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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, OCTOBER 6, 1900.

No. 23.

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THE following hotel rates have been secured for visitors to the Missionary Council:

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PRELIMINARY PROGRAMME.

Tuesday, Oct. 23.

10:30 a. m., Holy Communion. The Bishop of Kyoto, Preacher.

3:00 p. m., Organization. Address of welcome by the Bishop of the Diocese. Reply by the Bishop of New Jersey. "The Missions of the Church." Review of the Missionary Events of the Year, by the General Secretary, the Rev. A. S. Lloyd, D.D. Addresses on "Opportunities and Demands," the Bishops of Albany and New York.

Evening, Reception by the Church people of Louisville to the Missionary Council.

Wednesday, Oct. 24.

9:00 a. m., Morning Prayer.

10:00 a. m., "Missions, the Vocation of the Church—In the Individual, the Parish, and the Diocese." Appointed speakers, Rev. Ernest M. Stires, rector of Grace Church, Chicago, and Mr. Burton Mansfield, of New Haven.

After noonday prayers, the Bishop of Haiti will speak with reference to work in that island, and the Rev. W. H. McGee with regard to Cuba.

3 p. m. Business session; followed by: "Parochial Organization for Missionary Work," Rev. David H. Greer, D.D., rector of St. Bartholomew's, New York, and Mr. John W. Wood, Corresponding Secretary.

"The Work of the Church in Shaping the Growing Life of New Communities" the Bishops of Missouri and North Dakota, Mr. Wm. R. Butler, of Central Pennsylvania.

Thursday, Oct. 25.

9:00 a. m., Morning Prayer.

10:00. "The Policy of Setting Off any Part of an Organized Diocese as a Missionary District." The Bishop of Springfield, Mr. Silas McBee, of New York.

3:00 p. m. "How Can the Missionary

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Centennial at Ticonderoga.

THE 73D REGULAR MEETING of the Archdeaconry of Troy was held in the Church of the Cross, Ticonderoga (the Rev. Chas. H. Sleight, rector), in connection with the Centennial celebration of the parish, on Monday and Tuesday, Sept. 24th and 25th. On Monday evening the Bishop of Albany preached. The sermon was a brief history of the parish, together with comforting and most helpful words of encouragement for the future. The Bishop then confirmed a large class of candidates, mostly adults, among whom was the Rev. J. N. Goodrich, Ph.D., who comes from the Methodist ministry. Dr. Goodrich has applied for Orders in the Church. The Bishop has assigned him to an Adirondack mission. On Tuesday at 7:30 a.m. the Bishop celebrated. A business meeting was held at 9 a.m. At 10:30 matins were said, the sermon being by the Rev. E. N. Curry, rector of Christ Church, Rouse's Point. At 12 m. missionary reports were made. At 2 p. m. the Archdeaconry assembled in the church to hear the essay, "The Life of the Spirit, the Permanent Element in the History of the Church," by the Rev. H. R. Freeman, rector of St. John's Church, Troy. At 4 p. m. the members of the Archdeaconry enjoyed a ride to the old Fort. In the evening there was held the usual missionary meeting, and the Rev. C. Herbert Shutt of Schroon Lake, spoke on "Every Parish a Mission." The Diocesan Missionary, the Rev. J. N. Marvin, of Albany, on Diocesan Missions; the Rev. H. P. Le F. Grabau, rector of Trinity Church, Plattsburgh, on "The Field is the World." The annual election was held at this meeting. The Ven. Joseph Carey, D.D., LL.D., of Saratoga, was again the only name mentioned, and with loving words he was nominated to the Bishop for Archdeacon. The rest of the officers were chosen again. Owing to slight illness of the Ven. Archdeacon, the Rev. H. R. Freeman, of Troy, presided after the departure of the Bishop on Tuesday morning. Some 30 clergymen were in attendance. The offering at the Monday evening services was for the Church in Galveston.

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THE SEMI-CENTENNIAL of the parish of Emmanuel Church, Adams, was celebrated on Sept. 25th, the autumnal meeting of the Convocation of the First District of the Diocese being assembled for its session and to assist in the anniversary proceedings. At the opening service the venerable Bishop of Minnesota, who was born and reared in Adams, preached a sermon, in which wisdom and pathos were combined with precious memories of his days

(Continued on page 727.)

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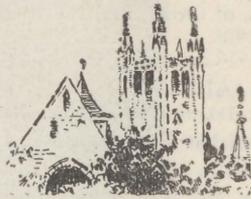
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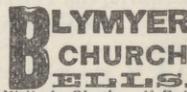
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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, OCTOBER 6, 1900.

No. 23



News and Notes



SO FAR AS NEWS from China is concerned, the past week has resulted in little more than rumors, most of which might be labeled in commercial phraseology, "made in Germany." The only thing that is certain is that the notorious Prince Tuan, who is among the worst of the Boxers, was appointed by the Empress Dowager to the most important position in the Imperial government, which carries with it the presidency of the Foreign Office, formerly held, if we mistake not, by Prince Ching. Later reports intimate that that appointment has been repealed by reason of the protests of the Powers, and the Prince deprived of office—certainly a mild form of punishment. At any rate the necessity for inflicting punishment upon the members of the Chinese court becomes more and more apparent, together with certainty that there will be no stability in China until such punishment has been inflicted. Prince Ching, who has been trusted throughout the difficulty by foreigners, is himself the object of suspicion on the part of the latter, notwithstanding his apparent good intentions during the uprisings. This suspicion began several weeks ago, when it was reported that the assassin of Baron von Ketteler, the German minister, was a soldier in Prince Ching's regiment, and that he acted "under instructions." Where these instructions came from was not stated, and indeed it is only fair to say that the court-martial which tried the reputed assassin, was not able to discover sufficient evidence to declare him positively guilty, and remanded him to imprisonment pending the discovery of further evidence. This suspicion, which was hardly more than a suspicion, was strengthened by the alleged fact that the American Legation at Peking is in possession of certain Boxer documents showing that Prince Ching contributed in money to the Boxer cause. His friends claim that he did this under coercion, and there can be no doubt that if Ching has not been altogether guiltless, he has at any rate been far more friendly to foreigners than any others of the Manchu authorities in Peking.

THE GERMAN PROPOSITIONS on which we made comment last week, requiring the delivery of the guilty parties in China to the armies of the allies for punishment as a preliminary to negotiations, have failed altogether in providing a platform which could be accepted by the several Powers, largely by reason of the objections which we briefly outlined last week. France, instead of accepting the German proposals as seemed probable last week, though we expressed surprise at its alleged probability, took a different view altogether, agreeing only that there should be investigation and that punishment must be made, but declining assent to the German proposition regarding punishment by the allies before negotiations. Japan has declared her agreement with France, and as the United States dissented even more fully, and as Great Britain has as yet given no answer, Germany is seconded only by the two nations which are united with her in the Triple Alliance. Much interest is now expressed in the attitude of Great Britain, which has not been announced, and the reports have given Lord Salisbury credit for practically every attitude that it would be possible for him to take. We were informed on Wednesday that his note would be a repetition of that of the United States, while on the several days following, he was to agree with France, to maintain an independent attitude, or even was to agree with Germany. The real fact of the matter seems to be that Lord Salisbury realizes as keenly as do the members of the American administration, that an election is pending at home, and that

it will be difficult to satisfy the whole body of electors by any course that he may adopt. It is to be hoped, however, that these domestic considerations, whether in Great Britain or in the United States, will not stand in the way of insistence by the two Anglo-Saxon Powers, on real punishment being meted out to the guilty parties for the atrocities of the summer. It was announced positively on Monday that Russia is now withdrawing her forces and Legation from Peking, and that the United States will do the same this week, leaving in the capital only a Legation guard.

THE LITTLE ISLAND of Crete, which was so prominent in foreign dispatches of a few years ago, again deserves some attention. It will be remembered that after the period of anarchy in that island during and following the Turko-Grecian war, a temporary arrangement was made by which Prince George of Greece was appointed High Commissioner of Crete, with the consent of the Powers, and that he has since remained at the head of the government. Subsequent events have proved the wisdom of the selection made. He succeeded in remarkably short time in restoring order out of chaos, and by his tact, courtesy, and forbearance, he has made it possible for Christians and Mohammedans, both of whom were of a decidedly martial frame of mind, and each of whom had grievances against the other, to live together in peace. Prince George has been for some time absent from the island, and now, immediately before his return, he has given notice that he will not accept a renewal of his three years' commission, which will shortly lapse, and urges the Powers to permit the inhabitants of Crete to decide independently as to their future government. Very likely Prince George is not altogether unselfish in this recommendation, for it is quite likely that he believes, probably correctly, that he would be chosen to the regency of the government under some more permanent and more exalted title than that of his present commission, with limited powers and for only three years' time. However this may be, it is quite certain that if the people of Crete are able to agree among themselves on a form of government that will prove stable and secure, not only will the happiness and security of the Cretans themselves be enhanced, but the peace of Europe will be better maintained, by permitting such government to come into existence. Indeed conditions in Crete are not largely different from those more familiar to us in Cuba, in which the United States government is to the Cubans what Prince George directly, and the Powers indirectly and less satisfactorily, are to Crete.

WE HOPE it may be true as reported that there is a prospect of an early cessation of the strike in the collieries of Pennsylvania. Seldom has there been a strike where it seems so difficult to establish the rights and wrongs of the conflicting parties as in this case. The conditions are such that most of the mines can only be worked a few months in the year, so that the employees do not have regular work during the whole year, and must either make enough during the short term in which the mines are worked at their full capacity, to be sufficient for subsistence during the year, or else must eke out their scanty wages by some other work during the time of enforced idleness in the mines. The latter is almost impossible on any considerable scale, while the former involves an expense which the anthracite coal industry is hardly able to justify. Indeed, if the expense of anthracite coal mining should be increased in any considerable degree, the result would be not only a resulting hardship

to the whole people of the United States, but also the further result that anthracite coal would be unable to compete with bituminous coal, which latter, notwithstanding its greater waste, would in that event be more economical. Hence any considerable increase of wages of the miners would very soon result in the closing down of the anthracite mines altogether, and the consequent fact that instead of greater incomes, the miners would receive no income at all, being thrown out of employment. Moreover, the expense of working the mines is constantly increasing, by reason of the necessity of delving deeper and deeper into the earth in order to secure the product at all.

Such being the case it is most difficult to tell what can be done to elevate the certainly deplorable condition of the miners and their families in the anthracite region, and if it be possible for the proposed compromise to be accepted by both parties on a basis of a ten per cent. increase of wages and a slight reduction in the charge for powder, we earnestly hope that peace may speedily be made.

IT IS SATISFACTORY to learn that the Bishop of New York, backed by the clergy and laity of the Diocese and assisted by prominent representatives of other religious bodies, are on the verge of making a direct attack upon the system of blackmail alleged to be levied by the police of New York upon various forms of vice, which are permitted to exist in the city on payment of an established amount of tribute, varying from \$25 to \$100 a week to the police department. It is said that the amount of this illicit tax on crime paid into the police coffers amounts to more than \$4,000,000 a year, being contributed, according to a statement made in the secular press, from 150 pool rooms, 100 swell gambling houses, 1,000 lesser gambling houses, 500 policy shops, and 1,000 dives of immorality. Bishop Potter has made known his intention to bring these matters in the form of direct charges, not to the Police Commissioners of New York, who have already smothered such charges in years past, but to the Mayor of New York, who has power under the Charter to remove the culpable police commissioners from office with the consent of the Governor of the State. Conditions are such that it is well that the attempt should be made now. An especially scandalous incident in which one of the clergy of the Pro-Cathedral was rebuffed in an effort to save a young girl, was the immediate cause of the proposed campaign against vice protected by police blackmail. Bishop Potter and his co-workers will certainly have the sympathy of the entire country in their efforts directed against what is probably the greatest stronghold of vice in this or any other country; we mean Tammany Hall.

THE NEW YORK CONVENTION.

THE important news feature of the Diocesan Convention of New York for 1900, was, from a Church view, the proposition to divide the Diocese; its defeat, and the reference of the matter of a rearrangement of the Dioceses of the whole State to a committee authorized to bring the same to the attention of the other Bishops and Diocesan authorities; and from a secular view, the action of the Convention, by resolution near its close, in the direction of better police control in the city of New York, the immediate provocation being indignities alleged to have been offered to clergy of the Pro-Cathedral, located in the lower East Side. Of minor and yet important matters were the report of the Sunday School Commission, the amending of the Canon regarding the establishing of missions in new localities, and the recommendation that theological schools provide enlarged instruction in pedagogy.

FIRST DAY.

The Convention met in the Church of the Incarnation (the Rev. Dr. William M. Grosvenor, rector), and was opened with a celebration of the Holy Communion, Bishop Potter being the celebrant. Those who assisted in the service were the Bishop of Haiti, the Bishop of Western Texas, Archdeacon Towner of Jamaica, Archdeacon Van Kleeck of Westchester, and the Rev. Dr. Thomas R. Harris, Secretary of the Diocese. The rector of the parish was prevented from taking part by the late arrival of the steamship *Oceanic*, which broke a propeller blade, and arrived at noon instead of early morning. The Rev. Dr. Grosvenor returns from his trip abroad in perfect health again.

There was no Convention sermon as such, the Bishop giving in its place a charge on the subject of "The Teaching Office of the Church."

The Church, he said, teaches by a Book, a Rite, and a Life. On these divisions of the subject, he made, among many others, the following excellent points:

(1) "If the Reformation had accomplished nothing else, she would have done her greatest work in giving back to men the Bible. Men have taken away from us the old Bible, and we are not greatly curious, a good many of us, or greatly reverent of what they offer us in its stead. It is all very well for religious teachers to tell us to prize and revere the Bible; but what are we to say to those learned authorities who tell us that the Bible is not an infallible book, nor every tone and word of it of equal and infallible authority?"

"Take those books of the Bible which recent criticism and inquiry have been supposed most seriously to disparage, and which that view of them which accepts and treats them as literature has been considered to have superseded and outlawed. Superseded and outlawed! There never was a moment since those books were written when the witness which they themselves bear to those august truths which they record and reveal was so impressive and so irresistible as it is at this hour, and this because the ever-widening knowledge of man has never until now put him into possession of evidence so various and so overwhelming of their truth as it exists this day.

"Go to India, to Burmah, to China, to Greece, or to Egypt or Rome, and see if anywhere among them all you will find a religion with any other idea of man than that he is the mere creature of his governor, his pharaoh, his sultan, his rajah, his pro-consul, or by whatever name you choose to call him. It was not until the religion of Moses came that man became a man, and reverence for the rights of the lowliest being was owned to be as sacred a duty as homage to the most august sovereign.

"But the earlier and elder Testament is, after all, the least precious part of the Bible. What is it that Christ brought to men? For the first time the world saw a Being who ruled all forces, commanded all conditions, swept aside all obstacles, healed all diseases, constrained the winds and the sea to obey Him, and who went about the world as a Galilean peasant with a handful of fishermen for His retinue and the wellside and the hillside for His throne!

"Never in all its various history was the Bible, with all the vast accumulations of side lights upon its pages, so interesting, so vital, so vitalizing a volume as it is to-day. We have been teaching it too long by rote. Our methods and our text books are too often outworn and superannated by the marvellous march of modern scholarship; our Sunday School teachers and, alas! I fear, too often, our pulpits are but most imperfectly informed, and our whole method of teaching in any really large sense of the term is most meagre and inadequate.

(2) "The historian is yet to arise who will draw that parallel which must more than once have suggested itself to thoughtful scholars between the two periods in the history of the Church which marked respectively the breaking with the old Jewish order and the breaking, centuries later, with the Latin order. In the one case, as in the other, the ceremonial side of religion had been exaggerated until it had become an intolerable burden. But it has not taken Christendom a great while to recognize that the fact of the Incarnation is the law of the life of the Church.

"No teaching by a book or by a rite can for one moment claim precedence of the eternally paramount importance of teaching by life. The world is waiting, believe me, in all its misery and hopelessness, for the lives, lives lived by clergy and laity, men, women and children alike, that shall provoke them more and more. Not laws, not emotional revivals, not the multiplication of orders, societies, guilds, fraternities, of whatever name or sort, can do for Christ in His world what you and I can do for Him if we are willing to live His life, and bear His cross and do His will.

"Just now the pessimistic note is loudest within our own municipal borders, and the prophets of disaster are many and confident. Men and brethren, if we go to perdition, whether as a community or as a nation, it will be because you and I, and others like us, are too fine or too lazy or too self-seeking to care to make the protest and do the work and be the men and women that will prevent it! I am not so despairing of my kind as to believe that the few hundreds or thousands or millions of people who make the voters of this metropolis or this Republic, the majority, are not in favor not only of good laws but of a righteous, clean, and honest administration of them. But if, of those majorities, the greater number are too engrossed with private interests, too impatient of distasteful tasks, too sensitive of obloquy or personal antagonisms, too money-loving or self-indulgent to concern themselves with guarding what our fathers won for them—we shall lose it—and shall deserve to!"

THE CONVENTION was organized as in previous years, and at the afternoon session reports of many Church activities were presented. The Widows' and Orphans' Fund was shown to have been sadly neglected, \$11,000 being needed at once. Beneficiaries are now on three-fourths' allowance, and this condition the Bishop characterized as amazing; he said it was always strange to him that so many were insensible to obligations resting upon them for the proper care of dependent ones. He explained that the large amounts read off in the report were for aged clergymen and could not be diverted. One fund was in excellent shape; he deplored the fact that the other was not. One hundred parishes have not made offerings to the fund this year.

The City Mission was shown to be in excellent condition.

Acknowledgements were made to the Rev. Dr. J. H. McIlvaine, now of Pittsburgh, and to the Rev. Dr. G. W. Douglas, the special preacher at Grace Church, for their services in presenting the cause in churches. God's Providence Mission, ideal in its adaptation of means to needs, is doing a larger work each year. The Messiah, on the upper East Side, has outgrown its building and needs a new parish house. The Italian Mission, which lost by death its minister-in-charge, the Rev. Alberto Pace, has worshipped in temporary quarters and yet has not lost interest. A site is about to be chosen and a church erected. The "fresh air work" was larger this summer than ever. Mention was made of the death of Mr. Thomas Eccleston. At the end the Rev. Dr. Van Kleeck moved a resolution of endorsement of the Society's splendid work, which was carried.

The Rev. W. A. A. Gardner read the Seamen's report. It pointed out new laws passed by Congress which have much helped sailors and the work of the Society. Men are coming to the Society in larger numbers and showing more appreciation. A legal officer is employed to collect bills due sailors and he has gotten for them this last year, \$7,000. A policeman is stationed near pay offices for sailors' greater protection. Increased foreign trade brings more sailors here, and there is in consequence greater need for the Society. Admiral Dewey's victory is felt by the Society.

Bishop Potter introduced the new warden of St. Stephen's College, Annandale, saying that President Cole had already found solutions to some problems which had troubled him and all of the other trustees. The Rev. Dr. Cole made a most excellent personal impression, and what he said pleased even more. He reported that by strict economy the college had been able to live within its income. The policy was a poor one, but it was the right one till more funds were available. The preparatory course has been abolished. The college is free from debt and President Cole said it would be kept so. Mr. John Jacob Astor helped to erect and furnish a new laboratory, and the number of professors has been increased.

A resolution of sympathy for Texas was adopted, with "hearty thanks to God for the indomitable faith and courage with which the people of Texas are preparing to retrieve their material losses and continue the work of God in that State."

President Harrower of the Sunday School Commission, whose personal work was paid a high tribute by the Bishop in his address of the forenoon, read the report of the Commission, the work of which has already been described in the columns of THE LIVING CHURCH. He added the following that is new:

"If the purpose of the Commission were to prepare a series of lessons after the manner of those so well known, *e.g.*, the Joint Diocesan, the International, or even the Blakeslee, the problem would be of the simplest nature. But this is not, as we understand it, the purpose for which the Commission was created, and further, the Church in her charter declaration, the Exhortation to Godparents in the Office of Holy Baptism, goes beyond this. She declares that her children are to be taught "the Creed, the Lord's Prayer, the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." In short, the Church passes beyond the above systems of lessons, and beyond the covers of the Bible itself, into the sphere of Religious Education. Here the problem changes from the simplest one of selecting lessons from the Bible to the deeper one of constructing a scheme of education which shall cover the work the Church contemplates.

"In other words, the Church is the teacher of the Faith; and she commands us to do her work as teachers. Once concede this, and we find that the work of religious teaching takes its place beside all other educational work. We cannot, therefore, concede that the work of the University and the High School demands any more serious study on the part of the State, than the Theological Seminary and the Sunday School demand on the part of the Church. The spirit of impatience, no less than the spirit of indifference, must be dismissed. The Sunday School has a relation to the Church far too serious for us to neglect as profound a study of its educational problems, as we are willing to give to those of the secular school.

"In accordance with this conviction the Sunday School Commission has appointed a special committee to take up the question of Curriculum. This committee has already arranged to work in conjunction with gentlemen connected with Columbia University, and has the assurance of cooperation from representatives of other universities with a view to the best available order of subjects in the course of study for our Sunday Schools. The preparation of manuals and lessons will follow, and it is believed that in the near future the Commission will be able to present definite and concrete results as a working basis in our schools."

The Rev. Dr. Van de Water and the Rev. Dr. Greer, rectors of St. Andrew's and St. Bartholomew's respectively, spoke upon the work of the Commission, paying high tributes to what it has accomplished, and saying its work is but just begun for this

and perhaps for the whole Church. The rector of St. Andrew's sought prevention. The Church is lagging too far behind in modern instruction methods. Teaching is a profession. The best seminaries must add something to them. He introduced the following resolution, which was passed:

"Resolved: That in view of the important responsibility resting on the Ministry of the Church in the religious instruction of the young, it is the conviction of this Convention that special preparation and training for this work should be given to all candidates for Holy Orders, and that to this end a thorough and practical training in the principles and methods of religious pedagogics should form a part of the curriculum of all institutions for theological learning."

The rector of St. Bartholomew's desired to see the Commission continue its work, and asked an appropriation for the same. It is estimated that the cost will be about \$2,000 a year. Of this sum the Convention voted \$500. Some subscriptions are also in hand, and it is counted that there will be no difficulty about getting the balance.

On Wednesday night, following a custom of some years' standing, there was a public meeting, and afterward a reception to clerical and lay delegates by the Bishop at his house in Washington Square. The meeting was held in Ascension Church, and filled every pew; the reception was well attended, as it always is. At the meeting, the Rev. P. P. Harrower, who, by the way, has just been elected rector of Christ Church, Poughkeepsie, said the service. The Bishop presided, and the speakers were the Bishop of Western Texas, the Bishop of Haiti, the Bishop of Albany, and the Rev. Percy S. Grant. The topic was "The Outlook for Christianity in the Twentieth Century." Bishop Potter said one might well despair of the coming century were it not for the Church and her Christ, and the hope for progress which they held out. He gave an appreciative estimate of the statesmanship which has directed our Government during the China outbreak, and said he rejoiced as never before at being an American citizen.

Bishop Johnston, the first speaker, made the point that many religious persons had dwelt too much on the importance of getting people saved in the next world; religion is not an insurance society against future fires. He plead for a this-world piety. The Bishop of Haiti, who followed him, explained the four things the Church in Haiti had done, and told how industrial education is now his aim. Incidentally he showed that the Church had more native priests than all other religious bodies in Haiti together. The rector of the Ascension, who was introduced by the Bishop with some pleasantries about their trip round the world together, thought love would banish force in future, and said the thing which most impressed him on his tour was the uniform love which missionaries expressed for those among whom they worked. It was so in Hawaii, in Japan, and, strange to say, in China, and when he saw it in China he began to realize that he faced a world factor. The point made by Bishop Doane, who spoke last, was the universality of mission effort.

SECOND DAY.

ON THURSDAY FORENOON the Convention listened to a long address from Prof. Thomas Richey of the General Seminary upon a resolution introduced by him to the effect that the Diocese ought to be divided. He said in opening that he had consulted Bishop Potter, but left the point uncertain in the minds of his hearers whether what he said represented the Bishop's views or not. The very great care which the Bishop took, as presiding officer, to see that the professor had his rights as a speaker, especially when once he was stopped on a point of order, led some to suppose he spoke for the Diocesan. Prof. Richey put forward as his reasons, not the burden of work now devolving upon the Bishop of New York, but the need for greater and closer episcopal supervision on the part of the country districts. He pictured the latter as being in rather a low state of culture and morals, and thought a Bishop and a Church the remedy. He suggested two Dioceses, one west and the other east of the Hudson, but both to be affiliated with the old Diocese, to be supported by the latter, and the Bishops to be trustees of the new Cathedral.

