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The Living Church

VOL. XXIII.

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No. 24.

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The Church at Work

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Meeting of the Standing Committee.

THE STANDING COMMITTEE, on Oct. 2nd, elected the Rev. W. C. Whitaker to a vacancy in the membership of their body, gave consent to the consecration of the Rev. R. H. Weller, Jr., and recommended two deacons for ordination to the priesthood.

ALASKA.
P. T. ROWE, Miss. Bp.
Church Erected at Nome.

THE CHURCH at Nome is now organized with about 70 communicants, and the church building, a very neat frame structure, the first ecclesiastical building in Nome, has been completed; the other two religious bodies worshipping, one in a tent, the other in the Public Library.

A handsome altar is in course of erection, having been donated by a lady in Nome. Other donations are altar candlesticks by Mr. J. H. Hawkins, of Media, Pa., who has been a warm friend to the mission; an altar cross by a lady of St. Stephen's Church, Portland, Ore., and a communion service from St. Alban's parish, West Superior, Wis.

There is a weekly celebration, week-day services on Wednesdays and Fridays, and an energetic priest, the Rev. C. H. H. Bloor, in charge of the work. The Bishop has been in Nome for about three weeks but has left for the Arctic. During his stay in Nome the Standing Committee of the jurisdiction, met for the transaction of business, and considered the application of Mr. A. R. Hoare of Rampart City, recommending him to the Bishop as a candidate for Holy Orders.

ALBANY.
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Anniversary at Waterford.

GRACE CHURCH, Waterford, N. Y. (Rev. John Mills Gilbert, rector), celebrated the ninetieth anniversary of its incorporation, on October 2nd. The Bishop of Albany and visiting clergy were the guests of the parish at a supper in the parish house, after which evensong was said in the church. The Bishop preached the anniversary sermon from Ephesians iii. 9, 15.

Service was first held in Waterford by the Rev. Mr. Ellison, rector of St. Peter's, Albany in 1795, and somewhat irregularly until the date of incorporation, 1810. In 1841 the original church was burned down and the records destroyed, but the present edifice quickly rose from the ruins. The corner stone was laid on October 21, 1841, by Bishop Onderdonk, who also consecrated the church on the Feast of the Purification, 1842. At various times the work at Waterford has been associated with St. Peter's, Albany; St. Luke's, Mechanicville; Trinity, Lansingburgh; St. John's, Cohoes; and St. Paul's, Troy. The rectors of these parishes were present with the Bishop in the chancel, as was also the Rev. Charles E. Freeman, of New York, a former rector,

BOISE.
JAMES B. FUNSTEN, Miss. Bp.
Corner Stone at Boise—St. Margaret's School.

ON THE FEAST of St. Michael and All Angels, the corner-stone was laid of the new St. Michael's Church, Boise, Idaho, by the Bishop of the District. The Bishop of Salt Lake was to have been present, but by an unfortunate railroad delay, did not reach Boise till evening. The church is to be built of cream colored sandstone, and will be a very handsome structure, to replace the somewhat ugly old frame building, now in use. St. MARGARET'S SCHOOL opened with up-

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Several Bequests—Convocation at Syracuse.

BY THE WILL of the late Leroy L. Alexander, long-time senior warden of St. Paul's Church, Syracuse, various Church and Diocesan institutions are remembered, as follows: St. Paul's Church, \$3,000; Diocesan Missions of Central New York, 2,000; Woman's Parochial Society of St. Paul's, \$2,000; House of the Good Shepherd, Syracuse, \$2,000; Altar Society of St. Paul's, \$500; Rev. Dr. Lockwood, rector of St. Paul's, \$500. The estate is valued at nearly \$30,000 and various nephews and nieces are the residuary legatees.

THE FALL MEETING of the fourth district Convocation was held in Trinity Church, Fayetteville (Rev. C. J. Lambert, rector), Oct. 2 and 3. At the opening service, the Dean, Rev. W. DeL. Wilson, made his report. Addresses were made on "Parish Expansion" by the Rev. W. B. Guion, and "Indian Missions" by the Rev. W. D. Manross. On Wednesday morning a business meeting was held and routine matters acted upon. The Rev. W. B. Clarke, Dean of the fifth District, was present, and on request, spoke of the work in his district. At the Communion Service the Rev. Mr. Clarke preached on "Thy Kingdom Come." After lunch the Rev. John T. Rose presented a paper on "The Repression of Free Inquiry Tends to Weaken Faith," which was followed by discussion. The Woman's Auxiliary of the district also held a regular meeting in connection with the Convocation. Beside the Bishop the Rev. E. H. Coley, Dean of the second district, 14 clergymen and 4 lay delegates, were in attendance.

CHICAGO.

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

Opening of Waterman Hall—Woman's Auxiliary—St. Barnabas' Guild—Girls' Friendly Society—Daughters of the King—Berwyn—New Rector at St. Paul's.

WATERMAN HALL, the Chicago diocesan school for girls, entered upon its twelfth academic year, on September 19th, with 63 out of a possible 66 pupils in the boarding department, while the registration of pupils in the musical department, both resident and from abroad, is 40 per cent. larger than last year. A new concert grand piano has replaced the old one; great improvement been made in the science department; the lighting brought to a very satisfactory condition, by adding a Detroit mixer to the gas machine, that making the use of Welsbach burners possible; and golf links have been added to the play grounds. The faculty that has served so faithfully and well for several years remained unchanged, and everything indicates a successful year.

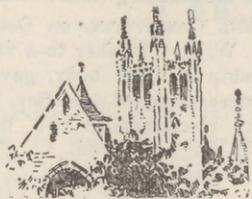
THE MEETING of Oct. 4th of the Chicago Branch Woman's Auxiliary, held in the Church Club rooms, inaugurated the monthly meetings for the year of 1900-1901.

Forty-one women representing twenty-three branches gathered at eleven o'clock to listen to an appealing address given by Mrs. C. H. Whipple, wife of Major Whipple, a former chaplain in Porto Rico.

While Mrs. Whipple spoke of the great need of establishing branches of the Church throughout the island of Porto Rico to accommodate the large and ever increasing number of Church people drawn there by military and commercial reasons, she yet made her strongest appeal for the building of the church in San Juan. San Juan is the radiating point of Porto Rico and owing to the fact that it is now occupies all the avail-

(Continued on page 759.)

Chancel Memorials for Christmas.



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The Living Church

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News and Notes



A SLIGHT VARIATION in the usual incidents attending the holding up of a railroad train, occurred when one of the robbers was fatally shot early on the morning of the 4th inst, in the act of holding up a train only three miles from Council Bluffs, Iowa. The possibility of such a fatal end to the little recreation of robbing an express car, may possibly result in lessening the number of such escapades. In this case the express messenger found that his car was on the verge of being exploded by a dynamite charge, and grasping the situation at once, though as yet the robbers had not been able to make a personal assault upon him, the messenger seized a revolver, hurried around on the opposite side of the train from the robbers, and thus passing to their rear, succeeded in taking aim and instantly killing one, after which the rest hurried away and escaped. Thus the coolness and courage of one man saved the treasure from being looted, and perhaps saved the lives of others, in addition to giving a much-needed warning to all whom it may concern, that the business of holding up trains is increasingly dangerous. We trust a suitable reward may be given the express messenger who showed such presence of mind.

THE RESULTS of the English election are that the Conservative party even increases the enormous majority it now holds in the House of Commons, having carried some two-thirds of all the seats yet reported upon. It will be remembered that according to the English system a candidate for office does not usually reside in the district in which he "stands" for election, so that men of the largest influence in the House, whose return is deemed especially advisable to either of the parties, invariably make their stand in districts where the success of their party is an assured fact. Consequently, in this instance, as usual, none of the important members of the House have been defeated, and the leaders on both sides will be substantially the same as at present. Churchmen will learn with interest that the notorious John Kensit, who stood for a Brighton constituency, was defeated by a considerable majority. One of the newly elected members is Mr. Winston Churchill, the eminent correspondent, and son of Lord Randolph Churchill. Mr. John Burns, who has been prominent as a labor agitator, and whose seat was vigorously contested, is re-elected, as is also Mr. Labouchere, the editor of *Truth*, who distinguished himself by a decided pro-Boer attitude, but who yet has again been elected.

THE SORRY EFFECTS of war wherever the scene of action lies, are again made evident in the devastated condition of the late South African republics, which is described in a report of Consul General Stowe, of Cape Town, dated August 17th. Mr. Stowe declares that he has just returned to the Cape from a trip through the two former republics, and that everywhere he has found the most unfortunate conditions. For hundreds of miles the wire fencing is down, and as the posts have been burned for fuel, and timber is very scarce, it will be necessary to supply their place with iron posts, and largely with new wire. Plowing had been accomplished on only a very small scale and the outlook for crops is therefore poor, so that it will be necessary to import bread stuffs as well as meat and live stock. In Johannesburg, according to Mr. Stowe, there was only a sufficient supply of meat to last three days when he left the city. Many of the Boers are anxious to return to work, but there are still considerable numbers under arms, and a state of uncertainty and despondency is general. In Johannesburg, however,

little damage has been done to the mines, which are in good condition and are now being pumped to empty them of the water. Mr. Stowe believes that this locality, the greatest gold mining region of the world, will soon enter upon a new and prosperous era. He calls attention to the large market for American manufactures and American bread stuffs in these two former republics, where it will be necessary to import supplies upon a large scale during the next year and where the gold, diamonds, and copper will amply pay the balance that will be due on such importations. Lord Roberts has appointed an advisory committee to assist him in the re-opening of Johannesburg, and to secure a return of miners and the resumption of work as early as possible.

THE CHINESE SITUATION has really seemed to take on a hopeful phase during the past week by bringing the Powers closer together. A correspondence was given out early in the week between the Chinese Emperor and the German Emperor, in which the former expressed his regret at the assassination of Baron von Ketteler and announced that an Imperial order had been made that sacrifice should be offered upon an altar for the deceased, and that the chief secretary of the Emperor had been instructed to pour libations upon the altar. Whether his Chinese Majesty believed that this remarkable atonement for the events of the summer would suffice to bring peace to the Yellow country, cannot certainly be said. Very likely His Majesty had not the slightest idea of how such a declaration would sound to Western ears. At any rate, the German Emperor, in an excellently-worded paper, replied to the Emperor of China, showing the insufficiency of the atonement made, declaring that he did not hold the Chinese Emperor personally responsible for the wrongs done, but urgently suggesting that severe punishment should be inflicted upon the culprits who made the outrages possible. He also urged that the Chinese Emperor should return to Peking, declaring that the Field Marshal von Waldersee would be instructed "not only to receive your Majesty with the honors due your rank, but he will also afford your Majesty the military protection which you may desire and which you may need against the rebels."

BEYOND THIS CORRESPONDENCE, in which Emperor William showed both tact and firmness, there have been a number of notes circulated between the Powers, and it appears as though at length they were gradually reaching a joint understanding. A proposition made by France and seconded by Russia, thus carrying the weight of unity between two of the Powers to begin with, suggests that the Powers agree on the six points of requiring punishment of the guilty Chinese officials; the interdiction of arms and munitions of war to China; the payment of sufficient indemnity to the Powers; a sufficient guarantee of safety in the future; the obliteration of the forts at Taku; and the establishment of a new line of communication between the seaboard and Peking. The governments of the United States and Great Britain, and apparently Germany, have jointly instructed their diplomatic representatives in China to report whether the list of parties to be punished, which has been declared from the Chinese Court, includes the real culprits; whether the punishments to be inflicted meet the case; and in what way the Powers can supervise the carrying out of the penalties imposed.

The Franco-Russian proposals strike us as based upon correct principles, but yet the reduction of the Chinese government

to a position of helplessness, which will be the effect of forbidding the importation of arms and destroying the forts, must in the first place create violent opposition in China itself, with the possibility of arousing a general Chinese war, which above all else should be prevented, and involves furthermore an amount of protection on the part of the Powers that is hardly consistent with the independence of the Yellow empire. To our mind these propositions might be modified without going too far in the direction of compromise, and yet escape the conflict that would be likely to ensue if these were directly insisted upon. To open the way from Taku to Peking and hold it open by these measures, would be of no use at all, unless it could be made certain that the Chinese capital would remain at that city, whereas it is quite likely that in that contingency at least, and perhaps in any contingency, the capital will be removed into the interior, unless the Powers definitely prevent such removal by force. Moreover, to forbid the importation of arms makes it necessary to consider the question of how the Chinese Empire is to be policed, and of how the Chinese army is to maintain the peace. These considerations, in our opinion, make it essential that greater power be conferred upon the Peking Imperial administration. To our mind the one thing to insist upon above all others, is that the guilty parties in these outrages be brought to the most severe punishment, which would be a greater safeguard for future security than any other that could be arranged.

The Russian and American forces are now leaving Peking, the former for Tien Tsin and the latter for Manila, and apparently the ministers of these two nations have already taken up their residence in Tien Tsin. We see no reason to change our opinion before expressed, that this constitutes a great mistake and we cannot feel that its immediate consequence can be other than prolonging the disturbances, strengthening the hostile Chinese, and making it less difficult for the Powers, first, to come to a joint agreement, and secondly, to enforce any joint ultimatum. It is as yet uncertain whether any of the other Powers will withdraw from Peking. American residents in Tien Tsin have cabled their joint protest against the American withdrawal.

It was stated on Saturday that a Russian armored cruiser had been fired upon by the Chinese fleet, making it possible that a naval demonstration against the latter may become necessary; and on Monday that a German force had been attacked by 8,000 Chinese south of Tien Tsin and forced to take refuge by a retreat to that city.

THE MINISTRY OF ANGELS.

IN HIS sermon on this subject, at Michaelmas, the Rev. Dr. Dumbell, rector of Sherbrooke, P. Q., said, in part:

"Are any of you in doubt as to whether the Angels have sufficient knowledge of us, our condition, our hearts, and our trials, to enable them to 'succor and defend' us? Let me remind you how we have been taught (and all Christians believe) that Satan knows our weak points, and offers his temptations accordingly. But can we for an instant think that, because of his rebellion and fall, Satan was forthwith endowed with greater intelligence and powers than he possessed before? Surely we cannot believe this. Therefore, whatever knowledge and insight Satan may have, must be possessed in at least an equal degree by the holy Angels that 'minister' to us."

"Again: does anyone feel as though it were derogatory to the dignity of Almighty God that we should receive 'succor and defense' from Him, at the hands of His Angels? Nay, but in accepting good things from earthly friends, do we fail to recognize the giver (our host, for example, at a feast) because we are waited upon by his servants? Depend upon it, these (and many other) doctrines of the Bible and Holy Church are largely plain and simple, if we will but think them out."

LONDON LETTER.

LONDON, September 22.

THE Rome correspondent of the *Times* newspaper reports that he has been informed by a friend (whose statement is entitled to credence) that Cardinal Rampolla is considering, along with a group of leading French Church financiers and politicians, the scheme of an "International Telegraphic Agency," in the interests of the Papal See, which shall in time, as they hope, supplant Reuter, The *Agence Havas*, Wolff, and others in the same line. The Roman clergy throughout the world will collect

news *gratis*, and the Vaticanist version of events shall be "first in the field" and attain "the widest possible circulation." The *Pilot*, commenting thereupon, remarks that the clergy "are seldom successful as journalists," and though they might supply an abundance of "flimsy," yet it is unlikely that much of it "would deserve to find its way into print."

The final list of signatories to the "address," in protest against the E. C. U. Declaration, has now been made up and sent in to Lord Halifax. Considering that there are over 38,000 members of the English Church Union, the muster-roll of Protestors—exactly 143—is hardly calculated to impress the man in the street, much less does it forebode the approaching dissolution of the Union. Surely the disaffected members would have acted more judiciously if they had quietly resigned, instead of staying in and attempting to stir up a revolt against the noble President and Council. It is rather a significant fact, especially when taken in connection with another fact of recent history, that the plague of disaffection was almost wholly confined to the clerical section of the Union.

The Bishop of Liverpool, when speaking the other day at a ruri-diaconal conference in his See city, said that the masses in England would not be won to Christ, and the Church would never fulfil her mission, until every man and woman felt that they had some part in the work. In conclusion, the Bishop admonished Liverpool Church people—presumably Church Associationists in particular—that they must bear and forbear with one another. "They would never get their Church-house," he said, "their proper number of clergy, or their Cathedral, until they all worked together, not only as a parish and rural deanery, but as a Diocese."

Canon Scott Holland, in residence this month at St. Paul's, has placed the Institute of Journalists (in conference in London), and indeed many others, under much obligation by his striking sermon on The Pulpit and the Press, preached at Even-song on the 13th Sunday after Trinity. Quoting Carlyle's picturesque saying, "Paul's Cross, a kind of *Times* newspaper, but edited partly in heaven itself"—the preacher observed that there was a time when there was no line of separation between the Pulpit and the Press. In pre-Renaissance days, the Church was compelled to do the work of the Press, which did not exist. But in doing so, it was really traveling outside its true beat. "It was combining the incompatible—the declaration of God's eternal revelation with the functions of a newspaper. . . . We then ask you to believe, not that you have ousted an antiquated priesthood from its usurped authority, but that you have relieved it from a task which was never its own." The theme was quite an appropriate one for Canon Scott Holland to preach upon, for he himself is somewhat of a journalist, as editor of the *Commonwealth*.

The journalists attending the Brompton Oratory had also a service for their special benefit from a young Oratorian, whose text—"Honor all men"—was the same as Scott Holland's, though his treatment of it somewhat different. After alluding to the dangers of the Press, such as sinning against truth and using its great power to the detriment of duly constituted civil authority, the preacher dwelt upon the position of the Roman Church Press, which "must refrain from seeking to direct the Holy See," though it should "assist the Pope in his work by loyally supporting his claims," especially his claim in respect to the Temporal Power. This note of warning and admonition merely echoed, however, that stentorian one struck by Cardinal Vaughan in his letter to the Young Men's Societies of Great Britain, in conference recently at Chester:

"These are days," wrote his Eminence, "in which loyalty to the Church should be the keynote of every association of Catholic laymen. . . . There are [Roman Church laymen] who permit themselves to read and discuss whatever is printed. . . . They criticise the conduct of the Holy See as though they had a mission to rescue the government of the Church from failure. These public criticisms and attacks upon the Church by children professing to belong to her are proofs of an un-Catholic and disloyal spirit."

Cardinal Vaughan's language of censure was addressed, indirectly, of course, not to the Papal Press in England, which within a year or two past has become quite effectually muzzled, but to a certain daring set of Liberal Romanists who pose as very superior and stern critics of the Papal Curia in the columns of the *Pilot*, occasionally too in the *Nineteenth Century*—and usually under the veil of anonymity.

The current quarterly number of the *English Historical Review* contains the text (edited by Professor Maitland, of Cambridge) of the case submitted to Pius IV. on behalf of the English Romanists who wished to be allowed to attend the services of the English Church, and of the Pope's reply; which was,

of course, a downright refusal, though the request, it seems, was supported by no less an influential personage than the Spanish ambassador at Elizabeth's court.

Apropos of Sir William Harcourt's attachment for the Church Discipline Act of 1840, as affording a speedy and adequate remedy for the alleged contumacy of Catholic-minded priests, it has been pointed out to him by one of the chief promoters of the Liverpool Church Discipline Bill in the correspondence columns of the *Times* that it took over a quarter of a century, besides costing £19,000, to deprive only two priests—Father Mackonochie and Rev. Mr. Baghot De la Bere—of their respective benefices.

The question of legal right, if any, of Presbyterians of the Scottish Establishment and of Wesleyans to the use—for their religious services—of the Garrison churches in India which have been consecrated for Divine worship according to the ritual of the Church of England, has now been definitely determined, after four years' deliberation on the part of the Government of India and of Her Majesty's Secretary of State for India. The final settlement, however, is by no means satisfactory to some members of the Kirk. According to the new Government rule, where, in military cantonment, only one ecclesiastical edifice is provided by the Government—and that belonging by deed of consecration to the Church of England—and where Scottish Kirk Presbyterians or Wesleyans be in a majority, it shall then be in the power of the Lieutenant-General of the Command, provided he sees fit, "after obtaining the sanction of the Metropolitan," to declare that the principal parade service shall be conducted by a Presbyterian or Wesleyan chaplain. The terms of the revised regulations would be quite satisfactory to the Committee of the General Assembly of the Scottish Establishment—which has been in correspondence about the matter with the Secretary of State for India—were it not for the words, "after obtaining the sanction of the Metropolitan," which they cannot regard "as a solution of the difficulty." Dr. Storey, Principal of Glasgow University, and perhaps the leading Presbyterian in Scotland—between whom and Dr. Welldon, the Metropolitan Bishop of Calcutta there has been some controversy in the *Times*—has recently written to express his utter disgust over the situation, and to protest against the new Government rule. It robs them, he says, of their property, degrades them to the low level of Dissenters, and places them under the iron heel of a sacerdotal tyranny. Principal Storey violently denies that the English Church has, under deed of consecration, any exclusive right to the Garrison churches; thus flatly contradicting the ruling of the India Office which, after consulting eminent London legal opinion as well as the Law Officers of the Crown, declares in the Blue-book presented to Parliament, "that it is impossible to ignore the authority of the Bishops, and of the Metropolitan as his ecclesiastical superior, in regard to the admission of services other than those of the Church of England in edifices which have been specially consecrated according to the forms of that Church in India." But however as to the legal solution, the broad fact remains, says Dr. Storey, that "the Indian Government and the Indian Episcopate, in unnatural confederacy, have combined to inflict an insolent wrong upon a large body of their fellow-subjects and fellow-Christians."

The "ritualistic reporter" seems to exist here in England, as elsewhere. The *Daily Telegraph* representative, in reporting the Requiem Mass at the Italian church, Hatton Gardens, on the funeral day of the late King of Italy, achieved the noteworthy feat of conferring on the officiating Bishop the title of "His Grandeur." J. G. HALL.

A DETROIT ANNIVERSARY.

THE Parish of St. James' Church, Detroit, has just celebrated its 25th anniversary.

On St. Matthew's Day, Sept. 21, 1875, the corner stone of this church was laid, Bishop McClosky and the Rev. George Worthington (now Bishop of Nebraska) and the Rev. William Charles, being present. Services commemorating the 25th anniversary of this event were held on Sept. 30 (16th Sun. after Trinity). The celebration of the Holy Communion occurred at 9 a. m. At 10:30 Morning Prayer was said, Bishop Davies, the Rev. William Charles, of Trenton, Mich., the Rev. Dr. J. F. Conover, the Rev. M. C. Stanley, and the rector, the Rev. S. W. Frisbie, being present. The vested choir of men and boys rendered the music. The church was crowded, many being present who have been in past years connected with the parish, and members of St. John's Church who were connected with the work when it was begun as a mission of St. John's Parish. The Rev. Wm. Charles preached the anniversary sermon. Mr.

Charles was the minister in charge at the laying of the corner stone, Dr. Worthington being rector of St. John's. Mr. Charles in an interesting manner reviewed the history of the movement, recalling many incidents, and mentioning many names connected with the event. Following Mr. Charles' address a paper was read which had been prepared by a committee of the vestry. The Bishop spoke a few words of congratulation and encouragement, and a letter of regret from Bishop Worthington was read. In the two (the address and the paper) a complete history of St. James' Church was presented.

A Sunday School was begun May 17, 1868, over a store on Grand River Ave., by the Young Men's Union of St. John's Church, the Rev. John McCook being at the time rector of St. John's. Mr. McCook soon began holding Sunday afternoon services. Both Sunday School and services were successful from the beginning.

This same year the Rev. Geo. Worthington assumed charge of St. John's Church and continued the mission work with much success. He was aided by the Rev. J. T. Webster. Mr. J. F. Conover, a layman of St. John's, now the Rev. Dr. Conover, began a Bible Class. Several of the young men belonging to the class became earnest workers in the church, and two afterward took holy orders. In 1870, a small edifice occupied by the Methodists, on the site of the present church, was bought and occupied by the Mission. On Jan. 1, 1871, the present rector, then in charge of All Saints' Church, Brooklyn, Mich., was asked to become assistant at St. John's, with special work at the Mission. The call was declined, and the Rev. J. L. Taylor assumed charge of the work. He was succeeded by the Rev. Wm. Charles in 1873. Through the efforts of Mr. Charles, St. John's Church was induced to erect a more commodious building than the one already occupied. Among many generous laymen who have made St. John's known throughout the land, the name of the late Governor H. P. Baldwin is conspicuous for his interest and gifts for the new church. Yet there were many others, some still living. The members of the Mission were also liberal contributors in the work, the amount given by them being \$2,300, of the total cost of \$16,000.

In the early part of 1876, the new chapel was ready for occupancy. It is a plain structure, though Churchly in style, and the interior bright and attractive. There is seating capacity for 450 persons. A small gallery is over the rear end. The church has a basement, large enough for Sunday School purposes and parish meetings.

In March, 1877, the Rev. S. B. Carpenter, now of Florida, became the minister in charge, and continued the work of the Mission with success, till February 1, 1880, when the Rev. S. W. Frisbie was called and accepted the care of the Mission.

At that time the communicants numbered about 150 and the work was nominally under the care of St. John's Church.

