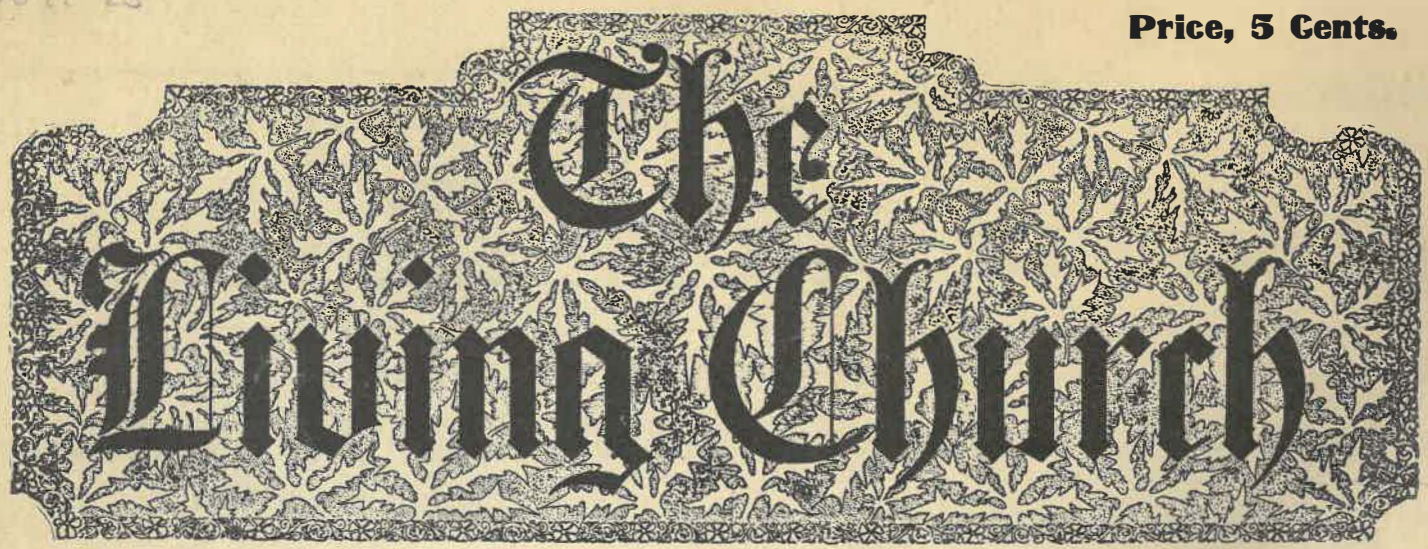


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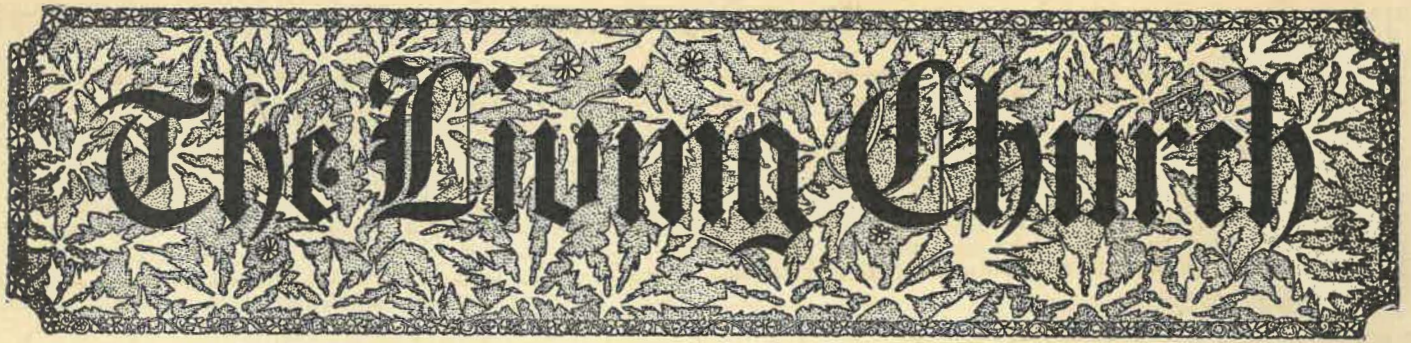
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General Convention.

The Proceedings in Detail.

[By mail from our special correspondent.]

THURSDAY, OCT. 10.

THE DONALD EPISODE.

There may be those in the Convention who approve the course of the Rev. Dr. E. Winchester Donald of Boston, in his action to-day, but your correspondent has been unable either to find them or to find anybody else who has found them. To explain, DR. DONALD introduced what everybody assumed to be, when he began to read it from the Journal of 1898, the Huntington Amendment to the Constitution in its original form. The Rev. Dr. Fulton of Pennsylvania had pledged himself to second such amendment, and he kept his word promptly. Dr. Donald, as if in anticipation of a coming storm, said he had hoped somebody else might have performed the service. As he left the stand, the Rev. Dr. W. M. GROSVENOR of New York inquired of him, by permission, why he had omitted the words "whose minister shall have received Episcopal ordination," to which he replied that personally he did not believe such ordination essential to the valid administrations of the Sacraments. Cries of astonishment swept over the House, and the second shouted his withdrawal of the same. The scene was historic. There are expressions of admiration for his courage in avowing his belief, the question having been put to him, but there are expressions of disapproval over his intrusion of such personal views. There was probably not another deputy on the floor who shared them.

Following at once upon the episode, the REV. DR. MCKIM of Washington introduced the real thing, and it was seconded by the deputy from Pennsylvania, and went upon the calendar.

VARIOUS REPORTS.

The House of Deputies, on motion of the REV. DR. AISOP (Long Island), concurred with the House of Bishops in the creation of the Missionary District of Hankow. From the Committee on Constitutional Amendments, the REV. DR. HUNTINGTON presented reports on various pending amendments, reporting favorably on an amendment to Article 1, offered by ex-Gov. Prince (New Mexico), to give a vote to the representatives of Missionary Districts; stating that there was no constitutional question involved in the memorial from certain laymen in Hawaii, asking for the establishment of an American Mission in that Territory, and on motion of the Rev. Dr. McConnell the memorial was referred to the committee on New Dioceses; and asking to be discharged from further consideration of several requests for amendment of Article 1, including a memorial from the Diocese of Florida. All these recommendations went upon the calendar.

With respect to the creation of a Missionary District for the western half of the present Diocese of Kansas, after considering majority and minority reports submitted, the House decided that the Missionary District be created, and on motion of the Rev. Dr. Paine of Massachusetts, reporting favorably, the memorial was also placed on the calendar.

The House then took up the memorial from the Rev. Dr. numbered 11 in the list, and on motion of the Rev. Dr. by ex-Gov. of Virginia, the memorial was referred to the committee on New Dioceses.

amendment was adopted by the following vote: Clerical: ayes 40, noes 12, divided 6; Lay: ayes 44, noes 9, divided 1.

MARGINAL READINGS.

THE REV. DR. GRAMMER (Southern Virginia) moved, the House of Bishops concurring, that the supplemental report of the Commission on Marginal Readings relating to the Apocrypha be adopted and authorized. An attempt was made to ensure immediate consideration, but the Rev. Dr. Greer (New York) called for the order of the day, which was the Canon on Marriage and Divorce, and Dr. Grammer's resolution therefore went on the calendar.

A message from the House of Bishops asked that a committee of conference be appointed to report on the differences between the two Houses on the main section of the report on Marginal Readings, and stating that the Bishops of Tennessee, Vermont, and Washington were appointed on such committee on behalf of the House of Bishops. The request was acceded to, and on the part of the House of Deputies there were named the Rev. Dr. Mann (West Missouri), Grammer (Southern Virginia), and Waterman (New Hampshire), and Messrs. Bassett (R. I.), and Morris (New York).

MISCELLANEOUS.

THE REV. DR. NEVIN, representing the churches in Europe, asked a vote and a seat, and inquired, in the form of a petition, whether the time has not arrived when churches on the Continent may have episcopal supervision better than that now provided. He pointed out that the present arrangement was made long ago. Amusement was had at his expense when one speaker referred to him as the Bishop of Rome, turning the laugh well by adding quickly that perhaps he spoke prophecy. He was the Rev. Mr. Gantt of Easton. General W. W. Skiddy of Connecticut was elected Treasurer of the General Convention.

THE REV. DR. DEATTY of Kansas read a memorial of the late Bishop Burgess, and the REV. DR. ORERLY proposed a canon providing that a Missionary Bishop shall, if he so elects, become the Diocesan when the Jurisdiction becomes independent.

The expense items of the Convention were read, and these interesting items were brought out: Some of the expenses for the year 1900 a year for the year 1900 years.

it was amended by the insertion of a period after the first word *witnesses*, in order to make separate sentences of the two clauses contained in it.

In the debate on this section an amendment offered by Mr. HICKS (Arkansas), to eliminate the requirement for the presence of at least two witnesses, and also the last fifteen words, was lost, Dr. HUNTINGTON explaining that in every marriage contract under the authority of the Church there were necessarily four parties to be represented. These were the man, the woman, the minister, and the representative of society.

HOUSE OF BISHOPS.

The Bishops were busy nearly all day with men and measures in connection with the Missionary Jurisdictions, nominations being received for the Missionary Bishoprics. They defeated the Huntington Amendment, and named a committee of conference on Marginal Readings.

FRIDAY OCT. 11.

HOUSE OF BISHOPS.

The Bishops spent a busy day on Friday of the second week of the Convention. Trinity Chapel and the Sunday School room which for the time is the Bishops' chamber, are admirably located for a Celebration, and then retirement to their House, all without going out of doors or passing through another room. The Celebration began at 10, the Bishop of Albany the celebrant, with the Bishop of Cape Palmas epistoler and the Bishop of Brazil gospeller. In the voting which followed it is said that in the selection of the new Bishops for Porto Rico and Hankow there was but one ballot each, but that in the other cases there were several each, and it is stated on somewhat better authority than the rumor about the ballots, that there were a dozen or more names before the House for Bishop of North Dakota. The nominees have already been stated in the telegraphic dispatches, being the Rev. C. C. Pierce, D.D., for North Dakota; Rev. F. W. Keator, for Olympia; Rev. Wm. Cabell Brown, for Porto Rico; Rev. Chas. H. Brent, for Philippines; and Rev J. Addison Ingle, for Hankow.

