CLERGY assembled at the burial of their friend and brother in the ministry, the Rev. JACOB SHERRIL CHAMBERLAIN, of the Diocese of Quincy, desire to put on record the expression of their high esteem and their appreciation of his faithful and self-denying labors.

One of the first graduates of the Theological School connected with Jubilee College, he has lived to be the last of our clergy ordained by Bishop Chase, first Bishop of Illinois. Spending the earlier years of his ministry as rector of St. Paul's, Peoria, his active temperament and superabundant energy soon carried him beyond the Mississippi River, into the wilds of Minnesota, where, from 1852 to 1863, he labored with indomitable spirit. Twelve churches erected through his efforts, marked his efficiency and success. After his return to Illinois, he worked along the same lines of pioneer endeavor, and six churches built by him testify to his ability to lay substantial foundations. No more self-denying nature ever labored in the Master's vineyard. Personal comfort and that of wife and children were sacrificed at the call of duty. To his power and beyond his power he was ever "willing of himself." His record is on high.

WANTED.

POSITIONS OFFERED.

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

POSITIONS WANTED.

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

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

FOR SALE.

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

NOTICE.

TO THE CLERGY AND LAITY:—Notice is hereby given that the letter of commendation given by me to the Rev. MARCUS C. DANIEL of Kurdistan in Syria is withdrawn in consequence of information received since date of letter.

CHARLES C. GRAFTON,
 Bishop of Fond du Lac.

A WARNING.

Some time ago I saw some circulars signed by a number of prominent men in Philadelphia, among whom I think were many of your fellow-Churchmen, commending Mr. T. B. Pandian, a so-called prince from Madras, who is in this country attempting to raise money to help the outcast people of the Madras Presidency. We have full information regarding Mr. Pandian from Madras, and ask you to warn your readers against him as a complete fraud. His representations are altogether unreliable. He is condemned by all the missionaries of Madras, and the recommendations that he carries are old, and have been publicly recalled. The gentlemen who are lending their names to his cause are unwittingly supporting an impostor. We shall be glad to supply any of them who may wish with full particulars.

ROBERT E. SPER.

156 Fifth Avenue, New York, Aug. 27, 1900.

GALVESTON AID.

The publishers of the Galveston Tribune give notice that at the time of the storm which devastated that city, they had in press a very handsome publication entitled *Picturesque Galveston*. They now find that a portion of the edition can be saved and they have generously resolved to sell the work for the benefit of the relief fund, the necessities of which are well known throughout the country. They give notice accordingly that orders will be received for the book at the rate of \$2.00 a copy, the profits to go to that fund. The book is to consist of something over a hundred pages, printed on fine and heavy paper, filled with views of the city of Galveston as it was before the storm. It of course will be a unique souvenir of that which was so suddenly swept away, while at the same time the subscribers will be contributing to the fund as stated. The appeal for subscriptions comes with the endorsement and approval of the chairman of the Galveston Relief Committee, and it is asked that orders and checks be addressed to the Galveston Tribune, Galveston, Texas.

APPEALS.

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

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

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

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

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

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

Remittances should be made to MR. GEORGE C. THOMAS, treasurer.

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

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

BOOKS RECEIVED.

E. P. DUTTON & COMPANY.

Lighter Moments. From the Notebook of Bishop Walsham How. Edited by Frederick Douglas How. Price, \$1.00.

CHURCH EDUCATION ASSOCIATION, Columbus, Ohio.

Sunday School Reform From the Modern Educational Standpoint. By Mary E. Hutcheson, Author of *The New Education Series, Primary Lessons for Church Sunday Schools.*

THOMAS Y. CROWELL & CO.

Half a Dozen Thinking Caps. By Mary F. Leonard, Author of *The Story of the Big Front Door.* Illustrated. Price, 50 cents.

Playground Toni. By Anna Chapin Ray, Author of *Half a Dozen Boys,* etc. Illustrated. Price, 50 cents.

The Play Lady. A Story for Older Girls. By Ella Farman Pratt, Author of *Happy Children.* Illustrated. Price, 50 cents.

The Problem of Duty. A Study of the Philosophy of Conduct. By Charles F. Dole, Author of *The Coming People,* etc. Ornamented white binding. Price, 35 cents.

The Art of Optimism. Taught by Robert Browning. By William DeWitt Hyde, President of Bowdoin College. Ornamented white binding. Price, 35 cents.

Some Ideals in the Education of Women. By Caroline Hazard, President of Wellesley College. Ornamented white binding. Price, 35 cents.

Spiritual Lessons from the Brownings. By Amory H. Bradford, D.D., Author of *Spirit and Life,* etc. Ornamented white binding. Price, 35 cents.

W. A. HAMMOND, Wells, Minn.

Jewish Laws and Customs. Some of the Laws and Usages of the Children of the Ghetto. By A. Kingsley Glover, Member of the New England Historic-Genealogical Society, etc.

CHARLES SCRIBNER'S SONS.

Recollections of a Missionary in the Great West. By the Rev. Cyrus Townsend Brady, Author of *For Love of Country,* etc. Price, \$1.25.

J. B. LIPPINCOTT CO.

Unto You Young Men. By the Venerable William Macdonald Sinclair, D.D., Archdeacon of London and Canon of St. Paul's.

Texts for Sermons on Various Occasions and Subjects. Compiled and arranged by Henry M. Barron, B.A., Wadham College, Oxford, Assistant Curate of St. Olave, Hart Street, E. C. With a Preface by Henry Scott Holland, M.A., Canon and Precentor of St. Paul's.

