

Daughters of the King, and King's Daughters.

SIR,—My brief critique on a non-denominational organization, styled "King's Daughters," in the CANADIAN CHURCHMAN of April 25th, has elicited two letters in response in your paper of August 15th. The first, from the Canadian Secretary, is courteous, giving me credit only for mistaken ideas. The other, from the General Secretary, is of great length, and by no means so tolerant in its criticisms. To her, it appears, I wrote about something, "it was proven I did not know," and she cautions the "King's Daughters" "against going on information that has no foundation in fact." Indeed, I am informed, I am "speaking out of the pit, into which some equally blind leader has plunged me." Further, she never before heard of any points of difference between her society and the "Daughters of the King," and stranger still, "there is only harmony and good-will between them." However, *involve me virtue*, and proceed to show that my statements are not mere gratuitous assumptions. Late last year in a Montreal Church paper, I read with much interest communications concerning the good work done on Church lines by the "Daughters of the King." The General Secretary, Miss Ryerson, gave an account of the origin and progress of this society. "The idea of forming the association was conceived on Easter evening, 1885, by some young ladies of the Church of the Holy Sepulchre, New York city. One of the senior Bible classes of that parish had for its class name, 'Daughters of the King'; its teacher, desiring to arouse its members to greater activity and more earnest zeal for Christ and His Church, called a meeting and urged their co-operation as a class in some defined work and action for the parish. The result was so encouraging and so earnest a spirit was manifested that, having obtained the rector's consent, they formed an association, and a committee was appointed to select a badge and motto to be worn by the members as a sign of their membership and Christian obligations. After mature deliberation, the badge and motto, now known as belonging to the 'Daughters of the King,' were adopted and worn as a pin. Soon the quiet, steadfast purpose of the 'Daughters' was recognized outside the bounds of the parish, and other classes and fields assumed the badge until, after consultation, it was decided to establish the Order of this distinctively Church organization on a permanent basis." Candidates for membership must be communicants and pledge themselves to obey the two rules of the order and wear the badge. The rules are:

"(a) To pray daily for the spread of Christ's Kingdom among women; for God's blessing upon all the members of the Order; and for the prosperity of the parish to which her Chapter owes allegiance.

"(b) To make an earnest effort each week to bring at least one woman within the hearing of the Gospel of Christ as set forth in the services of the Church; and to offer at all times such aid to the rector or minister in charge of the parish, as he may deem necessary for the furtherance of the work of Christ.

"The badge of the Order is a Greek cross fleury of silver, charged on the horizontal with the words, 'Magnanimit Crucem Sustine,' and at the base of the perpendicular with the initials of the motto of the Order, F.H.S., 'For His Sake.' Its colours are white and blue." Perhaps it was one of those startling, undesigned coincidences we sometimes hear of, that the later society adopted a silver Maltese cross and purple ribbon. Miss Ryerson states emphatically: "The 'Daughters of the King' is distinctive Church, and its work definite, and might be stated in other words as follows: 'For the spread of Christ's Kingdom among women and the active support of the rector's plans in the parish where the particular Chapter may be located.'" From the Sunday-school class of Easter, 1885, have sprung 350 Chapters in 56 dioceses. "This organization, therefore, offers a grand opportunity for women of the Church to devote their services to the furtherance of that Divine organization of which they were made members in Holy Baptism. We would venture to say to all such who may at the present time be working in connection with so called non-denominational societies, and especially with that which has assumed a title liable to be confounded with the older association: 'Don't rob your mother—the Church—of that filial affection, interest and duty, which you owe to Her by expending all your powers of mind and body in furthering, primarily at least, the interests of an organization which is virtually in opposition to the 'Daughters of the King,'—the society of that Christian family or household of which you are members in virtue of your baptism, confirmation and communion. Whilst the Apostolic precept is: 'While we have time let us do good unto all men,' there is yet the specially: 'and specially unto them that are of the Household of Faith.' Such, then, are the lines on which the 'Daughters of the King' carry on their work, and Miss Ryerson's eloquent appeal should touch the hearts of all earnest Churchwomen. But with respect to the order of 'King's Daughters,'

it still seems to me, notwithstanding the General Secretary's anathema, "based on an indefinite nebulous theory of Christianity, without the essentials of a ministry, Church creeds or sacraments." It appears from its constitution that "the objects of the society are to develop spiritual life and to stimulate Christian activities." 2nd. "Any person may become a member whose purposes and aims are in accord with its objects, and who holds himself or herself responsible to the King." Now these rules are very good, though rather hazy. They may mean a good deal, and they may mean nothing more than the cry of Lord, Lord, without practical obedience to His will. The promoters of the Order seem to have forgotten that the King founded a Kingdom—the Church of the Living God—and that the entrance to it is by the sacrament of baptism, while the other sacrament, ordained by the Master, is for "the strengthening and refreshing of our souls." And for the ministration of those ordinances, and the care and oversight of His spiritual Kingdom, a ministry was Divinely appointed. And of the early converts we are told that they continued steadfastly in the Apostles' doctrine and fellowship—the breaking of bread and the prayers. From, however, the constitution of the "King's Daughters," it does not appear that the Order appreciates these truths, which Churchmen regard as the foundation principles on which the Kingdom is founded.