The Bishops, the elections being over, adopted Article 11 of the Constitutional amendments, and considered the petition of the Diocese of Kansas to create a Missionary Jurisdiction from the western portion of that State. The decision was that it was inexpedient at this time, but the situation in Kansas, to the effect that Bishop Millsbaugh performs his duties under great difficulties, was commended to the Board of Missions. A division of the country into Provinces was debated, and a Joint Commission proposed, charged with the duty of finding out the mind of the Church, and reporting in advance of the next Convention the result of their studies. The Commission is to be fifteen in number, and the Bishops named for their five the Bishops of Albany, Fond du Lac, Texas, Vermont, and Los Angeles. The translation of Bishops was also touched upon, and a Joint Commission of nine was suggested, the Bishops naming as their three the Bishops of New York, Maryland, and Coadjutor of Southern Ohio. The day was concluded with a long discussion of Canon 37 proposed. It should be explained to those who have committee reports that neither Bishops nor Deputies regard such reports as sacred, for they bring them in in almost every shape but that recommended in the printed reports. This was true of Canon 36, and the following is an entirely new form for Canon 37, as

person is the husband or the wife of any other person then living, nor has been the husband or the wife of any other person then living; unless the former marriage was annulled by a decree of some civil court of competent jurisdiction for cause existing before such former marriage."

As an amendment to this, the REV. DR. HUNTINGTON of New York introduced, in form prepared by Mr. Justice Miller of Georgia, the proviso that the rule should not apply to the innocent party to a divorce granted for the cause of adultery. The form recited that the party must bring to the minister the court citation to prove innocence, and an unsuccessful effort was made to change the form so that the general tenor of the trial proceedings might be sufficient. The debate of the day, which was in Committee of the Whole, Mr. Joseph Packard of Maryland in the chair, was on the Miller form.

Mr. Francis A. Lewis (Pennsylvania), had the matter in charge, and explained that this proposition did not propose to stop or forbid the marriage of anybody whatever. That was a matter for the State and not for the Church. It proposes only to forbid the ministers of this Church to solemnize a certain class of marriages.

The amendment then offered by DR. HUNTINGTON is as follows:

"Strike out all in the clause after the words 'person then living,' and substitute therefor the following: 'But this shall not apply to any one producing a certified copy of a decree of divorce on the ground of adultery, in which he or she is found to be the innocent party by a court of competent jurisdiction, or to a case where the former marriage has been annulled by such court for cause existing before such former marriage.'"

DR. HUNTINGTON defended this on the ground that our Lord, in His utterances on the subject of marriage and divorce, spoke of one exception to the rigid law which He had laid down. Therefore any legislation of this Church which does not admit one exception cannot be in accord with the mind of Jesus Christ.

JUDGE BRADFORD (Delaware) hoped that the amendment would be defeated, and that the Canon would be passed as it came from the House of Bishops. He did not place this on the ground that Holy Scripture absolutely forbids such re-marriage; but, on the other hand, neither does Holy Writ contain a command, an injunction, that under all circumstances and regardless of the conditions existing at the time, a divorced person, though innocent, must be married, and must be received and is entitled to have the ceremony performed and the solemnization by a minister of this Church. The situation confronting us is one which demands of us some action. Look at the condition of society. I claim that considerations of religion, of Christian morality—and I go further and say common decency—require the passage of the resolution as reported from the House of Bishops. During the past few years the granting of divorce has attained such alarming proportions as to be a growing menace to the morals of the family and of the community. It has brought reproach upon Christian communities throughout the length and breadth of this land. It menaces the purity and happiness of the family, which we all know is at once the basis and unity of our Christian civilization.

I am in favor of the universality of the prohibition in all cases of divorce, no matter what may be the cause, for the simple reason that, in my judgment, no other rule, no other law, is practicable and can work satisfactorily.

Because individual hardship may result from the application of a general law, no argument is furnished against the propriety of that law if it be calculated to do good to the greatest number. If it promotes general welfare we rest content.

It is proposed (by Dr. Huntington) to amend the section by excepting the case of the innocent party to a divorce on the ground of conjugal infidelity. Who is to ascertain the fact of innocence? Will it appear by the record? Certainly the ministers of this Church have authority at their own instance to institute an inquiry which will result in a satisfactory determination of the fact. They are to summon and examine witnesses.

It is proposed that both parties are guilty, and there is no innocent party. How would you meet that case? You cannot go to the civil courts? You cannot find the parties one will be found guilty, but only inferentially, and of collusion they are guilty of marriage and divorce. Any is now more or

the doctrine upon the subject of marriage which belongs distinctively to the Church of Rome. The Church of Rome teaches that marriage is absolutely indissoluble. This Church has never taught it. Now it is proposed that we should change our position on this point and say that marriage is absolutely, and under all circumstances, indissoluble.

He quoted also from the remarks of the Bishop of Lincoln in the Convocation of Canterbury, in which that Bishop allowed the excepting clauses, and declared that this canon would nullify the teaching of Christ.

THE REV. DR. BACCHUS (Long Island) urged also the necessity of permitting the exceptional re-marriage, declaring that conjugal infidelity was so deadly a thing that it could disintegrate and dissolve the marriage vow.

THE REV. DR. GREER (New York) spoke eloquently against the amendment of Dr. Huntington and in favor of the absolute prohibition. He discussed the terrible evil of divorces, stating that during the past twenty years,



REV. D. H. GREER, D.D.

while the population of the country has increased at a ratio of 60 per cent., the increase in divorces has been at a ratio of 156 per cent. If this ratio shall continue, there will be by the end of the century more marriages terminated by divorce than by death. That is the social situation which confronts us, or rather, in the midst of which we are, and, as far as each of us has influence, or this body has influence, that is the social situation for which we are responsible. As therefore, in my limited way, a student of social progress, as a student of the course of civilization, of the method of social development I am led to believe in the inviolability, the indissolubility, in any circumstances, of the integrity of the family unit.

I believe in separation. I believe that for many causes other than infidelity, physical infidelity, there may be and there ought to be separation. Cruelty, drunkenness, and others make it necessary, perhaps, or expedient—yea, necessary—that the husband and wife, who are husband and wife in this world forever, should be separated, but not that they should be absolutely divorced, so that either party should have the privilege of re-marriage. May I quote in this connection what Dr. Peabody says about the family in his book: "Brother and sister may be separated; parent and child may be separated; they may be alienated for what each seems to be good and sufficient cause, living far apart on opposite sides of the earth; but they are always and everywhere brother and sister, and parent and child, and cannot be anything else."

I am interested, therefore, in the passage of this proposed Canon, because I love my kind, and because I love my country, and because I want, as far as in me lies, to put some stop and check to the anarchistic poison that is working in human society, in our society to-day. I want to begin at the beginning. Because I recognize that the family is the indissoluble unit, and if you permit, for any cause, any disintegration or solution of that unit, you are poisoning the germ that will ultimately poison the whole social body and the whole national framework.



THE REV. DR. F. (Rhode Island) discussed the question from the expediency.

The dis

its of this question and many of them fail to see why one of our clergy should marry a divorced person, and another one should refuse to do so; and I do not see myself how the clergy of this Church can use the solemnization of matrimony over a divorced person. "Those whom God joins together, let no man put asunder." How can a priest of this Church say that when a man or a woman has a partner still living? Mr. President, I appeal to my reverend brethren here to support this canon as it is proposed, and I appeal to my brethren of the laity to stand with them.

THE REV. DR. FOLEY (Central Pennsylvania) confessed that he had changed his mind on this question since he came to San Francisco, and he explained the process thus:

When I came here I was asking myself and others the question why should we take an extreme position on this subject, why should we make ourselves upon this subject the most rigorous Church in Christendom and in the history of Christendom, because every other Church that has pronounced upon this subject, has provided means of escaping from it. Rome has her dispensations and her means of evasion. We propose to stick to it and it seemed to me that its extreme was dangerous and we should not be able to accomplish our object by taking the extreme, because we should not be supported by the conscience of the Church, and the great community without the Church.

Three things have influenced my change of attitude upon this subject. One is, that in conference with distinguished laymen of this Convention I have come to the conclusion that the great majority of laymen propose to vote in favor of the Fourth Section, and I cannot think that there would be any greater misfortune than for the laymen of this Convention to propose to remedy a social evil and for the clergy of the Convention not to give their aid. In the second place, I am glad the ground has been shifted from the Scriptural argument to the question of expediency. Everything said by Dr. McKim has nothing to do with the question. The ground is simply one of expediency, and it seems to me that we are at times at liberty to go to an extreme for the sake of expediency.

The third ground is that the situation is absolutely so scandalous everywhere that we must do something to influence public opinion. I do not refer to those things already spoken of by the lawyers, but I refer to that matter which every clergyman in this Convention is perfectly well aware of, that no matter how scandalous the facts may be, no matter how he turns the people down who come to him demanding the marriage at his hands, they can go to the ministers of certain of the denominations, and in every instance these people can be married. There are great denominations whose ministers are constantly demoralizing public opinion, because they are absolutely devoid of the sense of social obligation.

THE REV. DR. PARKS (New York) derided the method of the former speaker's conversion, and expressed the belief that you cannot touch the liberty which Christ conceded under the plea of expediency and yet command the conscience of the ordinary, plain people of the United States. THE REV. DR. HUNTINGTON (New York) pleaded that in our zeal for sanctity let us not forget sanity. He wished to speak a word for the innocent party, saying that such a party actually did sometimes exist even in these difficult matters, and that he should not be placed under this hardship.

MR. JOHN P. THOMAS (South Carolina) maintained that the law of the Church ought to be at least as high as the highest of the State laws, and recalled that South Carolina permits no divorce whatever. It was the common law of England that the marriage relation was indestructible. That common law has been carried to us. That common law which to-day gives strength and vigor to our

Rome for many years, pointed out that there are worse things than divorce, and he illustrated his argument by reference to conditions existing in Italy, where he said conjugal infidelity was nearly universal for the reason, as he said, that divorce is not permitted for any sort of cause.

The Rev. Dr. FULTON (Pennsylvania) spoke for the canon. He believed that our Lord did make the exception, and agreed with the Bishop of Lincoln in his declaration; but yet held that the Church is justified in directing her ministers not to celebrate any marriage of divorced persons whatever. He did not believe in putting the necessity for judicial determination upon every poor parson.