The Confessions of St. Augustine. In Ten Books. Printed on Arnold and Foster's unbleached handmade paper. Illustrations designed by Mr. Paul Woodroffe, and engraved upon wood by Miss Clemence Housman. Edition limited to 150 copies for sale in United States.

FLEMING H. REVELL COMPANY.

The Gist of the Lessons. A Concise Exposition of the International Sunday School Lessons for the Year 1901. By R. A. Torrey, Author of *How to Bring Men to Christ,* etc. Price, 25 cents.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, New York.

The Evangelization of the World in This Generation. By John R. Mott.

A. C. McCLURG & CO.

The King's Deputy. A Romance of the Last Century. By H. A. Hinkson. Price, \$1.25.

PAMPHLETS.

THE MACMILLAN COMPANY.

Notes for the Guidance of Authors. Compiled by William Stone Booth. Price, 25 cents.

The Church at Work.

BROTHERHOOD CONVENTION.

Condensed programme of the 15th annual convention, Brotherhood of St. Andrew.

Oct. 10.—3 to 6 p. m.: "Quiet Hours," conducted by Bishop Hall, of Vermont.
8 p. m.: Informal meeting of delegates.

Oct. 11.—11 a. m.: Opening service. Charge to the Convention by Coadjutor Bishop Gibson of Virginia.

— p. m.: Opening address of welcome. Convention organizes. Presentation of reports of the Council and the Treasurer.

General Conference on the Subject, "The Brotherhood's Object—The Spread of Christ's Kingdom Among Young Men." Addresses by William C. Sturgis, of Christ Church, New Haven, and John R. Mott, Genl. Secy. of the World's Student Christian Federation.

Oct. 12.—7 a. m.: Corporate Celebration of the Holy Communion. General Conference on the subject, "The Brotherhood's Rules and How to Keep Them." Address by Edmund Billings of the Church of the Good Shepherd, Boston; and on "The Growth of the Brotherhood," addresses by Carleton Montgomery,

Asst. Secy. of the Brotherhood, and E. H. Bonsall of St. Matthew's Church, Philadelphia.

Evening: Public Meeting. The subject, "The Church's Call to Young Men," by James L. Hough-teling, President of the Brotherhood, and Robert E. Speer, Secy. of the Presbyterian Board of Foreign Missions.

Oct. 13.—Afternoon: General Conference on "Brotherhood Work: How to Make a Live Chapter." John W. Wood, of St. George's Church, New York, Chairman.

Oct. 14.—Sunday, a. m.: Anniversary Sermon by Coadjutor Bishop Anderson, of Chicago.

Sunday evening: Final meeting. Addresses by Bishop Partridge of Kyoto, Japan, and others.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Church Consecrated at Lake Placid.

THE BEAUTIFUL church of St. Eustace-by-the-Lakes, Lake Placid, of which views were lately printed in THE LIVING CHURCH, was consecrated by the Bishop of Albany on Sunday, Sept. 9th. The day was perfect. The procession consisted of crucifer, six choir boys from the Church of the Holy Communion, New York, four choir men from various parishes, Mr. Arthur Duncan Moir (brother of the priest in charge), the lay reader of the neighborhood, the Rev. T. R. Kimball of St. Stephen's Church, Boston, the Rev. W. W. Moir (rector), and the Rt. Rev. the Bishops

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of New York and Albany. The procession as it wended its way over the hill was most beautiful. The Trinity Chapel (N. Y.) processional cross, loaned for the occasion by the vicar, the Rev. Dr. Vibbert, shone in the sunlight, and the vestments and hoods against the clear blue sky, with the green footing, made the scene most effective. Arriving at the church door, the old Sarum usage was fulfilled, the Bishop of Albany knocking three times on the door. Dr. Stock, the Warden, with Mr. Robert H. Coleman, the Treasurer, and Mr. Wm. Albert Putnam, the Clerk, who were inside, demanded in a low voice, "Who demands entrance here?" to which the Bishop replied, "I, William Crosswell Doane, by the grace of God, Bishop of Albany," and then the door being thrown open, the beautiful consecration service proceeded with due solemnity. At the close of this service, Morning Prayer was said, the lay reader reading the lessons. Then followed the Confirmation service, the rector presenting to the Bishop of Albany twenty-seven grown men and women candidates, among whom was the Congregational minister and his son. Bishop Doane preached from the text: "Not equally yoked together," and celebrated. Some 200 received the Holy Communion. The offertory anthem, an exquisite rendering from Handel, was sung by Mrs. Anna Taylor Jones. The offering at this service was \$533.00. The following day a check for \$250, and one for \$50 were received. This absolutely wipes out all indebtedness upon the church, leaving \$200 in the treasury for incidental expenses, \$250 towards a proposed church in Newman, and \$28 for the poor fund. There were at least 500 people in the church, besides many outside. The Presbyterian and Baptist places of worship were both closed, as the notice read, "Out of Christian Courtesy." The M. E. clergyman told his people that he wished that he and they alike might have been able to go to the service.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Improvement of Dr. Spalding.

THE MANY FRIENDS of the Rev. Dr. E. B. Spalding, late rector of the Church of St. John the Evangelist and of Trinity School, San Francisco, will be pleased, says the *Pacific Churchman*, to know that his condition, mentally and physically, has so much improved that he has been able to leave the sanitarium, where he has spent several months, and is now in Coronado visiting his nephew, the Rev. Charles E. Spalding. Mr. Spalding writes: "His old friends are glad to see him here, and he is enjoying a rest and change. He preached a good sermon to us last Sunday evening, and is gaining all the time." It is Dr. Spalding's plan to go East, and we know that we voice the wish and prayer of multitudes who have known him in his twenty-four years of indefatigable parish and school work and high position in the Diocese of California, that he may find complete recuperation.