In June, 1880, Bishop Harris consecrated the church, at the time of the Annual Convention, Bishop McLaren preaching the sermon.

In 1881, a strong feeling began to manifest itself that the Mission should become independent, and form a parish. In the face of some fear that this could not be successfully accomplished, St. John's vestry finally consented to a trial, extending over two years. If at the end of that time, the Mission proved itself able to pay all expenses, without any



RT. REV. GEO. WORTHINGTON, D.D.



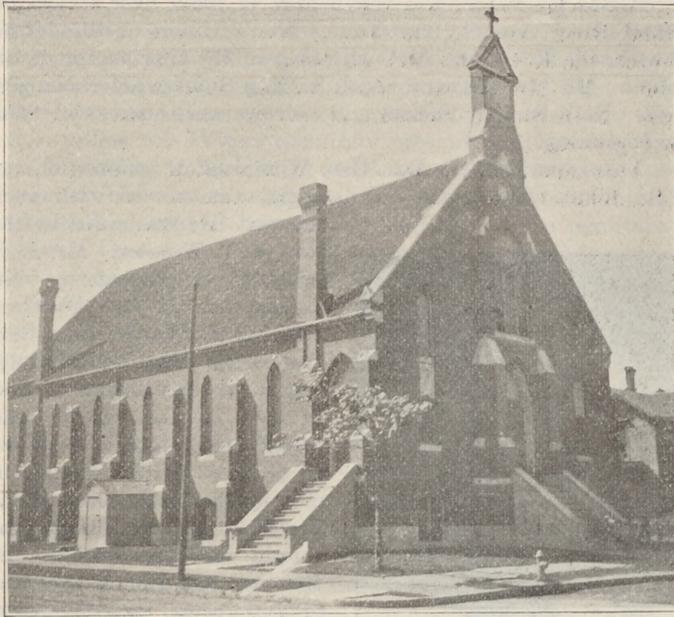
REV. S. W. FRISBIE.

aid from the mother church, and to give other signs of success, the property would be given to the vestry of St. James' Church.

The test was accepted, and was fully met from the first. Not only did the new parish relinquish the \$300 received from St. John's, but increased the rector's salary \$200.

After two years the deed of the property was given to St. James', and the church has continued its independent work, ever since, though it can never forget what it owes to St. John's.

Such is a synopsis of its history. Out of what constituted the parish, three others have arisen: St. Andrew's, St. Barnabas', and Trinity. Its work has been quiet but substantial. St.



ST. JAMES' CHURCH, DETROIT.

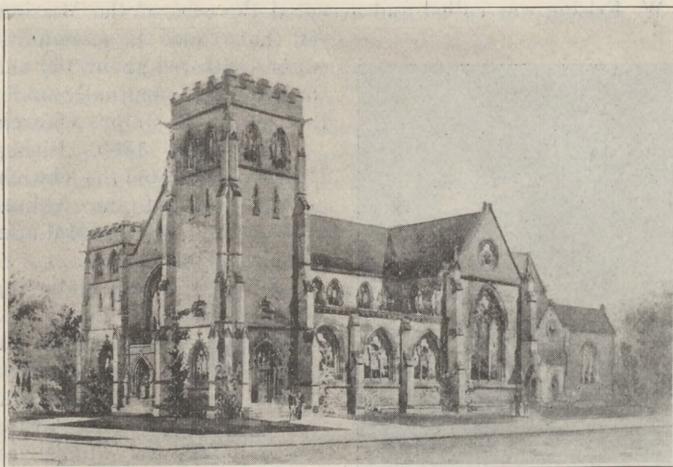
James' was the first of the Detroit churches to begin the weekly communion. In addition to the influence of Bishop Worthington, two other names are revered: Bishop Armitage, to whom the altar is dedicated, and the saintly DeKoven.

At the hour of Sunday School, the Rev. Paul Ziegler spoke on the Heroism of Work, showing what a Sunday School can accomplish, from this school's own history.

At the Evensong service the Rev. Dr. Conover spoke, relating many incidents of early history not before mentioned. Bishop G. Mott Williams was also present, and related that his first sermon and many subsequent ones had been preached in this church. Several laymen of St. John's Church and of St. James' made remarks, and so closed a day which will long be remembered by the parish.

NEW YORK LETTER.

FLATBUSH is a scattered and beautiful settlement of Brooklyn, lying on flat lands between the city proper and Coney Island. As a residence section it could hardly be surpassed, either in natural beauty of country, or in the number of handsome homes. Many years ago St. Paul's parish began



ST. PAUL'S CHURCH, FLATBUSH, BROOKLYN.

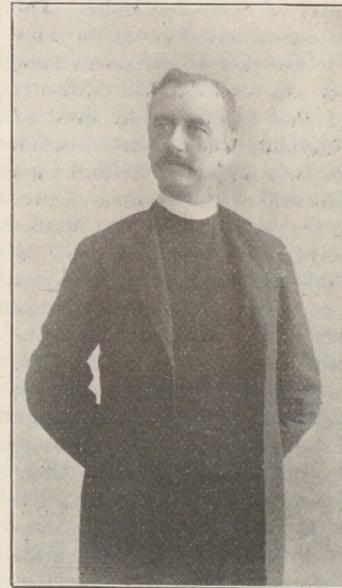
there, when there was nothing but a village. With the growth of the late-day city, the parish has grown, until its church building, ample in its day, has quite failed in capacity for present needs. This gratifying condition is in part due to the hard

work and ability of its rector for the last decade, the Rev. Townend G. Jackson.

The task of erecting a new church has just been undertaken. It is on the old site, a most advantageous one, and the old edifice will be used for parish house. The new one is to cost upwards of \$100,000, and will be the finest place of worship in all that region of the city. Its material is granite, the style Gothic, and the seating capacity 1,000. The size is 85x150 feet. All adjuncts of a beautiful church are to be supplied—large chancel and spacious sanctuary, choir room, sacristy, vestry, and chapel. Memorial windows will be many, and the sanctuary furnishings are to be of the best. The interior finish will be quartered oak, and the aisles will be tiled.

The corner-stone of the new structure is to be laid this month, but work is already under way. The parish has a communicant list of about 500, and a large Sunday School.

The rector of St. Paul's, the Rev. Townend G. Jackson,



REV. TOWNEND G. JACKSON

comes from the Hudson River village of Catskill. He was educated at St. Stephen's, Annandale, and the General Seminary. He was ordered deacon by Bishop Huntington in Calvary Church, Syracuse, May 16th, 1880, and advanced to the priesthood by the same Bishop in the same church on May 31st, 1881. During his diaconate he served under the Rev. Mr. Clarke, of Zion Church, Rome. He then became rector of Grace Church, Carthage, and in August, 1882, became rector of St. Peter's, Cazenovia. In 1886 he was elected rector of All Saints', Baltimore, and three years later, namely, in 1889, came to the rectorate of St. Paul's, Flatbush.

Since he has been at Flatbush the church has been twice enlarged and a chapel of ease, which he started and maintained for five years, has recently become a self-supporting parish, with a communicant roll of 350. During the last ten years St. Paul's has been one of the most generous givers in the Diocese to missions and to charities, and the new and larger church is a necessity because of the increased congregations. The corner-stone of the new church is to be laid on October 28th.

SUNDAY SCHOOL BUILDINGS.

With the efforts of the Sunday School Commission of the New York Diocese there has come a widespread demand for better buildings in which to conduct the work of schools. This demand is not very pronounced, more's the pity, and several recent designs for new parish houses in all three Dioceses centering here have the same old defects. There is one parish house in the Diocese of New York, built only a few years since at a cost of \$100,000, that has a main room so long that no superintendent is able, from the platform, to gain or hold the attention of at least one-third of the nine hundred pupils it will accommodate. There is no way to separate the infant and intermediate departments from the Bible Classes and main school, and young men's and young ladies' Bible classes are compelled, after the opening exercises, to file out, all to the disturbance of the whole school, and in order to reach rooms, which are not then separate from each other, to climb stairs so planned as to distract by noise and because they are in sight of, the entire school.

The accompanying diagram shows the ground plan of a parish building just erected in a Brooklyn suburb. The material is wood, and the cost \$9,000. The plan explains nearly everything, except that there is a circular gallery corresponding to the circular front, as shown here. In this gallery are class rooms like those in the main floor. Above the infant room at the right, and entered from the gallery, is the intermediate department. There is a row of dormer windows above the gallery, and these afford ample light. Note these admirable points: There are fourteen small rooms that will accommodate 10 pupils each, and one that will accommodate 35, the latter being large enough to employ blackboard for separate class work. Infant and intermediate rooms accommodate 125 pupils each. Back of the platform are parlors which may readily be used for

classes, since the partitions separating these rooms from the auditorium are part glass and all slide.

If all rooms be opened out the seating capacity is 1,000, and every seat commands the platform. If you close all rooms with the sliding doors there is a one-floor auditorium seating 350—admirable for week-night meetings. Each room is lighted and ventilated, and in order to command the classes, electric bells are placed in each, by which the superintendent can, from the platform, summon every class.

This particular building is not Churchly in appearance, either exterior or interior, because the builders of it want it

North Carolina and Georgia. In the former there is too much politics, and in the latter the prisons are filled with young criminal negroes, born since the war, and in spite of the fact that proportionally a larger amount of money has been spent in Georgia upon education than in any other state. Upon the suggestion of the Bishop of Minnesota the 1901 meeting was fixed for a month later than usual, so as not to interfere with the meeting of the General Convention of the Church.

The delegation to the Brotherhood Convention at Richmond this week numbers about 150 from the four Dioceses centering here, or very near New York. The number would be larger were it not such a busy season of such a busy year.

Mission work under the amendment to Canon 14, made at the recent Convention, is said to be blocked for a few weeks, so far as new work is concerned, the reason being the permission of the Executive Committee of the Archdeaconry. A year is now given before the permission of the Standing Committee must be secured for the starting of new work, but the permission from the Archdeaconry is more obligatory than before, and a regular meeting of it does not occur till December. Several new enterprises are for the moment checked. A new mission has, however, been started at Bronxville, with about fifty communicants, and work is all ready to start at Bedford Park. The Advocate has been compelled to move, and now has a room that will hardly hold its steadily growing Sunday School. Just as soon as the needed permission can be obtained, a plot will be purchased and a chapel erected. St. Margaret's, the new East Side chapel, is to be dedicated on October 14th, the Bishop having advanced the date from the 19th. It will not be consecrated because it is to be used as parish house so soon as the memorial church shall be erected.

The Rev. Pascal Harrower, for the last decade rector of Ascension, West New Brighton, and president of the Sunday School Commission of the Diocese, has been elected rector of Christ Church, Poughkeepsie, to succeed the Rev. Samuel A. Weikert, who went to Paterson, N. J., and it is understood he will accept the place. He will leave Ascension parish in excellent condition. The Rev. R. F. Humphries has been elected rector of a parish in Connecticut, and it is believed he will accept. He has been at St. Paul's, Tremont, in Bronx borough, for the last few years, and has not only strengthened that parish, but has been exceedingly active and helpful to religious effort in the entire upper part of New York. Last winter he was chairman of a local committee having for its aim the extension and strengthening of religious work in that borough.

THE BOARD OF MANAGERS RECEDES.

JUST as THE LIVING CHURCH goes to press, the following telegram is received from the General Secretary of the Board of Managers:

"New York, Oct. 9, 1900.

"At the meeting of the Board of Managers Oct. ninth it was decided:

"First, that it is inadvisable, if not impossible, to rescind the action taken last May so far as the appropriations of this current year are concerned.

"Second, that the declaration of policy embodied in the action of May, so far as it affects subsequent years, be rescinded.

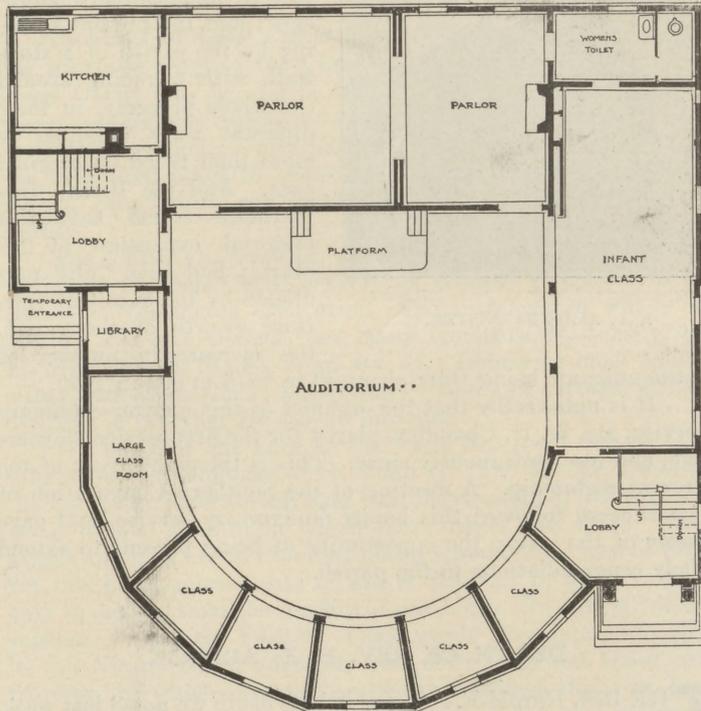
"A. S. LLOYD."

Space will permit THE LIVING CHURCH only to say that to us this action is entirely satisfactory.

Now it becomes the duty of the Dioceses immediately concerned in this action to do *their* duty to the Missionary Society. It is essential that offerings be increased throughout the Church. Let the West and the South take the lead—not in amount of contributions, for that is impossible, but—in renewed and largely augmented efforts to relieve the Society of the necessity of supporting local work as far and as rapidly as possible, and in largely increasing their offerings for General Missions.

The Bishop of Mississippi once made the observation that "You can never take a dollar out of the treasury until some one first puts a dollar in."

Now is the time to *put the dollars in*.



PLAN FOR SUNDAY SCHOOL BUILDING.

as it is. But the design, while admirable for school purposes, lends itself to Churchly ideas. A chancel effect could readily be secured by sacrificing a little space from the parlors behind the platform. Outside crosses over each entrance would give an improved effect. It is not a church, it is true, but it is not a church that is under consideration. A parish house is the need, and this building supplies it. The basement is available for gymnasium. This design may not be so very new in some parts of the country, but it is a long step in advance of nine in ten Church Sunday School buildings in the Dioceses of New York, Long Island, and Newark.

CITY NOTES.

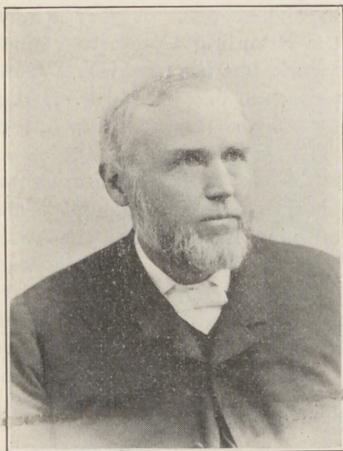
During the excitement attendant upon news of the Galveston flood, a lady in Christ Church, Bedford Avenue, Brooklyn, one Sunday morning placed five dimes on the plate, with the request that they be transmitted to the sufferers. The act suggested to the rector, the Rev. Dr. Darlington, a special service at which others might have opportunity to contribute to the same cause. The service was arranged for the last Sunday night of September. The Rev. Dr. Parker Morgan, of Heavenly Rest Parish, Manhattan, was the preacher, and the church was not only filled, but many could not get in. Both the Rev. Drs. Darlington and Morgan spoke, and Master Earl Gulick sang. The offering amounted to about \$450, which has been sent to Bishop Kinsolving. In Christ Church, Clinton Avenue, where the rector, the Rev. Arthur B. Kinsolving, is a brother of the Bishop of Texas, an offering has also been made, the amount reaching \$300.

The annual meeting of the trustees of the Peabody Education Fund was held in this city at the opening of the month. Bishop Whipple said prayers, and Mr. J. Pierpont Morgan made the report, which showed the Fund to be distributing about \$85,000 a year, chiefly now to normal schools throughout the South, where formerly much aid was given to common school grades. Chief Justice Fuller presided, in the absence of the Hon. William M. Evarts, who has been ill for the last five years. The condition of the colored people, from an educational point of view, was reported to be favorable in all states except

TWENTY-FIFTH ANNIVERSARY AT BEAVER FALLS, PA.

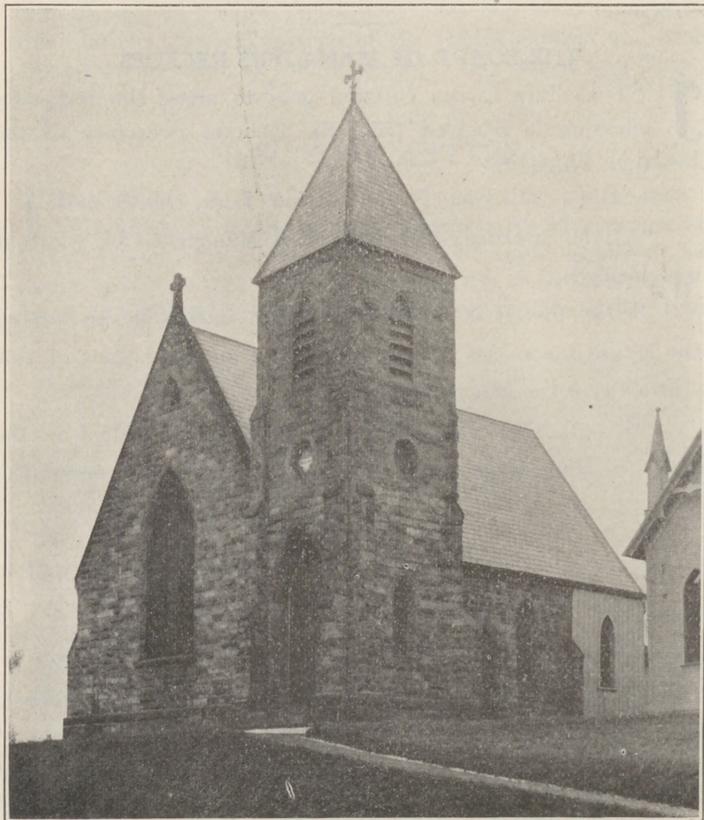
ON Tuesday, October 2nd, St. Mary's parish, Beaver Falls (Rev. Amos Bannister, rector), commemorated the beginning, twenty-five years ago, of Divine worship in its present church building, with Choral Evensong and floral decorations, both the most elaborate in the history of this congregation. The music was under the precentorship of Mr. Thomas H. Barber, and consisted of Hymn 311, Tours' *Gloria in Excelsis*, Bennett's *Bonum Est*, Bridgewater's *Deus*, Hymn 418 to Sir Arthur Sullivan's arrangement of "St. Ann," Offertory, Spohr's "How Lovely are Thy Dwellings," *Nunc Dimittis*, Tone VIII., and Recessional, Messiter's Hymn 520.

It was expected that the Rev. Chas. N. Spalding, D.D., of Laurel, Delaware, who conducted the first service in St. Mary's Church, which he had labored so hard to bring to the, then, stage of its completion, would be present and preach the commemorative sermon. But five days before, the rector received the sad word of Dr. Spalding's complete prostration with malarial fever, which put the journey out of question, to the equal disappointment of Dr. Spalding and the St. Mary's congregation, both having looked forward to such happy reunion with eagerness and much pleasure of anticipation.



REV. C. N. SPALDING, D.D.

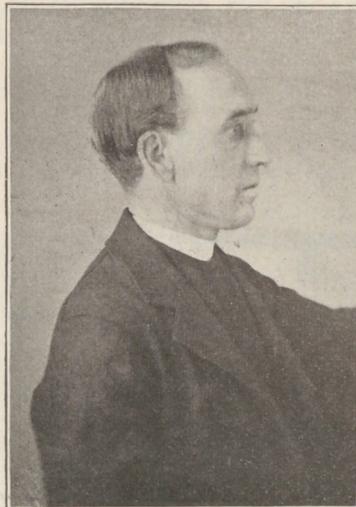
The Rt. Rev. Cortlandt Whitehead, D.D., Bishop of the Diocese, generously met the emergency in a most happy way, in his discourse recounting the small beginnings of St. Mary's as a mission, worshipping in a room over a store, and subsequently in a German Lutheran, and afterwards in an English Lutheran place of worship, for four years before the present stone church, built upon ground deeded by James Patterson and his wife Eliza, was ready for use. The Bishop then related the noteworthy progress since October, 1875, marked materially by the building of a Parish House ten years later; the raising of the stone tower and completing the same with spire and cross in 1893; the acquirement



ST. MARY'S CHURCH, BEAVER FALLS, PA.

in October of the same year of additional ground for rectory purposes together with title to 30 feet by 133 $\frac{1}{3}$ feet of the private Lincoln Place along what will ultimately be the church's

western frontage; the organization of the mission of St. Mary's into the St. Mary's Parish, with the Rev. Amos Bannister as rector, in January, 1894; the acquirement from the Borough of



REV. AMOS BANNISTER.

Beaver Falls, on September 20th, 1898, of ground, 8 by 147 $\frac{1}{3}$ feet, margin of Church Street, and 14 by 135 feet, margin of Eighth Street, compensation awarded under Ordinance No. 153 of the borough, for grading down those streets along St. Mary's eastern and southern frontages; and the present building by the parish of a stone wall, with terracing around the whole property, in these different ways enlarged to more than twice its original area. And the Bishop furthermore stated that this material expansion of St. Mary's had been fully paralleled by the excellent spiritual growth of the parish, the increase in number of

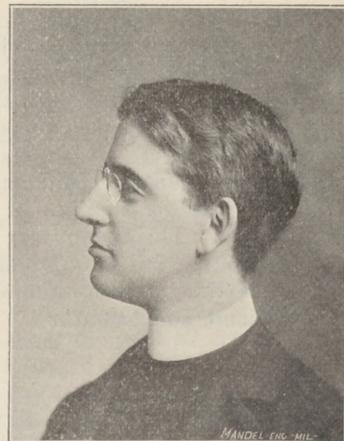
communicants being from about 40 in 1875 to 302 in 1900.

It is noteworthy that the organist of this quarter-centenary service, Mr. W. H. Chandley, played for the first service 25 years ago, and has continuously since. This is the eighth year of the present rectorship. A meeting of the Southern Convocation of the Diocese followed this happy anniversary service, and gave many of the clergy the opportunity of being present to extend their congratulations to the parish.

DEATH OF REV. H. E. ADDISON.

THE Rev. Harold E. Addison, whose death we noted last week, and who had been for several months a curate at the Church of the Advent, Boston, was a graduate of the Western Theological Seminary in the class of 1899, and was ordained to the diaconate by Bishop McLaren, of Chicago, in May of that year. He was advanced to the priesthood on December 31st, 1899, by the same Bishop.

Mr. Addison was a man who was popular in the Seminary and left many friends in Chicago, where he was well known, as well as in Boston, where his short clerical work had been given. It is a pleasure to be able to present his portrait herewith.



THE LATE REV. H. E. ADDISON.

The following memorial poem, by Erving Winslow, Esq., which appeared in one of the secular papers, is a fitting remembrance of one who deserved the epitaph:

HAROLD ETHELBERT ADDISON—PRIEST.

Throughout last evening and the early hours this morning the body of the young curate lay in the chancel of the church, clothed in the vestments of a celebrant, the hands holding a chalice and paten.

(Eve of Fest. St. Michael and All Angels.)

That eve his quiet watch he kept,
With the meek weapons of his fight;
While they who slumbered not nor slept
Unseen the vigil guarded of Christ's knight.
Then Michael, great Archangel, with his spear,
Clothed in the fear and majesty of God,
Touched his white forehead and behold! appear
The glorious hosts that heavenly ways have trod.
Lift up, ye mighty gates! Be ye lift up,
And open wide ye everlasting doors!
No longer in symbolic feast to sup,
He enters in—at the Lamb's feet adores.
Pure heart, strong soul, spotless of word and deed,
Youngest of saints; for us His merits plead.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

GOD THE SON.

Catechism-2. 6, 2nd paragraph. Text, St. John I. 14—"us." Scripture St. John I. 1-4; 9-14.

THE belief in Jesus Christ as the Son of God is the distinguishing tenet of the Christian Faith. As the ideal man, Jesus Christ may be and is accepted by atheist, agnostic, and many another who rejects altogether the Church's faith in Him as the Son of God. Unitarian and other non-Christian writers vie with each other in praise of Him as the pattern for the human race, while yet denying His equality with God the Father.

The Christian, however, can never forget that unless the testimony of Jesus Christ concerning Himself is true, then He cannot be considered even good. The instances in which He asserted His own Godhead are many (compare St. John v. 18; St. John iii. 16, 18; St. John xiv. 1). Hence we must believe either that Jesus Christ is the Son of God and partaker of His divinity, or else that He was an imposter.