Mr. JUSTICE ANDREWS (Central New York): For me it is sufficient that the unbroken practice of the Church has sanctioned the marriage of innocent parties to divorces granted for adultery. We come now to the discussion of the expediency of the proposed legislation. In my judgment this is not pertinent unless it is shown that the causes of divorce are adultery. But my observation shows that nine-tenths of the divorces granted in this country are from causes not Scriptural. I admit that great principle of law which subordinates the interests of the few and restricts individual liberty in the interests of the many. But are we to deny the Scriptural right of certain divorced persons to re-marry simply in an attempt to correct the lax decisions of the courts? In my judgment this Church is not justified in enacting such important legislation on any such grounds.

Without settlement the question then passed over till Monday.

SATURDAY, OCT 12.

THE EXCURSION.

The second Saturday of the session was practically the only holiday taken by the Convention, and that was only a half holiday. It was a trip around the bay on one of the ferry boats. Few local people were permitted aboard, yet the boat was filled. Although intensely warm, the trip was in most respects delightful, the local committee doing all in its power to make it so. The shipping, Berkeley, Oakland, Sausalito, Belvidere, Point Bonita, and the Golden Gate, and the hills which enclose the magnificent bay, were seen to excellent advantage. This is nature's resting season, there having been no rain here since last March, and consequently the hills are yellow brown, with not a green thing in sight. It was odd to Eastern eyes, and yet more interesting perhaps than the familiar green would have been. Not a few members of the Convention went to Monterey and to the big trees instead of taking the bay trip.

HOUSE OF BISHOPS.

The Bishops, in their forenoon session, discussed canons, trying to find out which were deemed most important. The time is so limited that it is recognized that not all can be considered. Action was taken on a constitutional amendment substituting "or" for "and" in the canon relating to the retirement of Bishops. At present the phrase is "age and disability," so that disability without age is barred. A Joint Committee was named to consider the prohibited degrees in Marriage, consisting for the upper house of the Bishops of South Dakota, Delaware, and Iowa.

Upon a joint committee to nominate members of the Board of Managers, there were named for the upper house the Bishops of Montana, Pennsylvania, Texas, Washington, and Bishop C.

MISCELLANEOUS BUSINESS.

The chairman announced as clerical and lay members of the commission on the Swedish Prayer Book to serve with the Bishops of Marquette and Minnesota, already appointed in the House of Bishops, Professors Totham and Woodbridge of Minnesota, the Rev. C. A. Nybladh of Quincy, and Prof. R. T. Ely of Milwaukee, the latter being a Professor at the University of Wisconsin.

Messages from the House of Bishops announced the passage of an amendment to the canon relating to renunciation of the ministry, and the passage of the canon on discipline after uncanonical marriage, both of which were referred to appropriate committees. Also a joint resolution requesting the Bishop of Oregon to furnish a copy of the sermon preached at the opening of the Convention, and requesting the appointment of a joint committee on the translation of Bishops to report to the next Convention, of which the members for the House of Bishops should be the Bishops of New York and Maryland and the Bishop Coadjutor of Southern Ohio.

REPORT ON CONSTITUTIONAL QUESTIONS.

From the committee on Constitution the Rev. Dr. HUNTINGTON (New York) reported the opinion of the committee to the effect that amendments to the Constitution adopted went into effect immediately. They recommended adversely to the proposition to count divided votes one-half for the affirmative and one-half for the negative, on the ground that a divided vote is negative in character, in that it fails to register an affirmative vote on the question at issue. The committee also recommended that the amendment to section 3, Article I, of the Constitution, as proposed by the House of Bishops, be concurred in. This amendment provides that the Presiding Bishop shall be elected and shall hold office for three years. Regarding the proposed addition to article X., offered by Dr. Donald of Massachusetts, the committee declared that it was inexpedient. All these recommendations were concurred in by the House.

The committee having a misunderstanding as to the language of the proposed amendment to Article X. as offered by the Rev. Dr. McKim of Washington, which was approved and recommended, the matter was referred back to be completed.

CHRISTIAN EDUCATION.

Promptly at noon the Bishops entered the hall, and the President of the House of Deputies gave way to the Bishop of Kentucky, Chairman of the House of Bishops. The joint session on Christian Education thus began, and a report of the joint commission on that subject was presented by the BISHOP OF LEXINGTON, in which he carefully reviewed the work of the various schools and theological institutions connected with the Church, and offered a resolution to the effect that each House separately authorize its committee on Christian Education to sit during the recess between Conventions in order to consider the business before it, and that they be allowed to sit together. He also urged upon the next General Convention to set apart a day for a joint discussion of the subject.

The report was accepted, and upon motion of the Rev. Dr. J. ISHAM BLISS of Vermont it was resolved to recommend that both Houses adopt the report of the commission.

The Bishops retiring, the House of Deputies adopted a resolution offered by Dr. Bliss of Vermont, authorizing the committee on Christian Education to meet during the recess of the General Convention.

MONDAY, OCT 14.

HOUSE OF BISHOPS.

Monday was a field day in both Houses. The Bishops considered many minor topics to begin with, but got to big topics later. Readings were agreed to, as reported from the Deputies. The resolutions concerning the late President were passed in by a rising vote, resolutions were proposed in Title I, Canon 19, in several points. Resolutions from Christian peoples in foreign lands were presented to be enacted before the recess. Resolutions relating to adjustment between five near-by Bishops were also presented. The Committee on

THE REV. DR. MANN (West Missouri) held that while divorce might for certain causes be valid, yet presbyters of this Church ought not to re-marry under any circumstances. Inconsistent? We are not making paper constitutions. We are trying to do it as the facts exist. Let such people go elsewhere. We have stoutly maintained the principle of having no divorce in the Church.

amendment, which was declared out of order because substantially the same as the amendment introduced by Dr. Huntington.

REV. DR. GEORGE C. HALL (Delaware) supported the canon as passed by the House of Bishops. He said that great as was the evil of municipal maladministration in New York, Chicago, and even in San Francisco, a much greater evil was found in social vice. Over 600,000 young men in London live in vice. In one city in this country it was said by a chief of police that 20,000 women lived on the money given them by licentious men, not to speak of the fallen women involved. In that same city there is a divorce daily. What does that mean? It means that we are fast getting into that slimy slough in which the wrath of the Almighty is inexorable. Then consider the awful crimes by which families are kept small. Unless the Church of the living God takes action and does its best to stop this tide of sin, the Anglo-Saxon civilization is doomed.

THE REV. DR. GRAMMER (Southern Virginia) discussed the meaning of the scriptural exception, and Mr. MYNDERSE (Long Island) opposed the canon as being a novelty. Mr. HENRY (Iowa) had changed his mind, saying he had come here favoring such a canon as that adopted by the Bishops, but that he now favored the amendment introduced by Dr. Huntington.

The closing address, lasting thirty minutes, was made by FRANCIS A. LEWIS ESQ., the lay deputy from Pennsylvania, who had charge of the matter on behalf of the committee. Without pretense to oratory, and with a voice that was not clear in carrying power, he nevertheless made one of the greatest speeches of the Convention. The strength of it was in the ability, the earnestness, and the high plane on which it was entered. Curiously, his only gesture, if such it could be called, was a slapping together of the palms of his hands in emphasis of his strong points. Without at all being suggestive of applause, or leading to it by others, it had, in connection with his argumentative points, tremendous effect. He said, in part:

I deprecate two things that have come up in this debate. First, I do not approve of the attitude taken by men who are on my side of this controversy, that they are the only ones who have at heart the purity of the home in the United States. That is not so. There is not a deputy in this House who has not at heart the protection of the purity of the home life of the United States. And I also deprecate the statement that has been made that we are denying or ignoring the teachings of Christ. I do not believe there is any such intention on the part of either side to this controversy.

It is argued that we are approaching the Roman teaching—that awful teaching of the Roman Church. If it is claimed that we are prohibiting the marriage by our clergy of any divorced person, and the Roman Church does the same, that is true. But it is not true that the Roman Church permits the marriage of a person whose former marriage has been annulled for causes existing before the marriage.

We are also told that we are departing from the universal Protestant custom. I should like to have somebody tell me what is the universal custom of the Protestant bodies of this country?

I am one of those persons who do not wish to get rid of "Protestant Episcopal" in our name. I have nothing against other Protestant bodies. In this matter of marriage and divorce all have been pretty weak, and I, for one, am tired of trailing the colors down to the troops. Let us change tactics and try to bring troops up to the colors. I am thankful to say that I am neither a scholar nor a theologian, but I am able to believe that Christ said, when He spoke of this matter at all, something progressive. He was forward, not a backward Man. That is, He was ahead

I would not advocate this canon if I did not believe that it reflected the mind of Christ, so far as we are capable of interpreting it. In times of trouble martial law is proclaimed. Does not the present emergency demand this legislation? The committee advocates this canon for your sake and my sake—for your family and my family. Gentlemen, righteousness exalteth a nation, but this sin—this particular filthy sin—is the curse of a nation.

Points upon which Mr. Lewis laid stress were two: (1) That nobody could frame a canon that would protect the innocent party. A large majority of the Commission are in favor of such a canon, but are absolutely unable to frame one, and he did not believe anybody else could frame one. (2) The court record made to prove the guilt of A could not be used to show the innocence of B.

The vote, being still in Committee of the Whole, was upon the amendment offered by Dr. Huntington (to except the "innocent party") and upon a division it stood: Ayes 155, noes 173. Recurring upon the adoption of the canon of the committee the vote, taken in the same way, stood: Ayes 182, noes 158. It was thus passed in Committee of the Whole for recommendation to the House.

The canon of discipline was briefly taken up by the same Committee of the Whole, in order that both may be considered, in a sense, together. This new proposition, which is changed from the committee's former report, and takes the place of a longer statement, is as follows:

"No person divorced for cause arising after marriage and marrying again during the lifetime of the other party to the divorce, nor any person marrying a person so divorced, shall be admitted to Baptism or Confirmation or be permitted to receive the Holy Communion until the written approval of the Bishop shall be given; *Provided*, that this prohibition shall not apply to the case of the innocent party to a divorce for cause of adultery; and *provided also*, that the Sacraments shall in no case be refused to a penitent person in imminent danger of death."

THE REV. DR. McCONNELL (Long Island) moved to strike out the entire canon, and upon that amendment or substitute the committee will debate and vote.

Messages were received from the House of Bishops informing the House of Deputies that it concurred in the resolution recommending the appointment of a committee of conference upon the subject of Marginal Readings; that it concurred in the resolution in reference to the death of the late President McKinley; that it asked concurrence in resolutions amending the canons relating to the election of Bishops, to episcopal visits, resignations of Bishops, and the appointment of deaconesses. All were referred to the committee on canons.