When he had finished, which he did amid intense interest on the part of everybody, there was a general demand to know the Bishop's position. The latter plead the privileges of the presiding officer, but added that he was unaware that he had neglected the country sections. He said that if the Convention thought there ought to be a change, he would not stand in the way. A lay deputy from Calvary parish moved to lay the motion on the table, and it was defeated. Then the Bishop, calling the venerable Dr. Gallaudet to the chair, descended to the floor,

explained that he spoke as a member of the Convention and not as Bishop of New York, and said:

"I have very strong convictions as to the policy of episcopal supervision in the State of New York. I think such division of this Diocese as is here proposed would be disastrous. Poughkeepsie and Newburgh, here proposed as see cities, are thriving towns, but not large enough, in my judgment, for see cities. What should be done in New York is a rearrangement of all diocesan limits. There are now five Dioceses. I think there should be at least two more. Take from the Diocese of Albany some of its northernmost territory, and create a Diocese of Troy. Take from it also, it may be, some of its western counties, and perhaps bring the Diocese of Central New York more to the eastward, but leave Syracuse and Utica as its strong cities. Create a Diocese of Rochester, a strong Church city and capable of being the see city of a strong jurisdiction. The Bishop of Albany being relieved, might well be brought down to include the Hudson River counties now attached to the Diocese of New York, it might be to Westchester county, or even to the city line. I feel sure here is a solution, if solution be needed, of the problem of relief for the Bishop of New York."

The Convention heartily approved what its Bishop said, voted down the Richey resolution, and before adjournment took steps to confer with other Bishops upon a re-arrangement of the diocesan lines of the State.

Sitting as a Board of Missions in the afternoon, the Convention heard each Archdeacon, save Archdeacon Johnson of Richmond, who is ill, explain the mission work of his jurisdiction. The plan was a good one, and gave the Convention an admirable insight. The general character of the reports was favorable. In this connection there was brought up and passed an amendment to Canon IV. Heretofore it has been necessary, before starting a mission, to secure permission of the Bishop and Standing Committee, who shall, in advance of granting the same, notify the three nearest rectors to the proposed work for any objections they may have to make. In practice it resulted in any rector being able, under most cases, to prevent any new work if so disposed. Besides, a great burden of detail was laid upon all new undertakings. Under the amendment it will be possible for the Bishop and Archdeaconry Executives, after simply consulting with the three nearest rectors, but not of necessity following their advice, to start work and maintain the same for one year, at the end of which the action of the Standing Committee is required as heretofore.

The Rev. Dr. Huntington of Grace Church brought up a matter affecting the Pro-Cathedral, referred to at the beginning of this account, and which was embodied in the following:

Resolved: That the Bishop of the Diocese, as head of the Cathedral body, be requested to investigate the indignities alleged to have been offered to the clergy of the Pro-Cathedral by the police authorities of the district in which the said Pro-Cathedral is situate, and if just cause be found, to make formal protest, in the name of the Church, to the Mayor of New York.

The Rev. L. H. Schwab of the Intercession explained some of the details concerning the incident, but said that some were too vile to be mentioned in such a place as the Convention. The Bishop said he did not know the matter was to be brought up in the Convention, but he did know of the indignities, and had intended to bring them to the attention of the Mayor and the public after election, when he could not be charged with playing politics. He used some strong language about the police conduct under Tammany; and the resolution was passed. Resolutions were also passed regarding the martyrs in China.

The old Standing Committee was re-elected without opposition: The Rev. Dr. Morgan Dix (who is ill, by the way, and with whom the Convention passed a note of sympathy and cheer), the Rev. Dr. Octavius Applegate, the Rev. Dr. Thomas R. Harris, and the Rev. Dr. J. S. Shipman, and Messrs. S. Nicholson Kane, George McCulloch Miller, H. C. Von Post, and George Zabriskie.

The election to the Federate Council resulted: Clerical—The Rev. Dr. Brady E. Backus, the Rev. Dr. Charles F. Canedy, the Rev. Dr. Thomas Gallaudet, the Rev. Dr. W. M. Grosvenor, the Rev. Dr. John P. Peters, the Rev. Dr. W. J. Seabury, the Rev. Dr. G. R. Van de Water, and the Rev. F. B. Van Kleeck. Lay—the Messrs. Delano C. Calvin, Elihu Chauncey, Irving Grinnell, Douglas Merritt, George McCulloch Miller, Henry Lewis Morris, Winthrop Sargent, Andrew C. Zabriskie.

Delegates to the General Convention—Deputies: Clerical—The Rev. Drs. Morgan Dix, of Trinity; David H. Greer, of St. Bartholomew's; E. A. Hoffman, Dean of the General Seminary; and William R. Huntington, Grace Church. Lay—President Seth Low, of Columbia University; Capt. A. T. Mahan, and the Messrs. J. Pierpont Morgan and F. L. Stetson.

Provisional Deputies: Clerical—The Rev. P. A. H. Brown, the Rev. Dr. Wm. M. Grosvenor, the Rev. Dr. J. L. Parks, and the Rev. Dr. C. B. Smith. Lay—the Messrs. Theodore K. Gibbs, Charles F. Hoffman, Jr., Henry Lewis Morris, and Everett P. Wheeler.

THE KANSAS CONVENTION.

THE forty-first annual convention of the Diocese was held in St. Andrew's Church, Emporia (the Rev. J. T. Foster, rector), on Wednesday and Thursday, the 26th and 27th of September.

On Wednesday, at 10:30 a. m., the office of morning prayer was said and the Holy Eucharist was celebrated. The sermon was preached by the Rev. J. J. Purcell of Parsons, who took for his text Hebrews xii. 28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear."

At the close of this service the Bishop called the Convention to order, the list of the clergy was called, and 21 responded. Subsequently this number was augmented to 26. The committee on qualifications reported 20 parishes or missions represented by 28 lay delegates: The Rev. Maurice J. Bywater, Canon of Grace Cathedral, was re-elected Secretary, and the usual standing committees were appointed by the Bishop. The Rev. Joseph Wayne was re-elected Registrar. Very favorable reports were presented from the College of the Sisters of Bethany, the Registrar, and the Treasurer of the Diocese. The report of the Treasurer of the Cathedral Chapter (Diocesan Board of Missions) was referred to a committee of three, consisting of the Very Rev. John W. Sykes, Rev. W. P. James, and Mr. W. E. Winner. At the request of the Convention the Bishop consented to serve on this committee.

In the evening the annual missionary meeting was held. The church was packed to its limit. The service included the office of Confirmation. The Archdeacons of Eastern and Western Kansas presented their annual reports and the Bishop read his address, and referring to the five years of his episcopate, said the churches which have been wholly built and completed without debt number thirteen. Besides these seven other churches have been completed or have paid their debts and have been consecrated, making twenty more churches in the Diocese without debt. There are now in process of building, seven other churches and three rectories. The indebtedness on parishes and institutions of the Diocese has been reduced from \$69,000 to \$25,000. But the enthusiasm of the meeting reached the highest pitch when the Bishop made the announcement that Mr. Felix R. Brunot and Mrs. Brunot of Pittsburgh, Pa., had left a bequest of \$33,300 to the College of the Sisters of Bethany, of Topeka. At this point the Convention arose and, led by the Bishop, sang the Doxology in gratitude to Almighty God for directing the hearts of these donors to such munificence.

At the close of this meeting, parochial and personal pledges were made which aggregated \$2,100, an increase of \$900 over any of the last six years.

On Thursday morning the Holy Eucharist was celebrated by the Rev. J. C. Anderson of Wakefield and the Rev. W. S. Leete of Wamego at 7 o'clock.

SUNDAY SCHOOL INSTITUTE.

At 9 o'clock was perfected the permanent organization of a Sunday School Institute for the Diocese of Kansas. The Rev. Dr. Beatty was called upon to preside. After prayers the meeting was called to order and the Rev. W. S. Leete was elected Secretary. The Venerable Archdeacon Watkins and the Rev. I. E. Baxter were nominated for President, and the Archdeacon withdrew in favor of Mr. Baxter, who was elected. Mr. A. W. McDuffee, of Oskaloosa, was unanimously elected Vice-President of the Sunday School Institute.

Morning prayer was said by the Rev. F. N. Atkin and the Rev. P. B. Eversden, the Bishop pronouncing the Absolution. Mr. D. W. Nellis, of Topeka, was unanimously re-elected Treasurer of the Diocese.

The deputies to the General Convention were elected as follows: Clerical, the Rev. Dr. A. Beatty, the Very Rev. J. W. Sykes, the Ven. A. Watkins, the Ven. C. B. Crawford.

Lay delegates, Mr. J. N. Macomb, Jr., Mr. D. P. Blish, Mr. W. E. Winner and Mr. R. W. de Lambert.

The alternates elected were as follows: Clerical, Rev. J. Bennett, Rev. I. E. Baxter, Rev. J. J. Purcell, and Rev. J. D. Ritchey. Lay alternates, Prof. F. E. Stimpson, Mr. D. W. Nellis, Mr. E. W. Thompson, and Capt. J. C. McClure.

For the Standing Committee the following were elected: Clerical, the Rev. A. Beatty, D.D., the Very Rev. John W. Sykes, the Rev. J. Bennett, and the Rev. M. J. Bywater.

The lay members, Prof. F. E. Stimpson, Mr. D. W. Nellis, Hon. A. Horton, and Mr. Wm. Henderson. Mr. J. N. Macomb was elected Treasurer of the Cathedral Chapter (Board of Missions).

The delegates to the Missionary Council elected by the Diocese are the Ven. C. B. Crawford, Mr. J. M. Meade, and Mr. W. E. Winner.

The Convention will meet in Grace Cathedral, Topeka, in

September, next year, on a date to be fixed by the Bishop.

The *Gloria in Excelsis* was sung and the Convention adjourned, the Bishop having very feelingly addressed the members before pronouncing the benediction.

Thus closed one of the most harmonious, effective, and best attended conventions the Diocese has ever had.

MISSION STUDY CLASSES.

AT the Church Missions House in New York, on Easter Monday, 1899, there met, for consultation on the subject of Mission Study Classes, delegates from the Training Schools for Deaconesses in New York and Philadelphia, and from Wesleyan, Wellesley, Vassar, and Bryn Mawr Colleges, and eight other women interested in the subject.

This meeting was the result of a smaller one in regard to the same subject, and was for the purpose of ascertaining what the feeling was among the students as to the possibility of having Mission Study Classes in the schools and colleges for girls, what was needed by those students who had already taken up the study, and how help could be best rendered to them, and to others, in forming classes. After much interested discussion the following resolution was adopted:

"Resolved, That for the present no organization be formed, but that a committee of reference be appointed which will be in communication with the Church girls in the colleges and schools, and hold itself in readiness to assist in laying out a course of study of Missions, suggesting books of reference, etc., and arranging with those in the colleges and schools for missionary speakers to address the classes."

A nominating committee was appointed. This met later in the year and decided that the committee should be called "The Committee on Schools and Colleges," and it furthermore appointed a committee of women, with Bishop Satterlee and the Corresponding Secretary of the Board of Missions as *ex-officio* members.

Several of the appointed committee were unable to serve, but the following members signified their willingness to do so, and during the year they have been in correspondence with quite a number of our schools and colleges.

Feeling that there may be some wishing to know of the work, whom we cannot reach in any other way, we print this little notice of the history and aims of the Committee.

Schools or colleges desiring further information on this subject will receive prompt reply to letters addressed to members of this Committee, which desires to help on the work of Mission Study Classes.

Committee on Schools and Colleges:—

Miss Edith Beach, care of Beach & Co., Hartford, Conn.
Miss Gertrude Carter, 708 Spruce St., Philadelphia, Pa.
Miss S. R. Carter, Catonsville, Baltimore County, Md.
Mrs. A. M. Lawver, 2312 Clay St., San Francisco, California.
Mrs. T. Gardiner Littell, 635 Park Ave., New York.
Caroline H. Sanford, Deaconess, 708 Spruce St., Deaconess House, Philadelphia, Pa.

Members *ex-officio*:—

The Rt. Rev. Henry Y. Satterlee, D.D., Bishop of Washington.
Mr. John W. Wood, Cor. Secy. of the Board of Missions.

THE RED CROSS TO AID INDIA.

THE American National Red Cross, now in course of reorganization under the new powers conferred by the last Congress, has taken up as its first active work the relief of suffering in the famine districts of India. Although the work of reorganization is barely begun, yet Miss Clara Barton, President of the Red Cross, believes that famine relief should be undertaken at once, not only because the need of relief grows more urgent as time passes, but also because this is the kind of work that Congress and the President have committed to the hands of the Red Cross.

To avoid delays and to prevent complications with the reorganization work, which will be carried on at National headquarters at Washington, Miss Barton has placed the India famine work in the hands of a committee with headquarters in the Presbyterian Building, 156 Fifth Avenue, New York City.

The committee has already received a large number of volunteer offers from persons desiring to aid in the Red Cross work in India. The offers came from physicians, trained nurses and persons who had already seen service in India.

The committee has selected as its depository of funds the North American Trust Company, 135 Broadway, New York City, to which all contributions should be sent direct. Checks should be drawn to the order of the North American Trust Company and marked "for the Red Cross India Famine Fund." It

is hoped that funds will be forthcoming immediately, as the suffering in India is still widespread and acute.

By act of the last Congress the American Red Cross was designated as a permanent agency for the relief of suffering by war, famine, pestilence, flood, fire, and all other calamities of sufficient magnitude to be of National importance. The organization acts under the Geneva Treaty, the provisions for which were made in international convention at Geneva, Switzerland, on August 22, 1864, and since signed by nearly all civilized nations. The United States gave its adhesion by act of Congress on March 1, 1882. This was ratified by the Congress of Berne, on June 9, 1882. It was proclaimed by President Arthur on July 26, 1882.

Under its new powers conferred by Congress, the American National Red Cross has full protection for its insignia. Unauthorized persons or societies using the name or emblem of the Red Cross for the purpose of procuring money are liable to punishment under the law.

In its new form the Red Cross will establish permanent auxiliaries in all parts of the United States, with branches in Cuba, Porto Rico, and the Philippines. It will be ready at a moment's notice to send trained and experienced relief agents to any part of the world where the relief of suffering may be needed. It will be ready also to receive and forward money and supplies in cases where trustworthy agents, such as missionaries and consuls, are on the ground in sufficient force to undertake relief administration.

It is believed with the Red Cross always at hand as a permanent agency for emergency relief, religious organizations and voluntary committees of citizens will be spared much of the labor that has fallen upon them in recent years. That this centralization of relief work will be welcomed by the public at large there is abundant reason to believe.

The committee having in charge the Red Cross India Famine Relief Fund invites the coöperation of all lovers of humanity in this work. A special invitation is given to persons who were members of the old Red Cross auxiliaries during the Spanish-American War.

AN OVERCROWDED PARISH.

SIR WALTER BESANT'S *Century* paper for September is devoted to that part of East London which lies along "The Thames from Wapping to Blackwal."

The name of Ratcliffe, or Redcliff, marks a spot where the low cliff which formerly rose up from the marsh curved southward for a space and then receded. It is a hamlet which at first offers little to interest or to attract. It consists of mean and dingy streets; there is not a single street which is not mean and dingy. None of the houses is old, none is picturesque in the least; all are rickety, shabby, without one redeeming feature. There is a church, but it is not stately like St. George's in the East, nor venerable like Stepney. It is unlovely. There are stairs to the river, and they are rickety; there are warehouses which contain nothing and are tumbling down; there are public houses which do not pretend to be bright and attractive—low-browed, dirty dens, which reek of bad beer and bad gin. Yet the place, when you linger in it and talk about it to the clergy and the ladies who work for it, is full of interest, for it is a quarter entirely occupied by the hand-to-mouth laborer. The people live in tenements; it is thought luxury to have two rooms. There are eight thousand of them, three-quarters being Irish. In the whole parish there is not a single person of what we call respectability except two or three clergymen and half a dozen ladies who work for the church. There are no good shops; there are no doctors or lawyers; there is not even a newspaper. But the place swarms with humanity. The children play by thousands in the gutters and on the door-steps; the wives and mothers sit all day long and in all weathers, carrying on a perpetual parliament of grievances. Here once, I know not when, stood Ratcliffe Cross, and the site of the cross, removed I know not when, was one of the spots where, in 1837, Queen Victoria was proclaimed. Why the young Queen should have been proclaimed at Ratcliffe Cross I have never been able to discover. I have asked the question of many persons and many books, but I can find no answer. The oldest inhabitant knows nothing about it. None of the books can tell me if the accession of the Queen's predecessors was also proclaimed by ancient custom at Ratcliffe Cross. Unfortunately, it is now extremely difficult to find persons who remember the accession of the Queen, not to speak of that of William IV.

THE best lighted city in the world is Hammerfest, in Norway, which is also the most northerly town in the world. Even the smallest cabin has its electric light, and during the polar night, from the middle of November to February 1st, the town is all aglow. The power is derived from three rivers, so rapid that they do not freeze in midwinter, and so near the city that the light can be furnished at very little cost.

A HANDSOME WINDOW.

THE Thompson memorial window, which is to be placed in St. Paul's Church, Troy, N. Y., represents a distinct advance in the construction of stained-glass windows, one that would not have been possible a few years ago. The illustration which we show was not made from the window itself, being made from a drawing specially made by the artist, but it shows accurately the design, the handling of the subject, and to some extent, the color effect. The peculiar thing that separates this



window, in its construction and handling, from all others that have gone before it, is the fact that practically all of the effect is obtained, not by small pieces of leaded glass, or by much painting of the glass, but by the method of manufacture of the glass itself. There is very little leading in the window. All the effect of clouds, waves, and flowing garments of the figures, is made by coloring the glass in process of manufacture, and the only painting on the whole window is the flesh tints on the faces and hands of the figures of Christ, St. Peter, and the angel at the top of the window. The window is extremely beautiful, and its artistic treatment and effect were highly commended by the artists and critics who attended the private view of it at the studio of the artist, Mr. Holzer, on Monday and Tuesday of this week.

St. Paul's Church, Troy, has become, since its redecoration a few months ago, one of the most beautiful churches in the Diocese of Albany, and the new window will practically complete the work of remodelling its interior.

A NEW BISHOPRIC FOR INDIA.

THE Bishop of Calcutta is making an attempt to secure a division of his enormous Diocese by erecting a new Bishopric out of the Central Provinces of India. The new Diocese would contain an area double that of the British Isles, and a population of about 40,000,000. The Bishops in India have signified their consent and promised their support.

Church matters in this proposed new Diocese are calling for special attention. Besides supervision of existing work, there is much to be initiated and developed. There are 17 clergy, a few Schools and Missions, and a Bishop would find a good nucleus of organization. There are 62 European Stations large and small, whose congregations are considerably scattered. Their geographical position, among other drawbacks, has made it difficult for them to feel a real connection with the Diocese of Calcutta, or to realize a corporate Church life. The Scheme would tend to remedy this defect, binding all congregations together more appreciably in a common cause with each other and the rest of the Province. As in the case of the Diocese of Lucknow, such a consolidation may be expected to be a first step towards Church expansion; and the new interest created at home and locally, together with the fuller personal intercourse and sympathy between Bishop and people, to result in an impetus to Church enterprise and the deepening of spiritual life.

As to the Natives. Besides the famous Rajputs, Mohammedans, and ordinary Hindu dweller of the plains, among whom are laboring the C. M. S. and C. E. Z. M. at Jubbulpur and Katni, the Scotch Episcopalians at Chanda, the S. P. G. at Ajmere, there are the peculiar inhabitants of the Satpura and Vindhya Highlands, more or less Aboriginal, among whom the C. M. S. are also working, *e.g.* the Gonds, Baigas and Bheels, with their own problems and wants, requiring an expert to handle.

The only question not yet solved is as to the necessary funds, but a considerable amount has already been subscribed.

THE GUILD OF THE HOLY CROSS.

BY AN ASSOCIATE.

FOR twenty years the Guild of the Holy Cross has been working quietly and with little attempt to make itself known. It is a Guild of Invalids. It originated in a desire not only to increase the sacramental life among invalids, but to bring to them a realizing sense that they are not "cut off from the active work of the Church Militant, but may rather use their leisure as given them of God for the duty of intercession, and for the benefit of others of His children who, like themselves, are suffering bodily pain and weariness."

The continued existence and growth of the Guild for this length of time seems to attest its value; so that we are permitted this year by our superior to give some notice of our Annual Festival.

The Guild was founded by the late Rev. James A. Bolles, D.D., of Cleveland, Ohio, and the annual festivals have always been held in that city. The present chaplain is the Rev. Edward Osborne, S.S.J.E. He gave three days to the Guild this year, A Quiet Day for associates on Wednesday, Sept. 12th, business meetings of committees on Thursday, and the usual celebrations of the Holy Communion with sermon on Holy Cross Day. Inasmuch as the Guild members are all invalids, it is quite impossible for any large proportion of them to be present at these services. A few, however, with wheel-chair and arm-chair and crutch, have their annual treat. They get into church for the Blessed Sacrament, they hear a sermon, they have a social lunch near the church with the associates, and after that, the business meeting. At this the reports of the year are read and any business transacted.

This year the Council of the Guild placed before the meeting a proposed revision of its Constitution, and the outline of some simple alterations and additions to its method of work.

The subdivision of wards under the order of Dioceses, for its membership list represents already nearly fifty Dioceses, the arrangement for a children's department, and a new library system, are some of the improvements. The Associates (who are well people) have been divided into two classes—Honorary and Working—which it is hoped will result in putting the Guild in touch with many sympathizers who yet cannot pledge much work for it.

The members, far and near, are brought into close relation by the use of the manual, consisting of short offices for the hours, and the offerings of special intercessions which are given out each month.

THE PSYCHOLOGICAL BASIS OF DIVINE REVELATION.

BY THE REV. EDWARD MACOMB DUFF.

SO-CALLED Advanced Criticism finds in the New Psychology new weapons for attacking Divine Revelation in the Bible. It may be remarked that many who call themselves advanced critics have "found" a great many things that they have pre-determined to find; among others, for instance, that the New Testament documents are second-century compositions. "But that is another story."

No one, I take it, will contend that everything in the Bible belongs to the sphere of Divine Revelation. Unless I am in error, the most conservative will concede that much in the Bible is the product of the writer's devout "ethico-religious consciousness," which he was inspired to record for the benefit of future generations. Nevertheless the Bible is filled with Divine Revelation; filled with truths which the Holy Spirit has disclosed to man through a channel different from and higher than the recipient's "ethico-religious consciousness." Through this last-named channel we acknowledge with gratitude and thanksgiving that the Spirit does speak to all of us. But we devoutly believe that the Spirit has at sundry times spoken to chosen witnesses through a higher and supernormal channel; and that the Bible is full of records thereof. It is disclosures of this kind that constitute Divine Revelation in its technical sense. This the "advanced" critics deny.

The argument of the "advanced" critics, based upon inferences from certain of the newly found facts of Psychical Research, is briefly this: The prophet or seer, who is a man of deep moral and religious instincts, falls into a trance, passes into the psychic or subjective state. He honestly believes that he therein communes with God. The truth is that the God with whom he thinks he is in communion, as well as the revelation which he receives, is a product of auto-hypnotic suggestion; for in the subjective state the mind is controlled by the law of suggestion; that is, it is able only to reason deductively from the premises which suggestion supplies. Thus prophets, prophecies and revelations are psychologically accounted for.

Now, as I apprehend it, the question determining the validity of the above-stated argument is this: Are there authentic cases on record of veridical prevision or fulfilled prophecy? If there are, the fact is patent that the human mind in the "psychic state" is capable of receiving new truth from a source higher than that of the "subject's" own mentality; and the limits of suggestion are transcended.

It is non-essential to our contention whether the new truths thus recorded are of a low or a high order; whether they concern the temporal or the spiritual sphere of man; whether the recipient be a common fortune-teller or "business medium," or a teacher of spiritual things. On whatever moral or spiritual level the recipient may stand, if he in the "psychic state" gets hold of verifiable truth objectively unknown to himself or any other finite mind, the theory of auto-suggestion breaks down; nor can even Telepathy or Thought-transference be called in to save the day. We would have on our hands a case of *Independent Clairvoyance*, which may be defined as the mind's ability, under certain conditions, to perceive facts, present or future, independently of any other finite mental agency.