We speak of our Lord as the "only begotten" Son of God, thus using the language of St. John (i. 14). In our lesson on the Father we have already said that the Sonship of Jesus Christ is an unique sonship in which none others can share. Both angels and men are in different places spoken of as sons of God; yet this lower relationship of son is different in kind, and not only in degree, from the sonship of our Lord. He only is "of one substance" with the Father. These words were applied to Him in the Nicene Creed advisedly and after long and bitter controversy, in which certain heretics maintained that our Lord was of "like" substance, but not of "one" or the same substance with the Father. The Church took her ground emphatically that Jesus Christ is the Son of God, equal in His divinity, or Godhead, with the Father; begotten eternally, that is before the beginning of time, so that He never had a beginning; and one of the three Persons of the Blessed Trinity.

But while there never was a time when God the Son did not exist, yet His birth as man in human kind occurred in time and was an event which occurred after the human race was more than four thousand years old. The Jewish prophets had for centuries foretold the coming of one who should be known as the Messiah, and as the time spoken of drew near, the prophecies concerning Him were more and more distinct. Isaiah in particular, but other Prophets in lesser degree, referred continually to the coming of our Lord. At length when the time was at hand, the Son of God came into the world, without the agency of a human father, but born of the Blessed Virgin Mary; and the Incarnation became an event in history. Henceforth He who from all eternity was God, now became man as well. His Incarnation affected the whole human race. He had dignified human kind by becoming man, and He made it possible for man to regain his lost estate of blessedness, so that the kingdom of Heaven might yet be opened to all believers.

By giving His life for man upon the cross, our Lord made Atonement, in the language of theology, for the sins of the whole world. By this we are to understand that the act there accomplished was a sufficient remedy for the effect of sin upon the nature of man, whereby though man had fallen from his estate of primeval innocence, he might yet, by incorporation into the body of Christ by a new spiritual birth, obtain forgiveness. By His Atonement our Lord took upon Himself the sins of the whole world, and made upon the cross, a "full, perfect and sufficient sacrifice for the sins of the whole world." By His institution of the Holy Eucharist, He has in His love created a means whereby the memorial of that sacrifice might be perpetually offered in the Church through all time.

Thus was our Lord "crucified, dead, and buried." The descent into hell of which we next learn in the Creed, is the passing of our Lord into that place wherein were gathered the spirits of Patriarchs and Prophets, and of all those who, from the beginning of the world, had closed their eyes in death. Of this event we read that our Lord was "put to death in the flesh but quickened in the Spirit, by which He went and preached to the

spirits in prison, which sometime were disobedient" (I. Peter iii. 19). We cannot know the details of the life of the spirit in this intermediate place of abode between earth and heaven. We know that the souls of the righteous are in rest and peace in one part of it, separated by an impassable gulf from the souls of the wicked (St. Luke xvi. 22-26). The spirit of our Lord did not at His death pass to His seat at the right hand of the Father (St. John xx. 17), which is the eternal abiding place of God the Son. It passed into the place of the departed, as do the souls of all those who having finished their course in faith, do now rest from their labors. Not until the soul and body of our Lord had been reunited at the Resurrection, and until after in His risen body He had ascended, body, soul, and spirit reunited, did He pass into Heaven. From thence, we learn, He will, at the final day of judgment, come to "judge the quick and the dead" (compare St. Mark xiii. 37; St. Luke xxi. 36; Philippians iii. 20, and many other references).

THE HOLY EUCHARIST, DEVOTIONALLY CONSIDERED.

BY THE REV. EDW. WM. WORTHINGTON.

VI.

THE HOLY EUCHARIST AND THE DYING.

EACH throbbing footfall of time brings us but nearer to the hour when our eyes shall close upon the scenes of earth. All along upon the journey, from earliest childhood, we have prayed: "In the hour of death, and in the day of judgment, Good Lord, deliver us." For years perhaps this petition of the Litany may not have seemed to indicate a pressing need. But when the shadows lengthen and the darkness deepens, if not before, most surely then, will we begin to know and realize that there is much from which in the hour of death we may plead to be delivered, and this in particular: the sorrow of final failure. "O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee."

"The last enemy that shall be destroyed is death"*—destroyed already, in a sense, for the Christian, through the triumphant Resurrection of his divine Master, true Head of the human family; and yet, by all to be encountered with utmost certainty. Although *from* death we may not be delivered, nevertheless *in* death we must hope and pray to be delivered: from groundless presumption upon the one hand and faithless despair upon the other, from fear and cowardice, from failure to repent, from "the bitter pains of eternal death."

If bidden and welcomed, He will come again, who came to us in our First Communion and many times since, the Christ of the Holy Eucharist. "Abide with us: for it is toward evening, and the day is far spent."† Break now the bread, as at Emmaus, with Thine own uplifted hand. Be Thou our Viaticum, food for the journey. Lead us into "the valley of the shadow," and through the deepening darkness unto the light beyond. "I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me."‡

When "life is slipping from us as a mantle," and we wait for summons at the gateway of the beyond, our Last Communion will certify, as nothing else can, to God, to the holy angels, and to those from whom we part, that we would "be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with our God, and in perfect charity with the world."§

Let us not think to depart this life, otherwise than with confidence, once more acknowledged, that salvation is of Christ alone, in the Redemption which He has wrought "through the blood of the everlasting covenant." This is indeed the great thing for all men, at all times, but especially for him who is finishing the earthly course, and waits only to be summoned into the nearer presence of his God. For such an one, distant be the thought of human merit, and absent the hope that rests in self alone. The voice of the soul, in its Last Communion, should speak the acknowledgment so well expressed in the familiar lines of Bishop Alexander:

*I. Cor. xv., 26.

†St. Luke, xxiv., 29.

‡Ps. xxiii., 4.

§Visitation of the sick.

"But, when I sat down by the way,
 And thought out life, and thought out sin,
 The burning truths that round me lay,
 And all the weak, proud self within;
 Still in my inmost soul these wrought
 The sense of sin, the curse of doom,
 Till slowly broke upon my thought
 An eastern olive-garden's gloom:
 Hung on Thy cross 'twixt earth and heaven,
 I saw Thee, Son of Man, divine!
 And then I felt my need of Thee,
 And pride's illusions passed away:
 And oh! that Thou hast died for me
 Is more than all the world can say."

How much it means, and is, to the dying Christian, that Christ shall come with tender reminder of His own suffering, and therefore with sympathy assured and love made doubly certain. And how much it means, and is, to the dying Christian, that he may find in his Last Communion, not a mere reminder of a past and dead Christ, but contact and union with the living Christ, truly present. "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou pass-est through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."||

The Last Communion gathers up into itself the whole past of the Christian's journey through the world. Its Confession should be the confession of all; and, if there be true penitence, its Absolution will bring forgiveness of all. The testimony of its faith should be the ancient acknowledgment: "Not one thing hath failed."¶ At the Altar in the First Communion of childhood, at the Altar with oft-repeated penitence all along upon the journey, at the Altar in joy and sorrow alike, and now upon the sick-bed and in the hour of death, we have sought Thee, and have found Thee, O Blessed Saviour of the world: such is the testimony of the Last Communion, and such its acknowledgment of the fact that "He is faithful that promised."***

But some are quickly summoned, taken from this earthly scene without warning, having made their Last Communion without intimation or knowledge of the fact. It may be so with us. Such possibility should commend to us the custom of always praying in some such way as this at the close of the Eucharistic Office: If it be Thy will that I shall "drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God,"†† accept, O Heavenly Father, the penitence of this, my Last Communion, and grant to me a safe journey and a sure lodging.

O death, mysterious and strange, the sure and inevitable heritage of all who live upon the earth, we will not dread thee, with Christ present in the Sacrament of His Sacrificial Love. Over and against thy power to harm, we set the greater power of Him to save. He who conquered thee in open conflict, will leave us not, neither forsake us. Under His safe guidance, we may pass quickly through thee and beyond thee, tarrying but a moment in the valley of thy shadow, and then on into the brightness of the coming morn, and the light that fadeth not forever and forever.

Joined to Him in the perfect union of our Last Communion, we will know why it is, and how true it is, that "right dear in the sight of the Lord is the death of His saints."††

The words of a faithful Priest,§§ who, since he wrote them, has passed within the veil, may form a fitting close:

"Greatest of the last offices is the Holy Communion of the Sick. The Church in every age has set the highest importance upon its administration then. Nowhere may we suppose the great Mystery would more vividly show forth its meaning, reveal its unspeakable riches and endless comforts. A soul and body are being girded for the great struggle with death. It is the effect of sin upon nature which makes that struggle dreadful. It is the effect of sin which unnerves the soul, disarms the body and makes both helpless in the presence of the dark powers of evil. No mortal can pass their awful sentries who does not bear a charmed life. Sin would leave him naked to their will. It is then that Jesus in this wonderful manner feeds him anew with His own deathless nature, washes him again in the secret spring of a blessed immortality, sets the seal of an eternal remission, endues him with strength before which wicked principalities

are powerless, and possesses him soul and body with the indestructible virtues over which death hath no dominion. Now it is that the words and Person of Jesus are truly made known to him in breaking of bread. 'Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day.'||| With this present assurance, so real and so mighty that imperishable vitality will never leave even his body, but that the very dust of it will sparkle with the light of an endless life, he may rightly depart in that certain confidence, 'I know that my Redeemer liveth.' "¶¶

[THE END.]

||St. John, vi., 54.

¶¶Job, xix., 25.

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.

VOLTAIRE'S HOUSE NOT A BIBLE DEPOSITORY.

To the Editor of The Living Church:

IN THE LIVING CHURCH of Sept. 8th occurs the statement, in an article from another paper, that the house once occupied by the noted unbeliever, Voltaire, is now a Bible depository. When the writer was living in Geneva he received letters from America asking if this were fact. He put the question to an old Geneva *pasteur* who smilingly replied, "That is the question which comes often to us." In the last twelve years the writer has seen the statement in many papers. Were it the truth it might be called "the irony of fate;" but it is not.

Voltaire occupied but two houses near Geneva. The first was known as *Les Délices*—now *Les Charmilles*—perhaps a mile distant from the city. This is a private residence. It is rarely examined by travelers and bears few marks of Voltaire's occupancy save that the stable doors reveal a background for his favorite pastime, the theatre. The other residence of Voltaire, at Ferney, is well known to tourists. Here is his favorite villa several miles remote from Geneva. Neither of these has been used as a "Bible depository." So many of Voltaire's statements and predictions concerning Holy Scripture and the future of the Christian religion have so conspicuously failed that one need not turn to this false statement to substantiate the verity of Christian faith.

EDWARD GOODRIDGE.

Exeter, N. H., Oct. 1.

FLEXIBLE CHRISTIANITY.

To the Editor of The Living Church:

SOME words are due from me to the public through your columns, first, to assure my dear Brother of Western Texas, and whomsoever may be interested in us, that I am not in the slightest degree disturbed by his personal reflections upon myself. My affection for him is not diminished, perhaps it is rendered more secure in the future, than it otherwise would have been, by the knowledge of the weakness of his impulsive and generous nature, which I now possess, and which will prepare me for like exhibitions in the future.

I am satisfied that the same explanation relieves my Brother, which was given to the once famous Monk Lewis, author of *Tales of Wonder*, to account for the very kind and complimentary way in which a titled lady spoke to him of his literary work. "Why," the response came, "never mind, my dear Lewis, never mind, don't fret about it, she didn't mean one word of what she said to you." I am equally persuaded that the dear, good Bishop of Western Texas loves me just as much as he ever did. He is simply imitating the attorney who has a weak, bad case, and abuses his friend, the lawyer on the other side, to divert attention from his own sophistry and excite temporary prejudice against his opponent.

But far more important than this (since personal matters are of little consequence to the public), I desire in the *second place* to remove, if I can, a little, if not all, of the misapprehension which clouds the real issue between the Bishop of

||Is. xliii., 1, 2.

¶Joshua, xxiii., 14.

**Heb., x., 23.

††I. Mark, xiv., 25.

‡‡Ps. cxvi., 13.

§§The Rev. Charles Arey, D.D.

Western Texas and myself. I say *real* issue, because he has, unconsciously doubtless, shifted his positions and statements in his second letter from those in his first, which were the subject of my comment.

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

Now my Brother says: "When he," meaning himself, "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?"

I never denied that there has been or is any schism in the Catholic Church. What I denied was that "schism and heresy have shattered the Catholic Church into fragments," which is the proposition which the Bishop asserts. This is essentially different from what the Bishop innocently says that I did before, that "schism and heresy shattered the Catholic Church into fragments." This statement is not, and if our Lord's words abide, can never be, true. Schism is a comprehensive word. There are schisms, and schisms. Schism, for example, may rend a garment into fragments and scatter the pieces to the winds, or schisms may tear a seam in a robe and not destroy the integrity of the vestment. In the same way, in the Church, schism may separate a body absolutely from the Catholic Church, such as those of whom St. John speaks when he says, "They went out from us, but they were not of us;" or it may describe divisions and contentions, such as St. Paul mentions in his First Epistle to the Corinthians, which did not destroy the integrity of that Church, but simply disturbed its peace.

So in later days there came the great schism between the East and the West, and subsequently other schisms between the great Patriarchates, which interrupted communion between them and unhappily still keep them apart, but *underneath are the Everlasting Arms*, the polity established by Christ Himself, the faith once for all delivered to the saints, the sacraments ordained by the Master, and the essentials of worship, as embodied in the divine Liturgy. These are underneath; and still, deep down beneath the angry waters, is the rock bed, which binds and holds together the apparently separated parts in one embrace under our Lord, the Head. They all "continue steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayers." It is true that the Western Patriarchate has added on her own authority articles to the explicit faith of Christendom, and allowed corruptions in administration, which interrupted communion, and against which we protest; but these errors do not destroy, though they interfere with, the unity of the Catholic Church.

Later, in the 16th century, and steadily since, have come the *absolute schisms* of the sects, which have disowned, and bitterly condemned the polity of the Catholic Church, reduced her sacraments of necessity to empty signs, or rejected them altogether as useless, scouted pre-composed forms of prayers as unwarranted by Scripture, and a hindrance to devotion. These bodies of many beliefs have gone out from the Catholic Church, because, as St. John says, "they were not of it." Their spirit is different, their sympathies are hostile, and their heart has not a spark of love for it. They would deem, many of them, if not most of them, reconciliation with it, if it were possible, a dire calamity. Here we have *schism pure and simple*, which rends asunder, and casts away the severed pieces.

The two sorts of schism are illustrated in nature by the archipelago with its many islands, and the scattered leaves and limbs and boughs of trees after a storm.

The lovely islands, which dot the bosom of the Ægean Sea, seem to the eye of the observer separate one from another, with the blue waves flowing between; but the deep down beneath the surface are the ribs of everlasting rock, which bind these islands together, and *make them one*; but the green leaves and verdant boughs sundered from the parent tree must, as our Lord tells us, wither and decay, and be cast forth to be burned.

Schism and heresy have not shattered the Catholic Church into fragments. Schism of one kind has interrupted inter-communion between the Patriarchates. When they come together again, if they ever do, they will have simply to go down or back to the base on which they stood at the close of the conciliar period, and they will find common ground on which to

meet, and that ground will be the *rock foundation of polity, faith, sacraments, and worship*.

Schism of the other kind presents to our bewildered eyes hundreds of sects, which have cut themselves off from the Catholic Church, and disown her government, vested in three orders, under Christ as the divine Head, and her sacraments and liturgy as abominations. These bodies *went out from the Church, and separated themselves from her*, because they were not of her.

The Bishop inquires, "Does the Bishop of Springfield mean to imply that the centre of unity has been shifted from Rome to Canterbury, and from Canterbury to Springfield?" This is rather hard measure to deal out to me, who stood as the champion against the Bishops of Albany and New York who were captured by the scheme of the late Archbishop of Canterbury (Benson) for *the organization of the Anglican Communion*, and openly and earnestly advocated it. I opposed the measure from the outset with what little power I possess both in the Conference and out of it, when I returned to this country. I wrote letters to the *New York Churchman* and *THE LIVING CHURCH*, and I devoted a considerable part of my annual address to my Synod in opposition to the plan, which had for its entering wedge the appointment of a "central consultative body" by the Archbishop of Canterbury. It is rather hard measure in spite of all this to suggest that I hold that Canterbury is the centre of anything for the Anglican Communion, save hospitality.

The Catholic Church has, and can have, no *divine head* on earth. The divine Head is Christ in Heaven. He is her *visible Head*, seen at the beginning and to be seen in the end by all, when "every eye shall see Him." For purposes of administration, if the Church on earth were one, she must needs have a head, but he would be a "first among equals," chosen by the suffrages of his brethren. Such is the only head and centre of unity which I crave for the Church on earth.

May I deal with one matter more before I close? I hesitate to do so, because I must needs be so brief, that I fear with Horace that "I shall become obscure." I mean the relation of the baptized to the Catholic Church.

My Brother of Western Texas asks with triumph, "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? And does not the aggregate of all the members alone make up the whole Body? Q. E. D." I answer, certainly, *generically* this is true in the natural family, and it is equally true in the supernatural. A man continues to be a man however much he may degrade himself by his vice, or however awfully he may outrage society by crime, so that he must be shut up in prison, or executed upon the gallows. Even there in the cell, or dangling a frightful spectacle at the end of a rope, he still continues to be a member of the human family. So precisely I admit that everyone who has been baptized, is a member of Christ, and continues to be while he lives, even though he has separated himself by rebellion, or been excommunicated for open and notorious sin from the divine family, the Church. But my Brother fails in following out the analogy between the children of the first Adam and the Second, and to note the difference, and the reason for it.

Birth is the first link in a chain, which leads on to results. In the sphere of nature, mankind through sin are divided into different nationalities, under different governments, and have many varieties of speech. Babel, self-assertion, and presumption drove men asunder, as the direct and immediate result of impiety.

In the sphere of grace, mankind is again united in the one Baptism under one God and Father of all, and this is the first step, which leads on to the other steps, which ultimately place the member of Christ in the enjoyment of all the privileges and blessings of His Kingdom. The governments of earth are, as I have said, *many*, as it would appear, *through* sin, confusion, Babel. The government of heaven is *one through grace*. "There is one Body, and one Spirit." This government is an organization made by Christ Himself, and sheltered under His own charter, of which we possess *the very words* in the last three verses of St. Matthew's Gospel. This government is accepted in the belief of Christendom, and recognized throughout the world, as "the one holy Catholic and Apostolic Church." But a man though baptized may neglect to take the successive steps which lead to the development and perfection of the Christian life, or he may, when his will is matured and capable of intelligent exercise, rebel against the Church, and wander

away into paths of his own choosing; or he may so misbehave himself, that he is justly expelled by formal sentence from the communion of the visible Church.

He is still in each and every one of these cases, or in any other, which may be suggested, a *baptized man, a Christian*, but as on the former plane of nature the immoral member of society, or the felon, still remains a man, *though an unworthy one*, and justly under disabilities, so on the higher plane of grace, the recreant to his baptismal vows, the heretic, and the schismatic, and the excommunicated evil-liver, is still a Christian, *though a bad one*, and is an alien to his Father's house, through self-imposed exile, or just condemnation and banishment. In any and every supposed instance which may be imagined, if it were possible to recover the child of nature, or reform the child of grace, it would not be necessary in the one case to restore his manhood, for he is still a man; nor in the other to repeat his Baptism, since he would still be a Christian. Notwithstanding these statements, it is true, absolutely true, that human governments and human society do not take account of convicted criminals, or vagrants, tramps, and vicious and degraded outcasts, *as members of their respective bodies*. In the one case they disfranchise them *as citizens*, and in the other they ostracise them *as unworthy of recognition*.

The Church hath thought good to order, that her children shall be instructed in the first principles of the doctrine of Christ, and be confirmed, and admitted to the Holy Communion, and continue steadfastly in the path of loyal obedience to their lives' end. If they neglect to do these things, and like Demas, forsake her, because they love this present world, or rebel against her rule, and enter hostile camps, or become vile and worthless in character, they can have no claim whatever to share in her counsels, or enjoy her privileges and benediction. The Prodigal, while he was devouring his father's living with harlots, was still *a son*, but he had expatriated himself, he had made himself unfit for active membership in that pure household, his relationship and privileges were *in abeyance, under suspension*, because he had, as far as he could, disowned his birthright, and refused to do his duty. He could not obliterate his ties of kindred, because they are indissoluble by human hand. As soon as he came to himself, he recognized his sonship as still abiding in his flesh and blood, despite "the riotous living and the harlots," and he said, "I will arise and go to my father, and will say unto him, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." The prodigal son did not need to enter his mother's womb a second time and be born, in order to obtain recognition as a beloved child, but it was necessary for him to repent, and, as the fruits of genuine repentance, to arise and go, and make confession of his faults and his unworthiness. So precisely it is not necessary for those who have been baptized, and are not at home, from whatever cause, it is not necessary for them to come to the front *a second time*, they are already children of God, *but it is necessary for them to repent, and bring forth fruits worthy of repentance*, and returning on these terms, they will receive a most gracious welcome, theirs will be the paternal kiss, and the best robe, and the ring, and the shoes, and the fatted calf, and the feast of rejoicing.

When the convicted felon is imprisoned he loses his citizenship, it is said; more accurately it is suspended, it is put in abeyance, but if he behaves himself well, and is commended by his keepers, on his discharge his citizenship is *restored*. It is not bestowed as a new gift, it was his all the time, but he could not exercise it through his own fault, and now meritorious conduct, or we may say repentance and good works, have justified its restoration.

So again the Priesthood is indelible, but when an unworthy Presbyterian has been deposed, his office is under lock and key; it is still his, but he cannot use it. So far as the Church is concerned it is as though he had never been ordained. While in such a condition of restraint and humiliation, he cannot join in the deliberations and counsels of his brethren, he is disqualified from even being counted as one of the clergy. Should he be restored, however, as is permissible under certain conditions, he is not *re-ordained*; his Priesthood, which was under a sentence of suspension, becomes at once operative.

My observations lead to this practical and patent result, that while holy Baptism gives spiritual birth into the divine family, the heavenly household, and is indelible in its effect, once baptized always baptized, still it is the initiation, the first step. It does not compel allegiance along the line to the end, and hence the prodigals from whatever cause, or of whatever

character, who have "gathered all together and taken their journey into a far country," have no claim to share in the family life until they repent and come home. The home does not need to be reconstructed. The home is as Christ made it, and will always remain remain "*our Father's House*." Its essentials were in the possession of the first believers, "*the doctrine*," the objective explicit faith, the public association with the Apostles in official relations and functions, or "*the fellowship*;" "*the Breaking of Bread*" in the sacrament of many names, because comprehending all essentials of subjective need and objective worship; and "*Prayers*" in the development of the Lord's Prayer, in the fundamental elements of devotion, in the soul's approach to God, which are preserved for us in all the primitive liturgies.

The home does not need to be reconstructed, but the prodigals do, and before they can be admitted to enjoy its shelter and share in its hospitalities, they must come with a willing mind "from the far country," and they need not fear that they will not receive a cordial welcome. Why should they not? The home is as much theirs as it is ours. We are not to blame, because they are not with us. We are guarding, keeping the home and its treasures as well for them as for ourselves. We did not construct the home, and store in it the treasures. God made it, and placed in it its spiritual wealth. We, whether clergy or laity, are simply *His ministers and stewards*. We are not the hosts and dispensers of good cheer. God presides over the heavenly home, and we are His agents, and our honor comes not from what we do, but from Him, who allows us to be *His servants*. We are the servants of all, and are glad to be for Christ's sake, and love of the brethren.

Perhaps from what we have written it will be understood that from our standpoint it was distressing to read a Bishop's words as follows: "We ought to invite our fellow Christians to come and confer with us, in order that we may construct a flexible form of Christianity that will readily commend itself to the common sense of the best elements of the American people."

To our conception this sketches the bathos of the degradation of the Church of the Living God. "Flexible Christianity," "constructed" by the help of schismatics and heretics, and the measure of success in this joint human work is to be the acceptance and approval of "the best elements of the American people!"

I say "Good Lord deliver us," from what seems to me the most pitiable exhibition conceivable. "*Flexible Christianity*" underneath a man, when he feels himself sinking in affliction, sorrow, the hour of death, and the day of judgment. "*Rock of Ages Cleft for me*." We need a *rock*, not a *reed*. "On this *rock* I will build my Church, and the gates of hell shall not prevail against it." "*I will build*," the Blessed Saviour says. He did not leave the final construction of His Church to wait for schism and heresy, first to shatter the Church which He had built, into fragments, and then reconstruct it under a new form, and call it by a new name—"Flexible Christianity"—and submit it to the world, as having commended itself to the "best elements of the American people." Schism and heresy in conjunction with "our Branch as a model" are to do this wonderful work! Will schism and heresy accept "our Branch" as a model? They have not thus far shown any alacrity in doing so. And even if they do, and "the best elements of the American people" *condescend to approve*, the result, after all, will be "FLEXIBLE CHRISTIANITY."

It has occurred to me that I ought to guard myself from being misunderstood by the illustrations which I have employed in my letter, as seeming to reflect upon the life and character of our brethren of many beliefs and names around us.

I disclaim any such inference as entirely unwarranted by what I have said. The point of my illustration lies in the fact that outside of organized life in society and the state there are members, whose right to participate in social and civil activities is suspended either by their own choice, or exterior restraint. I have not the slightest idea of pressing the comparison beyond that point.