The House of Bishops also asked the concurrence of the House of Deputies in a resolution to the effect that the joint committee on the revision of the canons be allowed to sit during the recess for the consideration of all matters which had been recommitted to it, and report thereon at the next Convention. The House concurred.

Going into executive session, in the afternoon, the Deputies took up the election of Bishops for the Missionary Jurisdictions of Olympia, North Dakota, Hankow, Porto Rico, and the Philippines.



The session lasted two hours, and at its close it was announced that the Deputies had elected the Rev. Frederick William Keator of St. John's, Dubuque, to be Bishop of Olympia; the Rev. James Addison Ingle to be Bishop of Hankow; the Rev. Dr. William Cable Brown to be Bishop of Porto Rico and Viques, and the Rev. Charles H. Brent to be Bishop of the Philippines. There was no election, it was stated, in the case of North Dakota. The vote on the Bishop's nomination for the latter District, though held in secret session, is said to have been: For confirmation, 26; against, 23; divided, 10.

TUESDAY, OCT. 15.

HOUSE OF BISHOPS.

The Tuesday of the final week of the Convention was a field day. The Bishops nominated the Rev. Dr. Cameron Mann of Grace Church, Kansas City, to be Bishop of North Dakota, granted permission to publish a version of the Prayer Book in German, in which the Deputies later concurred, and in reference to Swedish Orders, declared by resolution that so much of the subject as bears upon a better understanding of the Swedish Church and more cordial relations with its members met their approval, though time was not propitious for action, and that work among the Swedes should be encouraged and aided. They also adopted new canons on Missionary Bishops, described later on in connection with the work of the House of Deputies; and declined to concur with a Deputies' resolution that nominations to Missionary Districts be not given out for publication. This last proposition was introduced in the Deputies by Mr. Clement Chase of Nebraska, who called up the situation surrounding Chaplain Pierce this year and the Rev. Dr. Hall last time, saying it was a needless hurt to presbyters and their friends when such use was made of their names, and the public advised of it. The Bishops non-concurring, a committee of conference was named.

HOUSE OF DEPUTIES—COMMISSIONS APPOINTED.

The field day in the Deputies did not open till late in the afternoon. In the forenoon the Deputies cleared up a great number of necessary things, suggestive of the final days of a session. Upon the Joint Commission on the Translation of Bishops there were named the Rev. Dr. S. D. McConnell (L. I.), the Rev. John Henry Hopkins (Chicago), the Rev. Dr. W. M. Grosvenor (New York), and Messrs. John W. Randall (Maryland), Wm. H. Adams (Western New York), and M. W. Seymour (Connecticut).

On Prohibited Degrees of Marriage there were appointed on the part of the Lower House the Rev. Drs. Hughes (Newark), and Olmsted (Pennsylvania), Rev. W. C. DeWitt (Chicago), Messrs. W. Bayard Cutting (L. I.), E. L. Temple (Vermont), and B. L. Wiggins (Tennessee).

GENERAL THEOLOGICAL SEMINARY.

THE REV. DR. CAREY reported the gratifying progress made in the General Seminary advancement. Students entered, 1898-9 were 154; 1899-0, 131; 1900-1, 119; and the incoming class will show 155. Recommendations of three years ago have not yet been acted on. It was proposed that all scholarships should be awarded upon examination, that fellows should study abroad rather than in the Seminary, and that as soon as practicable the history and method of missions, pedagogy, sociology, and especially preaching, should be taught by teachers expressly employed for said purposes.

THE STATE OF THE CHURCH.

THE REV. DR. DUNCAN (Louisiana) read the report of the committee on the State of the Church. The report began by mentioning the large number of eleven Bishops who have entered into rest since the last Convention, but that fourteen Bishops have been consecrated. It then plunged into the figures, showing progress and present conditions.

"From the figures," the report says, "we are to study the state of the Church, ever mindful of the fact that mere figures can never give us more than a partial conception of its conditions. The returns of the number of clergymen and ordinations show an increase of something less than 8 per cent., while the number of communicants has increased a little less than 9 per cent.

"The conditions of Church life are such that it is to be expected that the communicants will increase more rapidly than the clergy, yet we believe this showing is an admonition to us that we ought to pray more earnestly than heretofore that the Lord of the harvest would send forth more laborers into His field. This duty is impressed upon us more strongly when we find that the ordinations to diaconate and priesthood number 87 less in the last three years than in the like time preceding the last General Convention. Then to reinforce the lesson we find that there are 69 fewer candidates and postulants for holy orders and nearly 200 fewer lay readers than there were three years ago. And again, we find the number of Sunday School teachers fewer by 377 now than then.

"Your committee re-echoes the cry that these dumb figures utter—men are wanted; educated, trained, devoted men, to labor in the various activities of the Church's life. We trust that the youth of the Church will be alert to respond to the call of service."

The report also mentions a growing increase in gambling, and begs the clergy will endeavor to impress upon the minds of the

young that an honest day's labor must be performed for an honest day's pay; there is no other way financially to get on, and do so honorably. The evils of intemperance are, the report thinks, diminishing; but lynch law increases, a fact which the report deprecates, and Bishops are urged to impress upon the Church the necessity of giving due deference to civil law. The decadence of family prayer is lamented, and the remark made that the prayers for such purpose in the Prayer Book are for use. Sunday observance is neglected. The relations of capital and labor are touched upon in the right way. North Carolina has, it seems, made a record of all communicants, names, and all particulars, and the practice is commended to other Dioceses. Concluding, the report says the situation on the whole is one of great promise. The belief is expressed that the Church will build up its weak places.

MISCELLANEOUS BUSINESS.

The committee on Reformed Episcopal Orders was continued, and a matter on Provinces was referred to the Joint Commission on that subject. From the committee on Amendments to the Canons, the REV. DR. DAVENPORT (Tennessee), recommended concurrence with the House of Bishops in a canon providing that Missionary Bishops should be eligible to election to Dioceses only after five years' service, except where Dioceses are erected from Missionary Districts, in which case the Missionary Bishop may be elected to the new Diocese. The resolution was adopted.

The committee reported that in its opinion it was unconstitutional to adopt the canon proposed by the House of Bishops, which authorizes a Missionary Bishop to assume the episcopate in a Diocese erected from his district, as it restricts the choice of the Diocese. The report was adopted.

A motion to amend the rules so that the names of priests nominated by the House of Bishops for Missionary Bishops should not be published before action by the lower House was carried by a vote of ayes, 146; noes, 137. Subsequently, during the day, it was announced that the House of Bishops declined to concur, and a committee of conference was appointed.

On motion of the REV. DR. ESTILL (Kentucky), resolutions expressing sorrow on the death of Mrs. Twing, Honorary President of the Woman's Auxiliary, were adopted by a rising vote.

Permission was given to the Marginal Readings Commission to publish the renderings in the margin, provided a publisher could be found to undertake the same at his cost; but if this prove impracticable, to publish the readings themselves at a cost not to exceed \$500, copies to be sent to the clergy and to members of the Convention.

A message from the Bishops informed the House that the Bishops had concurred in the Marginal Readings matter, and had adopted the McKim Labor and Capital resolutions, appointing under the latter the Bishops of New York and Massachusetts, and the Bishop Coadjutor of Chicago. President Lindsay announced the names on the part of the Deputies as follows: Dean Williams (Cleveland), the Rev. Dr. McKim (Washington), and Dean Hodges (Cambridge); Hon. Seth Low (New York), Jacob A. Riis (New York), Samuel Mather (Cleveland).

The House of Bishops had also concurred in the resolution to continue the Commission on Christian Education and permit it to sit during the recess; they also asked concurrence in a resolution to continue the Commission on Ecclesiastical Relations, and concerning the formation of Honolulu into a Missionary District with permission to elect a Bishop later. Also declaring that the House of Bishops was not prepared at once to accede to the request of the synod of the Mexican Episcopal Church for the election of three new Bishops, but that it had appointed as a committee to investigate the matter, the Bishops of Maryland, California, and Los Angeles.

REPORT ON HONOLULU AND SPRINGFIELD.

The committee on New Dioceses, to whom was referred the petition of certain Churchmen of Honolulu, reported that the House of Bishops having already acted thereon, its intervention was unnecessary; also that, in the matter of the memorial from the Diocese of Springfield for leave to cede part of its territory, it was unable to accede to the petition. The REV. DR. W. T. MANNING (Tennessee), from the committee, stated that after an investigation the committee on New Dioceses had reached the conclusion that of the three Dioceses in Illinois, that of Chicago had all the fat and that of Springfield had all the lean, and it believed that the former would agree to a redistribution of the territory when proper representations were made. The matter was placed on the calendar.

MARRIAGE AND DIVORCE.

The field day before mentioned began when the Marriage and Disciplinary canons were taken up. The vote in committee of the whole on the Marriage canon had given but a slight majority, and everybody looked for its defeat when the Deputies came to vote upon it by orders. There was a parliamentary wrangle that wasted many valuable minutes, but finally order came out of it all somehow. The trouble was that three sections were adopted and the fourth defeated, and the question was what to do next. Finally a vote was taken on the completed canon, and it stood: Clerical: Ayes 30, noes 19, divided 10; Lay: ayes 18, noes 24, divided 9. So

the Marriage Reform, which had pended so long and been watched with such interest by the whole country, came to naught in the vote.

DISCIPLINE AFTER UNCANONICAL MARRIAGE.

The Disciplinary canon, unlike any in the earlier reports, was taken up. The text follows:

"No person divorced for cause arising after marriage and marrying again during the lifetime of the other party to the divorce, nor any person marrying a person so divorced, shall be admitted to Baptism or Confirmation or be permitted to receive the Holy Communion until the written approval of the Bishop shall be given; *Provided*, that this prohibition shall not apply to the case of the innocent party to a divorce for the cause of adultery, and *Provided also*, that the Sacraments shall in no case be refused a penitent person in imminent danger of death."

THE REV. DR. MCCONNELL (Long Island) opened the debate by calling this a monstrous proposition, and declaring the canon on the same subject, passed twenty years ago, an abomination. He said: I simply ask, do you want to pass it? Do you want to discharge not only the individual but every power of discipline in this Church and turn it over absolutely to the Bishop in his own Diocese?