It is worthy of note that the chief exponent of psychic theory on the basis of Suggestion, Mr. Thomson J. Hudson, LL.D., author of *The Law of Psychic Phenomena*, etc., rejects Independent Clairvoyance. He considers the evidence for this phenomenon insufficient. There is no doubt that he has sifted the evidence conscientiously; nevertheless I cannot but note that his admission of this phenomenon would be the admission of a psychic fact which his theory of mental duality and suggestion would fail to cover.

Equally noteworthy is the scant welcome which Independent Clairvoyance receives at the hands of the Spiritualists or "Spiritists." Its admission by them would naturally exclude the agency of discarnate spirits in a large class of phenomena for which discarnate spirits are supposed to be responsible. For instance, Mrs. Piper would be "degraded" from the rank of a "spirit-medium" to that of an Independent Clairvoyante, and Professor Hyslop, Dr. Hodgson, and others would have to revise many of the conclusions to which they have committed themselves. "Causes should not be multiplied beyond necessity." Therefore on what logical ground should a *discarnate* mind be called in to account for the acquisition of a certain set of facts, when under conceivable conditions—to be specified a little further on—an *incarnate* mind could get at them just as well?

For new evidence in the field of Independent Clairvoyant

phenomena we are indebted to Mr. W. T. Stead, the distinguished editor of the *London Review of Reviews*, and to the eminent French astronomer, M. Camille Flammarion.

Mr. Stead publishes an account of two sances which he, along with an interpreter, held with the famous Parisian clairvoyante, Mme. Mongruel, in which she delivered a veridical prevision (as subsequent events proved) of the fate of the ambassadors who were then (July 7, 1900) undergoing siege at Peking, and who were supposed to have been massacred. She described in detail just how they were to be delivered; and when she awoke from her trance and was told what she had said, she exclaimed, "I don't believe a word of it. I am quite sure they are dead." Nevertheless her clairvoyante personality was vindicated in every detail by the events of the following month. Camille Flammarion has very recently contributed to psychic science a work along the same lines as Mr. Frank Podmore's *Apparitions and Thought Transference*. It is entitled *The Unknown (L'Inconnu)*; English translation published by Harper & Brothers, 1900. In addition to an immense mass of evidence for Telepathy, it contains numerous* cases of veridical prevision through dreams, and it is only a matter of months when this new evidence for Independent Clairvoyance will be digested by the English-reading public.

So much by way of indicating what the evidence is for modern instances of this phenomenon. As for ancient instances, Christians will of course recognize, and I fail to see how any candid Bible student can escape recognizing, that the most impregnable evidence for veridical prevision lies in the field of fulfilled Messianic Prophecy.

As for the work of the Higher Critics upon the Prophetic Books, Messianic Prevision still remains Messianic Prevision, whether the recording document was written by one author or by many, provided that it was written at a sufficient time before the fulfilment of the events predicted. Now even a single century before Christ would satisfy the requirements of "sufficiency" for the date of a genuinely prophetic book just as well as would a thousand years before Christ's coming. The most rigorous critics concede at least a century and a half B. C. for the date of the last of the prophetic books.

Here then is the phenomenon of veridical prevision in both ancient and modern times confronting us as a hard fact. It is a psychic phenomenon inasmuch as human mentality forms the medium through which it is manifested. As a psychic phenomenon it must necessarily have a psychic basis.

What is that basis? The theory of a "Subjective Mind" or "Subliminal Consciousness" governed by the "Law of Suggestion" will not do for veridical prevision, nicely as it works for "Inspirational Speaking" under supposed "Spirit-guides"; for veridical prevision is obviously more than deductive reasoning from premises supplied by auto-suggestion. So for that matter is Telepathy. The latter is not a deduction from premises supplied by auto-suggestion; it is the acquisition by mind of something—to-wit, a message from another finite mind—that has succeeded in entering the recipient's mind *from without*. Here the most that suggestion can do (and does) is to supply the command, "Be thou telepathically sensitive." The mind's *execution* of such a command transcends the limits of suggestion. Obviously Dr. Hudson and those who think with him have imposed upon Suggestion a burden greater than it can bear, as far as psychic facts show.

The basis of telepathy, clairvoyance, and those higher feats of mind whereby it acquires knowledge from without (and from above) has been indicated by Sir William Crookes, England's foremost scientist. He suggests that such super-normal acquisitions of knowledge are due to the ability of some minds in the psychic or subjective state to become sensitive to certain subtle and interpretable ether-vibrations to which the mind is insensible during the normal state; i.e., when it functions through the brain-sensorium.

To build up on this suggestion, take the case of Telepathy. The "transmitter" by his mental concentration sets in motion a series of ether waves. These vibrations may impinge upon many sensoriums as well as upon that of the recipient. But the latter's attention alone is aroused because the message conveyed by the vibrations concerns him only. Like the receiving operator at a telegraph station he is oblivious to what goes over the line except when his particular station is "called." Then he listens. But one's ability even to sense the preliminary "call"

*The author cites 74 cases of premonitory dreams and predictions of the future; besides 49 cases of sight at a distance, in dreams and somnambulism.

is conceded to depend upon a certain degree of brain-passivity. Experimental Telepathy demonstrates that the mind, to be receptive, must be, in whole or in part, "switched off," so to speak, from the brain sensorium. Hypnosis, in fact, furnishes the requisite condition. Here the brain is inhibited and quiescent. Its neuron-tracts have become temporarily disordinated. Consequently the mind no longer functions through them. Yet it must be functioning through *some* sensorium, otherwise its activity would be unexplainable. It is evidently functioning through a sensorium more refined and delicate than that of brain or of anything that is physiological.

If now the case be one of clairvoyance, as distinct from telepathy, the vibrations impinging upon the trans-cerebral sensorium have a *cosmic* and not a *finite* mental origin. Here the Transmitter is the Infinite Mind. Conceivably, the entire cosmos is filled with interpretable vibrations which the Infinite Mind sets and keeps in motion. These vibrations carry God's messages of past, present, and future, involving all the concerns of His universe from the highest to the most trivial. A true prophet is one who by holiness of life and lofty aspirations is enabled in the psychic state to become sensitive to those messages from the Infinite One which concern the higher destinies of man. The ordinary clairvoyant, by reason of his absorption in commercial aims and interests, is, in the psychic state, sensitive only to those messages which bear upon temporal concerns.

Thus Suggestion does determine something, viz., the kind of message to which clairvoyant mentality may become sensitive. Suggestion in its turn is determined by the psychic's moral habits. But suggestion does not extend to the *execution* of the commands which it gives; at least not in the case of genuine telepathy and clairvoyance.

Now the test of genuine clairvoyance, whether of a high or a low order, is its subsequent objective verification. As far as a prophet of the Lord is concerned, the test is this: "And if thou say in thine heart, How shall we know that which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him" (Deut. xviii. 21, 22).

As to the question, How much of the Bible belongs to the sphere of Divine Revelation, and how much of it is the product of the normally enlightened "ethico-religious consciousness"—that lies outside the scope of this discussion.

The point which I have tried to establish is this: That there is a psychological basis, both in fact and in theory, for the reception by man of Divine Revelation.

That the Bible does contain Divine Revelation ought, I think, to be obvious to everyone who has made a special study (without materialistic preconceptions) of Messianic Prophecy and its fulfilment.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

GOD THE FATHER.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism, Q. 6, 1st paragraph. Text, Gen. i. 1. Scripture Lesson: Lord of heaven and earth, St. Matt. ii. 25. In Him we live, Acts xviii. 25-28. The Creator, Rev. iv. 11.

WHEN we say that Almighty God exists in Three Persons, we do not refer to three independent persons as the word *person* is ordinarily used. According to an older use of the term, it means, as applied to the Persons of the Godhead, in the language of the Rev. Darwell Stone, that "each of them has personal being and that each of them is distinct; but not that they are separate from one another" (*Outlines of Christian Dogma*, p. 24). Those who assert that the meaning of the Trinity is merely that the one God is known to us by three separate manifestations, but who yet deny that there are three distinct Persons, overlook the fact that throughout the New Testament the three Persons of the Blessed Trinity are referred to as distinct each from the other. Thus, St. John viii. 16, 17, 18; St. John xiv. 16. In these, and in other texts that may be quoted, there is a personal distinction made between the Father, the

Son, and the Holy Ghost, each of whom is referred to as in some sense separate from the others. This separateness of the three Persons, however, is in some mysterious way, which cannot be defined, a fact which does not contradict the coordinate fact that there is but one God who exists in the three Persons.

In learning of God the Father, it should be remembered at the outset that the Fatherhood of God is in the first and highest sense a Fatherhood relating to His only Begotten Son, Jesus Christ, our Lord. Through all eternity that relationship of Father and Son existed. The Son was not created after the Father, but, though according to a mystery which cannot be fathomed or penetrated into, from all eternity the Father, the Son, and the Holy Ghost have existed both as separate Persons and as one God. It is true that in the early dispensation that relationship was not declared to, or understood by, the people of God. The name by which God was revealed to them was Jehovah, which means The Self-Existent One, and which is paraphrased by the expression "I am that I am." The Father could not be known as Father until the Son was known, since the Father implies the Son, and the Son implies the Father, and neither as such can be known without the other. Thus it is that our Lord says to His Father, "I have manifested Thy Name unto the men which Thou gavest Me out of the world" (St. John xvii. 6). St. John also declares that "The only begotten Son which is in the bosom of the Father, He hath declared Him" (St. John i. 18). Thus it is that in the highest sense in which the term can be used, we believe in God the Father as the Father of our Lord Jesus Christ.

In a secondary sense, however, God is the Father of all creation. He is the "Maker of Heaven and Earth." Yet in this work of creation, the Father did not work alone, for St. Paul explains that "By Him" (God the Son, our Lord) "were all things created, visible and invisible" (Gal. i. 16). The Father was, therefore, the Creator, but in the acts of Creation He worked through the Son.

As God made the earth and all things in it, so He remains Father of all, and all the human race are alike children of the one Father, and, therefore, brothers and sisters. Thus it is that the duties of Christians are to the whole human race. Every man is our brother, every woman our sister, and God is the Father of all.

When we declare that the Father is "Maker of Heaven and Earth" we are not declaring a belief in any specific mode by which the earth and all things in the earth were made. Whether or not it be true, as has been suggested, that living creatures were brought to their present state by the process called Natural Selection, is an hypothesis of science which does not affect the Christian belief one way or the other. However intimate may be the relationship of species with species in the animal world, the fact remains, according to the Christian belief, that God is the ultimate Creator of all things that exist; though whether there was one act of creation, several acts, or a great many distinct acts of creation, are details which the Christian belief does not cover, and about which men of science may be permitted to differ and yet be true to the Christian faith. It has been well said that it is as divine an act, as Godlike a creation, to bring into being the simplest form of protoplasm, as to create a full grown man.

HOW THEY SETTLED THE CHURCH QUESTION.

A CERTAIN Governor of Rhode Island, who lived in Newport and was a member of the Congregational Church, married a woman who was a Baptist, without any understanding as to the arrangement of religious matters. The first Sunday morning after the marriage the pair started out at church-time together. They walked side by side as far as the corner of Church and Spring Streets, where their accustomed ways to church diverged, and there they stopped. He stood with a little dogged leaning toward his church, she with the same leaning toward hers. "Well, wife," said the Governor, "which way shall we go?" She made no answer, nor did she make any sign of going his way. The Governor looked up at the beautiful spire and cheery door of Trinity Church, under the shadow of which they stood. "Ha!" said the Governor, "let's throw up both our churches and go in here!" And into Trinity they went, and were devoted Episcopalians ever after.—*Boston Evening Transcript*.

I'VE been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free, when we give up wishing and only think of bearing what is laid upon us and doing what is given us to do.—*George Eliot*.

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.

DISLOYAL TEACHING IN SUNDAY SCHOOLS AND A SUGGESTED REMEDY.

To the Editor of the Living Church:

IN one of our Minnesota churches there is a Question Box, into which the parishioners are invited to drop their questions. Recently the rector, upon opening the Box, found this question:

"Does the Episcopal Church teach anything, and if so, what?"

The rector says he makes an honest attempt to answer all such as have a real, practical bearing upon the Christian life, but this question at first sight astonished him.

It would astonish any man in the Church if propounded to him. Yet, is there not sufficient cause for asking such a question? Apparently there is.

In looking over the tabulated report just issued by the S. S. A. of this Diocese, one is forcibly struck by the great variety of systems in use in our Sunday Schools for imparting the Christian Faith to the children of the Church.

If they were all of a Churchly tone an objection could not fairly be urged against them, but unfortunately they are not. Some are indefinite and hazy, others are of the goody-goody, namby-pamby type, bearing the ear marks of sectarianism. One Sunday School announces that they teach the Bible and Luther's Catechism. Now a Church that can tolerate a Lutheran Catechism and other sectarian productions, is capable of teaching anything and everything. No doubt, they are all right in their proper place, but the Church is not that place.

It is high time that we ceased experimenting with our children and adopted one uniform system of lessons throughout the Diocese. The mind of the Church is clear and emphatic upon this subject, for she declares through her priests every time that a child is baptized, the chief things that are necessary for its soul's health. They are to learn the Creed, the Lord's Prayer, and the Ten Commandments, and the other portion of the Church Catechism. No matter how helpful some of the aids may be, they can never take the place of the Church Catechism as the foundation basis of Christian faith and practice.

If Sunday Schools are not preparatory classes for Confirmation, they are not what the Church expects them to be. For the few short years that the children are in Sunday School (and a large proportion of them leave after receiving the Grace of Confirmation, because they consider themselves too old to go to school), would not the time better be employed teaching them "All the Articles of the Christian Faith," as was promised for them at their Baptism, leaving those beautiful tales of Old Testament lore, such as Joseph and his brethren, David and Goliath, to be learned later in life; and in the meantime, instill into their minds thoroughly the great truths centering around the Incarnation, the Atonement, the Resurrection, Ascension, the Church, her Ministry and Sacraments, Heaven, Paradise, Hell? If they do not learn while at school now, these verities of the Christian faith, the chances are, they will only be learned in a fragmentary sort of a way in after life.

Any intelligent Churchman or woman, with the aid of, say, for instance, Sadler's *Church Teacher's Manual*, should find no difficulty in imparting the Faith to the Church's children. With children prepared in this way, how much easier it makes the rector's task when they present themselves as candidates for Confirmation! If we expect the rising generation to grow up strong Churchmen and manly Christians, we must feed them upon the food that makes for strength. If we must have helps, let us at least see that they are thoroughly sound on the Christian Faith, and are the product of some reliable Church publishing house.

The Catechism, if presented to the children in a proper way, can be made very effective. Here is one way that has proved helpful:

Have the classes learn by rote certain portions of the Cate-

chism during the month. On the last Sunday or first Sunday in the month, omit the class sessions altogether, open with a hymn, Lord's Prayer, Creed, a few collects, another hymn; then (the rector, superintendent, or catechist being vested in cassock), have the children recite that portion learned during the past month. Ask questions at haphazard from the infant class and upwards. Then explain the meaning as you go, section by section. Take up offertory, and close with hymn and prayers, children file out in regular order.

In places where the Sunday School meets in a separate building, upon this Sunday it is well to have the children meet in the school room, form into procession, march into the church carrying banners, singing a processional hymn. Where children's Eucharists are not in vogue, a monthly service for children on this plan will prove very helpful and delightful to the children.

St. Paul, Minn.

W. L. CULLEN.

THE UTILITY OF SUNDAY SCHOOLS.

To the Editor of the Living Church:

WHILE controversial articles and controversial sermons are to my mind the least apt to convince, teach, and bring within the Catholic Church, those now on the outside, or make stronger those weak ones within, and with little desire to enter into a controversy, yet I must at least add a word to the support of the Editorials in your columns of Sept. 8th and 15th, and in defense of your position as opposed by my brother priest and correspondent.

I yield to none in my deep veneration and adoration ever to be paid as a true Catholic to Him who "is verily and indeed present" in the Blessed Sacrament, and would therefore be far from wishing to be understood as saying aught in disfavor of the age-honored custom of "Children's Masses," or any other plan whereby the paramount place of that Blessed Sacrament in all our Christian life and worship may be impressed upon the minds and hearts of God's dear children. Yet, and not withstanding all this, and personal disappointments and experiences in Sunday School work, I take my stand with the Editor in his manly words in support and advocacy of the Sunday School. Many failures and half-hearted successes may be cited, and I confess in my own life as a clergyman's son, a layman, and since my ordination, to have witnessed the same, and yet I believe it a fault rather in practice and conduct than of principle.

From conditions generally existing, you use the third person singular, *feminine*, of the personal pronoun when you desire to speak of the "teacher."

The S. S. along with a great deal of the "work" of parish and "mission" to-day is calmly and without the least shame given over by the men into the hands of the women, entirely reversing Pharaoh's treatment of the Jews, when he consented to allow the *men* "to go and worship God, but the women must remain at home (*vide* Exodus x. 11),

In the successful schools that I have noticed, I always find three or four, to a full dozen of *men*, active and interested therein.

The fine, manly example of a Christian gentleman is a feature, and with it, in my humble opinion, lies the possibility and the opportunity for the future of the Sunday School. Many parents look forward to the opening of the public school as a chance "to be rid of the children" and give little or no thought to their lessons or studies, and again many parents treat or regard the S. S. in the same light. May God look with mercy upon such neglect of a Heaven imposed duty.

Too large a part of the moral and spiritual training of our children to-day is left to the day-school and Sunday School teacher until, as some of our best educators complain, they come to occupy a *loco parentis* relationship to the children. It is not right, nay in God's sight it is a *sin*.

I agree heartily, Mr. Editor, with your "strenuous denial" that the S. S. is a failure. "It is not a machine which can be turned on and will then run itself." In some of our city Sunday Schools the rector virtually surrenders the school to a curate's care and "looks in once-in-awhile," *i. e.*, at Christmas and Easter.

I protest—the S. S. is an holy trust, and while it is hard work, we shall be called upon, my dear brothers, to render a strict and faithful account of our stewardship.

Norfolk, Neb., Sept. 24.

WM. R. McKIM,

SEND CHILDREN TO CHURCH SCHOOLS.

To the Editor of *The Living Church*:

WHERE shall the children of Catholics be educated? It is a question deserving of the most careful consideration at the hands of Catholic parents, and one which should receive the earnest attention of the entire American Church.

A writer in that admirable publication, *Church Defence*, asks "Why do loyal Church-folk pass by good Church schools and send their sons and daughters to institutions where the Catholic Faith is actively antagonized, and at the most gently ridiculed?"

The adherents of the Roman communion in this country have shown that they are alive to the importance of a Catholic training, as witness their parochial school system.

The American Church has no such system, but the time is ripe for increasing the number of institutions where the Catholic Faith is part of the instruction given.

I do not purpose to discuss in this article the advisability or non-advisability of sending Catholic children to the public schools. The parents must see to it that their little ones are kept in the True Fold by careful home teaching. But I do wish to urge upon Churchmen of means and influence, the great desirability of adding to, endowing, and encouraging those schools where the pupils will have a Churchly atmosphere.

No school or college under Protestant influence is the place for your boy or girl. If you have carefully reared your children in the true Faith, are you willing that they should lose their precious heritage just as they are blossoming into young manhood and young womanhood?

Would you rather send your son to Harvard and risk the blighting influence of Unitarianism, or would you rather send him to some less famous institution, where he will not be led astray from the Holy Catholic Church?

Every Diocese should be able to afford a proper education to the children of all communicants within the diocesan limits.

If we fully realize the great importance of Catholic training for the young, I have no doubt that the means will eventually be forthcoming, whereby we may rear such mighty fabrics of learning under Church domination, as will leave no excuse for any parent sending his or her child to a sectarian institution.

Huntington, L. I.

CLARENCE M. LINDSAY.

THE REAL PRESENCE.

To the Editor of *The Living Church*:

THE Council of the E. C. U. has issued a "declaration" in which it is stated as a part of the "Catholic doctrine" of the Holy Eucharist that by consecration the bread and the wine "become," respectively, the Body and the Blood of Christ. Certain "logical consequences" of this doctrine are also affirmed; *e. g.*, the necessity of Adoration.

Your English correspondent finds matter for "disagreeable surprise" in the fact that seventy-four members of the Union, including such strong Churchmen as Dr. Ince, Prof. Moberly, and Canon Body, have protested against this "declaration."

He might have mentioned also that others, such as the venerable Bishop of Lincoln and Canon Gore, have practically approved the protest, though refraining from signing.

But it is not my purpose to "count noses" or muster opponents against supporters of this, to me, somewhat novel statement, but rather to ask a few questions; such, *e. g.*, as:

1. Is it not a departure from the teaching of the long line of Anglican theologians (down, even, to some, at least, of the "Tractarians"), whose position I have understood to be that the bread and wine remain, as before, true bread and wine, but are made by consecration "vehicles," if I may so express it, whereby the Body and Blood of Him who is Himself Priest as well as Victim are "given, taken, and received," but "after a heavenly and spiritual" (and not a materialistic) "manner"?

2. Does not the wording of the "Invocation" clearly show that the theory or doctrine of the "declaration" finds no countenance in our sacred offices? According to the English canon, the consecration is completed with the manual acts and the repetition of the words of institution; and whatever may be held as to this, no one would question the validity of such consecration. And yet, in the face of the theory that "Catholic doctrine" compels us to believe that the bread and wine have *already* "become" Christ's Body and Blood, we go on to pray that God the Father will vouchsafe "to *bless* and *sanctify*" with His Word and Holy Spirit these His "gifts and *creatures* of bread and wine."

3. If the attempted definition of the *mode* of Christ's Real Presence in the Eucharist were really Catholic, held *always* as well as everywhere and by all, *i. e.*, in the first century as well as later ones,—and if *the Church*, and not merely the Council of the E. C. U., would have us accept it as such, why did she deliberately substitute for such words as are found in some of the early liturgies the very different ones which are in ours? Instead of "that they may become the Body and Blood of Christ" we have "that *we, receiving them* may be *partakers* of His most Blessed Body and Blood."

4. Why should it be thought necessary to follow the bad example of Rome, and attempt to define or explain what our Lord Himself did not define?

I write, I trust, with a deep sense of the solemnity of the subject, and do not lightly or without cause enter into controversy upon so sacred a thing. But why should not the very loftiness of the matter silence our attempts at definition and our unwise insistence upon "logical consequences"? Why cannot we simply revere our Lord's Word and believe in His Presence, and there stop? The doctrine or theory of the present leaders of the E. C. U., which would interpret our Lord as saying, "This" bread has *become* "My Body," is just as unauthorized a gloss as the theory of the opposite extreme, which asserts that He said, or meant, "This" *represents* "My Body." He did not say, This bread is My Body, but "This is My Body," which we surely may understand as meaning, this that I give to you is My Body. He did not say that it was not also bread. In other words, does He not give two things: the outward, visible sign, and the inward part, or thing signified? And are not these things, while susceptible of the closest sacramental union, susceptible also, all through, of clear distinction: the one being, and remaining, spiritual and divine, the other being, and remaining, earthly and material? If they are *not* capable of such distinction, how can you adore the one without adoring also the other? And if they *are* capable of such distinction, how can the one "*become*" the other?

The *terminus ad quem* the "logical consequences" of the theory which I have ventured, modestly, I trust, to question, must tend, may be read in an exhortation to the faithful in the (Eng.) *Church Review*. The paragraph is too long to quote, but it ends thus: "to kneel before our Lord Jesus Christ, His Body and His Blood, *His Soul and His Divinity, as He lies in the Tabernacle*" (the italics are mine), "as once He lay in the manger, as once He hung upon the Cross—to adore Him and to pray to Him."

I have dear friends who can hold all that as true, and I wish them peace and acceptance. But I trust that the many who shrink from such definitions and Rome-like devotions may be pardoned if we keep within the limits of what is written, as I believe that the Anglican communion as a whole has been careful to do. And, so far as words which I am about to quote express, not purpose of evasion, but fear of adding to or taking from the authoritative Word, we may well accept as a wise and rightful position that of the well-known lines generally attributed to Queen Elizabeth:

"Christ was the Word that spake it,
He took the bread and brake it,
And what that Word did make it
That I believe and take it."

La Grande, Oregon, Sept. 27th, 1900. C. W. TURNER.

A PERSONAL DEVIL.