I recognize and gratefully acknowledge the lovely lives, and noble characters of those who are not with us in faith and worship. My own ancestors were Puritans, and some of my dearest friends are outside of the communion of the Catholic Church. God forbid that I should think or write anything derogatory to the reputation of my brethren, whom I love in the Lord.

And moreover it must be remembered that this mysterious

law of God operates everywhere in human experience, that the sins of the parents are visited upon the children to the third and fourth generations.

The heresiarchs, the authors and leaders of schisms, are often the great sinners, who subtly deprave the faith, and presumptuously rebel against God, while their offspring inherit and live under the blight of spiritual diseases, of which they either know not the existence, or never dream that they eat like a canker into the soul.

GEORGE F. SEYMOUR.

Springfield, Illinois, October 4, 1900.

THE REAL PRESENCE.

To the Editor of *The Living Church*:

MR. TURNER seems to assume, in his attack on the E. C. U. Declaration, printed in your columns, that the Bread and Wine in the Holy Eucharist cannot become the Body and Blood of Christ without ceasing thereby to be true bread and wine. Such an assumption is surely quite unwarranted. St. John tells us that the Word became flesh, *ἐγένετο* (St. John i. 14). If Mr. Turner's assumption is valid, we must infer that St. John held that there was a cessation of the Logos by His conversion into flesh, whereas we know that he referred simply to the taking of flesh by the Word.

When Scripture tells us that what our Lord took into His hands as "bread" and the "cup" was blessed by Him and then described as His Body and Blood, no new information is conveyed by the assertion that the "bread" and the "cup" became the Body and Blood of Christ. In the language Mr. Turner quotes, such an assertion amounts to nothing more than believing and taking the bread for "what that Word did make it."

With reference to Eucharistic adoration, no doubt much loose language has been employed. But the practice of worshipping Christ as present in the Sacrament does not involve in itself any addition to our Lord's words. If the Sacrament "is" the Body and Blood of Christ, and Christ certainly taught this, then Christ is present. If He is present, He is of course adorable, just as He was when present to His disciples in the days of His humiliation. All that is necessarily involved in Eucharistic adoration is the conviction that the presence of what Christ described to be His Body and Blood means the presence of Christ Himself—in short, that Christ cannot be divided. Nothing need be involved touching the manner of the presence. Nothing, for example, which would be inconsistent with the contention that the consecrated species are still creaturely elements of bread and wine.

FRANCIS J. HALL.

Chicago, Oct. 5th, 1900.

FATHER BROWN MEMORIAL CENOTAPH.

IT is customary in European Cathedrals when erecting a monument to the priestly founder of the church, that it should take the form of a recumbent statue clothed in his priest's robes, denoting the rank which was held by him in the Church. Such memorials are usually placed between groups of columns in the nave, the head placed toward the chancel.

The Rev. Thomas McKee Brown was the founder of the beautiful church of St. Mary the Virgin, New York. When the trustees of the church decided upon erecting a suitable memorial in memory of their late rector, on consulting the sculptor, J. Massey Rhind, they decided that their memorial should take this form. Consequently this will be the first recumbent statue erected to commemorate the founder of a church in this country.

It will be seen from the accompanying illustration that angels are introduced to support the pillow, making an important decoration round the head. The figure is clothed in a very richly ornamented chasuble worn by Father Brown, while at the feet a mediæval lion rests. The whole memorial, including statue and cenotaph upon which it is placed, is executed in a beautiful buff colored material called French Caen stone, which permits of a very delicate, fine workmanship.

The pedestal of the cenotaph is also of French Caen stone. The ornamentation is Gothic and very rich in design. The size is nine feet three inches long, four feet wide, and three feet nine inches high.

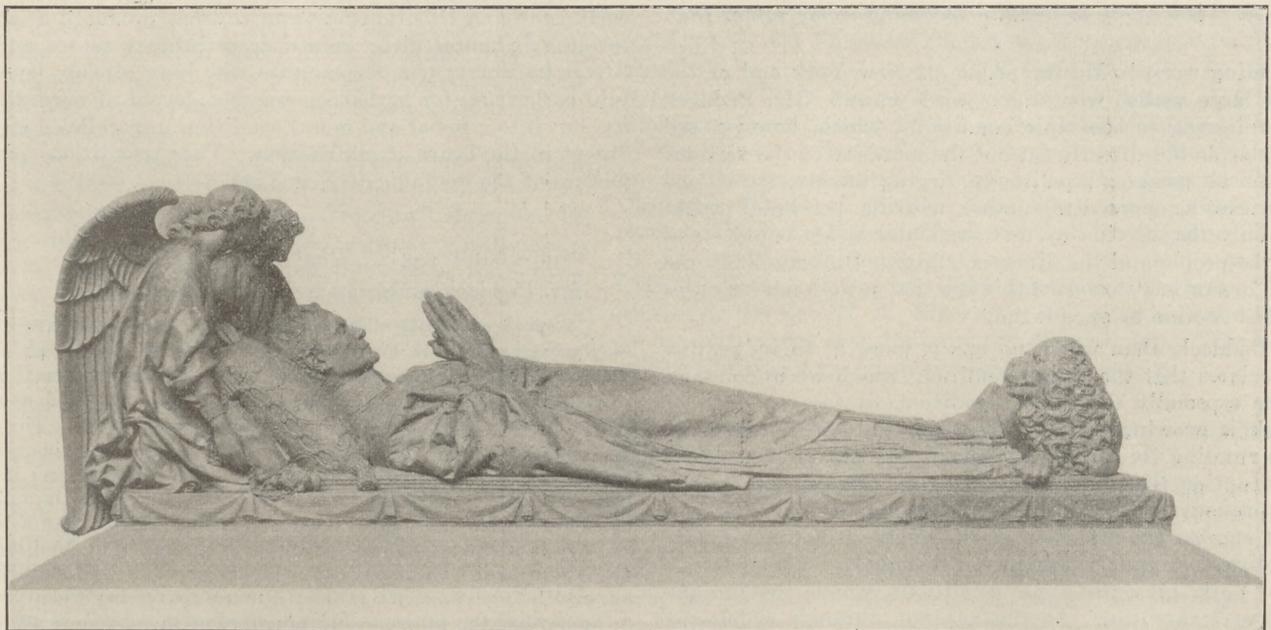
This important work of art has taken Mr. J. Massey Rhind over eighteen months to execute, and he has been complimented by all who have seen it upon the striking portrait.

A POPULAR PRIEST.

PERE DIDON, the brilliant pulpit orator, is the subject of a paper by Th. Bentzon in the September *Century*.

The recent death of Père Didon has removed one of the most remarkable figures of modern France. In 1892, when, after an enforced silence of several years, he resumed preaching in Paris, it would have been hard for a stranger seeking to gain entrance into the Church of the Madeleine to place any faith in the existence of that indifference in the matter of religion which is so generally charged to Parisians. The crowd which packed the approaches to the church was one of those through which one despairs of opening a way. The choir was invaded by men to the very foot of the altar; its steps swarmed with people, and each of the great columns was surrounded by clusters. In the street there stood a long file of carriages; hawkers cried programmes gotten up in a kind of religious form and bearing the preacher's likeness; your ticket for the course of sermons had to be presented at the entrance; ladies of fashion were compelled to go into the church by side doors, from which, with triumphant steps, they ascended the dark and narrow stairways, until they reached those boxes upholstered with red velvet, which are at all times suggestive of the theater.

So, when he stood erect once more in the far too richly gilded pulpit of the Madeleine, with that majestic carriage of his which brought out in magnificent relief on his broad shoulders the habit of Savonarola—the white robe and the black mantle which Père Lacordaire had worn in days gone by at Notre Dame, in the Continent Assembly, and at the Académie,—a thrill went through the audience, followed by a sympathetic murmur respectfully subdued. Père Didon was one of those men whose aspect, physiognomy, and speech inspire one with an irresistible desire to applaud; there was in him, whatever he did, something of the actor of genius, and this was emphasized by his vague resemblance to Coquelin, whose type, curiously enough, is to be met with in the person of another of the great Catholic preachers of the present day, Père Monsabré.



FIGURES FOR REV. THOS. M'KEE BROWN MEMORIAL CENOTAPH—ST. MARY THE VIRGIN, NEW YORK.

Editorials and Comments

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SOCIAL REFORM IN NEW YORK.

WE complained to the police of the solicitations of disorderly women who waylaid our young men at the very threshold of their homes, and we were told that if we did not like it, we could move out."

These are the reputed words of the Rev. Robert L. Paddock, priest in charge of the Pro-Cathedral work on Stanton street in New York City, as reported by the New York *Tribune*.

We learn with much satisfaction that Bishop Potter has determined upon an energetic campaign against the corrupt administration of the police of New York City, and that the recent diocesan convention, which no doubt correctly represents the Church people of the city and Diocese, resolved to give support to such an action.

The work carried on by the Pro-Cathedral organization is a work amidst the vilest surroundings, and it is discouraging to read in the same interview with Mr. Paddock from which we have already quoted, referring particularly to a specific complaint that had been lodged against a police officer, "*The social situation in this locality is steadily becoming worse rather than better.*"

Becoming worse! Do the people of New York and of the nation at large realize what these words mean? Mr. Paddock was not referring to economic conditions, which, however sad they may be, do not directly eat out the morality of the victims. Neither did he speak as a politician, urging the election of one partisan ticket as opposed to another, with the perennial prophecy that only the election of this particular ticket could stand between the people and the direst calamity. Unfortunately the campaign orator has so abused this cry that it no longer arouses the people to action as once it did.

Mr. Paddock, than whom no one is more fit to judge, distinctly declares that the social condition, which we understand to include especially the moral condition, of the east side of New York is growing worse. The festering sore in the body politic is running its course, eating out the life, poisoning the blood, corrupting the whole municipal life. Immorality on the increase presents a problem which is second to none that can and must engross the attention of the public at a time of year when "politics" are uppermost in the thoughts.

New York presents some conditions which are unique among American cities. At the gateway through which the vast hordes of European emigrants have passed, she has been the victim of the residuum of this motley crowd. The best

class of emigrants passed quickly through her borders, *en route* to the rich farm lands of the West. Those emigrants are now the farmers and merchants of Indiana, Illinois, Wisconsin, Minnesota, and the whole middle West. They have shown their adaptability by becoming good citizens and by earning their livings; many of them have become prosperous. They have developed the resources of the West, and no class of citizens is better thought of by the communities in which they live, than these original emigrants and the children of emigrants.

A second class of population which found its way into New York consists of those who were willing and able to work, but who yet lacked the faculty of initiative which would have led them to those regions where workers were needed and where farms were waiting to be tilled. These swarmed into the factories in and around New York. Their only drawback was that they arrived in numbers too great to be absorbed by the economic conditions of the day. They created a glut in the labor market, thus both pulling wages of actual laborers down below the limit of a decent living wage, and also throwing the support of a large number of families on the municipality and on private benevolence. This surplus labor might have been assimilated into the body politic if there had been any central depot where labor demand and labor supply might be brought into contact. Slowly the best of the material was so assimilated; the worst, disheartened, helpless, reduced to despair, joined the third class of emigrants.

This third class comprises those emigrants who were dumped at Castle Garden without either means of support nor competency or willingness to earn their living. They would still be on the flats of Castle Garden if they had not been commanded to "Move on." They moved on, just far enough to satisfy the demands of the police. They huddled in swarms on the east side, in filthy basements and unsanitary tenements. Their numbers increased in incredible degree, and they propagated their kind amidst conditions which could only result in a race of thieves and prostitutes. Only gradually did the nation—even the city—discover that they were there. The politician found them first, secured their naturalization, and organized them for his own selfish purpose. The only available asset which the poor creature possessed was his vote, and this he used to satisfy the gnawings of hunger, as far as it would go. He learned that there were "exchanges" where merchandise would be received for cash and no questions asked, and that there were frequent opportunities for securing such without purchasing. He became a thief from necessity, and gradually pursued his avocation from choice. The poor women, even the young girls, discovered that they were themselves a marketable commodity, and, first from necessity and later no doubt from choice, they made their living by immorality. Out of these conditions children were born—and in large numbers. Time enough has elapsed so that these children are now grown to the estate of men and women—alas, they reach that stage at an incredibly early age—and licentiousness run riot has produced a new race, reveling in moral filth, trained from infancy to see and know life at its worst; true degenerates who have already lapsed, not into barbarism, for barbarism was not devoid of natural morality, but into a social and moral condition unparalleled anywhere except in the heart of civilization. These conditions present a picture of the east side of New York.

"GROWING WORSE!" What can be worse?

Mr. Paddock continues in his interview:

"I speak advisedly when I say that the people here are in a sort of slavery, so far as local political and social conditions are concerned. Their environments grind them and gall them. It is a wonder there are not more Anarchists. Persecution and oppression reach out and touch our people in the meanest manner. The oppression in some cases would make me almost resort to shooting, if I traded places with some of my people. Therefore we feel it deeply when we turn to those who are supposed to stand for the upholding of public morals and find in them a hindrance rather than a help.

"It is awful when you see the boys and girls in families which are trying to lift themselves to a higher plane of living, relentlessly pursued by evil women. It is still more distressing when you come to know that the presence and practices of these women are encouraged by the sworn officers of the law. It is one thing in a great city like this to know that there is bestiality. It is another and a ter-

rible thing to know that in the same flat, sometimes on the same floor, vice is reaching out for these boys and girls we have worked so hard to save. It is saddening and disheartening when we ask that the law be enforced to be told when we get tired of living here to move out. In spite of all that we can do, the present tendency in this locality is downward. We are not gaining ground."

No wonder the reporter adds that "Mr. Paddock spoke with great earnestness," and that "he admitted that he would be glad when he felt at liberty to wage open warfare against certain wrong conditions in his district."

But New York—that up-town, complacent New York, that is afraid of soiling its hands if it touches municipal filth—must understand that this is not an "east side problem," and that Mr. Paddock's "district" is not the factor which must take the initiative in the warfare. Indeed the nation at large must understand that while it cannot and ought not to interfere in the work of those who, like Bishop Potter and Mr. Paddock, are on the spot and are able to suggest active measures, yet it is, in every part, however remote from the metropolis, interested in the outcome. Have Americans forgotten the lesson of the French Revolution? The gay Parisians of the Eighteenth Century no more looked for that upheaval than Americans of to-day are looking for its repetition. Conditions in New York to-day are strikingly like those of Paris on the eve of that outbreak. Does anybody suppose that Democracy—we use the term as descriptive of our form of government and not as a partisan term—can make a similar revolt impossible? Will it be asserted that the clash between upper and lower New York can never come? That the myriads from Stanton street and the tenement blocks of the whole east side are incapable of erecting guillotines and finding victims, precisely as their precursors in Paris succeeded? Does the nation realize the strength born of despair and hatred?

"MASTER, there is a lad here which hath
But what are they among so many?"

What indeed? But suppose the "lad" had withheld from the Master's service the five barley loaves and two small fishes; what would have been the result?

The conditions truly seem insurmountable. The squalid lives, the open immorality, the unhidden invitations to ruin, the traffic in humanity; all this would be bad enough in itself, if it were not made infinitely worse by the complicity of the chosen municipal officers. It is not the policeman on his beat, nor the captain at the station, that must be the objects of attack. As the Boxer outrages in China must be traced to their source and punishment be inflicted at the top, so must the campaign in New York be directed against the vicious organization which controls the municipal officials of the city, against the "bosses," their supporters and defenders. The little men, their tools, and the petty officials who carry out their behests, are not the real culprits. The public conscience must first be aroused before there can be any change. New York must desire purity before she can get it.

There are two directly opposite ends at which beginnings must be made. One of these ends is complacent, upper-town New York. Apathy must there give way to earnestness; carelessness to intensity. The other end is among the poor victims on the east side. By works of mercy to the individual, by binding up the wounds of here one, there another, by reclaiming now one poor girl, now a repentant thief, the leaven must be introduced into the social mass.

Can it be accomplished? Not until upper New York and lower New York *both* want it. Not until in both ends we can succeed in converting the individuals. Not until there can be hand-to-hand, united work between the converted millionaire from the west side and the converted thief from the slums. Such a fusion alone will result in reclaiming the metropolis.

Meanwhile the work of conversion must begin at both ends. The "lad"—the social worker—who has only his five barley loaves and his two small fishes, must neither assume that these—his individual labors—will or can give the needed relief to the whole mass; nor yet must he withhold these because despair tempts him to ask, "What are they among so many?" He must offer what he has to One who can multiply the offering and bring a solution to the problem.

And the work of the Pro-Cathedral on Stanton street presents an effective answer to those who cast slurs upon our holy religion as not making an attempt to secure the social outcasts, and who sneer at Cathedrals as though they must necessarily be empty shells.

Gladly do we tender to the Bishop of New York and the

Pro-Cathedral clergy, and all those of any or of no religion who will work with them, the sympathy of the whole Church and, we trust, of the nation as well.

WE FEEL certain that we speak for all the readers of THE LIVING CHURCH in expressing thanks to the Rev. Edw. W. Worthington for his series of papers on The Holy Eucharist Devotionally Considered, which are completed with the chapter in this issue. The aspect in which Mr. Worthington has presented the subject is that in which, above all others, it should be studied. It is necessary for theologians to examine carefully and to speak definitely regarding the true doctrine of the Holy Eucharist, that neither irreverence nor false belief concerning the sacred mysteries should prevail.

But far more useful to the public in general is the contemplation of the sacrament from its devotional aspect. What matters it *how* our Lord gives His dear self to His children in this most precious gift? Do the little ones of our family ask for a chemical analysis of their bread and milk or their porridge before they eat it? Do they require an exact physiological statement as to the manner of digestion and the extent of nutrition conveyed?

Why should the children of God quarrel over the question of the *hows* and the *whys* of the Eucharist? Is it not enough that "whoso eateth My flesh and drinketh My blood hath eternal life?" Must we also ask, "How can this Man give us His flesh to eat?"

Strange to say, the Catholic world is divided to-day, not on the question of the Presence of our Lord in the Sacrament; that, happily, is accepted by every branch of the Church; but upon the question of the continued presence of the substance of bread and wine. Is that question really of sufficient intrinsic importance for us to harbor toward each other the unfriendly thoughts we often express?

The Holy Eucharist was given as the sacrament of unity; and it has been made an excuse for division. It was given as a priceless gift, conveying to us the sacred food with which our souls may be sustained unto everlasting life; and we have sought to obtain the formula by which that gift is conveyed. Is it strange that some among us are weak and sickly, and many sleep, not *discerning the Lord's body*?

If Mr. Worthington's papers have taught any of us how the Holy Eucharist may best be studied and meditated upon, he will have succeeded in his aims, and we shall have been repaid for publishing them.

NEXT WEEK we shall devote all available space to the convention of the Brotherhood of St. Andrew, and beg to suggest that orders be sent to this office for a sufficient number of copies to be distributed among members of local chapters. Our reporter at the convention will be Mr. E. M. Camp, our New York correspondent, whose work in the latter capacity has given such general satisfaction, and there will be portraits of the principal speakers. We are also hoping for a large group photograph of the convention, if such can be arranged. The addresses and papers will be presented, condensed, but accurately reported.

The following week will be commenced a series of papers entitled "Special Phases of Church Work in America." In this series will be included papers on Colored Work, by the Bishop of Georgia; Work Among Prisoners, by the Bishop of Western Michigan; Conditions and Work in the Great Mississippi Valley, by the Bishop of Springfield; Work Among the Mountaineers, by the Bishop of Asheville; Work Among Boys, by the Bishop Coadjutor (elect) of Fond du Lac; Work Among Social Outcasts, by the Rev. Gustavus Tuckerman, of St. Stephen's House, St. Louis; Work Through an Associate Mission, by the Rev. Chas. H. Young, of Omaha; Work Among the Belgians of Wisconsin, by the Rev. H. W. Blackman; and other papers relating to the Everglades, the Indians, the Chinese, etc. This series will be illustrated, as far as possible.

ANARRATIVE is being told of a priest of the Roman obedience in the Lake Superior country.

It appears that the Rev. Father took a journey lately to Green Bay, to visit some of his friends. When he left the train he happened to see a Bishop; and after he had received the episcopal blessing and kissed the episcopal ring, he offered to carry his lordship's valise, and was granted the privilege.

Afterwards he was much surprised to learn that his polite attention had been bestowed upon the "Episcopal" Bishop of Fond du Lac, and not upon a prelate of the Roman obedience.



Theological Books.

Exposition de la Messe; from La Legende Doree of Jean de Vignay. With Illuminations reproduced from Fitzwilliam Museum MS 22 Edited by Walter Howard Frere, Priest of the Community of the Resurrection. Aleuin Club Collections, Vol. II. Price, \$8.00 net.

(First Notice.)

We believe that THE LIVING CHURCH has the honor of being the first American publication to present its readers with a somewhat full review of this superb volume. Few, if any, volumes come from the press which cannot be criticised, and this is no exception. Were we in a carping mood, we might take exception to the word "illuminations," which on the title page are said to be "reproduced"; certainly the work carries with it the idea of gold and color, whereas in fact what this volume contains, is the illustrative miniatures of the MS., printed by some photogravure process.

But we have no desire nor any intention to carp. The work is one for which every scholar, and especially every scholar who has no access to the great libraries of the civilized world, has great cause for thankfulness. If we regret that Mr. Frere did not make his work one of greater research, and at least collate his text and pictures with those in the MSS. which he tells us are in the National Library at Paris (but which he for some unexplained reason did not examine), yet we have every reason to believe that the work which he has done is done, as far as it goes, accurately and conscientiously. And even if there should be a few slips made in the transcription, as we rather fancy to be the case, yet these in no way lessen the intrinsic value of the book.

In the first place we should explain that the Aleuin Club is an organization made up of clergymen and laymen for the study of ritual and ceremonial matters, and that it yearly puts out "tracts" or "Collections" for its members. The object of these publications is to assist the rectors of parishes in introducing a truly reverent and ancient ritual into their churches; and for the attaining of this result we venture to express the opinion that it never did a more useful piece of work than when it issued the volume which we are now reviewing.

There is no need to give our readers any information with regard to the famous "Golden Legend" of De Voragine, but it will be well to inform them that it was translated into French in the beginning of the Fourteenth Century, and it is in this French translation that (as the "legend" for Corpus Christi) is found the explanation of the ceremonies of the Mass, which is here reprinted.

We may then safely conclude that the ritual described is that which was prevalent in France about the year 1325. This is nearly a century later than our own English "Lay Folkes' Mass Book," but loses by so being, nothing of its interest.

Besides the text, twenty-two plates are given. These of course are witnesses only of the ceremonial of the date at which they were executed, which is thought by the experts to be the end of the Fourteenth Century, that is just before the breaking out of the Reformation.

And here it is well that we should pause to correct a very prevalent error. It is commonly supposed that in those ages which we in our superabundant light call "Dark," the laity were left in ignorance of the meaning of the Church Services; that they took no rational part in them; but gazed at them with a superstitious wonder, not understanding what was going on, but expecting to reap some reward here and hereafter by the very "work done" of assisting by looking. Such however certainly was not the case with those who used and were familiar with this "Exposition." It is beautifully clear and simple; devout and touching to a remarkable degree; and almost absolutely free from any superstition. Of this Exposition we propose giving some samples, and after that we shall proceed to an examination of the Plates in detail.

The Exposition opens by saying that the whole service may be divided into four parts.

"The first part continues from the beginning to the Offertory. The second from the Offertory to the Our Father.* The third from

the Our Father to the end of the Communion. And the fourth part from the reception to the end."

Each of these parts is then explained. We can make only a few quotations.

"After the Introit the priest says three times 'Lord have mercy upon us,' that is to say to the Father; and three times 'Christ have mercy upon us,' that is to the Son; and three times 'Lord have mercy upon us,' to the Holy Ghost, imploring the mercy of God that the Holy Church may be associated with the nine orders of the Angels and may reign in God's Company."

In explaining the response "And with Thy Spirit" before the Collect for the day, we read:

"This signifies that we should pray for him who is about to say the Collect and pray for ourselves that his Collect may be heard. Then the priest turns back to the altar and says, 'Let us pray.'"

"After the Collects comes the Epistle, which is like a message sent from one person to another in a letter, and signifies the doctrine of the Apostles of our Lord, who were sent from God to teach the people and to lead them into the way of truth. It may also be said that the Epistle represents the preaching of St. John the Baptist, who was sent from God to announce His coming and doctrine, in which doctrine he said, 'Repent ye, for the Kingdom of heaven is at hand.'"

"After all these things the priest moves his book to the left side of the altar to read the Gospel, to signify that when our Lord came to teach the holy Gospel to every creature, he passed over to the left side."

We confess we are not sure that we understand aright what follows, and give it in the original:

"Ce fu par deners les Juifz pour eulx anoncher la Sainete euuangle, car ad ce temps de adont les Juifs se estoient trais a la senestre partie."

It would be most interesting to go through the entire service, but perhaps we have done enough to show that the deep meaning of the holy words and of their accompanying ceremonies was well known in the Middle Ages, and that every attempt was made to bring it to the minds of the laity by supplying them with explanations of it in detail in the vernacular.

Before closing this first notice we wish to offer to the consideration of some among us who whisper the words of consecration so that they can hardly be heard (if at all), the following passage; and suggest to them that possibly this is a matter in which it might be well to "Let the ancient customs prevail."