If you do, you will allow as many excuses as there are Dioceses in the country. One Bishop may claim that marriage is indissoluble; another will take the ground that there are two or three more scriptural causes that allow divorce and permit the divorced persons to be in good Church standing. You will then find the Church as the States are now doing, regulating what the causes of divorce must be. Why, then, is it that such a monstrous canon as that is sent down to us from so wise and intelligent a House? The reason is very simple. We are confronted with a task so difficult that we have been now nearly twenty years trying all sorts of devices to meet it.

This House wants to do right. I do not believe there is any disposition on the part of any member of this House simply to carry his point. I believe every member is willing to let the State grant the divorce. We are all satisfied that it should grant the divorce, but we want the power regulated. There are 100,000 divorced persons in the United States. Of these divorces 70 per cent. have been gained by women. Now, gentlemen, does this Convention want to say that the State shall grant no divorces? The notion that marriage is indissoluble is held by nobody except perhaps a few impracticables in our Church. Whatever action the Church takes on this question, it is true that repelling persons from the Sacraments is to do all the Church can do to damn those persons. I have a high conception of the value of the Sacraments, and I do not like to have it possible for the whim of any Bishop to set them aside. There is no reason for adopting this canon except logic, and it is better to be inconsistent than un-Christian.

MR. ROBERT TREAT PAINE (Massachusetts): May a layman say a serious word from his heart in solemn protest against this canon of prohibition? It seems to me an awful thing for the Church to be so eager to prevent men and women coming to the communion of our Lord. If there is any question about a person's coming and he is forbidden on the ground of sin, I almost say that I am on the side of the sinner.

I wish also to call the attention of this House to the dreadful inconsistency between this proposed canon and that which was considered yesterday and temporarily adopted. Under that, the proposed parties who are to be married after divorce, come up to the church door on Thursday, asking to be married, and the door is shut in their faces and the blessings of the Church is refused on Thursday morning; but on Sunday morning they come up and are welcome to the communion of our Lord.

THE REV. DR. FULTON (Pennsylvania) spoke in the same strain as the lay deputy from Massachusetts, and then the REV. DR. GREER made another of those tremendously strong appeals, for which this Convention will remain famous. Marked interest was shown to hear where he stood, and as he took the platform every nerve was at tension. Almost at once he called the measure a canon of casuistry. He is not one of those theorists who believe in the indissolubility of marriage. The Church has declared its belief in a sacred principle—referring to the action of the day before in passing the marriage canon.

Having taken that position and made that solemn declaration as to its belief and its principles, then I would have this Church go no further; and, therefore, I would favor the substitute offered by my friend from Long Island to strike out this canon with reference to discipline. It is true the canon provides that the Bishop of a Diocese or a District may adjudicate that matter, that it can be referred to him. Ah, gentlemen, the office of a Bishop is a high office in this Church; the duty of a Bishop is a high duty in this Church; but it is not the duty of the Bishop, it is the duty of the priest, in his close, intimate pastoral relations to deal with the circumstances and the details of the case of every individual sinner in his congregation. Therefore I would strike out this canon of discipline altogether because it is a canon of casuistry, and casuistry cannot deal with the individual circumstances surrounding every individual case.

It has been said that the preacher in the pulpit occupies the sublime strategic point in the moral universe. No, sir; not the preacher in the pulpit occupying that sublime strategic point in

the moral universe, but the minister, or the priest, or the pastor, when he comes into touch with the history, with the pathos, with the sorrow of the individual penitent soul, occupies the sublime strategic point in the universe. Let this Church put itself upon record as believing in the great principle, then strike out the canon of discipline, and put itself on record with its Master, that "This Man receiveth sinners and eateth with them."

Upon the vote, 58 Dioceses negated it. The REV. DR. GREER then obtained the floor and said: "In order to save something from this general wreck, I move the following:

"*Resolved*, the House of Bishops concurring, That a joint commission be appointed consisting of three Bishops, three presbyters, and three laymen, whose duty it shall be to confer with the official representatives of other religious bodies in the United States, with a view to establishing uniformity of practice on the subject of Holy Matrimony and Divorce; provided, however, that no action taken by the above joint commission shall be binding upon this Church until or unless it shall be duly ratified and confirmed by a subsequent General Convention."

THE HUNTINGTON AMENDMENT TO ART. X.

The order of the day giving constitutional amendments the right of way, at this point the REV. DR. HUNTINGTON brought in, upon a report of his committee, the old amendment, as having been introduced by the Rev. Dr. McKim. He announced a unanimous recommendation by the committee and offered to put it upon its adoption without debate. The language of the canon recommended, differing somewhat from that of the original Huntington amendment of 1898 which had been introduced by Dr. McKim, is:

Add to Article X. the following:

"But any Bishop of this Church, acting by and with the advice and consent of the Standing Committee of his Diocese or Missionary District, may take under his spiritual oversight any congregation of Christian people, not theretofore in communion with this Church, which accepts the Apostles' Creed and the Nicene Creed, and whose Minister, having received Episcopal ordination, approved by this Church, shall covenant, as may be prescribed by Canon of the General Convention, to use in public worship in the said congregation such form or directory as the said Bishop shall set forth and authorize:

"*Provided*, such form or directory shall contain or enjoin nothing contrary to the doctrine of this Church, shall make provision for the Apostolic rite of Confirmation, and shall require, in the administration of the Sacraments of Baptism and the Supper of the Lord, the unfailing use of the words, acts, and elements ordained by Christ Himself; *Provided*, further, that the same be approved by the House of Bishops; and *Provided*, also, that no such congregation shall be admitted into union with a diocesan convention until it has been organized as a parish or congregation of this Church, in accordance with all canonical requirements, and until it has been duly certified that the Book of Common Prayer is the use of such congregation."

DR. HUNTINGTON said he considered the Faude form the better one, since it laid down principles, not details. Referring to the Donald incident, he said he considered the commotion which followed it one of the least creditable things this House had done during its sitting in San Francisco. Whatever the opinion of the House, the opinion of its members ought at least to be treated with respect. The panic was started, he said, by a few hot-headed youths. By hot-headed he meant very enthusiastic, and by youth those whose tenure of office was too short to make them familiar with the traditional courtesy of the House. For himself, he was entirely at variance with the statement made by the rector of Trinity, and he appealed to his writings and sermons to prove it.

The Rev. B. Talbot Rogers (Fond du Lac) took the low platform at the head of the aisle, the Rev. Dr. Huntington was at the end of a pew in the main body but well into the south transept, and the Rev. Dr. Donald had a pew almost opposite in the north transept. Then for about six minutes occurred a colloquy that was brilliant and historic. Nothing was said that advanced the argument, unless Mr. Rogers' able beginning be excepted. Mr. ROGERS maintained his ground with remarkable steadiness. DR. DONALD came at him, compelling him in parliamentary fencing to disclaim intent to misquote, and DR. HUNTINGTON on the other side was flashing wit, sarcasm, and other shell and shrapnell. Mr. Rogers regretted that the subject had come up again, and tried to secure a change in the sentence relating to the ordination of the minister; but his motion was tabled, and a deputy moved that a vote be taken inside of two minutes. Dr. Huntington asked for those two minutes, and a Colorado deputy said he hoped the matter might prevail, the New York deputy having so long and so persistently contested it. To this Dr. Huntington instantly retorted that he wanted no consolation cups. Using the two minutes he said he had no wish to force this matter through. Then came a question, and replying, he said: This act, if taken, will signify a kindly intent on the part of the Episcopal Church to open the door of good manners toward other religious bodies by about as much as a crack, where now it is double bolted.

The vote being taken by orders stood: Clerical—ayes 38, noes 15, divided 5; Lay: ayes 37, noes 10, divided 3. So the amendment, as reported by the committee, passed—but only to meet defeat again in the House of Bishops.

WEDNESDAY, OCT. 16.

Haste, in order that as little as possible might be left undone, characterized the day's proceedings. In the House of Deputies the Chairman announced that vacancies on the committee on Orders of

the Reformed Episcopal Church were filled by the appointment of the Rev. Drs. Carey (Albany), Bodine (Pennsylvania), and Seymour (Connecticut). Constitutional amendments offered by the Rev. P. H. Hickman (to Article 3), by the Rev. C. L. Mallory (to Article 12), and by Mr. Van Bokkelen (to Article 10) were reported from the committee as inexpedient and so dropped. On the other hand, on their recommendation, the House concurred with the House of Bishops in amendment to Article 1, providing for the election of Presiding Bishop for three years by the House of Bishops, with the approval of the House of Deputies; and amending Article 2 respecting the limitations under which a Missionary Bishop may become a Diocesan.

SUFFRAGE FOR MISSIONARY DISTRICTS.

The constitutional amendment offered by ex-Governor Prince (New Mexico), to give the right of suffrage to the representatives of Missionary Districts, except on a vote by Dioceses and Orders, was then taken up. Gov. Prince spoke vigorously in favor of the amendment, while the Rev. Dr. McConnell (Long Island) and Mr. Lightner (Minnesota) took the negative. The proposition was urged by the Rev. Dr. Winchester (Missouri), Rev. C. W. Arnold (Southern Florida), Rev. E. A. Penick (Arizona), Rev. Dr. Davenport (Tennessee), Rev. John S. Gibson (West Virginia), and Rev. M. C. Martin (New Mexico), the latter apparently winning his point by pertinently inquiring: "What would you think of the early Christian Fathers saying to Paul, 'Brother Paul, keep quiet, you're nothing but a missionary. You have no vote.'"

The amendment was carried by the following vote: Clerical: ayes 37, noes 16, divided 5; Lay: ayes 34, noes 16, divided 1.

DECEASED MEMBERS.

The memorials of deceased members were read by the Rev. F. A. De Rosset of Springfield, the members of the House standing. Afterward constitutional amendments reported by the committee on the calendar were again taken up.

CONSTITUTIONAL AMENDMENTS.

They reported it inexpedient to change the name of the Church according to the resolutions of the Rev. P. H. Hickman (Colorado). The Saunders amendment, relating to the formation of new Dioceses, Article 5, was passed.

AMENDMENTS TO CANONS.

The Constitutional committee then gave way to that on Canons, from which the Rev. Dr. DAVENPORT, chairman, reported various pending amendments. The proposed courts of appeals carried too large a matter to be hastily considered at this late day, and was re-committed to the committee to report to the next General Convention. The next amendment reported was to permit a Missionary Bishop to submit a draft of a constitution and canons for his District, for the approval of the House of Bishops, instead of selecting the constitution and canons of a neighboring Diocese. This was carried.