To the Editor of *The Living Church*:

IN view of what you have said in the last two issues about the devil being a person and a fallen angel, one is tempted to ask, "Does THE LIVING CHURCH mean to teach that the existence of a personal devil is an article of the Christian Faith? We do not find such a being even hinted at in the Creed, the Lord's Prayer, or the Ten Commandments—the fundamental law of the Christian's faith, worship, and practice.

You say the devil is a fallen angel. If this is to be taken literally, tell me, pray, how the devil can be ubiquitous, tempting all the sons of men everywhere at the same time. Are we to understand that ubiquity is an attribute of angels, whether fallen or unfallen? Or does an angel become omnipresent by falling? Surely, if this traditional devil could be proven to be but a fallen angel, he would be shorn of most of his terrors for the few who still believe in him. It would certainly take him a *long time* to get around and tempt all men.

These may seem foolish questions, but they are certainly

vital, in view of your recent statements on this subject. One who knows so much ought to know more about so important a matter. Did it ever occur to you to take the gorgeous imagery of certain parts of the Bible as imagery, or to suppose that it might be possible to outgrow the Ancients' "doctrine of devils," just as we have their belief in polygamy and slavery and witchcraft?

As a constant reader of THE LIVING CHURCH since its foundation, I ask the privilege of submitting these questions in the interest of truth and sound doctrine. A. G. SINGSEN.

Sherburne, N. Y., Sept. 29th, 1900.

[It is difficult to see how one can "renounce the devil and all his works," if there be no personality in the worker referred to by a personal pronoun. As the article in question was discussing the Catechism, it seems insufficient to reply that the statement interpreted does not occur in the Creed. As reasonable would it be to make a plea in court that a statute was inefficient because it did not appear in the constitution. Without discussing the extent of the limits of the power of Satan, which cannot be positively stated—we do not ascribe to him ubiquity—it is sufficient to say that his personality is distinctly taught in the Catechism and affirmed by practically all theologians and commentators who do not reject or explain away the fact of Inspiration of Holy Scripture. Even Charles Kingsley, whose theology was loose in some respects, "declares that the denial is one of the most dangerous of modern heresies, and that the devil's latest device is 'shamming dead'" (Benham's *Dictionary of Religion*, art. *Satan*, p. 933). The matter is satisfactorily discussed by Liddon (*Passiontide Sermons*, pp. 84-99), and by Trench in his commentary on the miracle in connection with the demoniacs in the country of the Gadarenes. See also Percival, *Digest of Theology*, p. 62; Mortimer, *Cath. Faith and Practice*, i. 30, etc.—EDITOR L. C.]

THE HOLY EUCHARIST DEVOTIONALLY CONSIDERED.

BY THE REV. EDW. WM. WORTHINGTON.

V.

THE HOLY EUCHARIST AND THE SICK.

HOW solitary, necessarily, is the lot of him upon whom is laid the heavy burden of sickness.

"In sickness, God singles a man out of the crowd, separates him from his fellows, takes him into the wilderness, pleads with him face to face, shows him to himself, and Himself to him."* This isolation which sickness brings, is one of its greatest trials, and one of its chiefest blessings.

But the loneliness is broken, and the solitariness is banished, when, in the blessed hour of Holy Communion, the Christ of the Holy Eucharist comes to the sick-chamber, to give strength and patience, to encourage, and to receive into closer union with Himself the suffering member of His flock, apparently cut off, temporarily at least, from the congregation of the Church.

And yet, in reality, the sick and suffering member of Christ's flock is not cut off from the congregation of the Church. Of this fact, supreme and comforting assurance is given in the Sacrament thus brought to him.

In her ministration to the sick, and in her appointment that he shall be fed with the Bread of Life, the Church most carefully emphasizes the fact, that the union of the faithful with Christ, and in Him their union with one another, beginning at the Altar, extends even to the sick-chamber and to the bed of suffering.

Provision is made, and it is expected, that he, the absent one, shall receive the Holy Communion—that Sacrament of the Gospel, which, as Bishop Westcott felicitously reminds us, "is not a personal act only, but a social act as well."† "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."‡ The sick-chamber and the Altar, the absent sufferer and the congregation, are bound together in closest union by the Sacrament of Christ's Sacrificial Love.

Perhaps we do not realize to what extent the Book of Common Prayer lays strong emphasis upon this union. The sick and absent member of the flock is most tenderly remembered at all celebrations of the Holy Communion in the church. Supplication is made for him in the Prayer for the Church Militant. That it was expected that the Holy Sacrament should be taken to him from the Altar, is clearly implied in these words of the Office: "Humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ." And, furthermore, the direction that others shall be

present and shall participate, when to the sick the Holy Communion is administered; what means it but this: a comforting assurance to the sick man, that he is not alone and is not forgotten by the Church in his suffering, but that he still shares the corporate life, and may still claim the corporate blessings, of the congregation?

To the sick, therefore, the Holy Communion brings this, among other blessings: the banishment of isolation, the putting away of loneliness. His belief in the Real Presence assures him that Christ has come to his sick-chamber, in no imaginary and merely figurative sense; while his belief in the Holy Catholic Church, of which there is evidence in the presence of the faithful, assures him that he is still "a very member incorporate in the mystical Body of Christ, which is the blessed company of all faithful people."

And so the silence of the sick-chamber is broken with the words of the Divine Liturgy. Christ comes, in accordance with His own Eucharistic promise. And not only is discerned the presence of Him, the Lamb of God, the one only Divine Saviour, but the presence also of the congregation of the Church, comforting reminder of how blessed is that union of Christian brotherhood: "The glorious company of the Apostles; the goodly fellowship of the Prophets; the noble army of Martyrs; the holy Church throughout the world."

"I came again; the place was bright
With something of celestial light"—
A simple altar by the bed
For high Communion meetly spread,
Chalice, and plate, and snowy vest—
We ate and drank; then calmly blest,
All mourners, one with dying breath,
We sate and talk'd of Jesus' death."¶

From still another standpoint, the Communion of the Sick may be profitably studied.

To how many it is, and with what appropriateness may it be made, the proof and pledge of Reconciliation.

When one has wandered from the duties and joys of the Christian life, has forgotten his baptismal vows, has wavered in his allegiance to the Church, if sickness overtake him, the opportunity thus afforded will be seized by the Spirit, to plead tenderly for the wayward soul's return to righteousness and peace.

The Holy Communion may then become the proof and pledge of Reconciliation. And what can serve this purpose so beautifully or so effectively?

O my soul, if after giving thyself to Christ thou hast been wayward, if the things of earth have blinded thee to the things of heaven, if hitherto thy God has sorrowfully said, as of old by the prophet's mouth, "I spake unto thee in thy prosperity, but thou saidst, I will not hear";§ now, with bodily pain and physical weakness to remind thee of mortality, in the stillness of the sick-chamber, hear and heed the voice that bids thee to thy Lord again. Thou canst not be baptized once more, or confirmed once more; for the foundation once laid, shall not be laid again.|| But to the Altar thou art still holden. Thy God will "send thee help from the sanctuary: and strengthen thee out of Sion."*** To thee, in thy penitence, will come, if bidden and welcomed, the Christ of the Holy Eucharist; and the Sacrament of His Passion shall be the pledge of thy reconciliation to Him, and His to thee. Then, if from the sick-chamber He shall call thee forth again into the life of this world, forget not, in the days that remain for thee upon the earth, that thou hast renewed thy allegiance to the Altar, and given thyself afresh to Him who yielded for thee His life upon the Cross.

"Unto Thee, O God, will I pay my vows; unto Thee will I give thanks. For Thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living."††

¶The Christian Year, Communion of the Sick.

§Jer. xxii. 21.

||Heb. vi. 1

**Ps. xx. 2.

††Ps. lvi. 12, 13.

PARABLE OF THE GRASS.

"HE SHALL come down like rain upon the mown grass." Observe the peculiar characters of the grass, which adapt it specially for the service of man, are its apparent humility and cheerfulness. Its humility in that it seems created only for lowest service—appointed to be trodden on and fed upon. Its cheerfulness, in that it seems to exult under all kinds of violence and suffering. You roll it, and it is stronger the next day; you mow it, and it multiplies its shoots, as if it were grateful; you tread upon it, and it only sends up richer perfume.—*Ruskin*.

**Ember Hours*, by Wm. Heygate, p. 38.

†*Christian Aspects of Life*, p. 46.

‡I. Cor. x. 16, 17.

Editorials and Comments

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MISSIONARY WORK IN ORGANIZED DIOCESES.

SELDOM before, perhaps never, have we been confronted with a duty, as we esteem it, so unpleasant to perform as that which now seems to rest upon us, *viz.*, to make an appeal to the Church at large with regard to the support of Church work in organized Dioceses in this country, which the Board of Managers have given formal notice shall be discontinued on their part within five years, by annually reducing the appropriations for such work to the amount of twenty per cent.

It was at the May meeting of the Board of Managers that this action was taken. The resolution of the Board reads as follows:

"That, in making the appropriations to organized Dioceses in the Domestic field the Board hereby makes a reduction at a uniform rate for the next fiscal year of twenty per cent. for each appropriation to an organized Diocese, and intimates that it intends to carry this policy out year by year until the Society is entirely exempt from responsibility for work in organized Dioceses; it being understood that the proposed reduction shall not apply to work among the Indians and the Colored people."

As soon as the report of the contemplated action of the Board reached us, we made protest against the radical departure proposed by the Board of Managers, and presented in several issues of THE LIVING CHURCH, facts and arguments, which, not only in our judgment but in that of persons more competent to judge, those who had given many years to missionary work, proved beyond question that this action, if carried into effect as intimated, would be most disastrous to the missionary work of the Church throughout the West and South.

To this protest many of the leaders of the missionary hosts of the Church gave public assent. The Bishop of Missouri, the Bishop of Western Michigan, the Bishop of Springfield, the Bishop of Oregon, the Bishop of Georgia, the Bishop of Lexington, the Bishop of Florida, the Bishop of Montana, the Bishop of Western Texas, the Bishop of Fond du Lac, the Bishop of Marquette, the Bishop of Oklahoma, were among those who publicly protested against the action. The Bishop of Easton, though without a word of censure, spoke almost despairingly to his convention on the subject, while the Bishop of Indiana alluded to it as "a serious crisis in our missionary work." Several Dioceses, through their conventions, made formal protests, but as many of the diocesan conventions, particularly in the South, had been held before news of the action had been generally published, such protests could not be made as generally as would no doubt otherwise have been the case. The

only Diocese which considered the subject in its annual convention without making formal protest was that of West Virginia; and it is only fair to say that that Diocese receives the assistance of six missionaries supported by the American Church Missionary Society, who supply twenty missionary stations, so that after all help from the general Board is withdrawn, West Virginia will still be receiving more extra-diocesan assistance from that Society than is now received by almost any single Diocese from the Church at large.

As far back as last June, nineteen Bishops had made written protest to the Board of Managers. In addition to these public protests, and to those made by many others of the best informed clergymen and laymen of the Church, we have received private letters from many more of the Bishops and others, expressing the greatest anxiety and the opinion that a terrible mistake has been made by the Board. Still others have verbally assured us of the same; and we may state that the entire West and South, almost, if not quite, without an important exception, and a very strong section of the East as well, is united in the belief that a grave mistake has been made by the Board of Managers. The press of the Church, if we may except a weekly paper published in Virginia, where the assistance of the American Church Missionary Society—an organization which assists only work carried on on distinctively "Low Church" lines—makes it perhaps less easy to estimate the result of the withdrawal of the assistance of the Church at large where other conditions exist, is unanimous, East as well as West, in expressing the same belief. North, East, South, West, among Churchmen of all "schools" and every section, there is a unanimity of protest which, so far as we can recall, has never been preceded when any official body in the Church has promulgated a new policy.

In all the discussions of the past summer, not one single advocate of the Board, of any standing, has arisen so far as we have observed; not one single word of explanation or defense has been vouchsafed. The only instance in which the continued—we had almost written *defiant*—silence of the members of the Board has been broken, was when the excellent rector of Grace Church, New York, replied to an editorial expression in *The Churchman*, which declared a belief that the Board would certainly reconsider and reverse their disastrous position, with the intimation that time would show whether or not *The Churchman* was right. Thus far, Dr. Huntington has been right. Time indeed has shown that what seemed incredible to every intelligent and unbiased Churchman outside the Board of Managers, has come to pass. Our appeal heretofore has been to the Board of Managers that they would, before it was too late, save the Church from the unfortunate position of being obliged to establish another agency for carrying on the work which their constitution delegates to the Domestic and Foreign Missionary Society to perform, or to see an enormous portion of the work of the Church in America abandoned.

The plea has been made that to reverse its action would be "stultification" for the members of the Board. But can there be a greater stultification than to continue in a mistaken policy when the mistake has been pointed out? Is it a stultification to say, "We have erred and strayed from Thy ways like lost sheep. . . . We have done those things we ought not to have done"? Must Self be the factor around which the discussion must hinge? We refuse to believe that this is the motive which underlies the refusal of the Board of Managers to reconsider their action, though the plea was made by one of their own members. We believe that the members of the Board honestly believe that their policy is a right policy. We are obliged to add that this belief certainly implies a failure on their part to understand American conditions or to properly weigh the facts. Notwithstanding all this, we desire to deny absolutely that on our part there exists any personal animus, or that we have any desire to introduce personalities into this our Protest. The Board were seized with the excellent desire to effect economy. They erred by doing it in a most unfortunate manner.

We have waited until four regular meetings of the Board of Managers have passed, in order that they might have every opportunity to remedy the wrong on their own motion. They are a Board of Christian gentlemen, in many of whom we have reposed large confidence. We felt that it was impossible that such a Board could persist in such action after its certain results had been pointed out by those who have

given their whole lives to the missionary cause. We make no effort to hide our disappointment. The Board have not given effect to the protests of the Church at large. Their action for the ensuing year, and their "intimation" for the four years to follow, remain unrepealed.

From the Board of Managers we appeal to the whole American Church. We appeal to the Missionary Council, which indeed is powerless in itself to redress the wrong, but which may formulate and give expression to the mind of the Church. We appeal to the General Convention of 1901, which has power over the Board of Managers, its vicars, and where more adequately is the mind of the Church expressed. More directly and with trust we appeal to Almighty God, who rules the Church from His seat on high, to whom it is a small matter whether Queens and Princes in China, or His own commissioned representatives in America, range themselves against the progress of His kingdom. We appeal to Him who said, "I will not leave you nor forsake you."

THE TABLE following, shows, first, the amount appropriated for white work among the several organized Dioceses for the year 1898-99, being the last year for which the figures are before us. The second column shows the number of missionaries supported in whole or in part by these appropriations, which number is therefore directly affected by the sweeping measure proposed. The third column of figures shows the amounts contributed to the work of the Board from the same Dioceses:

	Appropriations to Dioceses, 1898-99 (for white work only).	Missionaries affected.	Amounts contributed to the Board from same Dioceses.
Alabama	\$1,000.00	9	\$585
Arkansas	4,775.00	11	293
California	1,250.00	7	1,792
*Chicago	208.34	1	3,216
Colorado	1,500.00	16	848
Dallas	2,500.00	10	572
East Carolina	1,425.00	13	1,012
Easton	916.66	8	637
Florida	1,200.00	4	313
Fond du Lac	2,000.00	15	487
Georgia	1,300.00	15	3,712
Indiana	2,100.00	9	575
Iowa	2,825.00	14	951
Kansas	4,000.00	26	756
Lexington	1,000.00	6	607
Los Angeles	1,312.50	19	859
Louisiana	1,375.00	6	975
Maine	2,334.58	12	2,449
Marquette	1,200.00	9	468
Michigan City	83.33	1	170
†Minnesota	3,175.00	21	3,472
Mississippi	1,600.00	9	483
§Missouri	1,012.65	9	2,812
Nebraska	2,888.30	14	789
New Hampshire	2,000.00	15	1,468
*New York	2,113.25	1	75,465
North Carolina	620.00	—	1,269
‡Ohio	400.00	1	1,597
Oregon	2,614.99	12	1,416
Quincy	1,000.00	12	496
South Carolina	900.00	8	1,826
‡Southern Virginia	400.00	1	2,055
Springfield	2,000.00	15	391
Tennessee	1,800.00	15	924
Texas	1,000.00	5	481
Western Michigan	1,312.50	6	1,378
West Missouri	1,437.50	8	698
West Virginia	1,000.00	6	999
	\$61,579.60	369	\$119,296
Totals omitting "special" forms of work in Chicago, New York, Ohio, and Southern Virginia	\$58,458.01	365	\$36,963

If we assume that each of these missionaries carries on work at an average of three mission stations, which is a very small average indeed, we shall then discover that at considerably over 1,000 mission points within the organized Dioceses, the work must be utterly discontinued, or the support found from some other source. This means that some 25,000 communicants will be deprived of the Church's services, and also that the increase probably to be gathered in under existing circumstances, is thrown to the winds. We do not forget that in many of these instances a partial support for the missionary is received from

*For work among Swedes.

†Partially for work among Swedes.

‡For work among Deaf Mutes.

§Appropriation voluntarily relinquished, 1900.

the mission itself. Where, however, as is invariably the case, this support is too small to permit of the residence of a missionary, the amount contributed by the station must be deducted from the income of the Church, if the corresponding amount contributed by the Board of Mission be eliminated. If the missionary cannot be retained at his post in his circuit of three or more missions, the financial loss to that Diocese is not only the amount of the withheld appropriation, but also the amount that could and would be contributed in those missions toward Church work if the appropriation from outside could also be maintained. Consequently, if we consider this upon a purely financial basis, the loss to the Church from these thousand or more missions must be very considerable indeed. If we assume that each of these missions would raise an average of \$100 per year, the net loss would therefore exceed \$100,000, which amount must be deducted from the income of the Church in these several Dioceses; and, unlike the amounts withheld by the General Board, this sum is a net loss to the Church, not going into any other channel of her work.

This will appear from the fact that it is impossible to maintain services, or to keep up any work at all in these places, for the most part, unless the appropriations from the Church at large can be made to augment the efforts of the missions themselves. Let us then put down as the first result of this sweeping action of the Board of Managers, that the sustenance of 369 missionaries is taken away, or at any rate is so manipulated that this number of missionaries who are now supported in part by the Board, must go into some part of the foreign field or of domestic missionary jurisdictions, and be wholly supported by the Board of Missions in place of being partially supported by them now. If we assume that their salaries, as supported in other fields by the Board of Missions, are to average \$800 each, which amount must be entirely raised by the Church at large, we shall then see that while the Board saves the sum of \$61,579.60 by this new rule, she incurs an additional liability on the other hand in assuming, if she does, the full support of these missionaries in some new field, of \$295,200. On the other hand if she does not give this support to this number of clergymen, then the Board must of course contract the amount of missionary work of the Church to whatever extent the missionaries are thrown into the army of the unemployed. Thus the additional cost to the Board of Missions itself by this policy, if legitimately carried out, by continuing exactly the same number of missionaries in the field, but transferring them to new posts at home or abroad, is something in excess of \$230,000 per year, while, as we have seen, the loss in income to the organized Dioceses will exceed \$100,000. This may be taken as a sample of the financial as distinct from the spiritual result of this new policy.

WE DO NOT MAINTAIN for a moment that the embarrassment caused by this new rule works in the same ratio upon all the Dioceses affected thereby. Indeed we are willing to admit that there may be specific cases in which the missionary appropriations ought to be withdrawn. The Diocese of Missouri has itself declared that that Diocese has reached that category, and has generously relinquished its appropriation. Possibly there may be other such Dioceses. We do not assert that there are, not having sufficient information as to the facts, but yet such may be the case. This, however, does not affect our main contention that the rule ought not to be made to apply to all organized Dioceses, irrespective of the conditions of their work. We maintain that each case should be considered on its own merits. It is right to eliminate from any comparisons of these figures, the four Dioceses deducted from the table at the end, since the work in these, though covered by the resolution of the Board, is distinct from the ordinary mission work of those Dioceses.

By comparing the several columns of the foregoing table, it will appear that in the following named Dioceses, the contributions for missions are greater than the appropriations granted from the mission funds:

California, Missouri, North Carolina, South Carolina, and Western Michigan.

West Virginia may be considered in the same group since her appropriation from the Board is only \$1.00 greater than the amount contributed to general missions. We may also add the Dioceses of East Carolina, Easton, and New Hampshire, in which the contributions approach to a point nearly as great as the appropriations. In all these cases named, it is easy to see that no direct embarrassment is created by the new rule, since it

will become necessary only to divert contributions from general missions to diocesan missions in order to carry on the same amount of work. While, however, this may be done without any direct financial loss in these Dioceses, yet it cannot be done without indirect financial loss to the Board in the future, and immediate spiritual loss, resulting from the fact that the interests of the Church in those Dioceses must from this time be purely local instead of embracing the needs of the Church at large. In other words, these Dioceses named must cease to exhort their people to maintain any interest in the work of the Church at home or abroad outside of diocesan limits. A new selfishness will thereby be engendered, and the next generation will show its results.

But for the remainder of the Dioceses, except in the few cases where possibly the Diocese can really do better than it is now doing, and may perhaps be forced to do better by this change, the new plan will have the result of cutting off a very considerable share of the work of the Diocese. We have already seen that this rule means not only that the Diocese loses its general appropriation, but that it also loses at the same time a considerable part of its income from the mission field, where no contributions will be made unless services can be carried on, and services cannot be carried on without outside assistance.

The Dioceses which yet remain are the following:

Alabama, Arkansas, Colorado, Dallas, Florida, Fond du Lac, Indiana, Iowa, Kansas, Lexington, Los Angeles, Louisiana, Marquette, Springfield, Mississippi, Nebraska, Oregon, Quincy, Tennessee, Texas, and West Missouri.

These Dioceses then are defenseless before the Board; if possibly we deduct three or four of the stronger of these in which there are centres of wealth, which, it may be, will find when necessity is placed upon them, that they can really do better than they have been doing, and can keep up their missionary work. Let it be admitted that there may be such in the list (though without making the assertion), and let us grant freely that if the Board of Managers believe that there are such instances, their appropriations ought to be withdrawn. The fact remains that after such deductions are made, by far the greater part of the Dioceses in the last group cannot possibly carry on their present missionary work without assistance derived from outside.

Indeed there have been two special instances in which the Board of Managers have themselves recognized this fact. At the time the new rule was made, the Bishop of Florida was present at the meeting of the Board, and pleaded so convincingly before the Board that the work of the Diocese of Florida might not be overturned, as would certainly be the result of their action, that individuals of the Board themselves contributed enough to continue the work of that Diocese on its present basis. The second of these instances is the case of the Diocese of Texas, upon which such a severe calamity has recently fallen, that the Board of Managers have themselves issued an appeal for the work of that Diocese. Will they make the appeal to-day and then deduct 20 per cent next year?

What, however, becomes of their resolution if they proceed to make exceptions? Do they intend to take the stand that it is better that offerings should be made as "specials" instead of to the general funds of the Board? Will it be maintained that there are no other cases in which equal hardship is inflicted by this new measure, for which special offerings must be made? Why then does the Board completely reverse its uniform policy of many years' standing, of discouraging "specials," and at one fell swoop adopt a measure which makes contributions for special Dioceses absolutely necessary, in at least a dozen or more cases? Certainly it must be clear to any observer who knows conditions in this country at all, that the missionary work in such Dioceses as Alabama, Mississippi, Texas, Marquette, Fond du Lac, Kansas, Arkansas, and Oregon, must be almost entirely abandoned, or else that help must be given to those Dioceses from some outside source. We challenge the members of the Board of Managers, or anyone else, to deny this proposition.

Such being the case, the necessities for outside assistance being beyond question, ought not the policy of contributing through the official Board of Missions be continued? Certainly it was the intention of the Church when that Board was created, that it should be a collecting and disbursing agency for all the official missionary work of the American Church, except what is purely local. Trust funds bequeathed to the Missionary Society for its general work, were left in the belief that the Society would continue to administer those funds for the benefit of the whole American Church, and not for selected parts, to the abandonment of other work having equal claims upon

such funds. Principal amounts held as endowments for the general work, are endowments for all such legitimate work alike, and may not with equity be denied to a part and applied for another part of such work by any process of selection not based on the actual or relative needs of the fields. Discrimination between fields on any other basis is unjust. We do not now repeat in detail the many things that have been said of this policy both in THE LIVING CHURCH and elsewhere. Its unfairness to Dioceses that assumed diocesan organization out of missionary districts without a hint of the punishment in store for them; its injustice in that a missionary district which makes no effort to pay its Bishop or other expenses continues to receive entire support, while its neighbor which has pluckily assumed the support of its Bishop and organized as a Diocese is cut off without a cent; its colossal unwisdom in that it must prevent the organization of present missionary districts into Dioceses, and thus compel the Board to continue to support at the rate of \$3,300 a year, several Bishops whose support would be locally raised if a Diocese could be formed without impossible conditions being required; all this, and much more, has been said before this. It is with great weariness of heart that it seems necessary to write again on the subject.