"In ancient times the words of the Canon were said out loud, and thus it happened that most people knew them and repeated them along the streets. And we find that some *pastouriaux* took bread and put it on a stone and then said the words of the Canon. And that bread was converted into a piece of flesh, and immediately by the will of God a fire descended from heaven upon them and they were all burned up. This was the reason the Holy Fathers wisely established that these words should be said so low that none but priests might know how to say them."

Is this the reason for the whispering above alluded to among ourselves? It may also be well to note that while by some Eastern rites the words of institution are ordered shouted with a great voice, there is no liturgy known to Christendom in which the words of consecration are whispered while the rest of the Canon is said aloud; for by the Roman rite the entire Canon is said in a low tone of voice, except about a dozen words.

Jewish Laws and Customs. Some of the Laws and Usages of the Children of the Ghetto, By A. Kingsley Glover. Wells, Minn.: W. A. Hammond.

In a short volume Mr. Glover has given us, under 55 Titles, 609 laws regulating the daily life of the orthodox Jew. This digest is based on Joseph Caro's *Shulchan Aruch* (published A. D. 1565), and presents the main laws that underlie the daily life of modern Ghetto Jews. Of course, the author is as well aware as is the reviewer, of the fact that only a very small percentage of modern Jews, especially in America, make any pretense of living up to these laws. Perhaps the only places where they have any very strong hold upon the Jewish conscience is in the Ghettoes, or Jewish quarters of such a city as New York, where a large and united colony of old-fashioned orthodox Jews lives in strict separation from the surrounding Gentiles. The more completely the old law of non-intercourse with Gentiles (Title xxiv.) is enforced, the more fully the rest of the traditional Law is kept. A perusal, however hasty, of this work will show that modern Judaism still retains the legalism and formalism that characterized ancient Jewish life. This legalism and formalism invades every phase of the orthodox Jew's life, even to eating and drinking, and to dressing. It may thus happen

*i. e. to the end of the Prayer of Consecration.

that a modern Jew may be—like the Pharisee of old—"as pertaining to the Law, blameless," and yet be a mere "whited sepulchre."

It seems almost impossible to say which portion of this book has most interest for the Gentile. Perhaps we might instance the sections on Prayer, the Sabbath, the Feasts and Fasts, Clean and Unclean Foods, Jews and Gentiles, and Marriage.

As to Prayer, the Law directs that the Jew should pray thrice a day, at sunrise (though this prayer may be said as late as noon), shortly before sunset, and at night. One should rise early enough to attend Synagogue Prayer. People should hasten to synagogue, and return home slowly. Also, every one should strive to be one of the first ten men to enter. So far as this involves early coming to service, as no service could begin until ten "men" over 13 years of age were present, it would be an excellent custom for our people to imitate. Under the Title of The Sabbath, our author has collected 63 laws, all of deep interest to Bible students. The Sabbath begins as soon as the first three stars are visible on Friday evening, and closes as soon as the first three stars are visible on Saturday evening. On this day no work is done, fine clothes are worn, the meals are better and more abundant than usual, and wine and fish are always included. The laws as to Sabbath circumcision, and healing remind us of our Lord's disputes with the Pharisees. Special attention should be called to the section on The Passover, which is replete with interest, but can not even be summarized here. Of the orthodox celebration of Tabernacles and Purim, which the author describes with great accuracy, the reviewer has most pleasant recollections, having been the guest of the orthodox rabbi of Strassburg, many years ago, on these feasts. In the sections on Plyacteries and Mezuzoth, we miss the passages of Scripture enclosed in these capsules; and this is the only fault we find with this work. It is interesting to note, that the law of Levitical Marriage is still binding in the Ghetto, though no doubt its enforcement is rather the exception than the rule, the ceremony of the release being prescribed, exactly as in the Bible. The rules governing betrothal, marriage, and divorce, are very interesting. The reader will find much food for thought in the sections on Honoring Parents, and on Schools, Teachers and Scholars. Of equal interest are the funeral and mourning regulations. The rules with regard to Intercourse with Gentiles are well worth study, as are also the laws governing interest, though the latter are expressly made to apply to intercourse between Jews only.

Four tables, giving, respectively, a list of the different kinds of Jews at present to be found in the world, the present Jewish population of the world, a list of prominent Jews and Jewesses of the Nineteenth Century, and a list of reference books, add to the value of the book. It certainly is a work that will repay careful study by both clergymen and Sunday School teachers. The style is very pleasing, albeit simple and direct. The author has compressed very much information into a very small space. We can most cheerfully recommend the book to all who desire a brief, readable, and accurate statement of the laws underlying modern orthodox Judaism.

F. C. H. WENDEL.

Biographical.

Paul Jones, Founder of the American Navy. A History. By Augustus C. Ball. 2 vols. New York: Charles Scribner's Sons.

The author of these volumes claims to have been "stimulated by an instinct of heredity." His great-grandfather was one of Paul Jones' most faithful followers. He has certainly used his instinct to a good purpose and told his story in a spirited and attractive manner.

Numerous biographies and innumerable sketches of Paul Jones have been published during the last one hundred years. Through all of them runs a vein of mystery. Authentic records were wanting, scattered as they were, some in the United States, others in Scotland, and others in France. The result has been a distorted view of his character and an imperfect conception of his career. Here was the novelist's chance, and he has made the most of it for three generations. The picture of Paul Jones as drawn by the author of *Richard Carvel*, for instance, is about as wide of the mark as anything could well be.

The Scribners have, therefore, done the public of these United States, and especially the Navy thereof, good service in publishing this painstaking and elaborate biography of one of the greatest heroes of the Revolution. To be sure, he was a rebel and a traitor in the eyes of the subjects of King George,

and it has delighted the present generation of English writers to call him a pirate. Professor Laughton, a distinguished and usually reliable English writer on Naval subjects, has been at the pains to write an essay to prove this!

"To him," says Professor Laughton, "country was an idle word, patriotism an unknown idea. His moral character may be summed up in one word—'detestable.'"

It is thus that national animosity and prejudice write biography!

The facts of the case are, that there is no mystery about Jones, or his career before or after he entered the service of the Congress. On the contrary, his life as indicated by these volumes, was free from mystery, and in most respects extraordinarily open and above board. It is difficult to believe that he was not imbued with principles of honor to the same extent that men in his position were in both the English and American Navies.

If he was the man whom his detractors suppose him to have been, he could never have arrived at the social distinction and respect which he achieved in America and France. He had for sponsors in the United States all the great men of his time, including Washington, and especially the members of the Marine Committee of the Congress—John Hancock, Robert Morris, Philip Livingston, and Benjamin Harrison. In France, Franklin, Silas Dean, and John Adams were ever his friends.

Our author claims for Paul Jones that he was the founder of our Navy. The ground is well taken. No man did more to lay down sure and firm foundations on which to build, not only the needed vessels of war, but of vastly more importance, the Navy personnel. In a letter addressed to the Marine Committee of the Continental Congress in 1775, Paul Jones embodied the logic and philosophy of all Naval organization in such a masterly manner as to win the commendation, not only of the Committee, but of Washington, who said:

"Mr. Jones is not only a master mariner within the scope of the art of navigation, but he also holds strong and profound sense of the political and military weight of command on the sea."

It was these "views," which Jones put into practice when he obtained an independent command. The result is well known. In the first volume of the *Diplomatic Correspondence of the American Revolution*, Dr. Francis Wharton sums up the result: "Jones was the most dangerous enemy Britain had on the high seas. By his stealth, his amazing fighting qualities, and his coolness, he not only inflicted great damage by his prizes, but he compelled a large naval force to be retained for home defense and trebled the rates of insurance on British merchant ships."

Captain Alfred Mahan, in a paper on "John Paul Jones in the Revolution" (*Scribner's Magazine*, July, 1898), in speaking of Jones' first cruise, says:

"What is chiefly interesting in these incidents, trivial in their immediate results, is the clear impression left upon his mind of the essential importance of a navy to the American cause, and that the best use to be made of the small force that could be put afloat was to direct it, not so much upon the enemy's commerce at sea, in transit, as upon his coasts and commercial stations, where his shipping would be found congregated, with insufficient local protection. . . . Moreover, Jones' plan contemplated destruction, not capture; injury to the enemy, not prize-money. The latter he recognized as a necessary concession to the sordid weakness of the mass of mankind; for himself, glory, distinction, was the prime motive. This is satisfactorily shown, not only by the general utterances of his letters, which might be forced, but by his plans and his acts. Self-seeking in him took the shape of loving military success, not money."

In this brief—and to him quite casual—survey, Captain Mahan practically exhausts general analysis of the perceptions, the aims, the sense of limitations, and the springs of effort that made the career of Paul Jones. And his survey, aside from its intrinsic value, derives incalculable historical worth from the fact that it bears the impress of an authority on the annals and the ethics of Sea-Power, universally accepted as final. The author of these two interesting volumes substantiates fully, in every detail, Captain Mahan's estimate.

Only by envoys and naval officers is a nation known, officially, to foreign countries—as it were, by the grace of courts, and the thunder of guns. The colonies being in rebellion since 1776, the only way to introduce themselves to England was by a ship with guns and the national ensign at the peak. Paul Jones represented the sovereignty of the young and puissant nation which Milton saw in poetic vision arising in the West. He possessed those traits which have always characterized his countrymen—ambition, humanity, enterprise, a quaint humor, and a mastery and confidence in every situation in life, born of a variety of material triumphs in overcoming the difficulties of

the New World. Although many are unique, the main facts and traits of his character are clearly historical, and indicate a character rare to the point of genius, and a nature especially adapted by destiny to the wonderful epoch in which he lived. He died as he had lived, on his feet, struggling. And the last impulses smothered in his soul were the self-reliance that had never yielded, and the courage that no foe but death could subdue. His countrymen will not soon forget him.

A. L. ROYCE, U. S. N.

The Private Memoirs of Madame Roland. Edited with an Introduction. By Edward Gilpin-Johnson. Chicago: A. C. McClurg & Co. 1900. Price, \$1.50.

The Memoirs of Mme. Roland are interesting as tracing the development of one who played a part of some little importance in the early stages of the French Revolution, and for no other reason. They do not come down far enough to throw any light on the Revolution itself; nor do they touch upon the society in which Mme. Roland moved in the later years of her life. Apart from one's interest in Mme. Roland herself, the Memoirs must be pronounced surprisingly dull. Nor does one find the pre-revolutionary Mme. Roland (or Mlle. Phlipon) depicted here, very attractive. A cold-blooded person, with unspeakable self-conceit, and a certain ability to repeat other people's ideas, we gather. Still, her political connections and unhappy end will always lend a certain interest to her, and it is no doubt well to have the Memoirs available in English. The present edition is a revision of the translation of 1795.

Fiction.

Uncanonized. A Romance of English Monachism. By Margaret Horton Potter. Chicago: A. C. McClurg & Co. Price, \$1.50.

Miss Potter has written a remarkably strong story, one character of which is sufficient to make an author famous. The frontispiece of John might well be the face of Anthony, the monk, of "My Lord Anthony," the courtier, or of Anthony Fitz-Hubert, the man. Sombre, dark, and mystical features, look searchingly out of the dimness of this Thirteenth Century. On laying down this book we wonder, if after all, Brother Anthony has yet solved the soul problem he strove so hard to understand, so many hundred years ago.

So little has been written about King John, and his times, excepting Church history and Shakespeare's immortal work, that we wonder more have not seized upon the tragedy of "The Interdict" for materials of romance and drama.

Miss Potter exhibits the "ear marks" of a born story-teller. She has the grasp of events, the historical sense, the dramatic instincts and perspective which mark an advance over many an older novelist, for it is whispered that Miss Potter is hardly out of her teens. If this be true, then indeed have we a prophet among us, who will yet tell us strange things, and from the deep things of her mind will teach and instruct. The author has told the story of Anthony Fitz Hubert, bred in the gay circles of the court till twenty-three; then suddenly summoned to the bedside of his dying father; made to swear to become a monk, and thus by prayer to save the soul of his father, who believes that only so may he be redeemed from eternal torment.

The life of Brother Anthony at Canterbury, the dissolution of the Cathedral Chapter there by King John, the transfer of Anthony to Glastonbury, the history of "The Interdict," make a picture that one will not soon forget. All the suffering of that one heart, with so little of the help of human sympathy, is depicted with a master hand. While the one great character is the central figure of the canvas, there are many well-drawn minor ones that but increase the effectiveness of the whole.

The weary round of prayers, nones, complines, confessionals, looks less gloomy when irradiated by the English sunlight streaming through the lofty Cathedral windows, and the sound of Recessional hushes the furious throbbing of rebellious hearts. "The Glastonbury Thorn" blossoms for the monk as well as for Mary, the "Farmerer's" daughter, when the two meet beside its Christmas beauty—for these two and Philip.

The story can not be told in a short review, and only by reading it can one appreciate the gift of Miss Margaret Horton Potter as a novelist. The publishers have done what was needed to make the book attractive and beautiful.

Miscellaneous.

A Child of Light; or, Heredity and Prenatal Culture, Considered in the Light of the New Psychology. By Newton N. Riddell. Chicago: Child of Light Publishing Co. Price, \$2.00.

The author devotes his work to the discussion of subjects which receive very little attention from normal people. The

subjects discussed are totally unfit for a mixed audience. Where the Christian religion exerts its wholesome influence such books are not required. The Church's mission is to prove that heredity is but a tendency, which is not unalterable. Books like this are created in the cellar. They cannot endure the sunshine of Christ's teachings. When Christianity is abolished, these books will have their mission to perform. The professional statements are, from a physician's standpoint, morbid and unnecessary for the modest, virtuous mother. There is a class of persons who enjoy discussing questions of this order; prenatal influences, mother's marks, prostitution, hereditary crime;—all these are rank, unwholesome growths which thrive best in a darkened, morbid atmosphere. Christ came to abolish the traditions of heredity, and to proclaim the gospel of truth and of hope.

It is unquestionably true that comparatively few of the readers of THE LIVING CHURCH have any use for a book like this. In all human probability, the sons and daughters of Adam will marry according to their own dictates, and children will be born according to the will of God, and not following man's rule or plan. It is absurd to suppose that "the foetus is amenable to mental suggestion and hypnotic control."

If this book is to be a remedy to the ills this flesh is heir to, prophylactic or preventive treatment is much more desirable. Amongst the exaggerated statements with which the book abounds is that "the man who drinks liquor ought to be prohibited by law from marriage." There seems to be no limit to the extraordinary propositions advanced. If this book fills a long-felt want in the community it is an abnormal longing which should be discouraged in the interests of sanity.

Recollections of a Missionary in the Great West. By the Rev. Cyrus Townsend Brady. Author of "For Love of Country," "For the Freedom of the Sea," "The Grip of Honor," "Stephen Decatur," etc. pp. 200. New York: Chas. Scribner's Sons. Price, \$1.25.

This delightful little volume is one of those which the reader does not lay down until he has finished it; that is, not without a bout with the unwelcome interruption. Bright, racy, vivid in description, the style is as clear cut and direct as the breezy out-door life of which it tells. In eleven short chapters the author strings together three or four hundred incidents of almost every conceivable variety, sounding the whole gamut of farming and frontier life, turning the ridiculous to the pathetic and then to the tragic, with fascinating rapidity. Through every page there runs a vein of that rare humor which the average American prizes as one of the chief charms of narrative. The author, whose new naval stories and many magazine articles are making his name a household word all over the country, has simply given a number of his own experiences as a Western Missionary, described, however, with such zest, that they must prove of interest even to those who care little or nothing for Missions. Mr. Brady deserves our thanks for adorning such an important theme with such an attractive book.

Lyrics. By J. Houston Mifflin. Philadelphia: Henry T. Coates & Co.

The delicate fancy, the fine perception, and the discriminating art of the poet, painter, and accomplished gentleman, are evidenced on every page of this slender volume of dainty *Lyrics*, which is prefaced by a sympathetic sketch that briefly portrays the character and outlines the life of the author. Sad as it was that his career as a portrait painter should have been interrupted, it seems almost incredible that he should himself have voluntarily ended his career as a poet almost as soon as it was begun, if, indeed, it may be said to have *really begun*, when this volume, in its original form, was merely printed for his friends—not published. For the remaining fifty years of his life after writing these *Lyrics*, Mr. Mifflin laid his poetic pen aside, for good. The only way to account for it seems to be that the disappointment which he bore without complaint, but which, as the sketch implies, must have been tragic in its intensity, in regard to his chosen career as a portrait painter, made him indifferent to the pleasure he might have received as well as bestowed in the enlarged exercise of his poetic gift. So rare is the promise of these, his early productions, that one cannot but feel that the world of letters has been defrauded of the fulfilment of that promise. The volume is adorned with a portrait of the poet—a noble and sensitive face—copied from the original painting by the author's friend and fellow-student, James De Veaux, of South Carolina. It was painted in Paris, in 1837. An exquisite medallion of the Spirit of Poesy ornaments the title page.

Eve's Paradise

BY MRS. BRAY.

CHAPTER XV.

THE MEETING OF THE CHILDREN.

"Thou whose locks outshine the sun,
Golden tresses wreathed in one,
As the braided streamlets run."

—LONGFELLOW.

A FORTNIGHT later, and Elsie had started with her uncle on her way to Moina.

During this time Eve had been in a state of great expectancy, but so far from doing her harm, it seemed as if she were better and brighter for the change of thought.

Margaret had interested her as much as possible in the preparations for Elsie, and it was quite a new thing for Eve to have some one to think of instead of herself.

When first it was suggested to her that she should choose the room Elsie was to have, she looked surprised, and did not seem to understand.

But when Margaret went on to say how she might make it pretty, and hang up pictures, and arrange pretty things in it, Eve caught at the idea with delight.

A room opening out of hers was chosen, and now Eve was constantly there, so much so, that there was little time to go into the gallery, and her visits there were comparatively few.

Margaret was glad of this, as she wished to discourage it as much as possible, as she was afraid of the questions that might be asked, and in one way or another she avoided going into it with Eve.

At last the long-looked-for day arrived; but when it was time to go down to the beach to meet Elsie, Eve suddenly turned shy for the first time in her life.

"You can go without me," she said to Margaret. "I do not want to go."

"But, my dear child, I thought you were longing to see Elsie."

"So I am, but I would rather wait here."

"She will be so disappointed not to see you."

This was an idea which Eve did not seem able to grasp. She knew nothing about disappointments, and as yet she had not learned to think of others more than herself.

"I shall stay," she said decidedly, and Margaret knew that it would be of no use saying any more, so she went off by herself, and Eve was left alone.

She had spoken so calmly, that Margaret did not realize the state of excitement she was in. This feeling of shyness was new to her; she did not know what it was, and she did not like it.

She was half frightened, and the sense of pleasure with which she had looked forward to Elsie's coming began to be lost in this overpowering feeling.

Her hands grew cold, her cheeks were burning, and as the time drew nearer and nearer, she could bear it no longer, but flew upstairs, and taking her hat, ran out of doors to hide herself. Elsie in the meantime had no fears; she was a most self-possessed little mortal, and had never known what it was to feel shy in her life.

Sir Jasper had gone across in the boat to meet them, and, as they drew near the landing-place, she looked out eagerly.

"How very odd," said Sir Jasper; "why, Eve is not there, and she talked of little else but your coming, and going to meet you. Here is Elsie," he continued, turning to Margaret as he sprang out of the boat and helped Elsie to shore, "but where is Eve?"

"She turned shy at the last," said Margaret, as she stooped down to kiss Elsie, "and I could not persuade her to come."

She welcomed Mr. Fairfax cordially, and then they all started to walk to the house, Elsie looking eagerly on every side; for though she was used to her own mountains at home, this blue sea, with its rocky islands, was a revelation to her; indeed, she had only seen the sea once before in her life.

"Well, is it equal to your expectations?" said her uncle, smiling at her excited face.

"Equal! It is far better, far better, I never thought anything could be so lovely."

They entered the house, and went into the drawing-room, but Eve was not there. They looked in the music-room and sought for her everywhere, but she could not be found.

At last Deering suggested that as her hat was missing she might have gone out, so that they all went to look for her. Margaret thought she had probably gone to the beach, so she and Elsie went there, whilst Sir Jasper and Owen turned into the garden.

Presently she espied Eve sitting among the rocks looking out to the sea.

"There she is!"

"Oh, let me run on," cried Elsie.

Margaret hesitated a moment, then she thought perhaps it would be better to let the two children meet alone.

"Very well, dear," she answered; "but you must be very gentle; do not startle her."

Elsie sped off, and Margaret followed closely, so that she might watch the meeting from a little distance.

When Elsie was within a few yards she stopped running, and walked slowly towards Eve, who, listening to the dash of the waves, did not hear her coming.

When she got quite close she was puzzled what to do. Margaret had said she must not frighten her.

Eve sat still like a motionless statue. She was dressed in white, for it was one of Sir Jasper's whims that she should wear nothing else. Her hat was on the beach, and her face turned seaward, so that Elsie could only see the back of her head leaning against a great rock, with her long curly hair, which the setting sun had turned into gleams of ruddy gold.

"Eve, Eve! I have come," said Elsie at last very gently.

Eve started; with her quick ear for music she at once caught an intonation in the voice which she had never heard before—a clear, childish tone strange to her ears.

She sprang up and looked round.

Elsie in one of her freaks of mischief had hidden behind the rock before Eve could catch sight of her.

"Who called me? Who said Eve?"

"I did," said a voice behind her, and a laugh such as Eve had never heard rang out.

"Is it Elsie?" cried Eve, her face flushing all over. "Where are you?"

"Here," cried a merry voice, and before Eve knew what had happened Elsie's arms were round her neck, and warm kisses on her cheek.

Eve stood quite passive and made no response whatever. Elsie's ugly brown hat had fallen off, and she stood there with her dark hair curling all over her head, her laughing brown eyes and her cheeks glowing with the sea air.

Eve stood and looked and looked as if she could not stop looking.

"I should think you would know me again," said Elsie; "you are staring hard enough."

Eve drew near timidly. She put out her hand and at last gently touched Elsie.

"Do not be afraid," said Elsie; "I shall not break. But, look here, I gave you lots of kisses, and you have not given me one."

"Give her time," said Margaret, coming up; "remember you are the first child she has seen."

"Don't you like me?" laughed Elsie.

"I think you are quite lovely," replied Eve. "I thought you would be like me when I look in the glass, but I never thought another child would be so beautiful."

"What a funny girl you are," said Elsie; "girls do not tell each other they are lovely; no one ever told me so before."

"Why not?" said Eve; "we say pictures are lovely, and I never saw any picture like you."

Margaret looked at Elsie as she spoke; it was the first time she had really seen the face which the brown hat had hidden.

What was it in those eyes which sent a thrill through Margaret's heart? Where in the past had she seen that look before?

It was gone in a moment, and she felt as if a shadow had passed over the sun.

"So you have found her," said Sir Jasper, as he and his friend came up, after a fruitless hunt in the garden. "Why, Eve, what made you run off and hide like that?"

"I did not know what she would be like," answered Eve; "but I know now," and there was a look of content on her face which it had not worn before.

Elsie had got tight hold of her hand, and the two children walked on together hand in hand. Elsie was rather the older of

the two; but Eve was quite a head taller, and looked more fragile than ever beside Elsie, who was the very picture of health and strength.

As they walked along, Eve scarcely spoke, but Elsie's tongue never stopped for a moment.

"Sir Jasper did not seem to mind," she said, "because you ran away and hid. Now Aunt Priscilla would have been awfully angry with me, if I had done such a thing."

"What is being angry?" asked Eve.

"Being angry?" repeated Elsie. "Why, don't you know, when people get cross, and scold like anything?"

"How do people get cross?"

"Oh, you funny girl, you do ask such questions. Why, they look like this;" and Elsie pursed up her mouth, and wrinkled her forehead, as Aunt Priscilla used to do, though the laughing eyes quite spoil the expression she intended to convey.

"Like this," said Eve, trying to wrinkle up her face in the same way. "Do I look cross now?"

"Not a bit," said Elsie; "you look as sweet as anything. I must give you another kiss; and, look here, you are to give me a real good one this time."

No one, least of all Eve, could resist impulsive, coaxing Elsie. The two pair of lips met in a long, clinging kiss, and a love began to spring up in Eve's heart which never died out all the rest of her life.

Margaret sent her upstairs with Elsie to show her her room, as she wished to encourage her to take as prominent a position as possible.

"Take her upstairs," she said, "and see that she has hot water to wash her hands, and ask Deering to unpack her box, and perhaps she will like to change her frock before dinner."

"What a jolly room!" was Elsie's first exclamation. "I never had such a nice room in my life." In truth it was very different from the one which Aunt Priscilla thought good enough. She disapproved of children being brought up luxuriously, and certainly carried out her theory with Elsie. Her room at home, though scrupulously clean, was devoid of everything pretty.

With the exception of a scrap of carpet by the bedside, the floor consisted of merely bare boards, which could be constantly scrubbed. A chest of drawers, with a white huckaback towel for a toilette cover, sufficed for a dressing-table, with a very small looking-glass standing on it.