Next came the amendment of the Canon on Deaconesses, which proposed to raise the minimum age for a deaconess from 25 to 30. This was supported by the Rev. Dr. HUNTINGTON (New York), and opposed by the Rev. CHARLES E. HAUPT (Minnesota), and was finally adopted, after an amendment to provide that such candidates as are already entered are unaffected by the change.

DR. MANN'S ELECTION.

Going into secret session, it took but a short time to unanimously elect the Rev. Dr. Mann, on the nomination of the House of Bishops, as Missionary Bishop of North Dakota.

THE NAME OF THE CHURCH.

Next came the proposition adopted by the House of Bishops to appoint a Joint Commission to consider the name of the Church as suggested by the Milwaukee memorial. MR. LEWIS (Pennsylvania) objected, being desirous of stopping this agitation here and now. He had heard no demand for such change. He could see nothing in it. Had any Dioceses in which the Church is really strong asked for such change?

MR. PACKARD (Maryland) opposed the Commission, saying the Convention knows all a Commission can find out. After some parliamentary difference, the main question being opened, Mr. Packard said the gentlemen who favored a change thought they might attract some Roman Catholics. There was more likelihood, he thought, that Roman Catholics might get them.

Replying to Mr. Lewis, MR. MOREHOUSE of Milwaukee said that people who do not want to see light generally do not see it. We send missionaries to China to enlighten those who do not want to see and to hear. Replying to Mr. Packard's charge that acceding to the request would be a triumph of party, he mentioned the old evangelical movement. The Diocese of Milwaukee is the largest in number of clergy of any in the West. It brought up this memorial. He had not asked that it be read in full because he deemed it needless. The question cannot be settled here. It is sure to come up in Boston, and keep coming up until it is settled, and settled right.

Two strong speeches in favor of the Commission, although both said they were not in favor of a change at this time, were made by JUDGE STINESS of Rhode Island and the Rev. B. W. R. TAYLER of Los Angeles, the Judge relating that Rhode Island changed its name,

and in its corporate name did not employ the word "Protestant." The Rev. Dr. HUNTINGTON of New York said he was unalterably opposed to a change in name until the Church has earned the name Catholic. But he favored the Commission out of respect to those clergy and laity who desired that it should be named, and from whom his schemes have received in this and in most previous Conventions nothing but opposition. A strong speech for the Commission was made by the Rev. Dr. DAVENPORT (Tennessee). The vote being taken by orders, the House concurred. Clerical: ayes 39, noes 13, divided 6; Lay: ayes 30, noes 17, divided 4.

WESTERN KANSAS.

Next followed the reports on the creation of a Missionary District in Western Kansas, the majority report declaring it inexpedient and the minority being favorable. Stirring addresses in favor of the change were made by the Rev. ALBERT WATKINS and the Rev. CHARLES B. CRAWFORD, both deputies from Kansas. After a short discussion the vote was postponed till next day.

HOUSE OF BISHOPS.

From the Bishops came the information of the naming of the Bishops of Albany, Maryland, and Rhode Island (Coadjutor) upon the Joint Commission to secure uniform laws on marriage and divorce. Later in the day the same House declared its concurrence on Missionary District representation; the defeat of the Huntington Amendment on spiritual oversight of congregations not using the Prayer Book, said by the Rev. W. C. Shaw in a local paper to have been upon a tie vote; and the permission to Bishop Kinsolving to use the title "Bishop of Southern Brazil." The Bishops also adopted the following:

"The Bishops, separating after this session of the House as part of the General Convention of the Church, which has been brief in time, but marked by exceptional attendance and by the accomplishment of an unusual amount of work, take this method of expressing to their brother, the Bishop of California, their loving appreciation of the warm generosity of which he has been the instrument and the inspiration.

"The Bishops add to this the expression of their admiration for the power and perfectness of the provisions which have made so effective, not merely the accommodation and convenience of the Bishops, but the missionary meetings, noticeably the meeting in the Mechanics' Pavilion, the conduct of which must stand conspicuous among the great missionary gatherings of this Church for impressiveness and influence."

THE NEW BOARD OF MANAGERS.

The new Board of Managers of Missions was chosen as follows: Bishops Doane, Whitaker, Niles, Dudley, Scarborough, Seymour, Peterkin, Potter, Worthington, Talbot, Gailor, Satterlee, Brewster, McVickar, and Whitehead.

The Reverend Drs. Eugene A. Hoffman, J. H. Eccleston, George Williamson Smith, William R. Huntington, Octavius Applegate, David H. Greer, William H. Vibbert, Henry Anstie, George McClellan Fiske, Reese F. Alsop, James de W. Perry, Henry W. Nelson, Jr., Randolph H. McKim, Ernest M. Stires, and Edwin S. Lines.

Messrs. William G. Low, Julian T. Davies, Alfred Mills, Gordon King, Elihu Chauncey, Henry L. Morris, George C. Thomas, Arthur Ryerson, James J. Goodwin, Burton Mansfield, John I. Thompson, Alfred T. Mahan, Rathbone Gardner, George W. Pepper, and William R. Butler.

LAST DAY, THURSDAY, OCT. 17.

[BY TELEGRAPH.]

SAN FRANCISCO, OCT. 17.—It was a brilliant scene to-night when the closing service of the General Convention was held and the pastoral letter was read by the Bishop of Kentucky, Chairman of the House of Bishops. Sixty Bishops in their robes were in place, including the Bishops of Columbia and Honolulu, and the church was completely packed.

During the last day's business sessions, western Kansas was created into a Missionary District with the name of Salina, as was also Honolulu, and Cuba was erected into a foreign Missionary District, permission being given in each case to the House of Bishops to elect Missionary Bishops during the recess. The erection of a Missionary District out of a portion of the Diocese of Springfield was defeated. During the debate Mr. D. B. Lyman of Chicago, replying to the question why Chicago did not take part of the territory, or at least help out in its own State more than it does, said that 44 self-supporting parishes in Chicago maintain 64 non-self-supporting ones. The vote stood: Clerical—ayes, 32; noes, 22; divided, 3. Lay—ayes, 21; noes, 26.

Marginal Readings again came to the front with permission granted to the Commission to insert their original readings, marked "C" in their report, as an appendix to the Bible authorized. The two Houses re-referred the Marriage and Divorce question to a new commission consisting of the Bishops of Albany, Maryland, and Coadjutor of Rhode Island: Rev. Drs. Dix (New York), Fulton (Pennsylvania), and Eccleston (Maryland); Messrs. F. L. Stetson (New York), W. W. Old (Southern Virginia), and E. G. Bradford (Delaware).

Then followed another dramatic scene, in which the Huntington Amendment again came to the front. A conference committee between the two Houses, which had considered the latest form of that amendment, having passed the House of Deputies and failed in the

House of Bishops by a tie vote, recommended that the amendment be passed in somewhat different form; but the House refused to accept the report, and again the Huntington Amendment was rejected. In a tone of bitter sadness Dr. Huntington then addressed the House, asking the privilege of a final word and speaking substantially as follows:

"Perhaps I may be pardoned a personal word. I entertain the same faith in the final victory of this measure that I have ever entertained. Individuals may be rebuked for being too presumptuous. Great measures may be, as the politicians say, turned down for a time, but they cannot be turned down for all time. You have chosen the course for the greatest question before this Church in this new century. I acquiesce, and in doing so I surrender the leadership which so many of you graciously accorded me. I give up the torch. My measure has been known as an iridescent dream. For the present it is defeated. The Chicago-Lambeth quadrilateral has been thrown out. The Oxford-Milwaukee platform is in the ascendant.

"My dream shall disturb no more. I recall a Father Fidelis, who has since gone to Rome. He wrote a book after so doing, in which he thanked heaven he had reached a Church in which there was no nervousness about the next General Convention. I have not heeded his invitation and gone to Rome, but henceforth I shall share his peace."

Hardly was he through speaking when a message was presented from the House of Bishops, in which they asked the passage of a joint resolution, making declaration of an expression of the opinion of General Convention in a modified form of what had been contained in the Huntington Amendment. At the last moment this joint resolution was concurred in by the House of Deputies, and thus, as an expression of opinion on the subject of Christian Unity, it became the final action of the General Convention. The text follows:

"Resolved, the House of Deputies concurring, That it is the sense of

this Convention that a Bishop of this Church has the right to take under his spiritual oversight any congregation of Christian people not in communion with this Church that may desire him to do so, and that it is further the sense of this Convention that the use of the Book of Common Prayer is not obligatory under such circumstances, provided that such congregation be not admitted to union with the diocesan convention until it has organized as a parish or congregation of that character, in accordance with all canonical requirements and duly certified that the Book of Common Prayer is in use in such congregation."

The House of Deputies' members of the several commissions which had been created by joint resolution were appointed as follows:

On Provinces—Rev. Messrs. Davenport of Tennessee, Williams of Nebraska, Greer of New York, Tayler of Los Angeles, and Beckwith of Texas; Messrs. Saunders of Massachusetts, Wilson of Springfield, Stiness of Rhode Island, Battle of North Carolina, and Burgwin of Pittsburgh.

On Change of Name of the Church—Rev. Messrs. Greer of New York, Fiske of Rhode Island, Egar of Central New York, Mason of Virginia, and Rogers of Fond du Lac; Messrs. Lewis of Pennsylvania, Lyman of Chicago, Packard of Maryland, Sowden of Massachusetts, and Morchouse of Milwaukee.

The election of Dr. Mann as Missionary Bishop of North Dakota was unanimously effected.

At the hour appointed, the Bishops, preceded by the Secretaries of the two Houses, entered the church for the final service, while the vested choir and full congregation sang a processional hymn. The pastoral letter was read, the benediction pronounced by the venerable Bishop of Missouri, and the General Convention of 1901 was adjourned.

[The fuller report by mail of this last day's session will be printed next week, together with any omissions or addenda that may be received.]

Other Meetings in San Francisco.

BOARD OF MISSIONS.

IF ALL was not accomplished for missions which the friends of that form of Church effort hoped this Convention might do, it is certain that a great deal of real interest in missions, their management and their needs, was shown. Following the instructions of the last Missionary Council, the Board executives arranged a programme that called for three or four afternoon sessions of the Convention, sitting as the Board. On the Opening day the Bishop of New York moved to amend the programme, substituting evening for afternoon. Some thought this a setback, and perhaps it was, though an unavoidable one; and yet Trinity Church was none too large to hold the persons who came on almost every mission night. While some of the details of the next three years' work were under discussion it is perhaps true that the audiences were little repaid for their attendance, at least that popular part which came to hear addresses. But the business had to be attended to.