CENTRAL NEW YORK.

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

MUCH SYMPATHY is felt for the Rev. J. J. Burd, rector of Church of the Holy Cross, Utica, and wife, in the loss of their oldest son, Albert White, in his 10th year.

TRINITY CHURCH, Great Bend, has been made a mission of Trinity Church, Watertown.

ST. PHILIP'S CHURCH for colored people, under the care of the Rev. H. G. Coddington, rector of Grace Church, Syracuse, is in a promising condition. The building fund now amounts to \$1,500 and it is hoped that it can be increased to \$5,000. There are 39 communicants, and their offerings for general missions might shame larger and stronger parishes.

CENTRAL PENNSYLVANIA.

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

Improvements at Susquehanna.

DURING THE SUMMER the edifice of Christ Church, Susquehanna, was remodeled and much improved, and place was made for a chancel choir. A handsome pulpit of polished brass has also been put in proper place. A portico has been erected over the main entrance, surmounted with a cross. Robing rooms have been erected and a new heating apparatus placed in the basement. The church was reopened on Sunday, the 9th inst., services being conducted by the rector, the Rev. C. W. Boot.

CHICAGO.

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

CHAS. P. ANDERSON, Bp. Coadj.

New Organ at Joliet—Deanery at Winnetka—Beatrice Home—New Church opened at Kankakee.

THE BEAUTIFUL Reid Memorial window, by Louis J. Millet, has just been completed, and is soon to be placed in Christ Church, Joliet. The line "A larger day hath come to him," is the basis of the Artist's work.

Two large panels compose the window and the elaborate ornamental canopies and borders surrounding the figures are most effective. In the first panel is a figure in the full flush and strength of early youth, scattering broadcast the seeds of endeavor in the fields of life stretched out before him, while overhead is a sky, blue, and bright with promise of the coming hours. In the second panel is a man—still strong, though bent with the burden and heat of the day; his work is nearly done, the fading daylight tells that night is near; but he works on, gathering all he can before the darkness comes. In the background is the figure of an angel bearing the palm branch of victory for the long task well done.

The coloring throughout is very rich, and the whole conception is one of refinement and dignity.

THE REV. H. G. MOORE, of Christ Church, Winnetka, entertained the North Eastern Deanery on Tuesday the 18th inst. By quarter past eleven the clergy—40 or 50 in number—had congregated at the quaint little church on the hill. The day began with a celebration of the Holy Communion, Mr. Moore, the rector, officiating, assisted by the Rev. W. W. Wilson, of St. Mark's, Chicago. The service was followed by a short business meeting, Dr. Wilson presiding in the absence of the Dean, Dr. Locke. The clergy then adjourned to the new rectory where they were most heartily welcomed by Mrs. Moore. Luncheon finished, the Rev. Wm. C. DeWitt read a paper on "Liturgical Elasticity and Ritual Conformity," which called forth a general discussion upon the subject.

IN A PLEASANT QUARTER of the North Side, is to be found one of the most touching of charities—Beatrice Home for Erring Girls. Some time ago, God put it into the heart of a loyal daughter of the Church to take up this work in Chicago. Finding that many of her friends were willing to help by giving money or articles towards the furnishing of the Home, and having secured funds enough to cover expenses for a year, she at once set about looking for a building in a respectable part of town, but found it next to impossible to rent one for the purpose for which it was to be used. After numerous disappointments, two houses on North Park Ave. were secured, thrown into one, and furnished throughout, daintily and brightly, every effort being made to create a home atmosphere, and to take away the "institutional" feeling. A small chapel was fitted up in a thoroughly Churchly manner, and here, on almost every Sunday evening, one of the city clergy holds a service for the inmates, Dean Pardee, Dr. Rushton, and Mr. DuMoulin, going very often. One feature of the service is particularly noticeable, the

very hearty way in which the responses are made, and the strict attention of the girls.

In the chapel is soon to be placed a small font of white marble, the only ornament being a simple device of lilies—emblem of purity—carved upon it. The crucifix over the Altar is from Oberammergau, and is the work of one of the noted wood carvers of that place.

Last October, Beatrice House was opened by Father Huntington, and one poor child received, who had come voluntarily, asking to be taken in, that she might escape the only life that now seemed open to her. Since that time thirty girls have been cared for, and at present the family consists of fifteen girls—all under 21—and six babies. Beatrice House is only for young girls who have been led astray, those "more sinned against than sinning," and it is optional with them how long a time they stay, though it is desired by those in charge soon to be able to keep girls for two years, so that they may come thoroughly under the refining influence of the Home, and may also be prepared in some way to earn an honest living in the future. It is hoped this winter, with the help of such of the girls as are able to work, and with outside help, to start a laundry in connection with the Home, that may materially aid in its support. Almost without exception, the young mothers are devoted to their babies, and notwithstanding the stigma, are willing to take up the burden their sin has brought upon them, and work for their children. Now is the time to touch these young hearts, and if kindness and care and the keeping them in sight, after they have again gone out into the world, will accomplish this end, they will be saved from

MINISTER'S FOOD.

ITS VALUE DISCOVERED DURING ABSENCE OF FAMILY.

Rev. J. B. Ley, pastor of the First M. E. Church, South Tampa, Fla., had an interesting experience when his family were compelled to leave on account of the yellow fever. He says: "Last September, when we were visited by a yellow fever scare, my family left for an indefinite stay in the interior.