This room, with all its dainty fittings, perfectly fascinated Elsie. The toilette-table, draped in white muslin and colored ribbons; the washing-stand, with its marble top; the pictures on the walls; and, above all, the magnificent view from the window, filled her with raptures of delight.

Eve watched her pleasure in a quiet puzzled sort of way. She did not know anything could be as utterly different as Elsie's room at home.

Deering now appeared, and began to take Elsie's things out of her box, Eve looking on curiously.

Another brown hat, jacket, and dress, similar to those she had on, appeared for Sundays.

Then came Elsie's evening frock. Aunt Priscilla considered she had stretched a great point, when, at Owen's special request, she had provided her with such a piece of finery.

Elsie had felt some pride in it, as her first evening frock, when she had tried it on, but now she looked at it with unutterable disgust. It was a grey cashmere, with violet bows on it, about as unbecoming as anything could be to Elsie's brilliant coloring.

"It is a hideous thing," she said, as Deering took it up and laid it ready for her on the bed.

"Yes; it is very ugly," said Eve, who had not the smallest idea of not saying exactly what she thought; "it is like the dress Jane wears."

"Who is Jane?" asked Elsie.

"The housemaid," said Deering; "but, Miss Eve, you should not say that, it's not polite, and the frock is a very nice, neat one."

"Nasty old thing; I suppose I must put it on," said Elsie. "I wish I had a nice frock like yours."

"I will ask Japs to give you one," said Eve gravely; "he gives me everything I ask him."

"Oh no, no!" cried Elsie, "you must not do that."

"Why not?"

"Well, it would be just like asking—I could not bear it."

Eve did not say any more, but she thought about it after-

wards, and wondered whether she ought not to ask. Perhaps Margaret would know.

The grey frock was put on, Elsie's curls brushed, and, in spite of the combination of grey and violet, nothing could make her look otherwise than bright and attractive.

Still they were a great contrast as they came in. Eve's frock had been changed also for one of white muslin and lace, with a soft sash round her waist and ribbons in her hair.

Jasper smiled as he saw them. "Surely," he thought to himself, "Owen will see how perfect my Eve looks."

However, during dinner, when Eve sat quiet and silent, hardly ever speaking a word, whilst Elsie was brimming over with animation and fun, he could not help feeling the difference between the children, and Owen's words of long ago came into his mind, "You will crush all the child-life out of her." Was this what he had done? Ought Eve to have been as bright and brilliant as Elsie?

The thought was an unpleasant one, and, as usual, he put it aside. Still, with his artistic eyes, he could not help watching Elsie's face, and it seemed to be familiar to him. Where had he seen those brown eyes, those arched eyebrows, one of them slightly different from the other, not quite so arched. He knew that he had often noticed that peculiarity in some one.

He sat and pondered, and suddenly a flash of memory came to his aid, and he glanced at Margaret.

They were the same eyes, only older, and with the glad light died out of them; the same eyebrows, with the little difference in one; Elsie's very face was what Margaret's might have been as a child's. Without thinking he put his thoughts into words.

"Owen," he exclaimed, "I have just noticed such a curious thing—do look; Elsie is the very image of Mrs. Vernon!"

Strange to say, Margaret's face flushed all over, and Jasper felt sorry that he had made the remark, for she evidently did not like the attention of all eyes being drawn on her.

Owen looked at her with interest; his eyes had not the wonderful power of discernment which Jasper's possessed, but even he was struck by the likeness.

"It is very remarkable," he said; and then, noticing also that Margaret did not like being observed, he let the conversation drop.

Margaret was restless and uneasy all the evening, but no one would have discovered it from her outward manner. She appeared perfectly calm, and drew Eve out, and helped her to talk with Elsie, but early in the evening she suggested that, as Elsie had been traveling all day, and Eve had had a good deal of excitement, the two children had better go to bed.

She had seen them both in bed in the two rooms opening out of each other, Elsie refusing to go to rest until she had run into Eve's room to kiss her in bed, and Eve's face growing so calm and restful with the childish embrace.

All was over at last, and Margaret was able to be alone in her own room and relax the strain. Then she found her hands were as cold as ice, and she was trembling all over.

"My God! my God! what can it mean?" It was years since she had opened that old desk; but she unlocked it now.

First of all, she took out the photograph of her boy; the last one which had been taken before he died, when he was seven years old. The face might have been Elsie's. The same curly hair, the same brown eyes, the same eyebrows. Every feature the same. Then she took out the one of the baby girl she had parted with. Still the same. The likeness so strong, that it could not be mistaken.

Again she cried, "What can it mean? what can it mean? They know all about this child. She is Mr. Fairfax's niece. There is no mystery about her, and yet the name, the very same name. O Elsie! my little Elsie. Was there not something that drew me to you when I first saw you? Did not a thrill go through my heart, which has ached all these years. Did not a mother's feeling stir within me? And yet—impossible. It is only some strange likeness that has come to tear my heart to pieces. O God, why must I suffer so? I had grown calm; the wound was scarred over, and now it is all torn open again by a child's brown eyes, by a long-forgotten look.

"My boy never looked merry like this Elsie, his eyes were grave and sad. No! it is all a delusion. Peace, my heart! Cease thy wild beatings!"

"See, I have put away the pictures. I will not look at them any more. Be silent, wild thoughts, do not trouble me again."

Margaret locked up the desk, and thought she could lock up her troubled thoughts also; but later she stole softly into Elsie's room, and spent almost the whole night there upon her knees.

[To be Continued.]



The

Family Fireside

POEMS.

WHAT are poems but the jewels
Which are gathered from the brain,
Cut and polished by the artist
With his tools of love and pain;
Glowing with the heat of passion,
Gleaming with the passion slain?

What are poems but the flowers
Which are gathered from the heart,
Wrought in ev'ry style of beauty
By the master hand of art;
Blushing with the modest sweetness
Which the air and skies impart?
FRANK H. SWEET.

"THEY KNOW HIS VOICE."

BY HELEN M. H. LAWRENCE.

AND a stranger will they not follow—for they know not the voice of strangers," is as true now as when uttered so many years ago, as was exemplified by the following incident which occurred while on a chestnuting party opposite a well-known stock farm.

In talking about the time of the train for the return trip, it was discovered that no one in the party had brought a watch, and as the clocks in the house had entered on their winter holiday, we were obliged to depend on David, the care-taker of the house, to get us to the train in time, which he promised to do, although he, too, had no watch.

After picking up the nuts that had been brought down by the wind and heavy dew, and those shaken down by David's strong arms, we were sitting on the porch resting, while the artist sketched, the musical ones sang, and all joined in the fun.

Not wishing to allow David to forget his promise, we asked him how he was to know the time. Just then we heard a man calling the cows in the opposite meadow.

David said: "That is four o'clock. They always call the cows at four o'clock."

But though the call was given twice, the cows merely raised their heads to listen, but did not obey.

David then said: "That was not the real call; it was some one fooling them." Which was true, for in a few minutes a call—scarcely distinguishable to us from the other—was given by another man, but which the hundred cows, in their leisurely way, instantly obeyed.

"For they know his voice."

SEASONABLE RECIPES.

PEACH SPONGE.

ONE PINT of pared peaches, half a package of gelatine, the whites of five eggs, one scant cup of sugar, and one and a half cups of water. Soak the gelatine for two hours in half a cup of water. Boil the cup of water and sugar for fifteen minutes. Mash the peaches fine, rub through a sieve and put in the syrup. Cook five minutes, stirring all the time. Place the saucepan in another of boiling water and add the gelatine. Stir for five minutes to dissolve the gelatine; then place the saucepan in a dish of ice water and beat the syrup until it cools. Add the beaten whites of the eggs and beat until it begins to thicken. When it will just pour, turn it into the mould and set away to harden. Serve with sugar and cream.

RICE AND APPLE PUDDING.

TWO heaping tablespoonfuls of rice, half a pint of milk, two eggs, three table-spoonfuls of sugar, and six sour apples. Boil the rice in the milk; when quite soft, add yolks of eggs and sugar, and let it cook three minutes, stirring rapidly. Take from the fire and line a pudding dish with it, and fill up the center of the dish with the cored and pared tart apples, which have been stewed soft in sugar and water with the rind and juice of a lemon. Beat the whites of the eggs to a stiff froth and spread them over the apples and rice; scatter sugar plentifully over the top, and brown quickly in the oven.

STUFFED EGG AND TOMATO SALAD.

Cut two hard-boiled eggs into halves lengthwise; remove the yolks and cut the rounding side so that the egg will stand level on tomatoes cut in halves. Sift the yolks, add half a cucumber chopped fine, and four fillets of anchovy cut in small pieces; mix with mayonnaise dressing and fill the space left by the yolks with the mixture,

rounding it on top; place a rolled fillet of anchovy on the top of this, add crisp lettuce, and serve with mayonnaise in a bowl.

FRIED BANANAS.

Choose fine, ripe fruit; draw off the skins and cut each banana in two cross-wise. Salt them lightly, dip each in beaten egg; then roll in cracker crumbs. Cook till a delicate brown in deep, boiling fat. Serve with a rich fruit sauce made of one cupful of boiling water, butter the size of an egg, a cupful of sugar, a tablespoonful of cornstarch, half a cupful of minced fruit (consisting of seeded raisins, chopped citron, and English currants), and three table-spoonfuls of lemon juice. Mix sugar and cornstarch. Melt the butter in the boiling water and pour upon sugar and cornstarch. Cook three minutes and add the other ingredients. Unless the butter is quite salty the juice is improved by adding a trifle of salt.

PEACH COBBLER.

Line a two-quart pudding-dish with a thick crust. Peel and cut into quarters peaches enough to fill the dish, heaping them. Cover with a teacupful of sugar, half a teaspoonful of ground cinnamon, and the juice of half a lemon. Cover the dish with a thick, rich pie crust; put the dish in the oven, and bake very slowly until the crust is a rich dark brown. When it is baked, take a silver spoon and break the top crust into pieces, letting some of them mix with the fruit. This "pie" may be served either hot or cold, but it is better cold with whipped cream.—*Chicago Record Cook Book.*

THE HOME DOCTOR.

FOR SORE THROAT.

HOME-MADE jujube lozenges are excellent for use in cases of sore throat, and children eat them readily, for they are equal to the purest sweets. To make them dissolve a packet of table gelatin in water and stir it into four ounces of glycerine. The mixture will set like tough glue and should be cut into small squares. A few drops of cochineal will color these jujubes a lovely pink.

ICE IN THE SICK ROOM.

A BIT OF ICE is often desired in the night. A good way to keep it is to cut a piece of white flannel about ten inches square. Place this over the top of a tumbler, pressing the flannel down half way or more into it. Then bind the flannel fast to the top of the glass with a string. Put the ice into the flannel cup and lay another piece of flannel five or six inches square upon the ice. Arranged thus, ice will keep many hours.

FOR FAINTS.

WHEN A PERSON faints or loses consciousness, lay him flat on his back, but take pains to turn the head a little to one side in order to prevent whatever is ejected from the stomach being drawn into the lungs should the patient vomit. If the face is red or flushed do not give stimulants, but raise the head a trifle and lay cloths dipped in cold water upon it. If the face is pale and the patient has been laid upon a sofa, let the head hang over, so that it may be a little lower than the body, sprinkle the face with cold water and hold camphor or ammonia to the nose.

TO CURE A COLD.

DRINKING COLD WATER when one has a cold coming on is one of the best remedies, because it stimulates the system and helps to wash out poisons formed in the body. Living on fruit for two or three days and drinking hot or cold water freely, with milk for nourishment, will often cure an ordinary cold if taken in time. The old proverb, "Stuff a cold and starve a fever" is a contradictory one, for a cold is a fever. People suffering from a cold and continuing to eat heartily of beefsteak, mutton chops, roast pork and similar foods are simply adding fuel to the flames as surely as one who pours oil on a fire. Such heating food stimulates the morbid processes at work in the body, and far from curing the disease makes it worse.

THE VIRTUES OF SALT.

SALT IS SUCH A COMMON ARTICLE in the household that many of us do not sufficiently appreciate it as being of high medicinal value. Many and various are the remedial uses to which it may be put, and the free use of salt goes far to preserving health in the home. As a dentifrice common salt may be relied on. By its judicious use the teeth are kept white, the gums hard, and the breath sweet. When the gums are spongy the mouth should be washed out twice a day with salt and water. Warm salt and water, held in the mouth, will sometimes banish toothache and at least make the affliction lighter, while it is both safe and easy to try. Again, equal parts of alum and salt, or even salt alone, placed on a piece of cotton wool and inserted in the hollow of an aching tooth, will often give relief when other means have failed. To allay neuralgic pains in the head and face take a small bag of flannel, fill with salt, heat thoroughly and apply to the affected part. A bag of salt placed hot to the feet or any portion of the body is better for giving and keeping warmth than is the conventional brick or hot-water bottle. Salt placed on the gum when a tooth has been extracted will prevent profuse bleeding at such a time. An excellent gargle for the throat is simple salt and water. Many serious cases of throat affection might be cured by the use of this alone, if only taken in time, gargling every hour or half hour, as the need warrants. A flannel cloth, wrung out of salt water, is also an excellent remedy for simple sore throat. Salt in tepid water is a handy emetic; as an antidote for the poison silver nitrate or lunar caustic give salt and water freely. For poisoning by alcohol an emetic of warm salt and water should be given and repeated often.

Church Calendar.



- 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.
 Oct. 30—Nov. 2.—Girls' Friendly Society, Albany and Troy, N. Y.
 Nov. 13.—Diocesan Convention, Albany.
 Nov. 13-16.—Church Congress, Providence, R. I.
 Nov. 15.—Michigan City, Council.
 Nov. 20.—Diocesan Convention, New Hampshire.
 Dec. 4.—Diocesan Convention, Springfield.

Personal Mention.

THE Rev. WM. M. BEAUCHAMP, D.D., who for more than 35 years has been rector of Grace Church, Baldwinsville, N. Y., has retired from that position owing to the increasing infirmities of his age, and will reside in future at 204 Maple St., Syracuse, N. Y.

THE Rev. JOHN CALDWELL has entered upon the rectorship of St. Stephen's Church, Newton, Iowa.

THE Rev. WALTER T. CAVELL, late of Connecticut, will assume charge of the Church of the Holy Innocents, Key West, Southern Florida, for which work a new church edifice has lately been completed.

THE Rev. L. J. CHRISTLER, now missionary at Homer, N. Y., will, on Oct. 21st, become assistant at St. Peter's Church, Auburn, Diocese of Central New York.

THE Rev. HARRY A. CRESSER has accepted the rectorship of St. Andrew's Church, Jacksonville, Florida, and entered on his duties.

THE Rev. E. J. EVANS has resigned the rectorship of Christ Church, Chippewa Falls, Wis.

THE Rev. HERBERT LEE GAYLORD, formerly of Trinity Cathedral, Cleveland, has entered upon the rectorship of St. Stephen's Church, Steubenville, Ohio. Address, 405 N. 5th St.

THE address of the Rev. U. H. GIBBS is changed to Faribault, Minn., and he will have charge of the missions at Kasson and Mantorville.

THE Rev. JOHN MILLS GILBERT has resigned the rectorship of Grace Church, Waterford, New York, to accept the position of vicar at the mission chapel of the Heavenly Rest, 116 East 47th Street, New York City. The resignation will take effect Nov. 1st.

THE address of the Rev. H. A. GRANTHAM is changed to 133 S. 12th St., Philadelphia, Pa.

THE Rev. JOHN GRAY, late of Kansas City, Mo., has been appointed Archdeacon of Southern Florida, with residence at Orlando, and with special charge of the missions at Bartow, Fort Meade, Kissimmee, and Norcross.

THE Rev. R. F. HUMPHRIES, rector of St. Paul's Church, Harlem, New York, has received a call to the rectorship of Trinity Church, South Norwalk, Conn.

THE Rev. WM. JOHNSON, late of Sault Ste. Marie, Mich., will assume charge of missions at

Leesburg, Brooksville, and adjacent points, in the Missionary District of Southern Florida.

THE Rev. W. B. KING has resigned the rectorship of Christ Church, Cambridge, Mass.

THE Rev. T. G. MCGONIGLE, having regained his health after a protracted illness, has accepted the parish of Oneonta, Diocese of Albany, and has entered on his duties.

THE Rev. CHARLES J. SHUTT, City Missionary, Springfield, Ill., and Secretary of the Diocese, has accepted a call to St. James' parish, Independence, Iowa, and will enter upon his duties there on the first of next month.

THE Rev. CHARLES I. SMITH has been placed in charge of St. Agnes' (Colored) mission, Miami, Fla.

THE address of Rev. Dr. WM. A. SNIVELY for October will be Mineral Springs Hotel, Martinsville, Ind.

THE Rev. C. A. THOMAS has been appointed assistant to the Archdeacon of Michigan City, and should be addressed at 509 S. Boots St., Marion Indiana.

THE Rev. HORACE A. WALTON will become assistant at St. Peter's, Germantown, Philadelphia.

THE Rev. SAMUEL WARD, rector of Trinity Church Lansdale, Pa., has accepted a call to the rectorship of the Church of the Messiah, Broad and Federal Streets, Philadelphia, Pa.

THE Rev. WILLIAM G. WARE, of Christ Church, Lonsdale, R. I., has accepted the charge of Grace Church Chapel, West Philadelphia.

THE Rev. JOHN WARNOCK, Chaplain to Bishop Whitehead and vicar of St. Mary Memorial, Pittsburgh, may be addressed at The Hardie, Semple and Cable Place, Pittsburgh, Pa.

THE Rev. SCOTT WOOD, rector of St. Philip's Church and School, Bedford City, Va., has been called to the rectorship of St. Paul's Church and to the Vice-principalship of the St. Paul Normal and Industrial School, Lawrenceville. Rev. Mr. Wood enters upon his duties about October 1st.

ORDINATIONS.

DEACONS.

CENTRAL NEW YORK.—By the Bishop of the Diocese, at the Church of The Saviour, Syracuse, Oct. 6th, LEVI I. TANNER, the Rev. W. E. Bentley preaching the sermon.

OKLAHOMA.—By the Bishop of the District, Sunday, Sept. 30th, at Wagoner, I. T., JAMES M. WRIGHT, who will become missionary at Chickasha, I. T., and Anadarko, Okl.

PRIESTS.

MILWAUKEE.—Sunday, Oct. 7th, at All Saints' Cathedral, by the Bishop of the Diocese, the Rev. JOHN BARRETT and the Rev. EDMUND FULLER BATES, both presented by the Rev. Prof. Jenks. The sermon was preached by the Rev. Geo. F. Burroughs.

DIED.

BILL.—Fell asleep, at her home in Faribault, Monday, 24th September, in the fifty-first year of her age, ELIZABETH HOYT, wife of the late Rev. Edward Clarke BILL, D.D.

CAMP.—Entered into rest, in Brooklyn, Conn., Sept. 30th, Mrs. JANE P. CAMP, widow of Rev. Riverius Camp, D.D., in the 78th year of her age.

PENNOYER.—Entered into the rest of Paradise, at the Sanitarium, Kenosha, Wis., Wednesday morning, Oct. 3d, 1900, in the eightieth year of her age, Madam HULDAH WEED PENNOYER, widow of the late Edgar Pennoyer and mother of Dr. N. A., Mr. G. M., and Miss Alice Pennoyer. "Her children shall rise up and call her blessed."

ROGERS.—Entered into life eternal, at her home, 7620 Marquette Ave., Windsor Park, Chicago, Saturday, Sept. 22nd, 1900, JENNIE CHAMBERLAINE, beloved wife of the Rev. Lewis C. ROGERS. Interment was at her birth place, Linden, Mich.

"May light perpetual shine upon her!"

WANTED.

POSITIONS OFFERED.

MISSIONARY.—A Priest with a moderate private income, to work two promising missions

in a growing Middle Western city of 40,000 people. Salary \$500 to begin with. New church just completed at one mission. At the mother church, a Daily Eucharist, Matins, and Evensong. Address ARCHDEACON, Care THE LIVING CHURCH, Milwaukee.

BUSINESS MANAGER.—A steward and business manager for school. Address with terms and testimonials, HOWE SCHOOL, Lima, Ind.

RECTOR.—A parish, Diocese of Texas, wants a rector. Please state whether married or unmarried. Address, "C," care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

PARISH.—Well known Priest desires Rectorate, Curacy, or Mission in large city, suburb, or Eastern Diocese. Young, unincumbered, good extempore preacher, successful worker. Address, SACERDOS, LIVING CHURCH Office, Milwaukee.

OFFICIAL.

GIRLS' FRIENDLY SOCIETY IN AMERICA, 1900.

The Annual Meetings of the G. F. S. A. will take place in Albany and Troy, N. Y., on October 30, 31, November 1, 2.

The Quiet Day and Annual Service will be at St. Paul's Church, Troy, on Thursday, November 1.

Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,

General Secretary G. F. S. A.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

INCLUDES all the members of this Church, and is its agency for the conduct of general missions. The Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

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BOOKS RECEIVED.

LEE AND SHEPARD.

For His Sake. Thoughts for Easter Day and Every Day. Edited by Anna E. Mack, Editor of *Because I Love You*, etc. Published for the purpose of furthering the erection of a church building in Tekamah, Neb.

THOMAS WHITTAKER.

The Grim House. By Mrs. Molesworth, Author of *Carrots*, etc. Price, \$1.25.

Essays, Practical and Speculative. By S. D. McConnell, D.D., D.C.L. Price, \$1.50.

The Church, Past and Present. A Review of Its History. By the Bishop of London, Bishop Barry, and other writers. Edited by the Rev. H. M. Gwatkin, M.A., Dixie Professor of Ecclesiastical History in the University of Cambridge; D.D., of Edinburgh. Price, \$2.50.

HOUGHTON, MIFFLIN & CO. (Through Des Forges & Co.)

In the Hands of the Red Coats. A Tale of the Jersey Ship and the Jersey Shore in the Days of the Revolution. By Everett T. Tomlinson, Author of the *Boys of Old Monmouth*, etc. Price, \$1.50.

Counsel upon the Reading of Books. By H. Morse Stephens, Agnes Repplier, Arthur T. Hadley, Brander Matthews, Bliss Perry, Hamilton W. Mable. With an Introduction by Henry Van Dyke. Price, \$1.50.

E. & J. B. YOUNG & CO. (Through the Young Churchman Co)
Sunday. Reading for the Young. 1901: Fiddlesticks. By Hilda Cowham.

THE MACMILLAN COMPANY. (Through Des Forges & Co)
The History of the Higher Criticism of The New Testament. Being the History of the Process Whereby the Word of God has won the Right to be Understood. By Henry S. Nash, Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge. Price, 75 cents.

E. P. DUTTON & CO.
The Story of a Little Beech Tree. By Esther Harlan. Illustrated by H. Barnhart. Price, 75 cents.
The Lobster Catchers. A Story of the Coast of Maine. By James Otis. Price, \$1.50.
Granny's Wonderful Chair. Its Tales of Fairy Times. By Frances Browne. Illustrated by Marie Seymour Lucas. Price, \$1.50.

THE BOWEN-MERRILL CO., Indianapolis.
Alice of Old Vincennes. By Maurice Thompson. Illustrations by F. C. John.
Patroon Van Volkenberg. A Tale of Old Manhattan in the Year 1699. By Henry Thew. Stephenson. Illustrated by C. M. Relyea.
With Hoops of Steel. By Florence Finch Kelley. Illustrated by Dan Smith.
The Penitentes of San Rafael. A Tale of the San Luis Valley. By Louis How.

PAMPHLETS.

FLEMING H. REVELL CO.
The Situation in China. A record of Cause and Effect, by Robert E. Speer. Missions and Politics in China. Price, 10 cts.

FROM THE AUTHOR.
The Christian Ministry. By the Rt. Rev. T. U. Dudley, D.D., Bishop of Kentucky.

The Church at Work.
 CHICAGO.

(Continued from page 737.)

able land, property is steadily increasing in value. Since the American occupation of the island no churches have been erected, but a certain amount of ground has been given in San Juan for Church purposes. This Church was granted a first choice of site and holds the title of the lot selected, provided they fulfil the imposed condition of building a church by February, 1901.

Mrs. Whipple said it was necessary to have a beautiful edifice that would draw the native population, whose inherent sense of beauty had been fostered by the lofty structures and pompous rites of the Church of Rome. They hope to expend fifteen thousand dollars upon the building but have only eleven hundred on hand. Mrs. Whipple spoke of the implicit confidence of the Church people in Porto Rico that the necessary amount would come from the Mother Church in the United States. They feel, for some reason, that the infant Church in their island is the natural protégé of the Church in Chicago, and therefore look for extra help from this quarter. Mrs. Whipple begged that each officer present would carry home to her branch the tidings of Porto Rico's urgent need. With a centre located in San Juan she felt sure the harvest already ripe on the entire island might be garnered in.

The chairman for the day, Mrs. V. B. Fullerton, asked for pledges from the representatives of the various branches present. \$132 was quickly promised besides many pledges of indefinite amounts.

The usual reports preceded Mrs. Whipple's address, also the announcement from the chairman that the semi-annual meeting would doubtless be held in the Cathedral. Noon day prayers were read by the Rev. C. N.

Clement Brown, the assistant at Trinity Church. The offertory was for Porto Rico.