There are just three courses left open to the Dioceses most affected by the new policy of the Board of Managers. The first of these is to utterly abandon almost the entire missionary work of these Dioceses, in which the few self-supporting parishes are unable to make any considerable offerings for missionary purposes, and can hardly pay the Bishop's meagre salary.

The second is to constitute the Bishop of each of these Dioceses a special missionary suppliant who will be obliged year after year to leave his work and travel through the country to obtain funds, if haply such may be found. The result of this policy will be that the eloquent Bishop, he of pleasing address, he who enjoys traveling away from his Diocese, he who can tell the most "taking" stories, will obtain very much larger funds than he obtains at present; while his brother Bishop who has fewer wealthy connections in the East, fewer opportunities for travel, humbler powers of eloquent appeal, and who moreover is sufficiently sensitive to make it disagreeable for him to enact the role of an annual beggar, will be left without any funds for missionary work.

The third plan is to form another society in the Church at large for the support of work of organized Dioceses. Several of the Bishops have already suggested that such an organization be immediately formed. We have ourselves urged delay. To carry out this project means a return to those days of rival missionary organizations, with no definite centre of missionary work, and no way of securing a due equilibrium between the amounts used for the different missionary purposes which appeal to the people of the American Church. We believe that the formation of such a new society, while indeed necessary if this action of the Board of Managers is to stand, would yet be a serious evil; and that if the present Board of Managers forces the Church to organize this new society, the latter will eventually swallow up the present Missionary Society itself, because it will receive the confidence and support of the people of the Church at large; a confidence which unhappily has been terribly shaken by this recent action of the Board of Managers.

THIS IS our solemn protest addressed to the American Church at large, against the new policy announced by the Board of Managers of the Domestic and Foreign Missionary Society.

This is our solemn appeal to the Missionary Council to formulate the mind of the Church so unmistakably that the Board of Managers may see their way clear to abandon their disastrous policy.

This is our prayer offered to Almighty God, with a full sense of the responsibility which we incur by publishing this statement of existing conditions, in the certain weakening of the confidence of the people of the American Church in their missionary Managers. May God bless the effort we are making to save the missionary work in more than one thousand missions of the South and West from destruction; to save more than 25,000 communicants from being deprived of all opportunities for worship according to the Book of Common Prayer; and to prevent the discontinuance of the preaching of the Gospel among several million inhabitants of the United States, for no other reason than that a group of well meaning gentlemen in New York have resolved that missionary work among a large class of Americans who are so unfortunate as to possess a white skin, shall be abandoned. Amen.



Literary

Heaven's Distant Lamps; Poems of Comfort and Hope. Arranged by Anna E. Mack. Boston: Lee & Shepard.

Anthologies are good or bad according to the experience and discrimination of the maker. Miss Mack has here made a very creditable collection of poems that are mostly familiar. The subject is one about which most of the poets have written, and here are thoughts from Tennyson, Mrs. Browning, Alice and Phoebe Cary, Arnold, Bryant, Miss Craik, Faber, Longfellow, Lowell, George MacDonald, John Henry Newman, and scores of beloved authors whose poems of Heaven are dear to every heart. The book is daintily made and attractive.

Fairies and Folk of Ireland. By William Henry Frost. Illustrated by Sydney Richmond Burleigh. New York: Charles Scribner's Sons. Price, \$1.50.

There can never be too many fairy books. One never tires of them, however old one may become; though no one grows so very old if brought up on good fairy stories. Now Mr. Frost has given us a new one, we will all hasten to read it as fast as ever we can.

The stories Mr. Frost tells are all collected from legends and folk stories of Ireland preserved in some form or other by many persons. Mr. Frost has used all this material and woven it in with his own imaginings, so that he has made something like connectedness to these, and made a new and charming book, which has freshness and imagination, humor and drollery combined. We like the arrangement and surmise there is many a hearth that will be made merry over the reading of Mr. Frost's new book.

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

This lively romance of another century is well written and holds the reader's attention for the hour it lasts with real pleasure. The "King's Deputy" is Theobald Dillon, of County Galway, who goes to Dublin to seek his fortune. On his first evening's acquaintance with the new scenes of his venture, he succeeds in getting into trouble, by hearing the name of his cousin, Lady Betty, bandied about by some gentlemen in the tavern. He resents the insult and is called out. The affair ends in no injury to our hero. In fact he finds the beginnings of a romance. There is a fair picture of Irish politics in the days of George III., when the Duke of Rutland was Viceroy of Ireland. There is an attempt at the abduction of the Viceroy, and also several highly colored love scenes, some treason, and Sir Theobald Dillon finally weds the charming traitress.

Brethren of the Coast. A Tale of the West Indies. By Kirk Munroe. Illustrated by Rufus F. Zogbaum. New York: Charles Scribner's Sons. Price, \$1.25.

We remember *Raft Mates* and *Canoe Mates* and the whole "raft" of good stories this captain of story tellers has written for us. Most of them have been of the days we were living in, but now Mr. Munroe takes us back to the Cuba of a hundred years ago. A wealthy planter has a son, and the story has to do with the young man's adventures with a band of pirates who infested the coast. There is the name of that arch-villain Latrobe, whom every one knows from having read *The Pirates' Own Book* to be a very fiend; but he meets his deserts here in splendid fashion. Mr. Munroe could hardly write a story without taking one to sea, but he is a fine companion to have on board, for he spins splendid yarns. This is one of his best.

The Jack of All Trades. New Ideas for American Boys. By D. C. Beard. New York: Charles Scribner's Sons. Price, \$2.00.

If there is any one who knows how to make "things" that boys like, that man is Daniel Beard. He has already written *The Outdoor Handy Book* and *The American Boys' Handy Book*, but he has told in this volume how to make everything from a trap to a house boat, and further he tells how to make a "tree house."

He tells how to make chicken coops and hat racks; in fact, he shows by illustration and careful description how to make sleds; also what to do to make a circus. The illustrations are numerous and almost numberless.

Out With Garibaldi. A Story of the Liberation of Italy. By G. A. Henty. With Illustrations by W. Rainey, R.I. New York: Charles Scribner's Sons. Price, \$1.50.

In the Irish Brigade. A Tale of War in Flanders and Spain. By G. A. Henty. With Twelve Illustrations by Charles M. Sheldon. New York: Charles Scribner's Sons. Price, \$1.50.

With Buller in Natal; or, A Born Leader. By G. A. Henty. With Ten Illustrations by W. Rainey. New York: Charles Scribner's Sons. Price, \$1.50.

We do not know of anybody besides Mr. Henty who has written such an interesting story for boys, about the troubled times that resulted in freeing Italy from her chains. A story of patriotism always is interesting to young Americans, and the story of Garibaldi is a tale of heroism and unselfishness. All may not agree with the great leader in his rebellion, but all will agree that he sought only the good of his countrymen. The author has followed the narrative of Captain Forbes and Garibaldi's Autobiography for incidents. The story has a romance running through it that all the boys will like, and Frank, the young fellow who goes through fighting without stint, will win the admiration of all young readers.

The young Irishman in *The Irish Brigade*, who figures most prominently in this story, is only one among several gallant fellows who go out to fight the Spaniards and some others, once on a time. Way back in 1710 this same regiment, in name at least, fought for France for nearly one hundred years. There are adventures "to burn" in this story. There are ambushes and treachery galore. The story moves from Ireland to Versailles, to Paris, to Scotland, back again to France. There is capture and near approach to death. There are hair-breadth escapes and a happy ending. Desmond Kennedy's fortunes hold one's interest excitingly to the end.

For the boy or girl who has the "Henty habit," the story of the War in Natal will not be complete till he reads Mr. Henty's account of it, and this volume is published for that purpose. This story has to do with the fighting in one part of South Africa, and Mr. Henty promises to deal with the "Doings of the main army next year."

The publishers make the Henty book very attractive in cover, paper, and illustration.

Boy Donald. By Penn Shirley (Sophie May's Sister). Cloth, Illustrated by C. Louise Williams. Boston: Lee & Shepard. Price 75 cts.

Boy Donald is complete in itself, yet continues the story of the "Happy Six." Little Miss Weezy and Master Donald Rowe have much to say, and a wise parrot occasionally puts in a word, while a frisky monkey tries to keep things lively. The story is laid in Southern California, where the six children meet with many interesting adventures. A handsome Mexican boy plays an important part in the book; and it contains a little mystery, satisfactorily explained in the closing chapter. We may add that, though aiming to entertain, the tale inculcates a valuable but not too obvious moral. All children, and older ones, too, who read this, will be anxious to see the volumes necessary to make a set, which may be hoped for in due time.

The Little Dreamer's Adventure. A Story of Droll Days and Droll Doings. By Frank Samuel Child, Author of *The House with Sixty Closets*. Cloth, Profusely Illustrated with pen-and-ink drawings by C. H. L. Gebfert. Boston: Lee & Shepard. Price \$1.25.

In *The Little Dreamer's Adventure* Mr. Child has continued in a measure his interesting story of *The House with Sixty Closets*. The same children and the same closets that figured in that fascinating Christmas story are with us again in an equally droll and charming New Year's tale. Instead of "Table of Contents" we read "Order of Fun," and a most wonderful succession of fun it is. The children meet and agree to make a calendar. They call a meeting of the days, and Anna Domino sits in the chair. It is a large meeting of peculiar days, taking the whole range from New Year's Day to Christmas Day. But the story contains much more than mere fun. There runs a deeper meaning through it all, appearing in many happy touches, and the conclusion is grand. The numerous excellent illustrations help the book to be a sure holiday favorite.

Playground Toni. By Anna Chapin Ray. Illustrated. New York: Thos. Y. Crowell & Co. Price, 50 cts.

Miss Ray depicts the dreadful life in the slums with a master hand: there is no imagination in that part of the story: it is photographed from life, and she has been wonderfully successful in catching the picturesque dialect of the Ghetto. The story is full of humor, tempered with a pathos which is heart-stirring. There is no exaggeration, but an evident restraint,

which is the test of literary art. In this respect *Playground Toni* is by far the best work that Miss Ray has ever put forth. It deserves wide popularity.

Half a Dozen Thinking Caps. By Mary Leonard. Illustrated. New York: Thos. Y. Crowell & Co. Price, 50 cts.

This lively and reasonable story tells how "Cousin Prue," a young lady just out of college, succeeds in taming half a dozen irrepressible youngsters by forming a "T. C. Circle," and conducting their energies from aimless explosions of force into useful channels. They are not cured of their mischievous ways all at once; there are occasional retrogressions into the old forgetfulness, but "Cousin Prue" is, on the whole, justified in the confidence which she reposes in her charges and in the methods which she pursues with them. It is a charming story, and well adapted to suggest good ideas among young readers or their guardians.

The Play Lady. By Ella Farman Pratt. Illustrated. New York: Thos. Y. Crowell & Co. Price, 50 cts.

It would be an excellent thing if every village could have an institution modeled on the plan of that devised by Sybil Nicholas, the Play Lady of Mrs. Pratt's delightful story. Sybil is suddenly left motherless, and the annuity on which they had lived, at the time supporting a semi-invalid aunt, ceased. The comfortable house had just been paid for; and only a few dollars are between them and actual want. Then Sybil, with quick wit, devises a plan of taking charge of a dozen or more children several mornings each week and relieving their hard-working mothers of their care. She gives them each a luncheon, she plays with them and keeps them occupied: it is a genuine kindergarten, though sporadic and not imitative, for the kindergarten is only organized play. The people in the village, who never suspect on what slender means she is working, call her "The Play Lady." Her success is complete and the success of the story is complete: it is full of human nature, of girl nature—for the heroine is only fifteen—and of child nature; it is simply, sympathetically told, bright and wholesome and suggestive.

Sunningwell. By F. Warre Cornish. New York: E. P. Dutton & Co. Price, \$1.50.

This is a story of parish life in England and might well have been entitled also *The Life of Philip More*, Canon of Sunningwell. Canon More was something of a humorist, a good deal of a philosopher, and a pleasant man to know. The good Canon thought that "the world was made to move by tacking, not by sailing down the wind or against it; and with that condition of things we must all comply." "The Mores," he once said, "always had a thread in their weaving which prevented them from folding up neatly, and lying flat and even." There are others in the book, members of the More family and of the good Canon's flock, whose history has been told here in a pleasant narrative style, which will please. An attractive cover, a well made book, easy to hold, and print acceptable to the eye, add to the pleasure of possession of this story.

DE PROFUNDIS.

Out of the deep I call, O Lord, to Thee;
The stormy waves about me seethe and roll;
I am adrift—alone—no help I see;
O Christ, have mercy on my fainting soul!

The night grows darker; now above my head
The waters surge, the wailing sea winds cry;
My strength has failed me, and my hope has fled;
O Christ, have mercy! for I sink, I die!

O Jesu Crucified! a voice I hear—
A shining Presence walketh on the sea;
"Tis I—be not afraid!" He draweth near—
Redeeming Christ—He saveth even me!

His strong hands lift me from the hungry wave;
They draw me close to His forgiving breast,
And in His tender love, so swift to save,
My weary heart has found eternal rest!

ESTHER WOOLSCROFT AYRES.

TO DETHRONE Christianity from its place in the world to-day would be the act of a madman or a fool. Were it possible to do so, vast numbers of intelligent people, who now think themselves emancipated from it, would strive for its restoration, not at all because they thought it divine, but because they had come to realize, as they never had realized before, how necessary it was to the progress of the world.—*New York Tribune.*

Eve's Paradise

BY MRS. BRAY.

CHAPTER XIV.

THE S. P. A. K. A. U. P.

"Then wisdom stole his bat and ball,
And taught him with most sage endeavor;
Why bubbles rise and acorns fall,
And why no toy may last forever.
She talked of all the wondrous laws
That nature's open book discloses,
And Childhood ere she made a pause
Was fast asleep among the roses."

—*Childhood and his Visitors.*

AUNT PRISCILLA," said Owen after breakfast, "I want to have a talk with you."

"I shall be ready at eleven o'clock," answered Priscilla; "by that time I shall have seen the cook and the butcher, I shall have put down the clothes in the washing book, and have finished the various duties of Monday morning, and then I shall be at your service; but I can only give you a short time, as at 11:30 I am going to inspect the schools, at 12:30 I have a committee meeting of the Society for the Promotion of Affection and Kindness to Parents from their Children, at —"

"Oh, please stop, Aunt Priscilla, I am quite satisfied, half-an-hour will be all I shall require. I would not interfere for worlds with the S.P.A.K.P.C. This is quite a new society, is it not?"

"It is," said Priscilla, "it was my idea, and I think it will be a most useful one. It is quite sad in the present day to see the levity and irreverence with which parents are treated. It makes one quite long for the old days when no child dared to sit in its parents' presence without leave. I believe that our society will do a great amount of good in teaching another generation to pay due respect."

"How are you going to bring about the happy results?" asked Owen.

"We are going to settle the rules at the meeting to-day," answered Priscilla gravely. "I have been drawing up some, and I should much like to read you a few of them."

Priscilla for once actually forgot the cook, and drew a notebook out of her pocket.

"I am afraid I must not stop to listen to them," said Owen, anxiously glancing at the long list; "but will you allow me to make just one suggestion?"

"With the greatest pleasure."

At this moment Elsie burst into the room.

"Aunt Priscilla telling you about her old Spak society, as I call it. Such a blessing she can't get me to belong, as I have not got a parent."

"Elizabeth, I am ashamed of you," began Priscilla.

"Just fancy, Uncle Owen," said Elsie; "all the children are to promise to call their parents Sir and Madam. They are never to speak except when they are spoken to. They are to make little bows when they come into the room, they are —"

"Be silent, Elizabeth, I will not allow any disrespect to be shown towards a most useful and important movement. You have interrupted us in the rudest way just when your uncle, who is most interested, was going to make some valuable suggestions. Now, perhaps, you will allow him to speak."

"Oh yes, dear old thing, he shall have his way," said Elsie, perching herself on his knee. "Now, silence in the —," but here a vigorous shake from her uncle stopped Elsie's wicked little speech prematurely.

"You are quite right, Aunt Priscilla," said Owen with the utmost gravity; but Elsie saw that his eyes were twinkling. "I have one amendment to make. It is that uncles should be allowed to share in the privileges that you are going to try and obtain for parents. I quite agree with you that parents are not treated with respect; but I think that uncles fare much worse. There is sometimes a show of respect towards fathers; but uncles seem to be allowed no claim whatever to anything of the sort. In fact, I believe that nieces imagine that uncles were invented for their special gratification. May I suggest that the society be called the Society for Promoting Affection and Kindness to Aunts, Uncles, and Parents?"

"Splendid," cried Elsie, "why, it makes a better word than

the other; 'Spakaup,' or let us call it the 'Pack-off Society,' for short."

"There seems no end to your levity, Elizabeth; if you speak again I must request you to leave the room. I think your uncle's suggestion is excellent, and I shall bring it forward at the meeting. I shall ——"

"Please, ma'am, the butcher is here," said the parlormaid, coming into the room. Priscilla was hastily recalled to her duties, and departed instantly, leaving Elsie and her uncle laughing in a most unfitting and unseemly way.

"What a bad little girl it is," said Owen; "and just when I was going to ask for such a treat for her. Now I really am afraid to speak of it."

"Oh, do tell me, uncle, and I'll be so dreadfully good. I'll belong to Aunt Priscilla's Pack-off Society. I'll always call you Sir, and I'll make such a nice little bob curtsey when I come into the room, just like the school-children; but I won't, no, I won't promise not to speak except when I'm spoken to, for I know I should not keep it for five minutes, and he would be a dull old Uncle Owen."

She slipped off his lap, made him a demure little curtsey.

"Please, sir, I'm very good; will you tell me all about it now?"

"I do not know whether your aunt will consent; perhaps I had better ask her first."

"Oh, no, no! Do tell me, because then you see I can be getting gooder and gooder whilst she is making up her mind."

"Well, you know how often you wished to see Eve, and I did not think there would be any chance. This morning I have had a letter from Sir Jasper, asking if you may go and stay at Moina to be with her."

"To stay at Moina!" Elsie gave a perfect gasp of delight. "Why, I have never stayed away in all my life; besides, I know you would not have told me if you did not mean me to go. My holidays are just going to begin, so she can't make any fuss about lessons. But tell me, why does Sir Jasper ask me? I thought Eve might not see any children."

"She has been ill, Sir Jasper says, and the doctor says she must have a child to play with, and you will have to be very good and not excite her too much. I know I can trust you, Elsie."

"Yes, indeed," said Elsie, hugging him; "you know you can, and that I would really do any thing in the world to please you," and her face grew quite serious with the look which Owen loved, but did not often see.

"When am I to go, uncle?"

"As soon as your aunt will give leave. Now run off to your lessons, and show her what a good girl you are going to be."

Elsie ran off, and Owen took up Sir Jasper's letter again and read it carefully.

"He does not actually admit it here," he said to himself, "but it is quite evident that he is beginning to feel that his plan has not succeeded."

At eleven o'clock he went to look for Priscilla, and, as he expected, had considerable difficulty in gaining her consent. At first she refused decidedly.

"What, let her go and associate with a little heathen! No, Owen, that is a thing I can never permit; think how she may be contaminated."

"On the other hand, Priscilla, think what good she may do to the little heathen," said Owen.

That was a point of view that had not struck Priscilla, but still she was not to be convinced in a hurry.

"Elsie has had good principles instilled into her," she said, "and I do not wish them to be perverted."

"I do not think you need be afraid," answered Owen; "in spite of her love for fun, I have great confidence in her, and I do not believe that she would be really naughty or easily led astray. She is a very determined little woman. Besides," he added, "do you not think it would be a very great test as to what your teaching has been. I believe that if Elsie is left to herself, and responsibility thrown upon her, she will rise to the occasion, and show what a really fine character hers is. After all, I have never known her do a really naughty thing. She is a most upright, honorable child; her faults are merely childish ones which she will outgrow."

"There is something in what you say," said Priscilla, secretly gratified by Owen's allusion to her teaching; "but I own that I wish I could trace a more serious vein in her character, there is so much levity and love of making fun."

"Oh! I would not check her light-heartedness for anything," said Owen; "it is one of her great charms. She has an inex-

haustible fund of humor and merriment within her. As the troubles of life come, that will be quenched quite soon enough; let her be the happy child she is as long as she can. Why, after all, you and I would be the first to miss it; what would the house be without our merry little Elsie? I often wonder at the high spirits she always has, for after all it is but a dull life that she leads. Happily she is one of those children who seem to get fun and amusement out of every dry little detail of daily life. I think it is a blessing to be thankful for, not to be crushed."

Elsie's ringing laugh was heard in the distance, and Priscilla could not help a smile for the child, who, however she tried to hide it, had such a warm place in her heart.

Steps were heard coming down the passage, and presently, instead of bursting into the room as usual, Elsie gave a quiet little tap at the door.

"Come in," said Priscilla, rather surprised, and forthwith there entered the quaintest little old-fashioned figure that could be imagined.

Elsie had been spending her time, instead of preparing her lessons, in ransacking a wardrobe, in which were stowed away old costumes of bygone days. Brocade dresses that had been handed down from mother to daughter, and which Priscilla had carefully folded and hidden away from Elsie as so very worldly.

Little she knew that it was the favorite pastime of the child to get out these old dresses, and array herself in them. Elsie was always dressed in the very plainest attire, usually in brown, as that color wore the best. A brown Scotch tweed, almost indestructible for everyday, and another for Sundays, a brown jacket, brown hat, and her hair always tied up with brown ribbon.

Elsie never made any open objections; but oh, how she hated brown, and it was a delight to her to look upon the lovely colored dresses in the old cupboard, and satisfy her natural child craving for pretty things, by dressing up in them and posing before a long looking-glass, also put away because it was worldly.

Now a demure little figure stood before them, with long skirts touching the ground, short waist and full sleeves, a little tight-fitting cap tied over the rebellious curls. With her head hanging down as if overcome with shyness, Elsie made a deep curtsey, and then stood still, as if awaiting a command.

"What does all this nonsense mean, Elizabeth?" said Priscilla, trying not to see how sweet was the little face and figure in its old-fashioned dress.

"Methought it would meet your approval, honored madam," answered Elsie; "you were wishing that the old times could come back, so I thought you would like it if I tried to go back to them and put on this dress. May it please you," she continued, turning to Owen with another deep reverence, "to tell me whether this good aunt of mine hath given her consent, that I should quit my ancestral home in search of adventures. I fain would know."

"We were just discussing it, Elizabeth," said Priscilla, "when you interrupted us in this unseemly manner."

Priscilla tried to look stern; but Elsie was so bewitchingly pretty, that even she was unable to keep up appearance.

Elsie was quick enough to take advantage of it, and she did what was a very rare thing for her to do. She saw that Priscilla was in an unusually gracious mood, and in another moment she was, not on her aunt's lap, that would have been far too great a liberty, but on the arm of her chair, and had pressed her rosy lips to her cheek.

"You are going to let me go, are you not, dear, darling, dearest aunt?"

"And if I do not let you go," said Priscilla, smiling in spite of herself, "what shall I be, not dear, dearest, or darling, I am quite sure."

"You shall be anything you like, only let me go."

The face was so pleading, that Priscilla could not refuse.

"I am inclined to consent," she said; "I felt somewhat afraid of trusting you with a heathen child; but your uncle seems to think you might do her good."

"I do her good!" cried Elsie, and it was evidently a new light to her; "I do her good, do you think I could?" she said, turning to Owen with such a serious look, that Owen saw he had been right. Responsibility was what Elsie required.

"I think you might do her a great deal of good, my child," he said gravely, and so the matter was settled.

Priscilla's thoughts during the S.P.A.K.A.U.P. meeting that morning seemed rather to have gone astray.

[To be Continued.]

~ ~ The ~ ~

Family Fireside

RELIGIOUS HOLD-UPS.

By W. H. GEISTWEIT.