"I had, for about two years, been under considerable physical and mental strain, and my nervous system seemed to utterly give way. I had some excellent physicians, but their remedial agencies failed to reach the case—at best affording only temporary relief.

"At the time the family left, my attention was called to Grape-Nuts food. Several things had led me to believe that my troubles were largely due to improper nutrition. The absence of the family gave me a good opportunity to try the new food, for it is perfectly cooked and therefore required no work on my part.

"So I began to make two meals a day, supper and breakfast, on Grape-Nuts and cream or milk, and had nothing else. I confined myself to the proper allowance, not overeating. The improvement was marked, almost from the first—my digestion was better, sleep became regular and restful, and I began to gain flesh. I could soon do work with less fatigue and more satisfaction.

"My nervous system has been wonderfully improved, and to-day I weigh more than I have ever weighed, and find my strength equal to all the responsibility. This is not all; on the return of the family Grape-Nuts became a regular article of food at the morning hour. The children ate it and improved.

"My wife, who was nursing an infant, discovered that after she began using Grape-Nuts regularly, for the first time in many years, Nature's food supply for the baby was adequate, without resorting to artificial substitutes. Grape-Nuts food not only carried us through the sickly season, but has been a Godsend to our entire family."

further ill. But the work is so stupendous, and workers are few.

THE CONGREGATION of St. Joseph's mission, West Pullman, has just purchased two lots upon which a church is to be built as soon as possible.

AFTER SEVERAL MONTHS' delay in the completion of the building, the congregation of St. Paul's, Kankakee, is now worshipping in a beautiful new structure.

The opening services were held in connection with the autumnal meeting of the Southern Deanery of the Diocese. There were present the Rt. Rev. C. P. Anderson, Bishop Coadjutor, the Rev. D. S. Phillips, D.D., rector of St. Paul's and Dean; the Rev. Messrs. Clark (Pontiac), G. W. Farrar (Ottawa), H. T. Hiester (Farm Ridge), A. W. Higby (Mormence), C. R. Hodge (New Lenox), and W. B. Walker (Joliet); from the Northeastern Deanery, the Rev. Messrs. J. H. Edwards (Chicago), and Wm. E. Toll (Waukegan). Others were expected but were hindered by sickness and other causes.

The first chapter meeting of the Deanery was held Wednesday evening, the subject for consideration being the work in the southern portion of the Diocese, and prospects and plans for the future.

The opening services began at an early hour, September 20th. At half past six a good congregation had met, the Altar Guild being present in a body. In behalf of the Guild, the Rev. A. W. Higby read the instrument of donation of the beautiful oak altar, which is their gift towards the furnishing of the church. After the Benediction of the altar by the Bishop, it was duly vested, and the rector proceeded with the celebration of the Holy Communion, assisted by the Rev. W. B. Walker, who acted as deacon, and the Rev. E. H. Clark, who read the Gospel. A large number of communicants were at this service.

The special service for the opening and benediction of the new church was at half past ten, when the church was nearly filled. Under the direction of the Rev. C. R. Hodge, master of ceremonies, the choir, preceded by the crucifer, entered the tower door singing "The Church's One Foundation."

After they had reached the stalls, the Bishop and clergy entered, reading responsively the Twenty-fourth Psalm. The Rev. G. W. Farrar read shortened morning prayer, the Rev. A. W. Higby reading the lessons. At the close of the prayer for the President, the Bishop took up the special Service of Benediction, consisting of selected collects, together with the second from the "Form of Consecration." The Bishop was the celebrant, assisted by the Rev. J. H. Edwards, who read the epistle, and the Rev. W. E. Toll the Gospel. The musical portions of the Office were from Cruickshank and Gounod, the *Sanctus* from the "Messe Solennele," being sung very devotionally. The Offertory Anthem was very suitable for the occasion, "O pray for the Peace of Jerusalem" (Knox), in which the Rev. C. R. Hodge took the solo part. The music of the whole service was smoothly, heartily, and devoutly sung by the choir of vested men and women.

The Bishop preached a very clear and effective sermon on "The Comprehensive and Supernatural Character of the Christian Faith." In the first part, he dwelt upon the twofoldness of the Church's teaching, in which the seemingly contradictory statements are found to be truths which mutually complement one another. Such are the doctrines of the Trinity and the Unity in the Divine Being; the Divine and Human nature of our Lord; the relations of the Bible and the Church; and of the so-called high and low views of Church doctrines. The difficulty lies not in that the teachings of the Church contradict one another, but in the inability of the human mind to grasp truth in its entire-

ty, its twofoldness, and consequent perfection. The second part of the sermon dealt with the supernatural character of the Faith. Supernatural is not *un-natural*, but above the natural as viewed by man; all is natural in the sight of God. The Christian Faith includes first, the objective facts of revelation; secondly, the subjective or personal experiences which are the effect of those facts on individual souls; thirdly, speculations which may be deduced from the facts of the Faith, but should not be raised to an equal position with the facts themselves. Man must not try to do without the supernatural in religion. It is necessary to preserve the right order; not philanthropy nor education, but spiritual enlightenment, that is of first importance. Not culture first, but conversion; not science, but conscience. Reformations doubtless are greatly needed, but they must start with, and rest with, and rest upon, the supernatural fact of Regeneration. Herein lies the strength and hope of the Church, the comprehensive and supernatural character of the Truths which she teaches.

Quite a large number also communicated at this service. The offering was for the carpeting of the church. Besides the beautiful altar, there were several other gifts, memorials and thank offerings, viz., the altar rail, eagle lectern and pulpit, both of brass, the litany desk of oak, and several of the windows. The Church is orientated, and the large west window (by Androvette, Chicago) representing the Ascension of our Lord, is especially fine and attractive. The building is very complete in every particular. The total cost is about \$30,000, there being a small debt. The perfection and convenience of everything about the church is largely due to the loving labor of the rector, who has been with the parish a third of a century. The new church was illustrated in THE LIVING CHURCH last spring.