There is yet another point to which I must allude in reference to alleged unfair omissions in my extracts from the report of the "Huron Lay Workers." The only favourable reference in the report was the part of line mentioned, that the K. D.'s were doing "a good work financially and spiritually." On the next page there are, "suggestive remarks from clergymen whose services to the Church and standing in the Diocese entitle them to attention and respect." The first is, "if we are to have organizations at all in the Church, they should be distinctly Church in associations and teaching. I do not think 'Christian Endeavour' or 'King's Daughters,' that are inter-denominational, will ever help the Church." The next two are to the same effect, insisting on thorough Church lines. Even in my own experience I find in a minor matter of order that the K. D.'s, when desirous to establish a circle in a parish, do not deem it necessary to consult the rector on the subject. In the discussions that followed the report, I find that two clergymen made "a few remarks" favourable to the King's Daughters, that they were recognized, as all must have been through courtesy, for the Huron association is strictly Anglican, and by its constitution no one is eligible for membership save communicants. In the early days of Christianity it was the custom of the heathen persecutors to test those who were suspected of being Christians by ordering them to burn incense at the shrine of the great goddess Diana, or some other divinity. We of the present day have a still greater idol, the popular and fashionable goddess of undenominationalism. At her apotheosis in Chicago, not only representatives of various Christian bodies, but Mohammedans, Buddhists and Hindoos offered adulation at her shrine. At the Parliament of Women a few weeks since in Toronto, the same goddess was set up, and as a votive offering of sweet incense, the Lord's Prayer was rejected by a large majority of those professedly Christian women.

ALEX. DIXON, D.C.L., Archdeacon.
Guelph, August 23rd.

Family Reading.

Attractions at Moscow.

St. Petersburg is of peculiar interest as the modern capital of Russia, and the place of residence of the imperial family; but from a picturesque and historical point of view Moscow is the most striking of the two, with its marvellous Kremlin, the most curious building in the world, containing under one roof a magnificent palace, picture galleries, museums, cathedrals and chapels. The view, too, of the whole capital is beautiful, for it stands on an eminence, the frozen river below stretching as far as the eye can see. Then there are the quaint buildings of purest white mingled with Oriental colours, golden domes and innumerable minarets, the church of St. Saviour's conspicuous among all in the centre of the city, built of the whitest stone, shaped like a Greek cross, erected in memory of the retreat of the grand army, and the deliverance from Napoleon in 1812. The treasury is full of beautiful and interesting objects, including the crown jewels, the crowns used on all occasions in Russia, also the robes worn by the Czar and Empress at their coronation. From the treasury you pass on to a large museum contain-

ing gold and silver plate of all nations, rare porcelain, ancient carriages of state, and a great accumulation of gifts presented by rulers of all ages and countries of the east and west to the Czars of Russia. Among these there was a wonderful chariot from Queen Elizabeth of England, which she sent to the Emperor John the Terrible, when he invited her to join with him in war against France, an invitation which she declined to accept. History says that she refused an offer of marriage from him at the same time. Then there was a fine collection of armor and weapons and other relics of the past, Peter the Great's bed, Napoleon I.'s tent, left behind him in his hurried retreat, innumerable relics of John the Terrible, and among them more gifts from Queen Elizabeth. We visited the cathedral where coronations take place; also another where the coffins of all the Czars up to Peter the Great are arranged; here we found two priests praying for the soul of John the Terrible, as there is a strong conviction that his soul must still be in purgatory, although he lived three centuries ago.

Keep Straight Ahead.

Pay no attention to slanders or gossip-mongers. Keep straight on in your course and let their backbiting die the death of neglect. What is the use of lying awake nights, brooding over the remark of some false friend, that ran through your brain? What's the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddling busybody who has more time than character? These things cannot permanently injure you, unless, indeed, you take notice of them, and in combating them give them character and standing.

If what is said about you is true, get yourself right at once; if it is false, let it go for what it will fetch. If a bee stings you would you go to the hive and destroy it? Would not a thousand come upon you? It is wisdom to say little respecting the injuries you have received. We are generally losers in the end if we stop to refute all the backbitings and gossipings we may hear by the way. They are annoying, it is true, but not dangerous, so long as we do not stop to expostulate and scold. Our characters are formed and sustained by ourselves, and by our own actions and purposes, and not by others. Let us always bear in mind that "calumniators may usually be trusted to time, and the slow but steady justice of public opinion."

How to Have Good Cooking.

There is much talk about hard times and the scarcity of money, hence the necessity of making money by saving it in household and other expenses. One of the best ways of accomplishing the above desirable end is to purchase a "Peerless Steam Cooker," which received the highest reward at the World's Fair in Chicago, and is commended by Marion Harland, and all cooking experts. A whole meal can be cooked at one time over one burner on a gasoline, oil, gas, or common cook stove, and without mingling flavors. It will pay for itself in one season; for canning fruit alone it saves one-half in time, a third in fuel, and one-fifth in food. A five pound roast cooked by this process will weigh as much when taken out as when put in, while every cook knows that it shrinks a pound in every five when baked in an oven. It possesses many other advantages which are highly appreciated in the home, such as no steam in the house, no offensive odors, no heavy kettles, no burned food, no frosted windows, no crowded stoves, no damp walls, and no tough meat. The best hotels and sanatoriums cook by this process, because it makes the food better, and on account of the great saving. Turkeys, chickens, hams, beef, oysters, all kinds of vegetables, porridge, puddings, custards, bread, in fact nearly everything that is cooked, can be prepared with this most useful device. It is highly recommended by physicians because it makes the food easier digested and more nourishing. There are over three hundred thousand now in use. [We are using one of these in our own family with great satisfaction.—Ed.]

K.D.C. the great spring remedy.

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