The outcome of that business was that special attention is to be given to missions during the next triennium, to find out if possible the mind of the Church on the subject of a reorganization of mission administration. There was warm praise for the personnel of such administration. There were also propositions, such for example, as those of Bishop Nelson of Georgia, that district secretaries be provided the better to instruct the Church upon the subject of missions, and if possible to increase the income for their advancement. There was also the conviction, apparently shared by all speakers, that the amount to be raised, which during the coming year was set at \$1,000,000, should be apportioned among the Dioceses. There was a general tendency to refer intricate problems to the Board of Managers, and not once did the Board of Missions act inconsiderately, or try to tell the Church what it ought to do or how it ought to do it. There was a strong desire to do the will of the Church, but also a sincere hope that that will of the Church would bend itself, and its interest, along more liberal, more consecrated lines.

The early evenings were filled with the usual addresses and reports from Missionary Bishops, which, though useful, helpful, and valuable, have come to be accepted as somewhat of a matter of course. Early in the session, problems of reorganization were submitted to a committee of fifteen, and it was when this committee reported, on the evening of Thursday, Oct. 10th. that the legislative importance of the sessions began. This committee consisted of the Bishops of Albany, Pennsylvania, West Virginia, Tennessee, and Washington; the Rev. Messrs. Lines (Conn.), Restarick (Los Angeles), Brewster (Colo.), Goodwin (N. H.), and Niver (Maryland); Messrs. Stiness (R. I.), Packard (Md.), Hayes (Newark.), Lightner (Minn.), and Wilmer (Va.). Their recommendations took the form of a substitute for the present Canon 7, Title III, in which is embodied the Constitution of the Domestic and Foreign Missionary Society:

The new Constitution, which they propose, makes provision for a Board of Missions consisting of the Bishops and also one clerical and one lay member to be elected by each Diocese and Missionary District, and the members of the Executive Committee afterward described. This Board of Missions shall meet on the last Wednesday in April under the presidency

of a Bishop to be chosen by the House of Bishops at each General Convention. This President shall, with the approval of the Executive Committee, name the place of meeting, and have power to call special meetings. Transportation of all members is to be paid by the Treasurer. The Board of Missions shall annually decide upon the whole sum to be raised for general missionary work, and shall apportion an amount to be raised by each Diocese. "The method by which the apportionment shall be made shall be determined after consultation with the Bishop and the clerical and lay members of the Board from each Diocese and Missionary District." Appropriations are to be made by this body at their annual meeting "to the several Missionary Districts and organized Dioceses which in the judgment of the Board may be entitled to receive support from the Church at large." The names of contributing and also non-contributing parishes to be reported each year.

An Executive Committee shall be created to consist of the President of the Board of Missions, *ex officio* chairman, and 15 Bishops, 15 presbyters, and 15 laymen, to be elected at each annual meeting. All other Bishops, together with the General Secretary and Treasurer, to be *ex officio* members without the right to vote. This Executive Committee shall recommend to the Board of Missions the annual appropriations to be made. The Board of Missions shall itself report at General Convention on the third day of each triennial session.

The salary of a Missionary Bishop shall be fixed at or before the time of his election, and shall not be diminished thereafter without his consent. This salary, however, may be terminated whenever the Board shall be satisfied of the ability of the Missionary District to support its Bishop at not less than the promised salary.

The Executive Committee shall have power to appoint agents in different parts of the country to distribute missionary literature and solicit funds.

On the evening at which this report was presented, the BISHOP OF TENNESSEE explained its provisions, showing the necessity for a change in our missionary organization. Mr. GEORGE C. THOMAS urged that the matter be postponed. The Bishops of Tennessee and Washington defended the transportation clause, the Bishop of Kansas and others showed the limitations attending the present provisions for Missionary Councils.

Next night, Friday, the subject was resumed, and, as a result, the proposal was referred back to the committee of 15 with instructions to report at the next General Convention. This was largely the result of Mr. Thomas' request, but in the general debate the necessity for a change of some sort was almost invariably admitted. Discussion was taken part in by the Bishops of Albany (presiding), Montana, Rhode Island (Coadjutor), Tennessee, Central Pennsylvania, Missouri, Georgia, Connecticut, Washington, and Duluth, and by Mr. George C. Thomas, Mr. Joseph Packard, and the Rev. Messrs. H. B. Restarick, Edward S. Lines, and others. The apportionment plan was favored practically in all quarters, and the plan of Bishop Nelson of Georgia was supplemented by the suggestion of Bishop Nichols of California, who thought there can be found in each Diocese a man, perhaps a layman, who will make his Church work the dissemination of missionary literature, and especially the raising of the apportionment of the Diocese, working, while doing so, entirely in harmony with Bishop and clergy. While many seem to regret the rather lame conclusion of the effort at this time, others express the

opinion that progress has been made. A study is to be made of mission methods, and there is marked interest.

Perhaps the best night of all was the one of Monday, the 14th inst. And probably the best mission address of the Convention was that of Bishop Kinsolving of Brazil on the night in question. It was not that he was eloquent; many others were that. It was not that he was intensely interested; all were interested as much as he. It was that his tone was hopeful. Experience of all missionary societies is that they or their agents succeed best when they tell the hopeful things. People like best to help successful things. It was inspiring to hear the Bishop speak of almost the final utterances of Bishop Williams, in the latter's intense interest in Latin missions, and indignation rose when he stated how Latin South America, though Christian, villified our Lord as heathen never are able to do. He told of the immense public interest in his work felt by officials of Rio Grande do Sul, and came to a conclusion with the expression of the hope that as Virginia had made a start on the East side, California might make one on the West side, and the two meet somewhere on the plains of the Argentine. He mentioned with feeling Bishop-elect Brown, his companion to Brazil, now given back to the American Church to labor in Porto Rico.

Bishop Potter of New York spoke on the Philippines, his point being that the Church must go there with the teaching office. He expressed warm confidence in Bishop-elect Brent, and if supported believed him able to accomplish much, to the end that there might rise in that land a Christian State upon the basis of a Christian Church.

Bishop Peterkin of West Virginia spoke hopefully of the prospects in Porto Rico, saying \$8,000 only is needed to complete a property in San Juan that will be worth \$25,000. Bishop Whitaker of Pennsylvania recited the rather sad story of lost opportunity in Cuba. Bishop Doane of Albany recounted the action of the Bishops concerning Mexico, not then published but already given to the papers, and paid a tribute to the presbyters there. The Board thanked the children of the Sunday Schools and the women of the Auxiliaries. Another large meeting was held on Tuesday night before adjournment.

The last evening meeting was held on the next evening, Tuesday, Oct. 15th. The Bishop of Haiti made a direct appeal for the hospital which he believed to be necessary in his work. The Bishop of Cape Palmas narrated the history of our work in Liberia, our first foreign mission, and told its present needs. Both these Bishops are Negroes; and following them was discussed the needs of the work among the colored people in the South of our own country, Archdeacon Russell of Virginia and the Bishop of Georgia being the speakers.

THE MISSIONARY EXHIBIT.

THE Missionary Exhibit surpassed, it is no reflection to previous exhibitions to say, anything that the Woman's Auxiliary, or so far as known, any other organization of the Church, has ever done. Two things stand out as conspicuous helps to it. One was the splendid quarters it occupied. The Clark Crocker mansion, on Sutter Street, near Octavia, in the residence section of the city and yet near to Trinity Church and the general headquarters, was ideal in location and in arrangement. The other reason was that the ladies of San Francisco kept up the attendance. So often it happens that the best exhibits of this kind secure aisles filled with interested observers merely in the evening. In Zion and St. Timothy parish house, New York, where the Ecumenical Conference exhibit was given in 1900, this was true. The San Francisco exhibit attracted crowds at all times, and it was, in many respects, better worth the while of those crowds than was the New York exhibit just mentioned.

Of course there was a vast deal of assistance afforded by the East and by the various diocesan organizations, but the honor of the exhibit, the labor connected with its collection and arrangement, and that not smaller burden of caring for the crowds that attended it each day, fell upon Coast ladies. Here are names of some who are specially worthy of mention: Mrs. James Newlands, Mrs. S. S. Lawver, Mrs. S. M. Van Wyck, Mrs. Theodore F. Tracy, Mrs. J. G. Clark, Mrs. Thurlow McMullen, Mrs. L. S. Comstock, Mrs. Philip Caduc, Mrs. Sidney Worth, Mrs. J. F. Swift, Mrs. F. B. Edgerton, Mrs. Townsend Huddart, Miss Janet Bruce, Miss Carrie Gwin, Miss Anna Price, Miss Elizabeth Wade, and the Misses Brown.

It is impracticable to describe the various rooms, and the many beautiful booths. To do so would be to write a long article on the achievement of missions. Greatest interest was, perhaps, aroused by the African booth, and the Philippine booth, the one because the work exhibited showed the handiwork of persons who were the very aim and purpose of mission effort to reach, and the other because it had in it new associations and possibilities. But Alaska, the North American Indians, and Japanese exhibits were hardly less attractive. A feature of the afternoon reception was the late tea, in a dainty service. But even a greater feature was the daily address. This was given by persons thoroughly familiar with

the topic in hand, and the informal character of it in each case enhanced the delightful interest. Among those who made addresses were Bishops Rowe, Nelson, Moreland, McKim, Graves, and Partidge, Miss Huntington, and Miss Wade. The only shadow over any part of it, and that a shadow felt by the whole Church, was the sudden death of Mrs. Twing. It is not needful here to record the sympathy which the Coast ladies felt. It was well expressed by the Church of which they are part by the Deputies who, in her honor, rose to their feet in passing resolutions of sorrow, to be recorded on their minutes and transmitted to her sorrow-laden family. Of course the exhibit was closed on Wednesday, the day of the funeral, out of respect to one who had done so much for missions, for the instructive side of missions, and for the Auxiliary.

NASHOTAH ALUMNI.