Thursday evening, a reception was given to the Bishop and visiting clergy in the parish rooms in the basement of the new church. Short speeches were made by the Bishop and several of the clergymen and laymen. The closing speech by the rector capped the climax of a most enjoyable occasion, when he read a letter to the effect that Mrs. Helen Knight Huling had contributed the sum of \$2,500 for an organ, as a memorial to her husband, the late George B. Huling. This proved a great joy and relief to the ladies of the parish, who had been working patiently in various ways to secure the means for the purchase of an organ.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.
Mission in Pueblo.

A GENERAL MISSION will be held in Pueblo from Sept. 30th to October 14th, conducted by Father Huntington. The first series of services, from Sept. 30th to Oct. 3d, will be held in St. James' Chapel. From the latter date until Oct. 7th there will be no services, but on Sunday night, Oct. 7th, there will be a union service at the Grand Opera House. The second series of services, from that Sunday until the Sunday following, will be at Holy Trinity Church.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Steeple Burned at Seymour.

BY A FIRE in the steeple, probably caused by lightning, Trinity Church, Seymour, was damaged to the extent of several hundred dollars on the night of Sunday, Sept. 16th.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
Corner Stone Laid at Townsend.

ON THE 14th inst., the Bishop of the Diocese laid the corner-stone of St. Mary's Chapel, Townsend, a new mission for which

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is to be used with fresh milk

Mellin's Food
is a real substitute for mother's milk

the church edifice is now being erected. He was assisted in the service by Archdeacons Hall and Bond, and the Rev. Messrs. Wilkie, Munson, and Ware.

EASTON.

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

Funeral of Thomas Hopkins—New Church for Ocean City.

THE FUNERAL of Mr. Thomas Hopkins, who died Sept. 11, took place Sept. 14th from his home in Easton. The Rev. W. Y. Beaven of All Saints' Church, officiated. Mr. Hopkins, who was 89 years old, was three times married and leaves nine sons and daughters. He was a descendant of the Hopkins family who came to America from London, England, in 1658. He was also very prominent in politics, and was connected with numerous commercial interests. Mr. Hopkins was a vestryman of All Saints' Parish.

THE REV. J. GIBSON GANTT has secured enough in cash and subscriptions to build the new church of St. Paul's-by-the-Sea, at Ocean City, and will shortly give out the contract for the work.

A CHOIR GUILD of Holy Trinity Church, Oxford, has been organized.

THE Rev. Henry Clinton Collins, late missionary of the Church in China, where he was for seven years, has been on a visit to his brother, Mr. William Collins, near Trappe, Md. He will shortly leave for Charlottesville, Va., where he will take a course of study during the fall and winter.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

New Church in Jacksonville.

THE NEW EDIFICE for the Church of the Good Shepherd, Jacksonville (Rev. E. C. Belcher, rector), has been completed and is one of the best Church edifices in the Diocese. It is built of brick with red mortar. The woodwork inside is of Florida pine handsomely finished, and the walls wainscoted with the same wood four feet from the floor. The style is Gothic, cruciform in shape, the



length being 125 feet and the width 40 feet. Handsome arches span the entire width of the church every fifteen feet. The entire roof, excepting directly above the chancel, is paneled in pine, with a natural finish. The center of the ceiling is finished with a trefoil. On each side of the church are three-panel Gothic windows, and on the chancel end are four large single-pane windows. At each of the two ends of the church and the end of each nave is a large rose window, sixteen feet in diameter. On the south of the chancel is the sacristy, and on the north, the choir-room. A new organ has been placed in the church at a cost of some \$3,000, and pews and choir stalls of golden quartered oak are in place. There will be also a number of handsome memorial windows, and the entire building will be lighted by electricity. The cost of the building completed is about \$16,000, and the furniture, windows, organ, etc., will increase the whole cost to about \$25,000.

The first rector of The Good Shepherd was the Rev. J. R. Bicknell, who was succeeded by the Rev. W. S. S. Atmore. Mr. Belcher succeeded the latter in 1898.

FOND DU LAC.

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

Indians to Present Episcopal Ring.

IT IS HOPED that the consecration of Mr. Weller as Bishop Coadjutor may be arranged for All Saints' Day. At his consecration he will be presented with an episcopal ring by the Indians of the Oneida Reservation.

MAINE.

ROBT. CODMAN, JR., Bishop.

New Organ at Lewiston—Church Proposed for MacMahan Island.

A BEAUTIFUL NEW ORGAN has recently been placed in Trinity Church, Lewiston (Rev. I. C. Fortin, rector). The organ was built by Hook & Hastings, of Kendal Green, Mass.; it has 31 stops and 1,240 pipes, is operated by a piston water motor, and the casing is quartered oak. It was formally opened to the public with a recital by Mr. S. B. Whitney, organist of the Church of the Advent, Boston, on Sept. 13th. There was a very large audience and the recital was a grand success, both artistically and financially.

The church has been greatly improved by the raising of the chancel, revarnishing of the furniture, and the building of a stairway from the basement. On Sunday, Sept. 16th, the mixed choir of 24 voices appeared vested for the first time, when a beautiful processional cross, presented by Mrs. A. E. Martin, was used, and also a very fine new hymn board, presented by Mr. S. H. Walker.