CHAT is a startling title; reads much like the headlines in our Chicago papers nearly every day in the week. There is not a night (owing to the excellent (?) police system) but two to half a dozen people are held up and robbed. Can it be possible that religious people are engaged in the hold-up business? I am inclined to think they are. The conclusions arrived at are the outcome of considerable experience and observation. The writer freely admits that on several occasions, considerably distant in the years, he joined in with the business here condemned; if the Lord will forgive him he will never do so again.

But what form does this hold-up business take; do Christian people waylay a man in a dark place and tell him to hold up his hands and then go through his pockets "for the sake of the kingdom?" Not exactly; but we come pretty close to it. Take this sample. He was a pastor of a church not far from me when I was connected with a church—in the moon, say; but every word here is a fact. He was printing a paper for the benefit of his church; he wanted advertisements to help pay the bill; he went to a dealer and said: "I want you to take a half-page ad.; it will cost you \$6." "Well," said the dealer, "it will be of no benefit to me; I really cannot afford to give that much to the church, and as for putting it in an advertisement in the little paper it will render no service whatever." "Well," said the pastor, sharply, "if you don't go into this thing I'll see that none of my people patronize you." That angered the dealer; in a hurried way he pointed to the door and said: "Go out that door; I do not want any of your people to patronize me, if that is the principle upon which you people do things." And as the good man did not have a gun, he went out. It will be a very clear day when that dealer is restored to even a decent opinion of Church people—and who can blame him; it was a case of religious hold-up, one that did not work.

"You have no idea how we are bored on these things," said one of the best business men, and one of the noblest men I know. "My drawer is full of tickets to every conceivable entertainment; tickets we never use, and never want, to begin with; but we cannot well refuse to buy; it is a case of bulldozing that we simply submit to, for fear of losing some excellent people."

It is the time for the annual fair or bazaar. Each good woman in the society makes a break for her grocer; will he give a ham, some sugar, oranges—anything? The fair desperado who is after the good of the church does not care very much just what the grocer gives. If she were the only woman, and hers the only church, he might meekly accept the situation; but he has other customers, and they belong to other churches, and other churches have fairs and festivals; and each in turn "holds him up." Of course his hands go up, but his heart goes down; and his opinion of the whole method of the church institution would be interesting, but perhaps not edifying. He is mad. If he has any religion this religious burglary does not add to it; if he has none, he is less likely than ever to come to the kingdom.

Almost every week I find announcements at my door; I am invited to the church and also told in the next line where I may have my laundry done. Sometimes it is a programme of a church concert. The programme fills about five inches on one page, perhaps two pages have a few inches each; but the programme is a large paper, filled with advertisements that are of no value whatever to the advertisers; nobody believes they will bring in a dollar; they are the result of religious hold-ups. Men consent to be victimized lest they be boycotted later on. And all the while there is going on an education of prejudice away from the church which is appalling. The very men who ought to come to us, will not. They look upon us as nothing other than money-grasping crowds; and we confess by our methods of raising money that the principles underlying the institution have not a great hold on the members, else they would conduct their business in other and more honorable ways. Doubtless they would be willing to give a dollar to the church, if they were asked squarely for it; but to get it in a way represented as an ad-

vantage, when they know that there is none; when they are really forced to center our schemes for self-protection from possible loss of customers—they often smile and give us the money; but they do not smile when the hold-up man or woman has left the store.

What adds to the serious aspect is that usually the small dealer is the victim. A large merchant simply says, "We have decided as a principle in our business that we will not advertise in any local church circular or paper." And that is an end to it; we do not think of insinuating to him that he may possibly lose our custom; he is too big for us to try that threat; but that small dealer, to whom every dollar means much, who cannot even carry much advertising in regular newspapers which touch the whole community, he is an easy victim, because the poor fellow cannot help himself.

The writer of this article does not hesitate to say that fully 99 per cent. of this sort of advertising is of no value whatever to the advertiser. It is usually thrown about the street, put under doors; its character is so well known that people rarely pick it up and read it. Sometimes—very often—the circulars are not distributed at all. A promise is made to an advertiser that 1,000 programmes will be printed; they are, but there are only 200 or 300 people at the concert; and the programmes are fit for waste paper. Or, as is often the case, a book is gotten up, finely printed; a large edition. Perhaps 500 copies are distributed; if you will search closet shelves you will find any number of these books which will never see the light for natural reasons. And the advertiser—? He has been held up, that's all.

Again, it is a Sunday announcement; above it, below it, on each side of it, and on the other side, you find the business of the community spread before you; and while the service is going on each person has this paper in his hand, perhaps listlessly looking over it, else why have the advertisements there. Oh, we expect him to read the announcements, but be careful not to let his eyes fall on the other things until the next day! Ah, yes; he will do that, for it must not be that the advertiser is cheated out of his natural due.

Let us quit the business. If people want to have a "sale" (I am not discussing the ethics of a sale here), let them buy the goods; make them themselves; buy groceries at regular market prices; as a church do not let us "Jew" people. Perhaps the sale will be all the better if it is more honorable. Quit the advertising business; print announcements by themselves—they will be read more quickly; you can put some character in your printing which it will never have when you cover it with the announcements of victimized advertisers.

Of course if you go to your advertisers with this article and ask them whether they have looked upon you as religious highwaymen, they will say, "Never for a moment." They have good reasons to say it—the same reason that is behind their giving you the "ad." But I know them better; have talked with them; they believe every word I have said. It was the warm word of thanks from a merchant quite a few years ago—who expressed his gratification at the fact that the church was not forever on the street with tickets or schemes to raise money—that settled him on the policy here pleaded for. Since then he has had conversations with other business men, and their feeling on the subject is such that to-day he would not put a line of advertising on his church printing for any price whatever.

—The Standard.

IN PARIS this summer they have an exhibition of idols, in the East Indian Department of the Dutch exhibit. Here they are, big and little, old and new, esthetic and grotesque, worthless and priceless. And what is most striking about the exhibit is that they are all ugly. They form in fact a wonderful commentary upon St. Paul's words in the first chapter of the Epistle to the Romans, to the effect that when men turn away from God, whichever way they face their way is certain to lead downwards. No one can keep the worship of a false religion keyed up to "the beauty of a Greek god." It is bound to deteriorate to birds, and beasts, and four-footed creatures, and creeping things. Though there may be hundreds of millions of idolaters living in the world to-day, every idol in existence is hideous. As if the curse of God were on it, it becomes more twisted and distorted with each new reproduction. And that is just as true of the idols that can't be shown. A man may make fame, or wealth, or philosophy his god; but the further he goes in worship of his idol the more does it become the very caricature of its first self. No applause can be too base, no gold too dirty, no philosophy too absurd to delight him. Lofty conceptions disappear. Noble aims are lost to sight. And the life which diverged but little from the heavenly way descends lower and lower until nothing else can describe it than Paul's own words, "earthly, sensual, devilish." That is what the idol show teaches us.—The Interior.

IN LIGHTER VEIN.

BY FLORIDA C. ORR.

WE had suffered many things from many sable cooks for the past two weeks. To-day we got one who seemed bright, clean, well-dressed, and amiable.

In the confidential talk about dinner there was nothing she did not seem to know how to cook, and we left the rear regions with a sigh of relief, to join our much-abused guests in the sitting-room.

The door-bell rang and more guests arrived—the unexpected variety. They always seem to appear when the domestic sea is turbulent. But we resigned ourselves to the inevitable and rejoiced in the thought of the good dinner forthcoming, for our new cook had let transpire the fact that she was a graduate of S—'s high school for young colored women.

In due season we ushered our guests into the dining room. The table looked all right, for we had showed the new cook what dishes to use, and where to place everything.

And the dinner! It was absolutely uneatable. There are no words to describe our mortification and despair!

A quick-witted guest came to our relief and turned the whole thing into a jest. So, with laughter, tea, baker's bread, butter, and fruit, we managed to finish our meal.

Afterwards, the amiable cook, in elegant language, begged me to excuse her and let her go down town before she washed the dishes. Remonstrating upon such unheard-of conduct, and pressing her for a reason for such unseemly haste, she said:

"Well, I want to go to a restaurant and get my dinner. I am sure I cannot eat this cooking!"

THE NORTHWARD AND WESTWARD EXPANSION OF RUSSIA IN EUROPE.

"WE KNOW with what energy and alternation of success and failure Peter the Great struggled against the Swedish masters of the eastern and southern shores of the Baltic. We are amazed when we reflect that a war, lasting more than twenty-one years; a war that convulsed all Europe; that brought the Swedes into the heart of Russia and the Russians into the center of Germany; that brought about the creation of a Russian army and navy under the fire of the enemy, and that numbered a score of battles on land and sea—should have ended in results apparently so meagre as were those gained by Russia in 1721 at the Treaty of Nystad. But these conquests gave him on the Baltic the ports of Riga, Revel, and Narva; they gave him also the mouths of two rivers, the broad Neva and the Duna, or Dvina (not to be confounded with the other Dvina that empties into the White Sea). It was on the islets of the Neva that Peter the Great had founded in 1703, on lands still disputed by the Swedes and by the floods, the capital of European Russia, St. Petersburg, protected on the west by the maritime fortress of Kronstadt. Yes, 'the Giant Czar' considered himself amply repaid for his efforts of twenty-one years by the fact that for his vast continental Empire, still wrapped in Asiatic darkness, he had been able 'to open one window in Europe.' . . . If Napoleon I. had not attempted to re-establish on the Russian frontier a Polish kingdom under the name of 'the grand duchy of Warsaw,' perhaps Russia would not have been ambitious to secure possession of any former Polish territory. After the fall of Napoleon, the Czar Alexander I. was obliged to appropriate a considerable part of this. . . . Henceforth the western frontier of Russia was fixed. It has not changed since 1815, and, to admit the possibility of a change in the future, it would be necessary to admit the possibility of a total over-turning of the European balance of power."—ALFRED RAMBAUD in "The Expansion of Russia," in *The International Monthly* for September.

A NEW WRINKLE IN WINDOW GARDENS.

BY LAURA S. LA MANCE.

THE PLANT WINDOW has come to stay. There is a companionship and pleasure about it that endears it to all housewives and home-loving women. Yet after all, the universal display of geraniums, fuchsias, etc., grows to be rather monotonous, because so common. A lady whose plant windows are the admiration of her friends, has varied the usual window collection after this manner. Without entirely cutting out all the old favorites, she has lessened their number, and in their place has substituted a collection of tropical fruits. These are easier to grow than flowering plants, are usually of majestic appearance, and, because of their oddity, attract much attention.

Her specimens include the banana, fig, date, and pomegranate, the grape-fruit, citrus or pomelo, the orange, lemon, and olive. The banana has wide, handsome leaves, from four to six feet long, and held so erect and high that a man can walk under them. The highest leaves touch the ceiling, and the corner of the room where this banana stands is transformed into a tropical bower by its presence. The pomelo stands several feet high, shaped like a tree, and its broad evergreen leaves are most beautiful. The fig, loaded with fruit, is also several feet high, its deeply-lobed foliage unlike any other plant.

At one side of the entrance to the bay window stands this pomelo, or rare grape-fruit citrus, flanked by a tall rubber plant. At the other side is the fig with its companion rubber plant with its wide, handsome leaves. On the stand with the flowering plants are the lemon, orange, lime, pomegranate, date and coffee plants, all but the pomegranate showing the glossy foliage that distinguishes broad-leaved evergreens. The date indeed, is a palm, feathery and graceful, and though it does not bear fruit in the window, is always admired. All the other tropical fruits bloom and bear fruit when of fair size, and the oranges hanging like golden apples along the bush's boughs, are especially beautiful.

Their owner finds her tropical fruits less trouble than her flowering plants. Twice a week she sponges her banana leaves to keep them free from the red spider. Once a week all of the others are showered, and she has no trouble with any insects upon them. The fruit once set, hangs on for months, growing more perfect and of finer color each day. And she has the pleasure now and then of offering some friend a treat of ripe figs or oranges grown in her own window.

A NERVOUS CHILD.

A NERVOUS CHILD should not be stimulated, but soothed and quieted, and kept out in the fresh air as much as possible, without being exhibited or agitated. Above all, mothers, try to control your own nerves when caring for it, and this will have a quieting effect on the child. Keep yourself in the best condition you can. Walk in the fresh air every day, not pushing the baby carriage, but leaving the baby in competent hands. If only for a short time, the change and the air will work wonders.

Some one has written: "God has a good plan for the mother. God is teaching her the things He would have her learn. God is her teacher through her children. Is she docile, is she attent, studious to catch the Master's meaning as He speaks to her by many voices no ear but hers hears, by a thousand affiliations between herself and her children, invisible except to spiritual presence? Is she seeking the significance of the divine teaching from the pages of her own child's heart and life?"

When a young mother is just beginning to feel her responsibility, it isn't very difficult to reach her heart. We would speak comforting words to the young mothers. Ask the Father in heaven for help in your daily life with the little ones, and then do the best you can for them, and by His grace you will fill the place of motherhood to His satisfaction and glory. Don't get discouraged if you cannot carry into practice all the good theories that your friends and neighbors tell you. Different children require different treatment, and mothers must learn by patience and experience the best methods to pursue with each one.

Says Sir John W. Rhein, M. D., in *Harper's Bazaar*, "I have over and over again seen instances of break-down in young people, which by judicious management, moral and physical, on the part of the mother could have been averted. I know of no circumstances which so deeply affect the nervous health and happiness, present and future, of the child as the intimate domestic relations with the parent. It seems possible for most children to bear a great deal of disappointment outside of the domestic life when they feel sure of moral support at home. We hear so much of young girls not being understood in their homes that we are apt to make light of and call it a foolish whim, and often without injustice; but, on the other hand, it is equally true that fretfulness, obstinacy, capriciousness, unwise ambitions and fitfulness are often rather the outcome of disordered nervous systems than the manifestations of badly-balanced character.

"Now it is that the mother often fails to understand exactly how to treat the child, and is too likely to make mistakes, which frequently come perilously near being sad and irrevocable ones. It is essential that she learn to discriminate between what is perverseness on the one hand, and the result of upset nerves on the other; for, while the former requires moral correction, the latter demands a different care. The physical as well as the moral conditions need attention."

BIBLE SOCIETY WILL SELL ITS PLANT.

THE old Bible House at Fourth Avenue and Nineteenth Street, the home of the American Bible Society for nearly fifty years, is to be sold. The great printing establishment of the society will be given up and Bibles printed by contract. The fight of the last five years between the Oxford and International Bible Companies of England has been so bitter that the business has become unprofitable. Because of this competition the receipts of the American Bible Society have been reduced from \$662,729 in the fiscal year 1893-94 to \$350,173.82 in the year just ended. The issues in 1893-94 were 1,477,659 volumes, and in the year just closed 1,408,801 copies were sent out.

The corner stone of the Bible House was laid on June 24, 1852. The property cost \$304,000 and its present value is probably \$1,000,000. During the last eighty-four years the American Bible Society has issued 67,396,306 copies of the holy scriptures. The society owns 135 sets of stereotyped plates of the Bible, which are considered notable typographical works. The society has had the Bible translated and printed in ninety-five different languages and dialects. Among these are the following: Albanic, Slavonic, Reval, Eshonian, Osmanli, Turkish, Koordish, Azerbaijan, Ancient Syria, Urdu, Canarese, Pahari, Chinese, Choctaw and Zulu.

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.
 Nov. 13.—Diocesan Convention, Albany.
 Nov. 13-16.—Church Congress, Providence, R. I.
 Nov. 20.—Diocesan Convention, New Hampshire.
 Dec. 4.—Diocesan Convention, Springfield.

Personal Mention.

THE Rev. PRESTON BARR, of Enosburg Falls, Vt., has accepted the rectorship of St. Martin's Church, New Bedford, Mass., and will enter upon his duties the first Sunday in Advent.

THE address of the Rev. W. P. BROWNE will be changed after Nov. 1st from Bastrop, La., to Jonesboro', Ark.

THE address of the Rev. THOMAS BURRY is changed from East Point, Ga., to Hapeville, Ga.

THE Rev. ROBERT C. CASWALL has accepted the appointment as minister-in-charge of Christ Church Cathedral, Lexington, Ky., during the vacancy of the rectorship. Address, 127 E. High St., Lexington, Ky.

THE Rev. L. J. CHRISTLER, rector of Calvary Church, Homer, has accepted the charge of St. Peter's Church, Auburn, N. Y.

THE Rev. Dr. J. B. FALKNER, rector emeritus of Christ Church, Germantown, Philadelphia, has become rector of the American Church of the Holy Trinity, Paris, France, and commenced his duties in August.

THE Rev. ANDREW G. GRINNAN has declined the call to St. James' Church, Anne Arundel County, Maryland, having accepted a call to St. Paul's Church, Weston, West Virginia.

THE Rev. PASCAL HARROWER, rector of the Church of the Ascension, West New Brighton, Staten Island, has been called to the rectorship of Christ Church, Poughkeepsie, N. Y.

THE Rev. WILLIAM HOLDEN, of Northport, N. Y., has accepted a call to the rectorship of St. James' Church, Brooklyn.

THE Rev. R. F. HUMPHRIES, of St. Paul's Church, New York, has been called to the rectorship of Trinity Church, South Norwalk, Conn.

THE Rt. Rev. F. D. HUNTINGTON, D.D., Bishop of Central New York, returns this week to Syracuse, N. Y.

THE Rev. WILLIAM J. ROBERTSON has resigned the position of assistant priest in the Church of the Messiah, Philadelphia, and may be addressed at 4514 Baltimore Ave., West Philadelphia.

THE Rev. Dr. C. ELLIS STEVENS has removed from 2217 to 2227 Spruce St., Philadelphia, Pa.

THE Rev. G. A. STRONG, of Brockton, has become rector of Christ Church, Quincy, Mass.

THE Rev. MARCUS A. TOLMAN, has resigned the rectorship of St. Mark's Church, Mauch Chunk, and may now be addressed at 123 S. High St., Bethlehem, Pa.

THE Rev. HOWARD R. WALKER has changed his address from Perdue Hill, to Atmore, Ala.

THE Rev. MILLEDGE WALKER, of Hartford, has received a call to the rectorship of Trinity Church, Wethersfield, Conn.

THE Rev. J. C. WARING has resigned the rectorship of the Church of the Messiah, North Santee, S. C., and has been transferred to the Diocese of Arkansas.

ORDINATIONS.

DEACONS.

OKLAHOMA.—On Thursday, Sept. 27th, at St. Andrew's Church, Lehigh, I. T., SAMUEL G. PORTER, by the Bishop of the District. The sermon was preached by the Rev. A. B. Nicholas, of Guthrie, Okl. Mr. Porter will be assigned to the missions at Purcell and Paul's Valley, I. T.

DEACONS AND PRIESTS.

SOUTH CAROLINA.—In Christ Church, Greenville, Sept. 23d, by the Bishop of the Diocese, CROSSWELL MCBEE to the Diaconate, and the Rev. HAROLD THOMAS to the Priesthood.

PRIESTS.

INDIANA.—On Sunday, Sept. 23d, in St. Paul's Church, Evansville, by the Bishop of the Diocese, the Rev. EDWIN ROYALL CARTER, presented by the Rev. John Davis, D.D. The preacher was the Very Rev. Roger H. Peters, Dean of the Cathedral.

OKLAHOMA.—On Sunday, Sept. 23d, at Emmanuel Church, Shawnee, the Rev. F. C. SMITH, missionary at Shawnee and Chandler, the Bishop preaching the sermon. The Rev. Messrs. Brooks, Diggs, Flick, and Nicholas joined in the laying on of hands.

DIED.

MARSH.—At Horicon, Wis., Tuesday, Sept. 18th, 1900, MELBA, the infant daughter of William and Mrs. MARSH, of Thayer, Mo. The Burial Office was said in All Saints' Church, West Plains, Mo., on Saturday, Sept. 22nd, and interment was in Oak cemetery.

"Jesus called a little child unto Him."

SCHOOL.—In Phoenix, Arizona, September, 1900, FRED SCHOOL, aged 31 years. The burial took place from St. James' Church, Dresbach, Minn., Sept. 26th, the Rev. Thos. K. Allen officiating.

WANTED.

POSITIONS OFFERED.

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.

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

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.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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

BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS.

Paul Jones. Founder of the American Navy. A History. By Augustus C. Buell. In Two Volumes. Price, \$3.00.

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FROM THE AUTHOR.

Spiritual Studies in St. Matthew's Gospel. By the Rev. Arthur Ritchie, Rector of St. Ignatius' Church, New York City. In Two Volumes. Vol. I.

E. S. GORHAM.

For Quiet Moments. Devotional Readings from the Published and Unpublished Writings of the Rt. Rev. G. H. Wilkinson, D.D., Bishop of St. Andrews. Price, 75 cts.

Helps to Faith and Practice. From the Writings of Henry Scott Holland, M. A., Canon and Precentor of St. Paul's Cathedral. Introduction to the American Edition by the Rev. Henry Lubeck, LL.D., D.C.R. Price, \$1.25.

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The Life of Christ as Represented in Art. By Frederic W. Farrar, D.D., F.R.S., Archdeacon and Canon of Westminster. With Numerous Illustrations and Frontispiece. Price, \$3.50.

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THE ORDER OF THE WHITE ROSE, Syracuse, N. Y.

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The Salt-Box House. Eighteenth Century Life in a New England Hill Town. By Jane de Forest Shelton. Price, \$1.50.

PAMPHLETS.

A Charge. Delivered by the Clergy of the Diocese of Argyll and the Isles, at the Synod held in St. John's Church, Oban, on Wednesday, Aug. 15th, 1900. By J. R. Alex. Chinnery-Haldane, D.D., Bishop of Argyll and the Isles.

The Church at Work.

CENTRAL NEW YORK.

(Continued from page 704.)

in that parish. Several new alms basins were presented as anniversary gifts by Mrs. O. E. Herrick, who was the first person confirmed in Emmanuel Church, nearly fifty years ago, her husband, the Rev. Dr. Herrick, being the first rector. Bishop Whipple was at that time a young layman and assisted in raising the money to erect the church. A reception was tendered the many visitors in the evening by Miss Bullock, a member of the parish.

The Convocation sessions included a celebration of the Holy Communion on the 26th, when Bishop Whipple spoke on the subject of Porto Rico and Indian Missions. A business meeting followed, and there was a meeting of the Woman's Auxiliary in the evening, at which Miss Edith Sewell was elected District Secretary. The Convocation nominated the Rev. A. J. Brockway to the Bishop as Dean, and congratulatory resolutions were adopted, thanking the venerable Dr. Herrick for his faithful work as Dean during the past four years, and also thanking the newly nominated Dean for his faithful services as secretary for six years past. The Rev. English Crooks was elected Secretary in his place. Bishop Whipple spoke again at an evening session.

CENTRAL PENNSYLVANIA.

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

Death of Mrs. McElwee.

THE RECTOR at Douglassville, Rev. Samuel McElwee, is sadly afflicted by the loss of his wife, who died Sept. 23d at the age of 69 years.

CHICAGO.

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

The Clerica—Opening of the Western Theological Seminary.

THE MONTHLY MEETINGS of the "Clerica" have now become a thoroughly recognized fact. This organization was the outcome of the feeling that the wives of clergymen had very few opportunities of becoming well known to each other, and it was proposed that one day in each month should be set aside for the entertaining of all such as could attend. This plan was carried out, Mrs. McLaren being made Honorary President, and Mrs. Clinton Locke, President. The meetings have been held at the different "rectories," and are quite informal. If any question of moment comes up, it is discussed, but the chief object of the gatherings is for recreation and sociability. At the initial meeting this fall, Mrs. J. H. Edwards was hostess. It was through the efforts of Mrs. Edwards and Mrs. Williams, wife of the Bishop Coadjutor of Nebraska, that the "Clerica" first came into being.

THE WESTERN THEOLOGICAL SEMINARY began its sixteenth year on Saturday, Sept. 29th, with about ten new students added to the last year's list.

EASTON.

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

Standing Committee—Parochial Mission at Crisfield—B. S. A. Assembly at Centreville.

AT A MEETING of the Standing Committee of the Diocese, held at Trinity Cathedral, Easton, Wednesday Sept. 5th, the application of Mr. Joseph Wilson Sutton, of Kent County, with accompanying papers was under consideration. Mr. Sutton was recommended to the Bishop as a candidate for Holy Orders.