THE GRACE CHURCH branch of the Guild of St. Barnabas for Nurses, held its first meeting of the season in the parish house, on the evening of October 1st. There was an interesting discussion as to the plan of work to be adopted during the coming winter; this branch of the Guild has grown so fast, that there is ample opportunity for usefulness, both for active members and associates.

AT THE Church Club Rooms, on Tuesday, October 2nd, was a Council meeting of the Girls' Friendly Society, which was opened with the usual devotional office. Notwithstanding the absence from the city of a number, and the illness of a few, most branches were represented. Some unfinished business was considered. The Girls' Friendly Society, while with a treasury never overflowing, has its own mission work in the Deputation field so ably conducted by Miss Emily Paddock of New York. To the Deputation fund was voted the offertory of \$18.60 from the annual union service, held at the Church of the Epiphany, on June 17th. The Society branches out wherever it can, and gives aid so that pledges from the several branches enable it to assist in the work of the Assistant City Missionary, and also to help the Children's Home by an equal pledge. An Associates' meeting, to be devoted largely to the interests of the Literature work in branches, is arranged for the third Tuesday in October (16th). The Summer Home Club, has at present to its credit, \$480.00. The Chicago Diocese will have its full representation at

the next annual meeting of the Central Council of the Girls' Friendly Society, Miss Groesbeck, the President, expecting to attend, and Miss Anna Newell of St. James' Church, has kindly consented to represent the Diocesan Secretary, Mrs. Rudolph Williams, at this time.

THE LOCAL ASSEMBLY of the Daughters of the King will take place on Saturday, Oct. 20th, at Grace Church. It is the annual meeting, and there will be morning service with celebration, at 10 o'clock. After the service, a luncheon, furnished by the Grace Chapter, and assisted by the Junior Chapter, will be served in the parish house. Following this will be a business meeting, with papers, reports of the delegates from the General Convention held in Pittsburgh, October 9th to 12th; also the annual election of Diocesan officers will be part of the programme. The Daughters of the King have now fourteen Chapters and one Junior Chapter in the Diocese.

IN ANSWER made to an appeal on the 14th Sunday after Trinity, for the relief of the Galveston and other Texas sufferers, the parishioners of the Church of the Epiphany have contributed four large boxes of goods amounting in value to, at least, \$225.00, and about \$30.00 in money. The ladies who have charge of the Junior Auxiliary work, packed the boxes, and received the money.

ON MICHAELMAS DAY, the mission of St. Michael and All Angels, Berwyn, had its "Patronal Festival," which commenced with a celebration of the Holy Eucharist at 7:30, followed by matins at 9 o'clock, and evensong

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Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

at 7:45 p. m., the Rev. John A. Carr, of Maywood, preaching the sermon. During the octave, there were special services and special preachers as follows: The Rev. Luther Pardee, Dean of the Cathedral, the Rev. W. G. Blossom, assistant of St. James', Chicago, and the Rev. George D. Wright, Chaplain of St. Luke's Hospital.

THE REV. HERMAN PAGE preached his inaugural sermon at St. Paul's Church, Hyde Park, on the 7th of October. Mr. Page is a young man, born near Roxbury, Mass., 34 years ago, and is a graduate of the old Boston Latin School, and of Harvard. He was ordained deacon and priest in 1891, and was for a time after his ordination, in Wallace, Idaho; in 1893 he was called to St. John's Church, Fall River, and also had the care of Christ Church, Swansea, which parishes he gives up to come to Chicago.

FOND DU LAC.

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

Consent of Standing Committees to Consecration—New Window at the Cathedral.

ON OCTOBER 5th the secretary of the Standing Committee had received consents to the consecration of the Bishop-Coadjutor-elect from a majority of Standing Committees, thirty-three in number, and the papers were at once forwarded to the chairman of the House of Bishops, so that with unusual rapidity the Bishops will have the opportunity of passing upon the election, and it is likely that the consecration of Mr. Weller may be appointed for sometime within the octave of All Saints as had been hoped.

IT IS EXPECTED that a new west window will be placed in the Cathedral before the consecration service as the gift of Mr. Benjamin Wild, junior warden of the Cathedral. The subject is a representation of Isaiah, Aaron, and David, as typifying our Lord as Prophet, Priest, and King.

INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.

Evansville Deanery—Indianapolis Clericus—Opening of Knickerbacker Hall.

THE AUTUMN MEETING of the Evansville Deanery, which met in St. Matthew's Church, Worthington, on the 2d and 3d days of October, was one of the best yet held. The papers were of a high order of excellence, and there was a good attendance of the laity. At evening prayer on the first night, the Rev. John Davis, D.D., of Evansville, delivered a most helpful address on Liturgical Worship, its antiquity, its value, and the elements of true worship as seen in the Prayer Book services. The paper by Archdeacon Cook on the Change of the Church's Name met with a hearty response from the clergy and laity present, and resulted in the passing of a resolution, favoring the change, and recommending the subject to the attention of the other Convocations. A paper was read by the Rev. E. R. Carter on the subject, "How best to interest the Children in the work of Diocesan Missions," and in the evening, addresses were made by the Rev. W. C. Hengen on The Diaconate, the Rev. DeLou Burke on The Priesthood, and the Rev. J. E. Sulger on The Episcopate. Every meeting of this Convocation is used as a time of instruction of the people in Church principles.

THE INDIANAPOLIS CLERICUS was revived on Monday, October 1st, when the city clergy and four from outside of the city met at the Bishop's residence for lunch, afterwards effecting an organization and deciding to meet on the first Monday of each month.

ON MONDAY EVENING, October 1st, the new Knickerbacker Hall was dedicated by the Bishop, assisted by Dean Peters and the Rev. Messrs. Denslow and Grammiss. The service was very simple but impressive. The clergy,

scholars, visitors, and teachers, went from the old building to the new, singing "The Church's One Foundation," and when the dedication service was finished, returned in procession to the old school room, where addresses were made by all the clergy present, and by Judge Winters, the Chancellor of the Diocese. A reception was held by the principals of the School and opportunity was given for an inspection of the new building. The growth of the School during the last three years, under the care of the Misses Yerkes, has been remarkable, and now the institution is acknowledged to be one of the leading schools of the city.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Dr. Lloyd at the Cathedral—Clerical Retreat at Shakertown.

THE REV. DR. ARTHUR S. LLOYD, of New York, General Secretary of the Board of Missions, visited this Diocese and delivered an address in Christ Church Cathedral, Sunday, Sept. 23rd. He met the Woman's Auxiliary in the same place in the afternoon, then went to Frankfort for the evening service in Ascension parish. The congregations present greatly enjoyed the privilege of hearing Dr. Lloyd, and it is hoped that the great cause of missions may be helped thereby.

AT THE REQUEST of the Bishop, the clergy of the two convocations of the Diocese held a joint meeting at Shakertown, a small village, on the railway, about 22 miles south of Lexington, on Monday, Tuesday, and Wednesday, Sept. 24-26. The place was well chosen as a calm, peaceful retreat, where nothing would interfere with the spiritual work on hand. Nearly all the clergy were present, and by the Bishop's invitation, there were also present the Rev. Arthur S. Lloyd, D.D., of New York, and the Rev. President Peirce, of Kenyon College, Gambier, Ohio, who had been chosen as the leading speakers on the Missionary work of the Church. Shakertown is itself, in a sense, "holy ground," being the site of the quaint old religious community which gives its name to the village. Their large meeting house, now called Clifton chapel, was adorned with the loveliest of autumn wild flowers by Mrs. J. B. Castleman, and Major David Castleman, her son, met the Bishop and clergy at the railway station, taking them back again when the proceedings ended.

The only business matter before the convocations was soon accomplished; viz., the abolishing of the office of Archdeacon, and the abandoning of the convocational system. In lieu thereof, it was the unanimous and earnest desire of the clergy that about this time of year, the Bishop should annually call them together, for the purposes of spiritual retreat and conference. At the Monday evening service the rite of Confirmation was administered to Mr. G. E. Hancock, until recently a Methodist Episcopal minister in good standing, and teacher at Pineville; formerly Prof. of Latin at Union College, Barbourville.

The principal topics for mutual conference were: "The Meaning of Missions," "The Spirit of Missions," "The Education of Natives as a Factor in Missionary Enterprise," "The Missionary Influence of Church Colleges, with special reference to Kenyon College," "The Success of Missions and their Management," "The Chinese Crisis from the Missionary Standpoint," "The Support of Missions," "The Responsibility of the Parish Priest for Missions." There was an early celebration of the Holy Communion each morning, with an address by the visiting clergy. The Tuesday evening service was rendered specially devotional by the presence of the large vested choir, of men, women, and boys, from St. Philip's Church, Harrodsburg, seven miles distant. They kindly came over accompanied by many of the parishioners, to

add to the inspiration of the meeting. Their dear rector was absent, being away from home for his vacation. The addresses of Drs. Lloyd and Peirce, and their social intercourse with the clergy, have given a great impetus to the missionary cause in this Diocese. They are men of attractive personality and spiritual power. The clergy in attendance unanimously felt that the conference had proved itself to be perhaps the most efficient means of arousing a Diocese to missionary interest, and of compelling it to missionary activity. It is expected, also, that these annual gatherings of the clergy of the Diocese, at this beautiful, sequestered spot, will greatly promote and intensify their spiritual life.

MAINE.

ROBT. CODMAN, JR., Bishop.

Diocesan Notes.

MATERIAL PROGRESS is being made in several directions in the Diocese. At Millinocket it is expected that a new church will shortly be erected, the Bishop having already on hand nearly enough funds for the purpose, and the church at New Castle is being repaired and refitted.

MARYLAND.

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

Improvements at St. George's—Death of Miss Creager and of Col. Perkins—Additions to Memorial Church.

THE REV. DR. FREDERICK GIBSON, rector of St. George's Church, Baltimore, has entered upon the 17th year of his charge. This church has lately been improved and enlarged by a substantial two-story addition. The prominent feature is the large and unique

WATCH COFFEE.

AND WATCH IT CAREFULLY.

Any brain worker that depends on thought for his success in life, uses up daily, by brain work, a varying amount of the delicate particles of phosphate of potash and albumen of which the brain and nerve centers are composed.

The fine, microscopic particles of phosphate of potash are found in quantities in the pores of the skin after the brain has been used actively. This must be replaced from food, or brain fag and nervous prostration sets in.

This breaking down of the little cells each day, from brain work alone, is a natural process, and the cells can readily be built from the right sort of food, if the system is not interfered with by drugs, but if an increased amount of cells are broken down by the use of coffee, trouble then begins.

Frequently it first shows in dyspepsia, lack of power of the bowels to operate properly, or palpitation of the heart or some other lack of vitality and healthy vigor. There is but one thing for a sensible man or woman to do,—quit coffee absolutely. "Hard to do," you say. Take up Postum Food Coffee, use it regularly, have it well made, so it tastes good. You will find a well-defined, unmistakable change in your health, and there is reason for it.

You have become free from the breaking down force of coffee, and on the other hand, you are taking a powerful, nourishing liquid food which quickly rebuilds the new cells. These are facts,—profound facts, ready for any one to prove to their own satisfaction by actual use. Postum Food Coffee is made at the famous pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich., and is used by brain workers all over the world. Don't call it a "substitute" for coffee; leave out the coffee proposition altogether. Postum is a liquid food and a true food drink.

Altar painting, which is an exact copy of Ruben's celebrated picture of "The Descent From the Cross." There are four imported and beautiful stained glass windows, representing, respectively, the Annunciation, the Nativity, the Visit of the Magi, and the Baptism of Christ—all memorials.

MISS SUSAN CREAGER, aged 78 years, who died suddenly Thursday night, Sept. 27, at her home, Hancock, Md., was buried on Saturday, Sept. 29th from St. Thomas' Church, where she was one of the first Sunday School scholars. The Rev. Jabez C. Koon, rector, read the office for the dead. The church was crowded, and the members of the Sunday school children marched to the grave in a body. During the Civil War, Miss Creager administered to the sick and wounded of both Union and Confederate soldiers. Her whole life was devoted to works of mercy, regardless of color or creed. A movement has been started to place in the church a memorial window. She is survived by one brother and one sister.

THE CLERICUS held its first meeting of the fall series Monday morning, Oct. 1st, at St. Paul's House. The attendance was unusually large. A paper on Lambros's *Theory of Crime* was read by the Rev. F. W. Denys, rector of St. Mary's Church, Hampden. The customary luncheon followed.

COL. PALMER LENFIELD PERKINS, aged 76 years, died Monday, Oct. 1st., at the Maryland Homeopathic Hospital, from a complication of diseases. Col. Perkins was a native of New Jersey. At an early age he manifested a fondness for military organizations, perhaps inherited from his great-grandfather, Major Isaac Perkins, who was an aide-de-camp to General Washington. At an early age he entered Princeton University, where he studied for the ministry. Not being permitted to finish his studies, he came to Baltimore in 1850 and engaged in the photographic business, from which he retired about 10 years ago. Colonel Perkins was a prominent member of Ascension Church, and led in the movement to transfer the building from Lexington near Pine Street, to its present site. While engaged in Sunday-school work in this parish he formed the command in the basement of this church, which afterward grew into the Fourth Maryland Regiment.

He was a member of St. Andrew's Society, and a lay reader in the Church. For several years he conducted a mission at Mt. Winans under the auspices of Ascension Church. He is survived by two sons, Messrs. Harry L. and Edgar S. Perkins, and one daughter, Mrs. James Hewes. His funeral took place on October 5, from Ascension Church. Members of his Bible class acted as pallbearers.

THE CONVENTION of the Diocese of Maryland has sold to Robert S. Corse and George F. Corse for \$7,200 an annuity of \$360 issuing out of a tract of land containing 80 acres on the Bowley's Mill road.

MEMORIAL CHURCH, was reopened Sunday, October 7th, the new transept being used for the first time, Bishop Paret preached the sermon. The new transept has been built on the Lafayette avenue side of the church. An increase of 90 seats has been made in the capacity of the church to make room for the growing congregation. The interior now shows two large brick arches opening on the nave, supported on each side by stone pilasters and in the centre by a stone column. The capitals are appropriately carved, the design being the vine with its foliage and fruit and heads of wheat, symbolizing the Eucharist.

Gables and pinnacles make picturesque the exterior of the building, and this effect will be heightened when the walls are overgrown with ivy. All the improvements have been

paid for, much to the satisfaction of the congregation and the rector, the Rev. Dr. William M. Dame. Mr. Charles E. Cassell was the architect.

MASSACHUSETTS.

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

Church Consecrated at Fall River—Notes.

THE CONSECRATION of St. John's Church, Fall River, on Sunday, September 30, was witnessed by a congregation which was only limited by the possibilities of obtaining admission into the church. Bishop Lawrence officiated and the sentence of consecration was read by the rector, the Rev. George W. Sargent, the request for the same being read by the Senior Warden, Mr. Joseph Westall. St. John's Church is a solid edifice of Fall River granite, 110 by 45 feet with a chancel 30 feet deep. The building was erected in 1889 at a cost of \$23,000, and the parish house, recently completed and one of the most commodious and best equipped in the state, was erected at a cost of \$11,000. Much credit is due the Rev. Herman Page who has been rector for several years past, and who enters a new field at St. Paul's Church, Chicago, October 1st.

THE REV. DR. CHAMBRÉ, rector of St. Anne's Church, Lowell, has been selected by the Mayor of that City as one of the members of the arbitration committee in settling the strike at the Merrimac Mills.

BISHOP PARTRIDGE delivered an excellent address before the Monday Clericus, Oct. 1. He described the condition of the missionary work in China, and showed wherein its future progress and development may be expected. He also asked the confidence and the support of the Church people for our missionaries in that field.

THE SERVICE of blessing a peal of eight bells was held at the Church of the Advent, Oct. 7, taken from an old English office book. The peal of bells is a memorial gift from one of the members.

MILWAUKEE.

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

Death of Mrs. Washington Becker.

THE DEATH of Mrs. Washington Becker, a faithful worker of many years standing in St. James' parish, Milwaukee, occurred on Friday, October 5th. Mrs. Becker was a woman of great liberality, the donor of the magnificent organ in the church, and of many other gifts. She was also a liberal provider for St. John's Home, in which she took great interest.

MINNESOTA.

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

Death of Mrs. Bill—Opening of St. Mary's Hall.

AFTER a long and painful illness, on the morning of Monday, the 24th of September, Mrs. Elizabeth Hoyt Bill, the widow of the late Rev. Edward Clarke Bill, D.D., entered into the rest of the people of God. Mrs. Bill's life, both through her husband and by her own gracious works, was so intimately intertwined with the Cathedral and the diocese, that her death is a sad loss to many hearts. Living in great retirement, her gifts went forth in many directions; they were given as modestly as they were given carefully and well. And as a constant and enthusiastic worshipper in the Church she set a noble example to all about her. The Cathedral has been greatly beautified by her gifts, and her memory will always be held dear within its walls. The funeral was held from the Cathedral the afternoon of Thursday, the 27th, when the clergy of the town occupied the stalls, and the service was said by the Dean of the Cathedral and Professor Camp of Seabury.

ST. MARY'S HALL for girls at Faribault

Mellin's Food

IN the matter of food, the adult person having obtained his growth only requires to repair the waste and maintain the bodily heat; but the little one not only has this to do, but must also provide for an enormously rapid growth and development in addition. This cannot be done on an unsuitable diet. The infant *must* have a suitable diet. Mellin's Food and milk is a suitable diet; approved and used by the medical profession all over the world, Mellin's Food has become the principal diet of thousands of infants. Mellin's Food and milk is a diet which contains sufficient necessary nutritive elements in the proper form and in the right proportion.

Lately there has been talk about preparing cow's milk for babies by the doctors, and articles are being written by the hundred describing methods of fixing and preparing it; experience tells me, however, that Mellin's Food, prepared as directed on the bottles, to suit the age of the child, is good enough to raise a family of seven and lose none of them.

Dr. E. J. KEMPF
Jasper, Ind.

I use Mellin's Food for my baby and recommend it to all mothers whose babies do not seem to thrive on nature's food. I have tried various artificial foods with my babies and can freely say nothing compares with Mellin's Food. My little girl, now eight months old, seemed to stop growing at about four months old, lost flesh, became pale. Our physician said she needed more nourishment, and we then began the use of Mellin's Food, and the improvement in baby was wonderful. She now is the picture of health and a very flattering advertisement for Mellin's Food. She has never been sick or had to take any medicine since I began giving her the Food.

Mrs. F. D. MARTIN
Lakota, Texas

SEND A POSTAL FOR A FREE
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has begun its thirty-fifth year under most favorable auspices. New scholars have come to take the place of the sixteen graduates, and the Hall is filled with young ladies of the very best class. The faculty is strong and harmonious, under the beloved principal. Bishop and Mrs. Whipple take a personal interest in the pupils and visit the school regularly while here. Mrs. Whipple has furnished the parlors in rosewood and they have been newly floored and decorated.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

Vested Choir at Grenada.

A NEW vested choir at All Saints' Church, Grenada, rendered its first service on Sunday, Sept. 30th.



Beautiful Portfolio of Pipe Organs FREE.

Any member of a church that is getting ready to purchase a pipe organ may have a copy of this beautiful Portfolio free for the asking. It contains tinted photographic plates, size 7 x 9 inches, of pipe organs in different parts of the U. S., and shows the interiors of churches of the various leading denominations. It cannot fail to give you some good ideas for your new organ. In writing give name of your church, seating capacity, and about the amount the church expects to spend on the organ and we will send you this beautiful Portfolio free of charge, prepaid.

LYON & HEALY,
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52 Adams St., Chicago.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Opening of St. Mary's School.

ST. MARY'S DIOCESAN SCHOOL, Concord, opened on Sunday, Sept. 18. Dr. Roberts of St. Paul's Church, Concord, read morning prayers and addressed a few happy words of advice and encouragement to teachers and pupils. Improvements made during the summer have added to the beauty and comfort of the house and have preserved the homelike appearance—a feature which commends itself at once to all visitors at the school. The unusually large proportion of new pupils and the warmly expressed general interest in the school and its work cause the friends of St. Mary's to feel that under God's hand this is to be a year of increasing strength and prosperity.

NEW YORK.

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

Opening of the General Theological Seminary.

THE GENERAL THEOLOGICAL SEMINARY opened on Sept. 19th. The new class, which, according to seminary custom, will be matriculated on the Eve of All Saints' Day, numbers 34 men. The services and duties of the seminary are proceeding uninterruptedly. Hoffman and Eigenbrodt Halls, dedicated last May, and used this term by the students for the first time, have provided the seminary with a block of most beautiful buildings. Hoffman Hall is amply provided with all the most modern improvements in kitchen and laundry apparatus, and the dining hall itself has been well said to be one of the most beautiful rooms in the country. Eigenbrodt Hall is equally satisfactory, and the men living there are much charmed with the accommodations. The new gymnasium, situated just under the refectory, is admirably equipped, and a competent instructor in gymnastics will be present three afternoons each week. The old West Building is closed this winter with the exception, of course, of the Rev. Dr. Richey's house.

The first meeting in the annual series of Wednesday evening devotional meetings was held October 3d. The Rev. Dr. Roper addressed the men on the subject "What Characteristic Laymen are Demanding in the Clergy." The points particularly dwelt on were strength of conviction, sincerity, patience, sympathy, and humility.

OHIO.

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

Woman's Auxiliary—Kenyon Academy

THE SEVENTY-SEVENTH session of Kenyon Military Academy opened Wednesday evening, September 19, with an increased attendance. Addresses were made to the cadets by Mr. Wyant, the senior regent, President Peirece of Kenyon College, and the Rev. Owen J. Davies, the college chaplain.

Many important improvements have been made in the academy during the past summer. New boilers have been put in and the entire heating system remodeled. Radiators of the latest improved pattern have been placed in all the rooms in the Annex, and this building will be heated by steam in the future. There are five new instructors this session. By the addition of the new physical director the faculty has one more member than before. A new course in Bible study has been laid out for the Sunday work this session. It is thought that this will prove specially attractive and interesting. Much time has been devoted to securing just what will meet the needs of the cadets. For Sunday evening the academy has been fortunate in securing a series of lectures by Prof. Leslie H. Ingham of Kenyon College, on Science and the Bible. A series of entertainments will be provided during the session. On Wednesday evening, Oct. 3rd, Dr. Bernard

Bigsby of Detroit, Mich., delivered his noted lecture on Dr. Arnold and Rugby.

The outlook for the year being one of the most successful in the history of the school is very encouraging. When all the cadets who have been formally entered shall have arrived there will be only nine vacancies left for boarding pupils. From present indications these will be all filled by the beginning of the second term. This is the largest attendance at this time of the session for eight years.

THE WOMAN'S AUXILIARY held an interesting meeting in Calvary Church, Toledo, (Rev. R. W. Harris, rector). The various parishes were well represented and an animated discussion of Bishop Whipple's *Life and Work* took the place of the two papers on this subject, which, from some mistake, were not forthcoming. The Bishop would have felt, were he a hearer of what was said, that here as everywhere, his grand record is appreciated with affectionate reverence and gratitude.

OKLAHOMA.

Convocation at Lehigh—Consecration of Church.

THE SIXTH annual Convocation of the Missionary Jurisdiction of Oklahoma and Indian Territory assembled in St. Andrew's Church, Lehigh, I. T., Sept. 25-27, 1900. Before the opening of the Convocation, the Bishop spent several hours in conference with the clergy and candidates for holy orders. At the opening service on Tuesday evening, the Bishop delivered his annual address. He reported a larger number of Baptisms and Confirmations than in any previous year, and a marked growth of the work, especially in the Indian Territory. The consecration of the new church building at Lehigh took place on Wednesday morning. The attendance at this Convocation was greater than ever before; in fact the number connected with the Diocese is larger than ever before. When Bishop Brooke came to this field, he found two priests and one deacon (Indian) in active duty. There are now twelve priests and three deacons, all in active duty. There were then two small church buildings at Guthrie and Anadarko. The number is now increased to 27. In addition, a most useful Church hospital has been established at South McAlester, Indian Territory. Reports from there showed that 286 patients had been treated in the past year, of which number 56 were charity patients, for whom 400 days of care had been given in the hospital. The prevalence of small pox a year ago had caused a debt which is gradually being extinguished. There is specially needed now a separate ward for the burned patients from the coal mines. An ambulance, which might cost \$250, is also very much needed. This hospital is situated in the midst of a coal mining region, and is now doing a most useful and excellent work in ministering both to the bodies and souls of men.

The next Convocation will be held in Guthrie, Okla.

A committee was appointed in reference to the establishment of a Church Hall, in connection with one of the public educational institutions of Oklahoma. The Bishop has for some years recommended this, but has not yet been able to take active steps to this end.

On Thursday, the Bishop, clergy, and lay delegates went to Coalgate, another mining town, 5 miles distant, where, in the chapel built six years ago, a service was held and addresses made on Sunday School work and on work among Indians.

THE consecration of the new church of St. Andrew's mission, Lehigh, Indian Territory, took place in connection with the Sixth Annual Convocation of the Missionary Jurisdiction of Oklahoma and Indian Territory, on Wednesday, Sept. 26th. The Bishop and

A Common Trouble.