The congregations were large at both services, and the Rev. Herbert L. Wood, of Saco, preached two excellent sermons. He took occasion to congratulate both priest and people on the great work accomplished in Trinity parish.

MACMAHAN ISLAND is a summer resort on a wild, romantic coast, popular among Church people. Four priests of the Church have cottages and four others and the Bishop of the Diocese have been visitors there this year. A lot of land on the summit of the Island has been given by the owners for Church purposes, and sufficient money has been collected the past two summers to warrant the building of a chapel, work on which has already been started. It will be known as St. Cuthbert's mission, and will be ready for use early next season. It will be Gothic in style, and rough finished, in harmony with the woods and the camp-like cottages about it. Mr. Edmund Q. Sylvester, of Boston, is the architect, and the building committee consists of the Rev. C. T. Whittemore of Dorchester, the Rev. G. S. Pine, of Marlborough, and the Hon. Geo. E. Hughes, of Bath.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Meeting of the Standing Committee.

A MEETING of the Standing Committee was held at the residence of Mr. Peter White at Marquette, on the evening of the 20th. The committee was organized by the election of the Rev. J. E. Curzon as President and Hon. J. W. Stone, of Marquette, as Secretary. Consent was given to the consecration of the Rev. R. H. Weller, Jr., to be Bishop Coadjutor of Fond du Lac, and Mr. Herbert H. Culver was recommended to the Bishop for Deacon's Orders.

MARYLAND.

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

Death of W. W. Padgett—Anniversary at Kensington—Bishop Paret's Chapel—Improvements at Waverly.

MR. WILLIAM WASHINGTON PADGETT, one of the best known and most highly esteemed citizens of Charles County, died at his home in Port Tobacco, early Monday morning, Sept. 17th, in his 81st year. His funeral took place on Wednesday, Sept. 19th, from St. Paul's Church, Piney, the Rev. James E. Poindexter officiating.

THE SECOND ANNIVERSARY of the founding of Christ Church mission, Kensington, was celebrated on Sunday, Sept. 23d, at 3:45 p.m. The Rev. David Barr, missionary in charge, conducted the service, and the Rev. Thomas J. Packard, Archdeacon of Montgomery and Prince George's Counties, delivered the address. Music was rendered by the vested choir of the Church of the Incarnation, Washington, D. C.

THE NEW CHAPEL that is being built for Bishop Paret at his residence on Madison Ave. will soon be completed. It occupies the space formerly filled by the Diocesan Library. The funds for fitting up the chapel were voted at the last diocesan convention.

THE SCHOOL TRUSTEES of St. John's, Waverly, have granted permission to grade and otherwise improve the ground in the rear of the school-house, and erect a high wire fence around it, so as to provide a suitable enclosure for basket-ball, tennis, out-door gymnastic apparatus, etc., provided the money can be raised. The cost will be about \$250. Brotherhood men and boys, Daughters of the King (if organized), and members of other similar societies, will have the privilege of this ground. The matter is in charge of three of the Trustees, three of the Senior Brotherhood, and three of the Junior Brotherhood, with the rector as chairman.

HANG ON.

COFFEE TOPERS AS BAD AS OTHERS.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold onto his coffee, even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practising physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Mrs. Mary E. Brown, Waterford, Va.

THE FEAR OF HUMBUG.

PREVENTS MANY PEOPLE FROM TRYING A GOOD MEDICINE.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ but they cure indigestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address F. A. Stuart Co., Marshall, Mich., for little book on stomach diseases, sent free.

WHAT A MOGUL CAN DO.

That was a remarkable demonstration of what a Mogul can do, that occurred on the New York Central the other day, when engine No. 948, one of the new Moguls, hauled out train No. 11, the Southwestern Limited, made up of two mail cars, five passenger coaches and nine Wagner cars, sixteen cars in all. The total weight of the train was 1,832,000 pounds, or 916 tons, and the length of the train, including the engine, was 1,212 feet, or nearly a quarter of a mile. This engine made the running time of the train between New York and Albany, 143 miles, in three hours and fifteen minutes.

There is no railroad in the world which has a better roadbed, more skilful engineers, or better equipment, backed by loyal men always alert for the safety of their passengers, than the New York Central and Hudson River Railroad. What road can match its corps of men, from President Callaway down the long line of employees, to the humble and faithful trackmen who watch their sections of rails through the long hours of the night and day, in order to safeguard the lives of the travelers on trains whirling by their humble shanties, many of which nestle closely to the rails under their guardianship.—

Editorial from The Albany Times-Union.

MASSACHUSETTS.

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

Anniversary at North Adams.

THE TENTH ANNIVERSARY of the rectorship of the Rev. J. C. Tebbetts at St. John's Church, North Adams, was celebrated on Sunday, Sept. 16th, when the rector reviewed the work of the ten years, and at an anniversary reception during the week at the parish house.

MINNESOTA.

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

Bishop Partridge—Removal of Rev. Geo. H. Mueller—Death of Wm. Borland—Harvest Festival—New Window at Alexandria.

BISHOP PARTRIDGE was kept very busy during his brief stay in St. Paul on the Thirteenth Sunday after Trinity. He addressed the Sunday School at Christ Church at 10 a. m., preached at St. Clement's at 11 a. m., and at St. James' in the evening. While here he let a little daylight into the secular press on the Chinese question.