THE RT. REV. LEIGHTON COLEMAN, D.D., Bishop of Delaware, conducted a parochial mission in St. John's Church, Crisfield, from Sept. 6th to 12th. The wise methods employed by the Bishop in the mission held by him at Morganton, North Carolina, last year, mark him out as just the man for this work.

THE REV. J. OGLE WARFIELD, rector of St. Michael's parish, has resigned, to take effect November 1. Mr. Warfield is a Baltimorean. This is his first parish. He will go to St. James' Church, Philadelphia, as second assistant. The first assistant of that church is a Talbot man—the Rev. Edward M. Hardecastle, Jr.

THE REGULAR semi-annual meeting of the Easton Diocesan Assembly of the Brotherhood of St. Andrew will be held in St. Paul's Church, Centreville, on Friday, October 26. The topics to be discussed are: "The Influence of Religious Life on a Man in Public and Private Life," and "Assembly Meetings—to what extent are they a Benefit to the Brotherhood?" The speakers have not yet been selected. At this meeting, officers for one year will be elected. The present officers are: President, W. H. Gibson, Centreville; Vice-President, L. H. Henry, Cambridge; Secretary-Treasurer, B. E. Whitman, Easton; Executive Committee, Rev. Wm. H. Higgins, Oxford; Clayton Wright, Centreville; Frederick Hirst, Cambridge; and Z. P. Steele, Denton.

FOND DU LAC.

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

Memorial Service at Marinette—Opening of Grafton Hall.

MEMORIAL SERVICES for the late Rev. Dr. Schepeler were held at St. Paul's Church, Marinette, on Sept. 19, including an early celebration of the Holy Eucharist. The Bishop of the Diocese was the celebrant at the former service, assisted by the Rev. J. A. Baynton

of Centralia, while at the later celebration, the celebrant was the Rev. R. H. Weller, Jr., Bishop Coadjutor elect, the Bishop delivering an address. Among those present were several of the diocesan clergy, including the Rev. H. S. Foster of Green Bay, the Rev. Dr. Gardner of Algoma, the Rev. B. T. Rogers of Fond du Lac, and those previously mentioned. The church was lavishly decorated with flowers sent by many of the friends and parishioners of the late rector.

THE SCHOOL YEAR of Grafton Hall began on Tuesday, Sept. 25th. The enrollment the first week is fifty per cent. larger than last year. The addition is well filled and admirably adapted to the school needs.

The basement has cloak rooms, bicycle apartments, and Science Laboratory. First floor, four additional class rooms, offices, reception room, parlor, and rooms for the Warden's family. Second and third floors have individual bed-rooms and parlors. The fourth floor has two large halls, one for the needle-work and dress making department, and the other for the Art studio. A former pupil was this year appointed assistant instructor on the piano to R. Joseffy, in New York, and one of the Art pupils is now the art teacher at Ripon College. Improvements to the extent of \$100,000 have been made the past five years, without incurring any indebtedness.

INDIANA.

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

Two Ordinations—New Work Projected.

IMPRESSIVE SERVICES were held at St. James' Church, Vincennes, on Sept. 16th, and at St. Paul's Church, Evansville, on the 23d. At Vincennes, the Rev. William Charles Hengen, a graduate of the Western Theological Seminary, was ordained to the Priesthood, the Rev. DeLou Burke presenting the candidate, and the Rev. H. M. Denstow preaching a powerful sermon from the text, "The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts" (Malachi ii. 7). At St. Paul's Church, Evansville, the Rev. Edwin Royall Carter, a graduate of the Virginia Theological Seminary, was also ordained to the Priesthood, the presenter being the rector of the parish, the Rev. Dr. John Davis, and the preacher, the Very Rev. R. H. Peters, who took for his text I. Corinthians iv. 1: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." It was a strong presentation of the divine character and authority of the ministers of Christ. The Rev. Dr. Hengen has been appointed to the charge of the missions at Princeton and Washington, and will be assisted by a lay reader, thus providing each place with a service every Sunday morning and with full priestly ministrations every alternate Sunday. The Rev. Mr. Carter continues his work at Holy Innocents' Church, Evansville, where, as a deacon, he has rendered faithful and efficient service.

THE BISHOP has made a visitation of the southeastern portion of the Diocese, visiting Washington, Princeton, Cannelton, Mount Vernon, New Harmony, and holding Confirmations in St. James' Church, Vincennes, and Holy Innocents' Church, Evansville. A rector has been called to the parish at Cannelton, which has been vacant for several months, and arrangements are to be made to place a priest at Mount Vernon and New Harmony. The Rev. DeLou Burke will undertake work at Sullivan, a town about twenty-five miles north of Vincennes, where the Church has not yet been planted; and it is hoped that the rectors of St. Paul's and Holy Innocents' Churches, Evansville, will become responsible for the establishment of a mission at Howell, a growing suburb of Evansville.

KANSAS.

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

Gift to Bethany College.

A GIFT of \$33,000 has been made to Bethany College, Topeka, by the Hon. Felix R. Brunot and wife, of Pittsburgh, who are personal friends of the Bishop of Kansas and have in past years been benefactors of the school.

MARYLAND.

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

Farewell of Rev. J. A. Ingle.

AT ALL SAINTS' CHURCH, Frederick, on Sunday, Sept. 23rd, the Rev. J. Addison Ingle preached. The sermon was in the nature of a farewell, and Mr. Ingle referred feelingly to his approaching departure for his missionary field in China. In view of the departure of Mr. and Mrs. Ingle, they were tendered a reception by the Rev. Dr. Osborne Ingle and Miss Mary Ingle, at All Saints' rectory on Thursday evening, Sept. 27th.

MASSACHUSETTS.

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

Death of Rev. Harold E. Addison — Church Opened at Highlandville.

THE PARISHIONERS of the Church of the Advent were shocked this week by the untimely death of one of their curates, the Rev. Harold E. Addison. He has been in charge of the church during the absence of the rector, and was in apparent good health. He left a few days ago for a short rest at the summer home of Roland C. Nickerson, East Brewster, Cape Cod. While there he was seized with an attack of appendicitis, and died within a day. It is the shortening of a life full of rich promise, for already he had showed marked signs of a brilliant career in the Church. He was buried from the Church of the Advent, Sept. 28th. Requiems upon the same day were offered at 7:30, 8, and 10. The hour of the funeral was 10:30 a. m. and was largely attended by the clergy and laity. His body was cremated at Forest Hills, according to his known desire and the wishes of his surviving relatives.

WEDNESDAY, Sept. 26th, was indeed a happy day for the Church people at Highlandville, being the date on which the Bishop of the Diocese opened their new church. At the last Easter meeting, by a large majority, it was voted to have the services in one place only, viz., Highlandville, instead of dividing them between that village and the neighboring town of Needham. The parishioners immediately set about erecting a new church. For this purpose they bought a corner lot in the middle of the village, having a frontage of 85 feet with a depth of 150 feet. It had on it a blacksmith shop, a club house, and a paint shop. The first of these was removed to the farthest end of the lot, and the blacksmith rents the building, paying as much money per annum as will nearly cover the interest on a necessary mortgage. The club house has been brought to the front, and the paint shop has been joined on to it behind, so as to form a transept. An elegant porch has been added to the front or west end, and a smaller one to the north side of the transept. The whole has been transformed under the direction of Mr. Gordon Fisher, architect, of Newton Highlands, into a tasteful and Church-like building. The inside measurement is 60x25 feet. The nave proper is sheathed in fancy pine. It is furnished with oaken pews and electric lights. A step leads up to the chancel, and two more steps to the sanctuary. The whole chancel and the space between the pews is richly carpeted. The altar is embellished with a fine brass cross presented by the Sunday School children, and a handsome brass reading desk presented, together with the service books, by the Mother of the St. Margaret's Home in Boston. The canopy of the chan-

cel has been tinted and decorated by Mr. David Richards, an expert artist. On the north and south sides are a room designed for the kindergarten of the Sunday School and one for a vestry or robing room. A powerful furnace is put up ready for use. Outside the land is graded, and sown with grass. The walks are asphalted and bordered with stone. The entire work shows a remarkable finish.

This church is the outcome of six years of missionary labor, not only by the rector but by many leading members, notably men, but of course by the women also. It is not the strength of an individual, or of a few earnest men, but of the many! I, the rector, cannot speak too highly about the courage of faith which has inspired the large body of young men and women. Mr. Walter Pember has got under management a really fine choir of ladies and gentlemen, of whom we may consider Miss Emily Phillips to be the precentor. All our sixteen voices are of Church people and most of them communicants.

Our Sunday School embraces upwards of 70 children, with 7 teachers and a superintendent. Mr. W. C. Payne (also our parish clerk), to the manner born. And, to conclude, we have a zealous band of ladies, dubbed "The Ladies of the Episcopal Workers," who, for example, gave us the valuable carpet. **FREDERICK PEMBER, Rector.**

THE REV. ENDICOTT PEABODY and the Rev. Dr. Donald are the preachers representing the Church to Harvard University for one year.

THE REV. MORTON STONE, rector of St. Thomas', Taunton, read a paper upon the topic "Why I am an Episcopalian" before the North Bristol Congregational Club, Sept. 17th.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Death of Rev. Rufus D. Stearns.

THE DEATH of the Rev. Rufus D. Stearns, an aged and retired priest of the Diocese, but resident at Omaha, Neb., occurred at his home in the latter city on Sept. 11th. Mr. Stearns was a native of Edmonston, New York, born Feb. 12th, 1820. After his ordination to the priesthood, which occurred in 1848, he was rector successively at Sackett's Harbor, N. Y., Medina, N. Y., Boonton, N. J., St. Louis, Mich., and St. John's, Mich. He retired from active work in 1893 and took up his residence in Omaha. He was eighty years old at the time of his death.

MILWAUKEE.

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

Opening of the Schools—Church Consecrated at Oconomowoc—Church Opened at Summit—Corner Stone Laid at North Lake—Woman's Auxiliary.

RACINE COLLEGE Grammar School opened with 83 pupils, and several others were entered during the next few days, so that the hundred mark is likely to be reached before Christmas. The regained success of Racine after its long struggle, which is now an accomplished fact, is a matter of joy to Churchmen everywhere, and particularly to those who reverence the memory of the great DeKoven. Never did Racine show such a hopeful outlook, even in its palmiest days, as at the present time. Racine is again a large school.

KEMPER HALL, at Kenosha, also opened most prosperously, 125 pupils being in attendance. The school has long been among the most prosperous in the West.

NASHOTAH opened as usual on the Feast of St. Michael and All Angels, with a celebration of the Holy Communion, at which the Rev. Prof. Jenks was celebrant, and the Bishop of Milwaukee preached on "Sanctify the Lord God in your hearts." There will be

about the same number of students as last year, between thirty-five and forty having already entered. The Rev. H. E. W. Foscroke has been appointed instructor in the preparatory department. Father Osborne of Boston is expected at Nashotah during the present week, and an address from him to the students is expected.

ST. JOHN'S MILITARY ACADEMY, Delafield, opened on September 18th. On opening day there were 110 cadets in barracks, and on the evening of the 20th every room of the 125 was taken. At special request of some parents temporary quarters have been established in Bishop Armitage Hall, the study hall, for ten more cadets. It is highly probable that the Directors may decide to enlarge the school to a capacity of 150. The chapel service on the 23d was particularly inspiring. Thirty-two boys received the Blessed Sacrament. The full choir was in place, and four acolytes served at the Solemn Celebration. Dr. Smythe, President, preached in the afternoon on "Redeeming the Time." Several new courses have been added this year, among them a six years' course in Latin, and a five years' course in Greek. The old four years' Latin and three years' Greek courses have at the same time been retained. The cadets are giving the usual enthusiastic attention to their athletics and military matters. Some generous friend started the subscription for a new racing shell for the crew of next spring which is going East to row some of the "prep" schools. Prof. LaField, who was given a leave of absence, has written the President that he will probably return in two months. Plans for the President's house are being perfected.

THE BEAUTIFUL stone structure of Zion parish, Oconomowoc, was formally consecrated by Bishop Nicholson on Sunday, Sept. 30th, at 10:30 a. m. A congregation that filled the nave and ante-chapel awaited the entrance of the vested choir singing "Rejoice, ye pure in heart." Wardens and Vestrymen met the Bishop at the west entrance and proceeded up the nave, followed by the rector, the Rev. D. C. Garrett, with a former rector, the Rev. A. A. Fiske, of Harvard, Ill., and the Bishop. The consecration psalm xxiv. was recited alternately by Bishop and clergy. At the appointed time the sentence of consecration was read by the rector, who also presented to the Bishop the Instrument of Donation. Bishop Nicholson preached a forcible sermon from the theme of Solomon's prayer at the dedication of the Temple. The whole service was well ordered and the music was rendered reverently and well. Mr. George Simmons of St. Louis, who has been of great assistance to the choir throughout the summer, sang at the offertory, the prayer from Elijah, "It is enough." The decorations were superb. Large rubber plants and palms in profusion filled the corners of the nave and formed a background at the rood screen and in the chancel for red roses in abundance. White roses filled the altar vases. Immense baskets of ferns were suspended from the high trusses over central aisle, while vines trailed along the side walls from the overhanging eaves.

In the evening the Rev. A. A. Fiske delivered a memorial sermon, giving an interesting historical sketch of the parish and applying lessons of the past to present needs and conditions.

IN THE AFTERNOON of the same day the Bishop dedicated the new chapel of St. Michael and All Angels', Summit, and announced to the congregation that he had placed the mission under the charge of the rector of Zion parish, Oconomowoc, who will officiate at least once a month, while regular services will be conducted by lay readers from Nashotah.

ON THE AFTERNOON of St. Michael and All Angels' Day, the Bishop laid the corner-

stone of the newly reconstructed St. Peter's Church, North Lake, which is being rebuilt as a memorial to the late Col. J. McC. Bell, of Milwaukee, who is buried in the churchyard adjoining. The Bishop was assisted in the function by the Rev. L. P. Holmes, rector of Sussex and priest in charge of the mission, and the Rev. W. J. Lemon, of Hartland. The old building was a frame chapel erected many years ago and lately in a condition approaching decay. A portion of the old structure is retained by veneering it with stone and thoroughly renovating it. When completed the building will be a substantial and Churchly edifice, of Norman architecture. The nave will be heavily buttressed, as will also the chancel, which is apsidal in form, and the enlarged vestry, forming a wing to the south. The material used is a rough quarry stone. A wall of the same stone encloses the churchyard on the road and was given by the parish, with a lych gate, the gift of Mrs. Abbot Thorndike, of Milwaukee, and her sisters, the Misses Kilbourn, as a memorial. There will be nothing of the old building visible when the work is completed, but the general form of the nave, and a portion of the interior, which was somewhat recently restored by Mrs. Byron Kilbourn.

The present extensive work of rebuilding is the gift to the parish of Mrs. Harriet McClure Bell, widow of the late Col. J. McC. Bell, who died in April last. The family have had their summer home at North Lake for twenty years past, and Col. Bell always felt much interest and did much for the mission which his widow now presents with this memorial of his life. The two chancel windows will be memorials to Col. Bell and the late T. L. Baker respectively. It is expected that the building will be completed this autumn.

The mission was founded and the old building erected in 1867, under Bishop Kemper, at the instance of Col. Henry Shears, Byron H. Kilbourn, and others in and about the village of North Lake. One of the earliest of its clergy was the Rev. Erastus W. Spalding, D.D., afterward Dean of the Cathedral at Milwaukee and now of Alabama. A fervent letter from Dr. Spalding referring to the occasion was read during the ceremonies.

THE ANNUAL MEETING of the Woman's Auxiliary of the Diocese, will be holden at All Saints' Cathedral, Milwaukee, Thursday, Oct. 11th, at 10 o'clock a. m. Luncheon will be served in the Guild Hall at 1 p. m. Business meeting at 2 p. m. Addresses will be made by various of the clergy of the Diocese.

MINNESOTA.

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

Changes at the Deaconess Home—Work Among University Students—Death of Mrs. E. C. Bill—Opening of Shattuck School.

MISS BORLAND (Deaconess), for many years "House mother" at the Deaconess' Home, St. Paul, has gone to Chicago to take up work in St. Peter's parish. Miss Peabody is now in charge at the Deaconess' Home. The winter's work and studies begin Oct. 1st. A series of lectures upon Church topics will be delivered by some of the city clergy during the coming winter months.

AN ENLARGED PICTURE of the late Bishop Gilbert has been presented to the Church Missions House by the Minn. Branch, Woman's Auxiliary. The likeness is one of the best ever taken of the deceased prelate.

THE ANNUAL RECEPTION for the students at the State University and the newcomers into Holy Trinity parish, Minneapolis, was held in the guild room adjoining the church. The rector, the Rev. Stuart B. Purves, assisted by Mrs. Purves and several men and women of the parish, received. Light refreshments were served, and a very enjoyable evening was spent, getting acquainted with the newcomers, and cementing old friendships. Holy Trinity is but a short distance from the

State University, where fifteen to seventeen hundred students assemble yearly. The rector of Holy Trinity extends a general invitation at the commencement of the term to all the students to participate in the parish reception, thereby bringing him into personal contact with many of the students that could not be reached otherwise.

THE MISSION of Holy Innocents', Minneapolis, observed the Harvest Festival, with special decorations, music, service, and sermon. Mr. Henry Chester presided at the organ and the choir gave the hymns and Smith's "How Beautiful Upon the Mountains," with good effect. The supply of fruits, flowers, vegetables, and grain was abundant and furnished a substantial offering for the Sheltering Arms.

MRS. ELIZABETH BILL, widow of the late Rev. E. C. Bill, who was considered the wealthiest woman in southern Minnesota, died at her home in Faribault, Minn., Sept. 24th, after a lingering illness. She is survived by two children, a son and daughter.

SHATTUCK SCHOOL opened on the 20th ult. with every place filled, and applications refused for want of room. The enrollment is 190. Twenty States, from New Hampshire and New York to Washington, are represented, together with Washington, D. C., and Belize, Yucatan. The school never gave so bright promise of the splendid work, if it please God, it will do in the coming centuries. A notable fact of the attendance is that 87 per cent. of last year's boys outside the senior class have returned; also that more than twenty per cent. of the school are relatives of former Shattuck boys. Nearly one-half of those who did not return withdrew for the reason they were not able to meet the requirements so as to go on with their classes.

MISSOURI.

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

The Sunday School Institute.

THE FIRST annual meeting of the Church Sunday School Institute of the Diocese will be held on Saturday, October 6th, at Christ

DR. PRICE'S
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BAKING POWDER

Is a pure baking powder—
no alum, lime or ammonia.

No acid but that from grapes
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Powder is not only the most effi-
cient and perfect of leavening
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ents is likewise promotive of health.

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NOTE.—There are many cheap baking powders made of alum. Liebig, the celebrated chemist, says that alum disorders the stomach and causes acidity and dyspepsia.

Church Cathedral, St. Louis. The Bishop will make an address at the opening celebration, and at 11:30 the Institute will convene in the Schuyler Memorial House. "The Purposes of the Institute" will be stated by Messrs. W. P. Nelson, Elias S. Gatch, and W. H. Davis. In the afternoon there will be addresses by the Very Rev. Carroll M. Davis, Dean of the Cathedral, Rev. G. D. B. Miller, Rev. J. K. Brennan, Mr. James A. Waterworth, Rev. Gustavus Tuckerman, Miss E. M. Davis, Rev. Dr. Holland, and Rev. Wm. Bardens. In the evening there will be papers by Miss Mabel A. Wilson, Mr. H. N. Davis, and Rev. Dr. Winchester, after which the Question Box will be opened by Dean Davis.

NEW YORK.

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

The Daughters of the King.

THE FALL Local Assembly of the Order of the Daughters of the King in the Diocese of New York was held at Trinity Church, Morrisania, New York City, on the Feast of St. Michael and All Angels. At the high celebration, the rector of this church, the Rev. A. S. Hull, was celebrant, and the Rev. Dr. Clendenin of Westchester, preacher. Dr. Clendenin impressed upon the Daughters their opportunity of preserving, and in many instances restoring, by their influence and example, the sanctity of the Lord's Day, the loss of which was to be greatly deplored in various directions. Much of this has arisen from mistaken ideas on the part of those who fear a "Puritanical Sabbath," and thus would fain destroy the Christian duty of worship in God's House, and devoting to His service the Day of Rest.

After luncheon, generously provided by the Chapter connected with this parish, the Conference followed. A very fair number of the Chapters in this Diocese were represented. The meeting was opened with a hymn and prayer by the rector. Other clergy present were the Rev. Messrs. Reynolds, Acworth, and Lacey. Mr. Lacey addressed the members briefly, speaking of the growth of the Order in California, where his own parish is, and also of the estimation in which it is there held. A helpful paper was read by Deaconess Patterson on "The King's Treasures." It contained many useful suggestions for a course of Sunday School instruction for children.

The following named were elected officers of the Local Assembly for the coming year:

President—Mrs. Haines, of St. Agnes' Chapter, New York City.

Vice-President—Mrs. Seymour, of Trinity Chapter, Mt. Vernon, N. Y.

Secretary and Treasurer—Miss M. D. Ryerson, St. Agnes' Chapter, New York City.

The winter meeting will be held (D. V.) at the Church of St. John the Evangelist, Waverley Place and West 11th Street, New York City.

PENNSYLVANIA.

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

Brotherhood Home—Miners' Strike—Death of Dr. Stille—Bequests to Several Institutions—S. S. Association.

TWO ADDITIONAL STORIES and a mansard roof are to be added to the Home of the Brotherhood of St. Andrew, southeast corner of 20th and Race Streets, Philadelphia, by a responsible firm of builders with whom a contract has been made. The cost will be \$4,000.

FOR THE PURPOSE of arousing public opinion in favor of immediate arbitration of the anthracite coal-miners' grievances, a meeting of men and women interested in social subjects was held on Tuesday evening, 25th ult., in the parish house of Holy Trinity Church, Philadelphia, and coal operators were urged to listen to the demands of the men. The meeting was called by the Lambeth Chapter of the C. A. I. L., and there were many clergy-

men and lay members of the Christian Social Union present. As rector of Holy Trinity, the Rev. Dr. F. W. Tomkins called the meeting to order, and introduced the Rev. J. P. Tyler, rector of the Church of the Advent, as chairman. Letters of regret were read by the Rev. Kemper Boccock, secretary, from the Rev. Danl. McDermott, rector of St. Mary's (R. C.) Church, the Rev. Dr. Robert Ellis Thompson (Presbyterian), and John B. Peters, of New York. Archbishop Ryan (R. C.), whose name has been mentioned as a possible arbitrator, acceptable by both parties, wrote: "Whilst there is anything being said of my being asked to act as mediator in any way between the contending parties, it would be manifestly wrong for me to join either in so public a manner. The clergy are, however, entirely free to act as they may please in the matter."

Addresses were made by Messrs. E. Clinton Rhoads, Edward Moore—editor of the *New Era*, the organ of the United Labor League—and the Rev. Dr. Tomkins, who regretted the absence of some one competent to present the side of the operators, but insisted that the public has a right to demand, in the name of civilization, that the two bodies shall arbitrate their differences. On motion of Dr. Tomkins, resolutions were adopted calling on both sides to arbitrate differences without delay.

ANOTHER eminent physician, professor and author, has passed away. Dr. Alfred Stillé, ex-Provost of the University of Pennsylvania, entered into rest eternal on Monday, 24th ult., aged nearly 87 years. He graduated from the Collegiate Department of the University in 1832, and from the Medical Department in 1836. For five years he was a professor in the Pennsylvania Medical College, 1854-59; and from 1864 to 1884, he held the chair of the Theory and Practice of Medicine in his *alma mater*, the University, retiring as "Emeritus Professor." In accordance with his wishes, the funeral was of the simplest character possible. The burial office of the Church was said on Wednesday afternoon, 26th ult., at the Church of the Saviour, West Philadelphia, by the rector, the Rev. Dr. W. B. Bodine, who announced that he would read the hymn, "Abide With Me," as requested by Dr. Stillé in his last moments. There were no pall bearers. The attendance at the church was a large one, many men, well known in the professional life of Philadelphia, being present. The interment was in Laurel Hill cemetery.

A COPY of the will of Emmeline Macurdy, formerly of Philadelphia, who recently died at Mount Holly, N. J., leaving a large estate, was admitted to record on the 27th ult. in the Register's office, Philadelphia, and contains the following bequests: Episcopal Hospital, \$5,000; Dorcas Societies of St. James' Church, Walnut Street, \$5,000; to the rector of the same church, \$500 for the parish school; St. James' Industrial School and Mission, \$1,000. One-half of the residuary estate of \$100,000 is devised to the Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and the Aged and Infirm Clergymen of the P. E. Church; and the remainder to the Society of St. Johnland, Suffolk county, New York.