THOUSANDS SUFFER FROM IT WITHOUT KNOWING ITS REAL CHARACTER.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame, are surprised that they are not cured by nerve medicines and spring remedies; the real seat of mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others, the kidneys are affected; in others, the bowels are troubled, with loss of flesh and appetite, with the accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper of No. 61 Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years, have used various patent medicines and other remedies without any favorable result. They sometimes give temporary relief until the effect of the medicine wore off. I attributed this to my sedentary habits, being a bookkeeper, with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. The above is written not for notoriety, but is based on actual facts." Respectfully yours,

A. W. SHARPER,

61 Prospect St., Indianapolis, Ind.

It is safe to say that Stuart's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of the stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation, and headaches.

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All druggists sell full-sized packages at 50 cents.

THERE is no love of God without patience, and no patience without lowliness and sweetness of spirit.—John Wesley.

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clergy vested in the small chapel adjoining, which had been used the past five years. After a sentence of remission of consecration of the older building, they were met by the wardens and vestry of the mission, four in all, and then entered the new church, saying the 24th psalm. The consecration office as in the Prayer Book was used entire. The sermon was preached by the Rev. Henry B. Smith, of Ardmore, Indian Territory, from Psalm cxxii. 1: "I was glad when they said unto me, we will go into the house of the Lord."

Nearly all the clergy of the Missionary Jurisdiction were present, and took part in the service.

The first building for church services was secured not long after Bishop Brooke came to this Missionary Jurisdiction. For several years the mission prospered under the Rev. Henry Shaw, now retired from active duties of the ministry. The Rev. Geo. Biller, Jr., the present missionary, has been in charge of the mission for two years, and the present church building is largely the result of his zealous efforts, together with the gifts of his people and others.

The new church is a frame structure, built chiefly of yellow pine, the seats being of the same material. The size is 26x40 feet, with a small tower, but with no recess chancel. It will seat two hundred people. It has cost thus far about \$800, besides \$25 for the bell recently placed in the tower.

Lehigh is distinctly a coal mining "camp," and the Church people there are directly or indirectly connected with the mining industries, and some of them, as the faithful Sunday School superintendent, Mr. Stephen Harris, from the mining region of Wales, having been old miners in other lands. The largest Sunday Schools in our Missionary Jurisdiction are here and at Coalgate, another mining camp near by, and here, too, have been the largest number of Baptisms in the past two years. Evidently this Church of the Anglican Communion is doing some real missionary work in this coal mining region. The stigma, which has been applied, that this Church of ours is doing no work in coal mining regions, does not apply to this missionary Jurisdiction.

When Bishop Brooke was consecrated seven years ago, we had no church building of any kind in the Indian Territory. Now we have in all thirteen church buildings or chapels, besides as many more in Oklahoma. Thus the work has grown. The Bishop very much needs more clergy who are adapted to the work in this peculiar and difficult region, and also the missionary funds necessary to support the same.

The example of St. Andrew's mission shows a good work, which needs to be repeated in many another place in this region.

PENNSYLVANIA.

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

Corner Stone of the Atonement—Improvements at St. David's—Anniversaries at Several Parishes—Cuban Work—Window at Christ Church—Several Bequests—Woman's Auxiliary.

ON SATURDAY afternoon, 29th ult., Bishop Whitaker laid the corner stone of the new Church of the Atonement, Memorial to the Rev. Benjamin Watson, D.D., West Philadelphia, according to the prescribed ritual, assisted by the Rev. Messrs. I. Newton Stanger, D.D., rector, E. T. Bartlett, D.D., of the Divinity School, and James A. Montgomery of the Epiphany, Germantown. The new building will have a large square tower at the northeast corner. The chancel, at the west, will be large and characterized by an extreme simplicity, which will mark the construction of the whole building, which is in the Gothic style of architecture, and is to be built of Avondale stone.

For over fifty years the old Church of the

Atonement was located at the northeast corner of 17th and Summer Streets, Philadelphia, where it had its beginning, as the result of a meeting held at the residence of the Rev. W. W. Spear, in 1846. The first services were held in the parlors of the Wills Eye hospital, Logan Square, where the congregation continued to worship until the basement of the church could be occupied. The parish prospered until about six years ago, when lack of financial support led to the reopening of an old project to merge with the Divinity School Mission in West Philadelphia, which was consummated in 1895. Three years later, the mission and St. Paul's Church were merged into one under the name of the Church of the Atonement. During the half century of the old church's existence, it has had three rectors, Rev. Kingston Goddard, D.D., for 12 years; Rev. B. Watson, D.D., 32 years; while the present rector, Rev. Dr. I. N. Stanger has been in charge since June 1893.

After the stone had been put in place, an address was made by the Bishop; and the Rev. Dr. Bartlett added a few words, giving a brief history of the old parish. The present corporation is the successor of the old corporation of 1847, and works under the same charter. Two well known wardens of Holy Trinity Church were among the warmest friends of the movement which resulted in the revival of the old corporation, and from the membership of that church large contributions were made to the building fund.

ALL DAY SUNDAY

SHE THOUGHT ABOUT A FOOD THAT WOULD AGREE WITH HER.

An unnatural appetite for rich and improper food is really kept alive by the use of such foods, whereas a change to healthful, nourishing, and scientifically made food, will correct the unnatural appetite. A little woman up at Peekskill, N. Y., Margaret Smith, P. O. Box 193, says:—

"I was such a sufferer from dyspepsia that life was a burden. I could hardly keep from eating all sorts of pastry, cakes, and other rich foods, although they did not agree with me, nor in fact did any sort of food. I became low spirited and discouraged, was too weak to work and very seriously troubled with palpitation of the heart.

"Drugs seemed to make me worse rather than better. A friend said one day: 'I believe Grape-Nuts food would cure you,' explaining that that food was made with great care and intended for the prevention and relief of diseases that were brought about by improper food.

"That was Saturday night, and all day Sunday I kept thinking about Grape-Nuts, and the first thing Monday morning I sent for a package. I had it in my mind that the food would look like nuts, and was disappointed when I found it had to be eaten with a spoon. However, I followed the directions and made a meal of Grape-Nuts and milk, which I found to be delicious, and for the first time in months, I suffered no distress after eating.

"I at once began to feel hopeful that I might be cured at last. Since that day I have used Grape-Nuts constantly, morning and night and have steadily improved in health, until now I am as well as I ever was in my life; weigh 10 pounds more than I did a year ago, have no palpitation of the heart and can work all day long.

"At supper I have Grape-Nuts mixed with soft-boiled eggs. I make my dinner on any kind of food I desire. One of the best things about this cure by proper food is that I no longer have any desire for the rich, indigestible rubbish of which I used to be so fond."



An interesting incident of the ceremony was the fact that Mr. John Marston, who as a Sunday school boy, carried the box containing sundry articles deposited in the cornerstone of 1847, performed the same duty in 1900, which later box contains a portion of the papers enclosed in the original box.

SUNDAY, 30th ult., being within the octave of the Feast of St. Michael and All Angels, the chapel of that name, West Philadelphia, (colored congregation), celebrated its patronal festival, Rev. Alden Welling, rector, officiating. The sermon at matins was preached by the Rt. Rev. Dr. Holly, Bishop of Haiti, who took as his text, Daniel xii. 1, his subject being "Imperialism," in which he pointed out the baleful influences that pervade political, ecclesiastical, and commercial life.

AFTER BEING CLOSED for ten weeks for interior improvements, St. David's Church, Manayunk, was re-opened on Sunday, 30th ult., when a large congregation was present. The rector, Rev. Dr. F. A. D. Launt officiated, assisted by the Rev. J. W. Kaye. The walls have been re-frescoed in pleasing tints, with a broad border containing allegorical emblems. The aisles and vestibule have been tiled with narrow red tiles, laid in herring-bone pattern, with a boarder of fancy tiles in different colors. The chancel walls have been painted in oil in tasteful pattern, and a new base has been provided for the font. The improvements have cost several thousand dollars, all of which has been provided for.

SERVICES COMMEMORATIVE of the 56th anniversary of the founding of the Church of the Nativity, Philadelphia, were held on Sunday, 30 ult., and were well attended notwithstanding the very inclement weather. At the morning service, the rector, Rev. L. N. Caley, preached an historical sermon, taking as his text "Upon this rock I will build My Church," etc. (St. Matt. xvi, 18), and dwelt especially on the four attributes mentioned in the Nicene Creed "I believe in One Holy, Catholic and Apostolic Church." In the afternoon there was a service for the young people, and at evensong, the preacher was the Rev. Dr. C. S. Olmstead, of Bala, who spoke of the progress of the Church during the past half century. The exterior of the church has been recently repaired, which was necessary, owing to an electrical storm, which did considerable damage to the spire.

THE 26th anniversary of the dedication of the Church of the Beloved Disciple, Philadelphia (Rev. Geo. R. Savage, rector), was fittingly observed on Sunday, 30th ult. Both matins and evensong were preceded by solemn processions in which the parish banners were carried. The vested choir of 48 men and boys under the direction of John W.

Savage, choirmaster, rendered Gannett's Communion service in A with *Benedictus* and *Agnus Dei*. At the Offertory, Shaw's anthem "I will magnify Thee, O God, my King" was sung.

The rector's sermon was from a most appropriate text, Galatians, vi; 9, and in which he reviewed the great changes in the parish which have occurred since its dedication by the late Bishop Stevens, Sept. 30, 1874. The building has been enlarged to double its former capacity, and beautiful memorial furniture has replaced the homely articles, used by the parish in former days.

THE SILVER JUBILEE or 25th anniversary of the Rev. George Bringham as rector of the House of Prayer, Branchtown, Philadelphia, was celebrated on Sunday, 30th ult. and for five days following. There were tasteful floral decorations, the goldenrod predominating. Special musical selections were rendered by the choir, and a large majority of those enrolled received Holy Communion. The rector's sermon at matins was from the text, "Thou knowest how I have served Thee" (Gen. xxx; 29), and gave a review of his work in the parish since he became rector. At his first service there were but fifteen persons comprising the congregation, "seven of whom are present to-day." The membership has increased to 157. He mentioned with gratitude the services of Charles D. Barney, superintendent of the Sunday school for 30 years, and warden for a long period. In the afternoon at the Sunday school celebration addresses were made by the Rev. C. R. Erdman (Presbyterian) and Messrs. Barney and Geo. H. Stuart, Jr. In the evening, short addresses were made by the Rev. A. A. Lamb, rector's assistant, by his father, Rev. James H. Lamb, and others. At the Monday evening service, addresses were made by the Rev. Messrs. John K. Murphy, D.D., J. G. Bawn, Ph.D., Richard N. Thomas, J. R. Moore, and J. M. Hayman. On Tuesday evening, 2nd. inst., the speakers were the Rev. Messrs. C. H. Arndt, R. S. Eastman and S. F. Hotchkiss. On Wednesday evening, addresses were made by Bishop Whitaker, the Rev. Messrs. J. De Wolf Perry, D.D., Wm. Jenney (a former rector), and R. Coles. On Thursday evening the speakers were the Rev. Messrs. T. S. Rumney, D.D., S. C. Hill, and Walter Jordan. The celebration closed on Friday evening, 5th. inst., with a social re-union in the parish building.

THE REV. HENRY C. MAYER, missionary at Cienfuegos, Cuba, formerly of Christ Church Mission, Franklinville, now spending a few weeks' vacation at No. 3618 Chestnut Street, Philadelphia, would be thankful for information as to opportunities for helping the cause he has at heart. He would be pleased to lecture (without compensation) with or without stereopticon views—before churches, Sunday schools, or missionary societies, on the subject of Cuba—the history and characteristics of the island, the missionary work in progress there, or the Spanish-American War.

A STAINED GLASS WINDOW of the most exquisite workmanship has just been erected in old Christ Church, Philadelphia, by William L. Elkins in memory of his father. It adjoins other historical windows on the South side of the church, and is a continuation of the series of events in the life of the Church. It bears the following inscription:

"In memory of George Elkins, born July 11, 1786, Baptised in this church by Bishop White August 15, 1786; died September 8, 1849.

Council of Nice, A. D. 325.

Organization of the American Church in Christ Church, 1785."

ON THE 2nd inst. there was a "Quiet Day" for the students, graduates and officers of the Church Training and Deaconess House, conducted by the Rev. Dr. F. W. Tomkins.

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- JEWETT }
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- UNION }
- SOUTHERN } Chicago.
- SHIPMAN }
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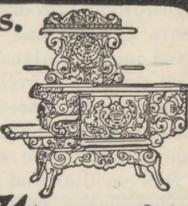
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On the day following at the Church of the Holy Trinity, Philadelphia, Bishop Whitaker set apart two Deaconesses. The sermon was preached by the rector, Rev. Dr. F. W. Tomkins.

THE WILL of Julianna Dunlap of Philadelphia, who died at York Cliff, Maine, Sept. 16th last, was probated on the 3rd inst., disposing of an estate of over \$22,000, the income of which is to be paid her sister, Rebecca Biddle Dunlap, during life, and at her death, the whole estate, real, personal, and mixed, is devised to the Rev. R. L. Page, Superior of the Society of St. John the Evangelist, Cowley St. John, Oxford, England, in trust, for the promotion of religious purposes in the United States, by the Society now working in Boston. Should this work be discontinued, or cease to exist in the United States when the bequest takes effect, then the property is to go to the Mother Superior of

the Community of All Saints, London, England, to be used for the work of the Community in the United States. The testatrix stated that she made this bequest as a thank-offering for great spiritual blessings received at the hands of the Society, and because she was an "outer Sister" of that Community. There was a further bequest of \$1,000 to the Rev. Mother Superior of the Community of All Saints in America, now living in Baltimore. To the Sisters of the same Community working in Philadelphia, she bequeathed an autotype picture of the Magdalene. To the Rev. George H. Moffett, rector of St. Clement's Church, Philadelphia, \$500 for his personal use. There was also a bequest of \$200 for the purchase of a memorial window or windows for the Church of St. Peter's-by-the-Sea, York Cliff, Maine; this bequest to be in addition to a sum previously left by testatrix's sister, Sally Biddle Dunlap, for

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the purchase of a memorial window to their parents, to be placed in the Church of St. James the Less, Falls of Schuylkill, which bequest had been declined by the church officers several years ago when proffered.

THE ANNUAL MEETING of the Woman's Auxiliary of the Convocation of Chester was held on the 4th inst. in Christ Church, Media, the Rev. George A. Keller, dean, presiding. There was a very large attendance from the 35 parishes embraced in the Convocation. At the business meeting in the morning, officers for the ensuing year were elected. Mrs. Newton Stone, of Coatesville, reported, that during the past year, \$6,000 had been expended in Home and Foreign Mission work. An appropriation of \$300 was voted to Trinity Mission, Swarthmore, towards paying off the mortgage; and to St. James' Church, Kelton, \$150 was appropriated for repairs.

Dean Keller opened the afternoon session, and introduced the Rt. Rev. Dr. Holly, Bishop of Haiti, who gave a lengthy talk on his adopted home, and reported a number of resident clergymen of his race now on the island. It was resolved that the semi-annual meeting be held in West Chester on the last Thursday in May, 1901.

THE WILL of Charles E. Orme, probated 5th inst., disposes of an estate of \$60,500, which is to be placed in trust, the income therefrom to be paid to his widow, Sara Orme, until her death or re-marriage. In either event, the principal shall revert to the Episcopal Hospital, upon the condition that the institution shall maintain as many free beds—to be known as the "Charles Edward Orme Free Beds"—as the income will support.

PITTSBURGH.

CORLANDT WHITEHEAD, D.D., Bishop.
Convocation at Beaver Falls.

THE AUTUMNAL meeting of the Southern Convocation was held in St. Mary's Church, Beaver Falls (the Rev. Amos Bannister, rector), on Tuesday and Wednesday, October 2nd and 3rd. The occasion marked the twenty-fifth anniversary of services in the parish church, reported elsewhere. On Wednesday morning there was a celebration of the Holy Communion at 7 o'clock, the Bishop officiating, assisted by the Rev. Messrs. Barlow and Hartshorne. Morning Prayer was said at 9:30, and a business meeting followed. The Rev. H. H. Barber read a paper on "The Musical Interpretation of the Prayer Book," and a discussion ensued. At noon the Litany was said, and at its close luncheon was served in the parish house. In the afternoon the Rev. W. Ernest Allen read a paper on "The Relationship of the Parish House to the Problems of Church Support," and the subject was discussed by the Convocation at some length. Evening prayer was read at 5 o'clock. In the evening, after a short service, there were addresses as follows: "The Churchman," under two heads, "In the Church," by Mr. H. D. W. English, of Calvary parish, Pittsburgh, and "In the State," by the Hon. W. J. Diehl, Mayor of Pittsburgh. The closing address was given by Mr. C. E. E. Childers, of Pittsburgh, on "The Diocesan Seal, Its History and Significance."

During the business session a committee was appointed to arrange for the deepening of interest in the missionary work of the Convocation, consisting of the Rev. Messrs. Lancaster, Allen, Taylor, Young, and the Rev. Dr. Grange.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.
Return of the Bishop.

THE BISHOP and two daughters have taken rooms at "The Newcombe," Quincy, where he intends to remain for some months, attending

to the interests of the Diocese as health and strength permit. Correspondence relating to official matters should be addressed to him, and not to the Standing Committee.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.
Archdeaconry for Colored Work.

THE ARCHDEACONRY for colored people in the Diocese will hold its first annual Convocation at St. Mary's Chapel, Columbia, on the 16th, 17th, and 18th insts. It is expected that the Bishop and the Archdeacon will be present, and there will be discussions on the subjects of Missions, Mission Schools, Sunday Schools, Conversion, the Episcopal Church, and Home Life.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.
New Schools Opened.

ON MONDAY, Oct. 1st, the new church began its first term. Besides the Bishop and Faculty there were present two priests and a number of parents and friends of the pupils assembled for the opening services, which were conducted by the Bishop. He first made a few remarks in regard to True Education, it being a development of the entire being—physical, mental, and spiritual. The school for boys at Sanford, under the Rev. Wm. H. Bates, opened Oct. 1st.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
Chapel for Augusta Springs.

IT IS EXPECTED that a chapel will shortly be erected at Augusta Springs by the munificence of Mr. and Mrs. E. G. Pendleton, who have a handsome residence at that place, and who purpose to erect the chapel at their own expense. The site is on the summit of a commanding hill and the edifice will be of cut stone with interior fittings of hard woods.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
Proposed Mission at Clarksville.

BISHOP GAILOR will conduct an eight-day mission at Trinity Church, Clarksville, beginning Nov. 13th. He will be assisted by the Rev. E. A. Bazett-Jones, of Nashville.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
Guild of St. Barnabas—Daughters of the King—Enlargement of St. Margaret's—Opening of Cathedral School.

THE MEETING of the Guild of St. Barnabas took place on Wednesday, the 3d inst. There was a good attendance of nurses and associates. The chaplain, the Rev. Alfred Harding, was also present. They voted on certain proposed amendments to the constitution of the Guild, which are to be acted upon at the annual council in New York next year. Miss Mason was chosen the delegate of the Washington branch. The guild has many successful nurses, some of whom are engaged in the new work of district nursing. The house is situated in a good locality and affords a convenient meeting place for all the members.

THE FIRST MEETING of the Daughters of the King was held on the 3d inst. at the residence of the rector of St. Andrew's Church, the Rev. J. B. Perry. Mrs. Perry, who had been re-elected, presided. There was a good attendance. It was decided that the meetings should be carried on regularly on the first and third Tuesdays of each month. Work was undertaken for the Eye, Ear, and Throat Hospital for the year. Two committees were formed for visiting the sick poor.

DURING THE SUMMER, workmen have been busily employed in the enlargement of St. Margaret's Church, of which the Rev. Her-

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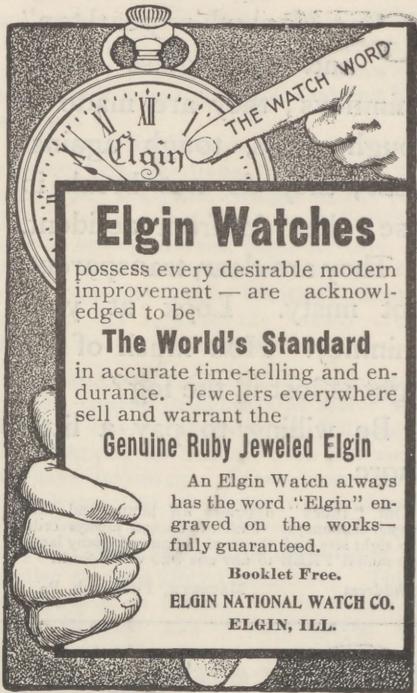
bert Scott Smith is rector. Although the new pews will not be in their places before November, the church is to be formally opened on Sunday, 7th inst., when it is hoped the Bishop of the Diocese will be present. As the organ has undergone a thorough renovation a bright and joyous service is anticipated.

ON SUNDAY, Sept. 30th, at St. Alban's, the Bishop administered the Holy Eucharist to the teachers (nearly twenty in number) of the new Cathedral School for Girls, which was opened with a fair number of pupils on Monday, October 1st. At the service in the Pro-Cathedral on Sunday, the Bishop prayed that a blessing might be sent from above on all the work and workers, in this large institution. It is a pleasure to know that the opening was very satisfactory, and there is every prospect of success. A "house-warming" will be given early in November, at which it is hoped that Mrs. Hearst, the benefactress of the school, may be present.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Woman's Auxiliary.

THE DIOCESAN BRANCH of the Woman's Auxiliary opened its sessions in St. Paul's Church, Rochester, on the evening of Sept. 28th, with a rousing public service. In the course of his address Bishop Walker said that only two weeks ago last Sunday he addressed a missionary meeting of three thousand persons in Westminster Abbey, and also declared that missions in China were never more successful. The Bishop emphatically condemned the recent action of the Board of Managers in declaring an intention of with-



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drawing appropriations from organized Dioceses, stating that having in past years worked in the West both as priest and Bishop, he understood what were the needs of that section and felt confident that money ought to be given to uphold such work. The Bishop was followed by Mr. J. W. Wood, the General Secretary of the Board of Missions, who spoke on missionary topics. Next day there was a celebration of the Holy Communion, at which the Bishop was assisted by several of the diocesan clergy, after close of which, the business meeting opened with the Second Vice-President, Mrs. Frank Gifford, of Jamestown, in the chair. The mission work of the Diocese was the first subject of consideration and included several reports. In the afternoon an interesting address on Life in Japan was delivered by Miss Mann, who was formerly a missionary in that country. In the evening, the Bishop addressed a large gathering in which he alluded to the touching displays of heroism and self-abnegation on the part of the Chinese missionaries, and compared the conditions with those of the days of martyrdom in the early Church, and referred also to the Galveston horror. Mr. Wood again made an address and the Rev. M. A. Bartlett, rector of the parish, announced that the parish had lately sent \$800 to the Galveston fund.

In connection with the meeting of the Auxiliary an exhibit of missionary curios and souvenirs from various foreign fields and from the American Indians was made.

CANADA.

News of the Diocese.

Diocese of Toronto.

WYCLIFFE COLLEGE, Toronto, commenced the annual meeting of the Alumni Association, Oct. 2nd, by a Quiet Day conducted by the Rev. Arthur Murphy. At the opening meeting, after the summer of the Toronto W. A. amongst other business, notices of votes of thanks to the Auxiliary for aid given were read, which had been passed by the Synods of the Dioceses of Qu' Appelle, Athabasca, and Mackenzie River.

Diocese of Nova Scotia.

BISHOP COURTNEY is expected home from Australia early in November. The amount required for the new Jubilee Building in connection with St. Paul's Church, Halifax, about \$15,000, is not yet all subscribed, although the greater part is promised.

Diocese of Montreal.

THE BISHOP consecrated St. Paul's Church, Upper Lachine, Sunday, Sept. 30th, and held a Confirmation service afterwards. St. Luke's Church, Montreal, was crowded to its utmost capacity on the same day, at the Memorial service held for the late Private Wasdell, of the First Canadian Contingent, who died of wounds received at the battle of Paardeberg. Many of the returned soldiers, his comrades on the field, were present, as well as members of the Victoria Rifles, his old regiment before his departure for the front. The pulpit, lectern, and arches were draped with the Union Jack.

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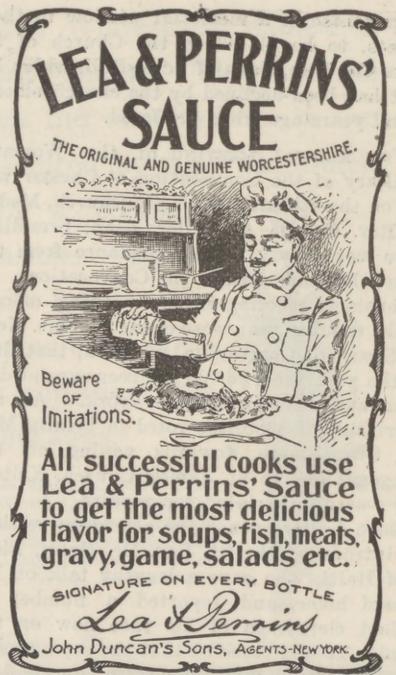
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