ON THE Fourteenth Sunday after Trinity the Rev. Geo. H. Mueller, for the past three years rector of St. Peter's Church, delivered his farewell sermon and celebrated the Holy Eucharist. He based his remarks upon the text, "Co-workers with God." He reviewed the work done in the parish during the three years of his rectorship; altogether some fifty families having moved away during that brief space; and with few exceptions, the congregation that heard his farewell sermon, was not the one that was in the parish three years ago. He urged those present to continue faithful and loyal to this parish or wherever their future lot might be cast. He feelingly and in a few words referred to the great sorrow that had recently come into his own life, and also those of some of the parishioners. The sermon was overflowing with fatherly counsel, wisdom, and pathos. Many in the congregation were deeply affected, when it came to the "parting of the ways." The rector unveiled and dedicated with appropriate prayers for future use and service in the church, a very handsome brass memorial book rest bearing the following inscription:

"To the Glory of God and in Memory of Mrs. Ida Mueller. Born June 19th, 1861, entered into Life Aug. 26, 1900. 'The Lord is my Life and my Salvation.' From the Vested Choir of St. Peter's Church and Friends."

The Altar Guild organized by the late Mrs. Mueller a few months previous to her death will continue in the work as laid out by her. Mrs. C. D. Smith has been chosen Directress of the guild.

THERE ARE two vacant parishes now in St. Paul—St. James' and St. Peter's.

MR. WM. BORLAND, for a number of years prominently connected with Christ Church and the Brotherhood of St. Andrew, died Sept. 18th. The funeral service was held at Christ Church and the body interred at Ann Arbor, Mich. Mr. Borland represented the Brotherhood of St. Andrew at several conventions. He was a sincere and devoted Churchman. His Church life was marked by great earnestness and activity, hotel visitings early Sunday mornings; inviting the guests to church services was his special work, in which he was singularly successful. His unexpected death is mourned by a large circle of friends.

THE REV. STUART B. PURVES, rector of Holy Trinity Church, Minneapolis, and Prof. Wilson of Faribault, have returned from their visit to England greatly benefitted by the ocean voyage and respite from work.

GETHSEMANE CHURCH, Minneapolis, has paid another thousand dollars on its bonded debt, reducing it to \$16,800.

THE HARVEST FESTIVAL at Gethsemane was a great success in spite of the inclement

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weather. The decorations were beautiful and artistic. The choir's rendition of Goss' "The Wilderness," and Haydn's "The Heavens are Telling," were highly commended. It is characteristic of Gethsemane parish that whatever is done in any line of Church work, there is a thoroughness and finish to it not always in evidence in most parishes.

A HANDSOME WINDOW has been placed in the church at Alexandria as a memorial to the late Miss Viola Moore and is the gift of the young people of the parish. It will be placed opposite the choir, of which for many years she was a member.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.


Changes at Camden—Retreat at Atlantic City.

THE Church of Our Saviour, Camden,

which had been closed since Sunday, 26th ult., when the Rev. Edward R. Baxter announced his resignation as rector, was re-opened for services on Sunday, 16th inst., and good-sized congregations were in attendance both morning and evening. A movement is on foot among the parishioners to bring the parish up to the standard it once enjoyed, which it is hoped will be successful. The vestry have accepted Mr. Baxter's resignation.

Nothing definite was done at a meeting of the parishioners on Wednesday evening, 19th inst., which met for the purpose of formulating plans for the re-organization of the parish. There was quite a large attendance, and a number of addresses were made, the trend of which was that there was no apparent reason why the church should not again enter upon an era of prosperity. On Sunday, 30th inst., Bishop Scarborough will be in charge of the services, and it is expected, at

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that time, that plans for the future will be announced.

A RETREAT for priests was held in the Church of the Ascension, Atlantic City, from Sept. 17th to the 21st. The conductor was the Rev. Edward A. Larrabee, rector of the Church of the Ascension, Chicago, Ill. The meditations were on the general subject of The Cross of Christ, and were spiritually helpful.

NORTH DAKOTA.

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

Pastoral on the Re-Marriage of Divorced Persons.

THE BISHOP has issued a pastoral letter to the clergy on the subject of the Re-marriage of Divorced Persons, and it was read in all the churches on the third Sunday in September. The Bishop reminds the clergy that the American canons permit such re-marriage only to the innocent party in a divorce suit for adultery. He rules that it is essential that this cause be specified in the court decree, which must be shown to the priest before such re-marriage shall be solemnized. It will not be enough that circumstances may in fact have warranted such a decree, and some other cause like desertion, inserted for the avoidance of scandal; but the decree itself must state the fact. Otherwise neither the Bishop nor any other minister will be at liberty to solemnize the subsequent marriage.

OHIO.

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

Retreat at Little Mountain.

THE FIRST RETREAT for the clergy in Ohio was held at Little Mountain, near Mentor, Ohio, Sept. 18th to 21st, and was attended by twenty-three retreatants. The conductor was the Rev. Fr. Osborne, S.S.J.E., the provincial superior of the American branch of the Cowley Order. The Bishop of the Diocese and the Archdeacon, the Rev. A. A. Abbott, were both in attendance. Little Mountain, with its excellent hotel, the "Pine Crest," and its beautiful chapel of the Transfiguration, was in many respects an ideal place for a retreat. A few "Quiet Days" have been held in Ohio, but never before a retreat, strictly speaking, for the clergy. It was the unanimous voice of those who were present this year that no greater help and blessing could be afforded the clergy than such a season of retirement and devotion, and the opportunity for similar refreshment in future years is anticipated.

PENNSYLVANIA.

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

Arrangements for Brotherhood Convention—Anniversary at Germantown—Re-opening of Grace Chapel—City Notes.