THE RECTORY of St. Mary's Church, West Philadelphia, which is still occupied as the residence of the Rev. Dr. T. C. Yarnall, rector emeritus, was recently robbed by a faithless domestic, who was arrested, and the plunder, valued at \$700, recovered from the Baltimore steamer by the detective police.

THE EXECUTIVE BOARD of the Sunday School Association of the Diocese of Pennsylvania, at its meeting on Tuesday, 25th ult., held at the Church House, Philadelphia, unanimously passed the following:

Resolved, That the Advent Offerings of the Sunday Schools of the Diocese for 1900 be devoted to the work of restoring and rebuilding the

Mellin's Food

THE normal growth of a healthy infant is enormous; the average infant increases its weight seventy-five per cent in the first three months of life. To produce this increase the infant system demands sufficient and proper nourishment. Mellin's Food and fresh milk meets this demand; it contains the nutritive elements for the flesh, bones, muscles, and teeth; in fact, nourishes the whole system, and provides for the perfect and normal development of the child.

Mellin's Food babies are not over-fed and over-fat babies, but strong, healthy children, with firm flesh, strong limbs, and rosy cheeks, which are always the sure signs of perfect health. Mellin's Food will insure this condition if properly used, according to directions.

My baby, Wilbur Franklin Judd, has been brought up on Mellin's Food ever since he was one month old, and he is now thirteen months old. I still give him Mellin's Food. We tried other foods and cereals, every kind well recommended, but none seemed to agree with him. He was starving to death on our hands until we tried Mellin's Food, which seemed to agree with him splendidly. He is as healthy and good-natured a baby as one could wish for. I shall always have the highest praise for Mellin's Food.

Mrs. CLINTON L. JUDD
438 State St., Bridgeport, Conn.

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churches, parish and school buildings in the Diocese of Texas, which has suffered so greatly from the recent terrible disaster. All amounts contributed will be given to the Bishop of Texas for such distribution as he may determine.

THE REV. L. P. BISSELL, rector of Trinity Church, Oxford, Philadelphia, who has remained at the rectory during the summer, will pass the month of October in Litchfield, Conn. During his absence, the Rev. Dr. John G. Bawn will take charge of the services.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

Return of the Bishop—Diocesan Notes—Opening of St. Mary's.

THE BISHOP, accompanied by two daughters and two grandsons, has returned to his Diocese. He has placed the boys in St. Alban's Academy, Knoxville, and expects to reside with his daughters in Galesburg during the winter. The Bishop has gained some-

If Bilious



"Not a poisonous, drastic cathartic," but an agreeable, effervescent stomach cleanser, which acts gently on the liver and kidneys and keeps the bowels in healthy action, thus insuring good complexions, clear brains and healthy bodies. 25c., 50c., and \$1.

The New 25c. Size

puts this old remedy within reach of all. Tarrant's "Dermal" powder: dainty, antiseptic, for nursery, toilet, after shaving, cures chafing, best foot powder, 25c. At druggists, or mailed on receipt of price. TARRANT & CO., Chemists, New York. Est. 1834.

what in health and strength since last spring and desires to renew his relations with his Diocese, both social and official, as far as possible.

THE REV. DR. SWEET has returned in good health after a serious illness at the East. The Rev. E. F. Gee has returned from England and is superintending the improvements of Grace Church, Galesburg, of which he is rector. He will hold services on Sundays, for his congregation, in St. John's Swedish Church. The rector of St. John's has started on a mission to the East to raise money for the Swedish work in the Diocese. A rectory is being built for Christ Church, Moline, and also for St. Andrew's Church, Peoria. At a meeting of the Standing Committee, held in Galesburg last week, consent was given to the consecration of the Rev. R. H. Weller, Jr., as Bishop Coadjutor of Fond du Lac.

ST. MARY'S SCHOOL, Knoxville, opened with the usual number of pupils and a spirit of hearty coöperation pervading the whole body of teachers and students.

A huge colonial fireplace and mantel, shown in the accompanying illustration, were placed last June in the reading room, which



will thus have added cheerfulness in the chilly days of autumn. Most of the bookcases and their contents have been removed to the study hall, and paintings adorn the walls where these formerly stood.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. McVICKAR, D.D., Bp. Coadj.

Memorial Pulpit at Wickford.

A MEMORIAL PULPIT has been placed in St. Paul's Church, Wickford, in memory of the late Bishop Thomas of Kansas, who was a native of that parish. On the Sunday in which the memorial gift was received and consecrated, the Bishop's son, the Rev. Nathaniel S. Thomas, was present and offered the prayer of consecration. An address was also delivered by the rector, the Rev. Frederick B. Cole, who also read the eulogy pronounced by the Bishop of Colorado on the late Bishop Thomas. In the evening Mr. Thomas preached from the new pulpit. Mr. Cole, the rector, has been quite ill, and has been granted leave of absence until November 1st.

SPRINGFIELD.

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

Improvements at the Pro-Cathedral—Return of the Bishops.

THE COMPLETION of the fourteenth year of the rectorship of the Ven. Frederick W. Taylor, D.D., at St. Paul's Pro-Cathedral, was marked by extensive improvements in the interior of the old stone edifice, which was constructed in 1846-7. Over the old floor, which had become quite rough and uneven, a polished floor of southern pine has been laid, and carpets have been dispensed with. The aisles are covered with a matting which can be removed and cleaned without difficulty. The old carpenter-made pews have been replaced by very handsome quarter-sawed oak pews,

hard-finished and polished, and of the best construction. Not only the appearance but the acoustic properties of the building have been greatly improved by these changes. In addition, the church is now lighted by electricity, this change having been made in connection with the other improvements, an expenditure of about \$1,700 having been incurred for the whole.

THE BISHOP of Springfield returned to the See City on the 21st, after a month spent in the East, and preached in the Pro-Cathedral on the 15th Sunday after Trinity. He alluded in graceful manner to the improvements which had been made, and turned them to a spiritual account as an illustration of his sermon.

MORE BOXES OF GOLD.

AND MANY GREENBACKS.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed, and truthful descriptions of their experience on the following topics.

1. How have you been affected by coffee drinking and by changing from coffee to Postum?
2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?
3. Did you set such a person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?
4. Have you ever found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)
5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.
6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th, and November 10th, 1900, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost everyone interested in pure food and drink is willing to have their name appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends, and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again.



BISHOP HALE has returned from Europe after a year's absence in search of renewed health and strength, but it is painful to record that he does not seem to have been sufficiently restored to enable him to take up active work at present. The sympathy of many friends will be extended to him in this sore trial of patience. The Bishop will spend a few days with Bishop Seymour at Springfield, and then expects to go to Cairo for a season.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Notes—Anniversary at Sullivan's Island—Improvements at Columbia—Winnsboro'.

THE REV. WILMER GRESHAM of Grace Church, Charleston, being absent from the city on account of his health, his place is being supplied by the Rev. McNeely DuBose, of Asheville, N. C.

THE MISSIONS of Calvary Church, and St. Andrew's, Charleston County (both colored), have been put under the charge of the Rev. A. E. Cornish, city missionary. For some time he has been giving them his services, and now Bishop Capers has given him their entire charge, and he will have an assistant in the work. A generous friend has given St. Andrew's the means for boring an artesian well which will ensure a constant supply of pure, good water, a thing not often found on the edge of a lowland swamp.

THE ANNIVERSARY of the dedication of the chapel of the Holy Cross, Sullivan's Island, is celebrated each year with a special service on Holy Cross Day. This year, the service was conducted by the Rev. McNeely DuBose and the Rev. H. J. Mikell. This beautiful little chapel is of stone and stands in sight of the broad Atlantic. It contains a memorial window to a young girl who gave up her life to save that of a little boy who was drowning in the surf near by. The window bears the inscription:

"Greater love hath no man than this, that a man lay down his life for his friends."

ST. TIMOTHY'S CHAPEL, Columbia, has been undergoing many improvements during the last few weeks. Two wings have been added and room has been made for choir stalls. It is also to have a number of new pews, which are the gift of the children of the Sunday School. There are, as yet, no vestments for the choristers, but they will begin with borrowed ones, and it is trusted that some kind friend may come forward to supply the deficiency. This little mission is the foster-child of the Church of the Good Shepherd (Rev. W. P. Witsell, rector).

ST. JOHN'S CHURCH, Winnsboro, has been without a rector since the death of the Rev. Benjamin Allston, in January; but the Rev. Harold Thomas has now been put in charge. The Sunday School has been re-organized and a Bible Class formed.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Arrangements for Convocation.

THE CONVOCATION of the Eastern Deanery,

comprising work among the white people in eastern South Dakota, will be held in St. Mark's Church, Aberdeen, Tuesday and Wednesday, Oct. 16th and 17th. It is expected that the Rev. A. A. Butler, Warden of the Seabury Divinity School, Faribault, Minn., will be present and will make an address.

WASHINGTON.

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

S. S. Institute — Visitors' Guild — Needlework Guild—Arranging for Brotherhood Convention—G. F. S. Charities—Cathedral School.

A SPECIAL MEETING of the Sunday School Institute is to be held in Epiphany Church on October 18th, when it is hoped the Bishop will make the opening address, in the morning. The Rev. Dr. Mackay-Smith is to preach the sermon in the evening. Sunday School work and the different methods of making it the most interesting and beneficial to the scholars, will be the principle subject of discussion.

THE VISITORS' GUILD in connection with the Pro-Cathedral has held its regular meetings throughout the summer. The object of it is to relieve the sufferings of the deserving poor. The other churches represented in this guild are, Epiphany, Christ, Grace, and the Good Shepherd.

THE ELEVENTH ANNUAL REPORT of the Needlework Guild was very satisfactory, stating that 2,085 garments and miscellaneous articles, and cash contributions amounting to \$101.00 had been received, from 579 members. In response to appeals for relief, 1,843 comfortable, substantial garments, blankets, etc., were given to those known to be in need and worthy of assistance. During the past year, the guild has lost by death three valuable workers, Mrs. Pomeroy, a Vice President, and two Directors, Miss Lipscomb and Mrs. Turner, whose unflinching interest and indefatigable energy did much to promote the success of the work. Some of the institutions which have received contributions are St. John's Orphanage, the Newsboys' Home, the Bruen Home, Eastern Dispensary, Episcopal Eye, Ear, and Throat Hospital, and the Home for Colored Children.

THE BI-MONTHLY MEETING of the Council of the Brotherhood of St. Andrew was held in the Epiphany Parish Hall on Tuesday evening, 18th inst. In the absence of Director Frank W. Evans, Mr. Dent, vice-president, had charge of the session. The address of the occasion was made by the Rev. C. B. Sparks, whose words of encouragement and advice were much appreciated. A very important matter to the membership was the adoption of a constitution presented by Chairman Looker, of the Committee on Change of Rules. Under the new form the Council gives way to an assembly, and every member has the right to take part in the proceedings of a meeting; which does away with the old system of sending delegates from each chapter. Hereafter an executive committee of fifteen, representing the different sections of the District, will have charge of the general matters of the assembly. The coming convention at Richmond, October 10 to 14, inclusive, was discussed, and it was stated that a delegation of at least one hundred and fifty members was being formed to go. It was also stated that in two years' time the great international council meeting would be held here. This will bring to Washington Bishops, clergy, and laymen from all parts of the world where the Brotherhood exists. There were also short talks by the Rev. Dr. Devries, Messrs. Clay, Pierce, and others.

THE LAST PARTY of the G. F. S. members returned from their summer home at Ritting Springs on the 15th inst. About one hundred girls have enjoyed the amusements of that delightful spot, and all speak in the highest terms of the kindness

shown them by the ladies who have taken upon themselves the responsibility attending such a position. The Home was opened on the 30th of June.

THE G. F. S. HOME for Grace Church, Georgetown, at Colton's, Va., was conducted by a society, all of whom were members of Grace Church. At the closing of the Home the entire equipment was presented to the "Bell Home," with the hopes that the things might be useful in the winter quarters about to be established for the destitute and homeless little ones, who have been cared for there during the summer.

THE BISHOP and Mrs. Satterlee visited the Cathedral School for Girls on the 20th inst., and expressed great pleasure in seeing the progress that had been made towards completion. The Rev. G. C. F. Bratenahl, rector of St. Alban's, is to be appointed chaplain, and will conduct compline services through the year. A special celebration of the Holy Eucharist will take place on the Feast of St. Michael and All Angels for the benefit of the staff of eighteen teachers. The whole of the furniture has been specially made to order.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Rectory Robbed at Grand Haven.

ON A RECENT Sunday night, the rectory of Grace Church, Grand Haven (Rev. Wm. H. Van Antwerp, rector), was entered by burglars, who made away with some \$40 belonging to Mrs. Van Antwerp. The burglars were frightened away before making way with other booty.

CANADA.

News of the Dioceses.

Diocese of Ontario.

THE DAY on which it was first intended that the consecration of Dr. Mills, Bishop elect (Coadjutor) of Ontario, should take place, which was St. Luke's Day, has been changed, and All Saints' Day appointed in its place. The change was owing to the fact of the special services in connection with the jubilee of the Diocese of Montreal, which are to be held on the 17th and 18th of Oct., at which many of the Bishops and clergy desire to be present. Bishop Bond of Montreal, too, desires to be present at the consecration of Dr. Mills at Kingston, and Dr. Mills has himself been an active promoter of the arrangements for the Montreal jubilee services. The Bishop elect has been visiting Kingston to confer with the diocesan officials regarding a

residence. The Synod of Ontario has appropriated \$500 a year for the purpose.

THE INTERESTING old church of St. John's, Bath, the oldest church in the Diocese of Ontario, has had necessary repairs made to its exterior lately. The date on the tower is 1793.

A PRAYER has been authorized by the administrator of the Diocese, Archdeacon Bedford-Jones, for public and private use, until after the consecration of Dr. Mills, Coadjutor Bishop elect of Ontario, asking that special grace may be given him in view of the high office to which he has been called.

Diocese of Toronto.

BISHOP SWEATMAN held an ordination in St. Alban's Cathedral, Sept. 23rd. The new church at Wooler was opened Sept. 16th.

Diocese of Fredericton.

A LARGE NUMBER of candidates were confirmed during Bishop Kingdon's visitation of the country parishes in the second week of September. The new priest-in-charge of the mission church of St. John the Baptist, in the city of St. John, is the Rev. C. B. Kenrick, at present rector of St. Martin's Church, Port Hope, Ont. He is successor to the Rev. J. M. Davenport.

Diocese of Niagara.

AT THE SEPTEMBER MEETING of the rural deanery of Lincoln and Welland, prominence was given to a discussion on The Modern Abuse of the Lord's Day, and cards on "Our Sundays" were recommended for distribution.

Diocese of Quebec.

THE NEW and handsome stone chancel of St. Matthew's Church, Quebec, the only one of its kind in the Dominion, which was erected as a memorial of the late Robert Hamilton, a brother of the Bishop of Ottawa, was thrown open and used for the first time on St. Matthew's Day, when Bishop Hamilton ordained to the diaconate, his son, Harold Hamilton, B. A. Oxon. The chancel is to be completed by the insertion of a fine stained glass *Te Deum* window now being manufactured in England.

A HANDSOME BEQUEST has been made to Bishop's College, Lennoxville, by the will of the late Mr. James King, who was drowned in Lake Metapedia in June last. Mr. King was a graduate of Bishop's and has left the institution the reversion of \$150,000.

BISHOP DUNN held eight Confirmations in the eastern townships between Sept. 14th and 18th. He also laid the corner stone of the new church at Sherbrooke with imposing ceremonies.

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Pure White Lead unites with Linseed oil to form an elastic coating that never cracks nor peels. It is the good, old-fashioned paint that lasts. To be sure of getting Pure White Lead, see that the package bears one of the brands named in margin.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

Diocese of Rupert's Land.

ARCHBISHOP MACHRAY in a recent letter says that while the Church population of his Diocese is only about 40,000, yet it has twenty-two self-supporting rectories, forty-three missions for settlers, under clergymen, and sixteen other missions under theological students. Since April, 1899, six new rectories have been established. The Archbishop concludes from these and other signs that "there was not ever any portion of the Colonial Church in which there has been a more healthy rising to self-support."

Diocese of Montreal.

SPECIAL SERVICES were held on Sunday, Sept. 16th, at Grace Church, Point St. Charles, a suburb of Montreal, to commemorate the eighth anniversary of the opening of the church. A children's flower service was held in the afternoon and Dean Carmichael preached in the evening. The rector, in giving a short history of the church at morning service, said that the free seat plan which they had always followed had worked well.

Great preparations are going on for the jubilee of the Diocese, to be held in October. Christ Church Cathedral, Montreal, where the services are to be held, is to be beautifully decorated and illuminated, and it is expected that the music on the occasion, rendered by all the city choirs, will be very fine.

Huron W. A.

THE SEMI-ANNUAL MEETING of the Board of Management of Huron diocesan branch of the Woman's Auxiliary will be held in Brantford Oct. 3d and 4th. Holy Communion will be celebrated in Grace Church at 9 a. m. Dr. Baldwin, Bishop of the Diocese, will be present to give an address in the afternoon of the first day. It is hoped there will be a large attendance of Branch Presidents. A general missionary meeting will be held on the evening of the first day.

JAPAN.

Two Priests Ordained.

TRINITY CATHEDRAL, Tokyo, on Trinity Sunday, June 10th, was once more the scene of the solemn setting apart for the work of the Priesthood in the Church of God, of men who in the time of their service as Deacons had proved and commended themselves by their faithful labors. Unless we are mistaken, says *The Church in Japan*, it is the first time that two of the Missionary force have been ordained together.

Morning Prayer having been said at an earlier hour, at eleven o'clock the procession of Bishop, clergy, and choristers proceeded from the Bishop's house through the Cathedral to the choir and chancel. Bishop Scherschewsky was able to take a place in the chancel and take part in the "laying on of hands."

Bishop McKim preached a strong sermon, at the close of which the Preface to the Ordinal was read, and the Candidates presented: the Rev. Allan Worthington Cooke by the Rev. Charles F. Sweet, and the Rev. John Armistead Welbourn by the Rev. George Wallace. The Bishop read the Litany and Celebrated, the presenters being respectively Epistoler and Gospeler, and the Rev. C. H. Evans serving.

Besides the two Bishops, the following priests participated in the "laying on of hands": The Rev. Messrs. Wallace, Sweet, Andrews, Limric, Evans, Motoda, Ochiai and Tucker. Accompanying the gift of the Bible was the *porrectio instrumentorum*, made use of here for the first time. A good congregation was present at this most impressive and solemn service, and it was found as has been so often the case before, that the impression made upon those present who were not of our Communion was of the strongest and was testified to by themselves in conversation with us.

These two young priests have made many friends during the months since their arrival in Japan, and many and sincere are the wishes and prayers for their success in their life work for the Master which will follow them wherever they go.

The Magazines

THE *Westminster Review* for September is a fairly good number. Nobody in England appears to expect a Liberal victory at the coming election, and the leading article in this number, on The Coming Dissolution, is concerned more with excoiating the Government and bewailing the deterioration of the British people than with suggesting any measures that might lead to a Liberal success. By the way, in this article, "the United States," says the writer, "speaking our language as they do, are necessarily a part of us. Thus we have an Empire amounting to 16,800,000 square miles," etc. (italics ours). This is a cool claim, and suggests the question, Who is meant by *we*? "An Interesting Industrial Experiment" gives a full account of General Booth's Industrial and Land Colony in Essex. This venture cannot be said to pay—monetary profit is not the end for which it was founded—but everything points to its paying at some future date. In the mean time its moral and social "profits" have been considerable. "Cornelius Agrippa: His appreciation of Women," is an article about a comparatively little known writer of the latter part of the Fifth Century, who was an earnest advocate in that far off day of what are now known as "Woman's Rights." Some pointed extracts from his writings were given. It was he who declared that "Only bad husbands get bad wives." His first wife was a paragon, and his second likewise, according to his sorrowful testimony after their death; but alas! Cornelius Agrippa was so unwise as to take to himself a third, and he learned that to his saying there was at least one notable exception. "Over his wife's misdeeds he has drawn a veil. His friends said she was infamous."

"RED CHEEKS."

"OTHER CHILDREN HAVE, WHY NOT YOURS?"

The above comments occur in a letter referring to proper selection of food, from E. J. Wilson, 342 Hemlock St., Allegheny, Pa. "When our first baby boy reached seven months, he began to lose strength and grow pale. He could not digest any of the ordinary baby foods or prepared milk.

"Acting on the advice of a sister-in-law who was bringing the roses to the cheeks of her two children, by their diet of Grape-Nuts food, my wife purchased a package and began feeding it gradually to our baby, preparing it with a little hot water until it was the consistency of a thick gruel. She not only fed it to the baby but herself began eating it three times a day.

"The transformation was wonderful. Within a month the baby was free from all stomach trouble and my wife's strength was completely renewed, that feeling of fatigue having entirely disappeared. Do not over-feed when giving Grape-Nuts food to the baby. Other children have red cheeks, why not yours?"

This food is concentrated and requires less in volume than any food known. Its delicious taste wins friends and the remarkable effects win the reason of any thoughtful person. It was originally prepared for brain workers, but the effect upon the nerve centres and brain is so valuable that it can be used with even nursing babes, to their very great advantage.

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggist sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

HOMESEKERS' EXCURSIONS.

On the first and third Tuesdays in each month the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets to many points in Iowa, Minnesota, Michigan Peninsula, the Dakotas, and other western and southwestern States at about one fare for the round trip. Further information as to rates, routes, etc., may be obtained at Ticket Office, 95 Adams St., Chicago.

POCKET MAP OF CHINA.

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By Victoria V. Clayton,

Widow of the late Henry D. Clayton, Major General U.S.A., Judge of the Circuit Court of Alabama, President of the University of Alabama.

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A WOMAN IN THE BELFRY.

We have the most unlooked for adventures here. A few nights ago we were all woke up just after midnight by the Church bell tolling, as if for a death. At that time of night, with the church locked up, it sounded very weird. I supposed that someone had been locked in by mistake, but on searching the church nobody was there, and the rope motionless, although the bell tolled just as we went in. We waited some time and searched all round inside and out, but finding nothing went to bed again—the boys being firmly convinced that it was ghosts. But directly I laid down it tolled again. So we all got up again, and then thinking that someone might have climbed up into the turret on the roof for a lark, we sent Samuel to see, but he reported no one there. So we went to bed again, and there was no more tolling, and the matter remained a mystery. But the next day, coming back from the Epiphany School, soon after noon, I saw a large crowd gathering and looking up at the church, and to my astonishment I heard that a Hindu woman had been seen in the belfry on the top of the church. There are a series of iron ladders at the back of the church which lead up to this belfry, but they are not very easy to climb, and to a woman it seemed an extraordinary enterprise. However, I was soon up in the belfry myself, and found the woman crouching down near the bell, and some of our carpenters speculating how she was to be got down. Meanwhile the crowd kept growing, and I could see people coming out into the various little courts all round about, wherever they could catch sight of the church. I sent for a policeman, and the carpenters fastened a rope round the woman's waist, and at last, with great difficulty, and with many expostulations on her part, she was safely got down, and the policeman took her to their chowky to make inquiries, and the crowd dispersed. It turned out that the poor thing is known to the police, and that she has fits of insanity, in which she does strange things. Anyhow, the mystery of the midnight bell was solved. We have taken away the lower part of the iron ladder in case she should be tempted to renew the experiment.—FATHER ELWIN, in *Cowley Evangelist*.

THE Bethlehem Steel Company has completed a Gathmann torpedo gun which in estimated potentiality of destructiveness is the latest and most fearful gift of Mars. The

gun is to form part of the coast defense of the United States, and is intended to throw aerial torpedoes. It is forty-four feet long, weighs fifty-nine tons, has a bore of eighteen inches, and will cost the government \$65,000. Ten shots were recently fired from it by way of test. Solid shots weighing a ton were fired, and the fourth shot gave a velocity of 1,901 feet a second and a pressure of 19,350 pounds in the bore of the gun. Mr. Gathmann claims that his big gun will throw an aerial torpedo shell fifteen miles, and that the explosion of such a projectile will demolish the strongest battleship afloat. Gun cotton will be used in the charges.—*Advance*.

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