TWENTY YEARS AGO the large vested choir of men and boys was introduced into St. Peter's Church, Germantown. The organist and choirmaster, at that time, was Charles O. Fraser, who rendered faithful service until his resignation in September, 1891. Professor Harry M. Staton was his successor and is still serving. On Sunday, 16th inst., there were special services commemorative of the twenty years' existence of the choir, and a sermon, appropriate to the occasion, was delivered by the rector, the Rev. Dr. T. S. Rumney.

GRACE CHURCH chapel, West Philadelphia, was opened on Sunday, 16th inst., after being re-decorated and renovated throughout. The building had been closed for nearly two months, to have the work properly done. This is the second alteration and improvement to the chapel within a short space of time. At the morning service, the Rev. W. S. Baer, who has been in charge of the chapel for less than

a year, announced that on Sunday, 30th inst., he would deliver his farewell sermon, as he had accepted the rectorship of Grace Church, Sandusky, Ohio. This severance of the pastoral ties is nothing new for the congregation, for although the chapel is not seven years old—having been opened Oct. 29, 1893—the Rev. Mr. Baer is the fifth incumbent or priest in charge. The chapel was recently enlarged to accommodate an ever increasing congregation, who trust that the next vicar who may accept the charge, will continue as their spiritual guide for many years to come.

DURING THE ABSENCE of the Rev. N. S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, the Rev. Dr. H. L. Duhring has been in charge of the Sunday morning services, and at evensong the sermons have been preached by the Rev. Dr. A. L. Royce, chaplain of the U. S. Naval Asylum. At this church and the memorial chapel of the Holy Communion, as well as in the Sunday Schools of both church and chapel, the offertories on Sunday, 16th inst., were for the relief of the sufferers by the recent disasters in Texas.

THROUGHOUT THE DIOCESE, in many of the churches in town and country, offerings were received for the benefit of the "Citizens' Permanent Relief Committee" which is now engaged in collecting moneys for the relief of Texan sufferers. Up to Wednesday, 19th inst., fifteen parishes and three Sunday Schools had sent in their gifts. Perhaps the most touching donations made to the fund were those received from the patients in the two Consumptive Homes and the Convalescent Home of the City Mission.

IN PURSUANCE of the action taken by the Board of Missions, at their meeting held in New York on the 18th inst., notice is given that contributions from residents in Pennsylvania—for the work of the Church, which has suffered so materially during the recent floods in Texas, and which will be distributed through the Bishop of Texas—may be sent to the treasurer, Mr. George C. Thomas, at the office of Drexel & Co., Philadelphia, Mr. Thomas being one of the members of that firm.

BISHOP WHITAKER returned from his summer vacation on the 18th inst. in excellent health, and has resumed his episcopal visitations and duties.

A VERY LARGE number of young men were in attendance at the Church House, Philadelphia, on Thursday evening, 20th inst., representing various chapters of the Brotherhood of St. Andrew, throughout the city. The occasion was a "pre-convention meeting," and was for the purpose of familiarizing those concerned with the details, so far as

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arranged, of the 15th annual convention of the Brotherhood in the United States, to be held October 10th to 14th, in Richmond, Va. It is expected that more than 60 delegates will attend from Philadelphia. At the beginning of the meeting, after a brief devotional service, there was a general conference on the convention, when questions were asked and doubtful points made clear. Ewing L. Miller, of St. James' Church, Philadelphia, presided. In a conference upon the topic, "How to be a Successful Brotherhood Man," Lewis B. Runk, of Holy Trinity parish, opened with a short address. Later, addresses were made by J. L. Patton, of St. Peter's Church, Germantown, and the Rev. Robert W. Forsyth, rector of St. Matthew's Church and chaplain of the Philadelphia local assembly B. of St. A. Silas McBee, editor of *The Churchman*, (New York), evoked much enthusiasm in the closing address by urging all present to visit Richmond.



VERMONT.
A. C. A. HALL, D.D., Bishop.
Death of Rev. W. H. Collins.

THE DEATH of the Rev. Wm. Henry Collins, who for more than a quarter of a century had been rector of St. Michael's Church, Brattleboro', occurred in the rectory of the parish on September 13th. Mr. Collins had been ill for a long time, but his death was sudden at the last.

The funeral was held at the parish church, on Monday, Sept. 17, Bishop Hall officiating, and giving a short address. He was assisted in the service by the Rev. Messrs. Goddard and Sanford, of the Diocese. Other clergy present were the Rev. Drs. Henshaw of R. I., Brown and Harris of Vt., Dr. Waterman, and the Rev. A. H. Wheeler, both of N. H., and the Rev. G. Graves of Vt. Others of the clergy would have been present but for the early hour of the service, which prevented their arrival in time after Sunday services. The church was filled to overflowing, and the places of business were closed in the streets. The grief felt at the loss of so beloved a clergyman and so prominent a citizen was very deep and extensive, as was evident in many public and private ways. And yet from the character of the service, including the address, the music and lights, and the remarkably profuse decorations from far and near, it seemed (and very properly so) much more to mark a jubilant translation than it did anything funereal. Two celebrations of the Holy Communion preceded the funeral, also two other services, held on that day and the Sunday. The Rev. Dr. Harris, who conducted most of these services, will officiate for several Sundays at the parish.

The interment was in the family lot at Rutland, the Bishop officiating, three other clergymen having joined the number, the Rev. Messrs. Foster and Stone, and the Rev. Mr. Weeks, all of the Diocese. The pall bearers were a committee of the vestry from Brattleboro, also laymen from Rutland and Vergennes. The remaining family of our deceased brother are his widow, who is a daughter of the late George Graves, of Rutland, and a son, who is on the editorial staff of the Newark, N. J., *Evening News*. This is a sore bereavement for the parish community and Diocese, as well as for his family, relatives, and friends.

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