THE Alumni of Nashotah House, present at the General Convention, had a pleasant reunion and dinner at the residence of the Rev. Wm. M. Reilly, rector of St. Paul's Church, on the evening of Oct. 14th. Mr. Reilly is himself a graduate of Nashotah, of the class of 1861. Assisted by Mrs. Reilly he handsomely entertained his old friends, and the friends of Nashotah. Three Bishops were present as graduates of Nashotah, Bishops McKim, Francis, and Weller, as well as many clerical alumni; Bishop Nicholson, President of the Trustees, the Rev. Dr. W. R. Gardner, ex-President, and Mr. L. H. Morehouse, a trustee, were also guests. The oldest alumnus at the gathering was the Rev. Wm. H. Stoy of Maryville, California, who for 28 years has been a missionary on the Pacific Coast. Eighteen guests were in attendance, and addresses were made by the Rev. Mr. Stoy, the Rev. C. L. Mallory, and the Bishop of Milwaukee, on the Past, the Present, and the Future Work of Nashotah House.

The Bishop of Milwaukee expressed the thanks of all present to Mr. and Mrs. Reilly for their sumptuous entertainment.

CHURCH ASSOCIATION FOR ADVANCEMENT OF THE INTERESTS OF LABOR.

IN THE Alhambra Theatre on Thursday night there was a large meeting of the Church Association for the Advancement of Labor. The Bishop of Delaware presided and introduced the subject and the speakers. Bishop Potter made this point, among many others:

"The laborer and employer must be brought closer together. You may legislate as you please, impose taxation as you please, or by any other process readjust the conflicting elements of modern society, but if you have not your heart in the work you will fail utterly. The solution of the labor problem consists in the awakening in the hearts of the employer a deep concern for the welfare of those who are in his employ. Their ideas and hopes should not be antagonistic. They should mingle together and observe the laws of social contact. Their aims being identical, their methods should be harmonious if those aims are to be subserved."

Two questions were handed to him for reply. The first was regarding the effect of labor-saving machinery and the employment of women and child labor upon the employment of men; and in reply the Bishop said that the problem was too large to answer off-hand, but that he had just completed a series of lectures on the subject which entered into the question somewhat fully, and which would shortly be published. The other question related to the effect of a protective tariff, to which the Bishop replied that he did not believe in the tariff at all, and so could not concern himself with its details.

The immediate aims and objects of the organization were then stated by Miss Harriette Keyser, after which Mr. Frederick Foster, a member of the Typographical Union, declared that a personal knowledge of the employed by the employer was a part of the solution of labor troubles.

BROTHERHOOD OF ST. ANDREW.

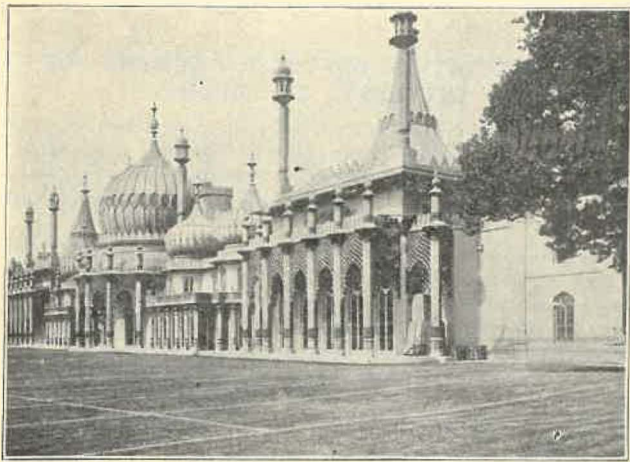
THE Second Pacific Coast Brotherhood Convention was attended by about 150 men, a few of them from east of the Rockies. Sessions were held at the Mission of the Good Samaritan, on the lawn of the University of California campus at Berkeley and in Shattuck Hall, Berkeley, and there was a corporate celebration in Grace Church. On Sunday morning the annual sermon was preached in St. John's, by Bishop Hall of Vermont, and the final service was held Sunday night in St. Luke's, the preacher being the Rev. John Henry Hopkins. The President of the Convention was Mr. Fred Rice Rowell of Seattle. The Brotherhood on the Pacific Coast is in excellent condition. In San Francisco it did splendid service in connection with the Convention, not the least being its meeting of incomers at the ferries, its rest room for Deputies, and its general looking to details. For more permanent work it is helping Archdeacon Emery in missions. There was a determination in all that the Convention did, that indicated strong life. Opportunities on the Coast are tremendous, and Brotherhood men are doing their part to meet them. The national Brotherhood Convention is wanted by them, and ought to be had by them so soon as it can be.

LONDON LETTER.

LONDON, October 9, 1901.

THE 41st Church Congress was held last week at Brighton—Thackeray's "London-super-Mare"—and was almost as largely attended as the notable one held there in 1874; the number of members' tickets sold being considerably over 3,000, in addition to nearly as many day tickets. The preceding E. C. U. meeting was, as in past years, a crowded and enthusiastic gathering of Catholic Stalwarts. Among those on the platform were the Bishop of Lebombo, the Dean of Chichester, Canon MacColl, the Rev. Mr. Lacey, and Lords Stanmore and Churchill. Both Lord Halifax (who presided) and Mr. Athelstan Riley dealt particularly in their speeches with the popular superstitious legend of "Our Church."

On the opening day of the Congress there were three Church services, with sermons delivered by the Bishops of London and Glasgow, while the one prepared by the Bishop of Calcutta, absent on account of illness, was read by the Vicar of Brighton. That of the Bishop of London, on the tremendous potential power of the Church of England, made by far the deepest impression, and doubtless helped to make him one of the heroes of the Congress. In the afternoon came the civic welcome from the mayor of Brighton and the presidential address by the Bishop of Chichester at the Dome, originally the Royal stables of the famous, or notorious, Pavilion, erected as a palace for the Prince of Wales, afterwards King George IV. But before the Lord President could begin his address, there occurred a tiresome delay of nearly an hour, owing to quite an unnecessary



BRIGHTON PAVILION—EAST FRONT.

invasion of deputations from various Dissenting bodies, whose greetings, however well-meant, rather vexed than pleased the Congress audience, which stamped with impatience and repeatedly called "Time!"

In his presidential address the Bishop of Chichester touched on such matters as the Protestant Agitation, Unity, the Roman Controversy, Indifferentism, Supply of Clergy, and Church Reform. Like his brother of London, the Bishop is convinced that "quiet, prayerful treatment" of what he called difficulties "in the presentment of public worship" will eventually lead to their solution. As to the controversy with Rome, it is "certain to recrudescence," and the younger clergy were urged to study carefully the "leading features." When, upon the subject of the Supply of Clergy, his lordship declared that the nation "not only recognizes, but to a large extent expects and desires a married clergy," there arose cries of dissent, a particularly vociferous "No!" proceeding from Mr. Athelstan Riley, who is probably a better authority on that point than Dr. Wilberforce.

At the Dome meeting in the evening, papers were read on "Church and Empire" by Lord Brassey, Bishop Barry, and Mr. G. A. King; the Bishop of Calcutta's, wherein he reflected upon Mr. Rudyard Kipling for misrepresenting Europeans in India, being read by the Bishop of Exeter. In the ensuing discussion the Bishop of London, cheer rising on cheer as he arose, came to the defence of Mr. Kipling, and said that "no man had breathed into their hearts a more true love of Empire than their imperial poet, Rudyard Kipling."

At the Corn Exchange in the evening there was a lively debate on "Education," participated in by the Archdeacon of Ely, the permanent secretary of the Congress.

On Wednesday, the second and most attractive day of the

Brighton meeting, the subjects at the Dome were "Authority in the Church of England," with papers by Dr. Wace, Lord Halifax, Prebendary Allen Whitworth, and the Rev. Leighton Pullan; and "Prayer Book Enrichment," dealt with in papers by the Bishop of Salisbury, the Principal of Ridley Hall, Cambridge, and Canon Aitkin; while at the Corn Exchange there were discussions on "Covetousness," by the Rev. H. Russell Wakefield and the Rev. J. W. Horsley, and on "Sermons," by the Rev. John Wakeford and Canon Hensley Henson. Dr. Wace's paper was almost Protestant, and Erastian and truculent enough to have proceeded from Sir William Harcourt's arsenal. As to doctrine, the Church of England has merely accepted "certain decisions" of the Catholic Church, even then only "by virtue of her own independent judgment"; while as to rites and ceremonies, none are to be regarded by her "as obligatory by virtue of their Catholicity." But though lamentably weak on Church authority, Dr. Wace came out very strong on State authority, and finally discharged the following red hot projectile: "If a man with the responsibilities of a clergyman as distinct from an irresponsible peer should ever feel it necessary to refuse obedience (to Privy Council) it should at least be with hesitation and regret, and not with the airs of a successful rebel, supported by the admiring shouts of an ecclesiastical mob." Thereupon Dr. Wace was for some time unable to proceed, on account of the cries of "Oh!" "Shame!" "Withdraw!"

Lord Halifax, who was received with great cheering, in the course of his very closely reasoned dissertation, argued that the "mind of the whole Church" is the "ultimate source of authority." In regard to doctrine, the Prayer Book claims assent "on the grounds that it is the faith which Christians have always believed"; and as to practice, appeal is to "the custom of the whole Church," and to "what the Catholic and Primitive Fathers have enjoined." Read in this light the Prayer Book becomes "intelligible and coherent." Has the Church of England "not always appealed *beyond herself* to Scripture and the undivided Church?" True Church authority will never be restored in England as long as the attempt is made to "limit and interpret Catholic doctrine and practice by the supposed requirements of the Prayer Book and Formularies of the Church of England," instead of "interpreting the Prayer Book and Formularies by the teaching and practice of the whole Church." When the noble Viscount declared that the Church of England cannot surrender such matters as Prayers for the Dead, Reservation for the Sick and Dying, the use of the "Hail Mary," and the right to "ask the intercession of the Mother of God and the Blessed Saints," there were, to be sure, some hisses, but more cheers.

The Rev. Leighton Pullan, whose paper was one of the very classical ones of the Congress, said that "as the life of a limb is subordinate to the life of a body, so the power of a national Church is subordinate to the power of the whole Church." The Church of England finds her authority, as to faith and practice, in "the Church," from which proceeds Catholic authority. If once we "disregard the consensus of the Church" in controversies of faith, we "either sink into a marsh or else we have to sit upon a fence"; while as regards worship, the Prayer Book does not claim to put "nationalism before Catholicism."

In the ensuing discussion, Canon MacColl corrected Dr. Wace, who had declared that in Scotland the courts of the Presbyterian Establishment were not independent of the civil courts. Canon Aitkin, who professed to speak "absolutely extempore," remarked that those who put "side by side the authority of the Church and the authority of the Bible" involved themselves in a "vicious circle." The Rev. Mr. Lacey thereupon said that he could only excuse Canon Aitkin "on the ground of speaking absolutely extemporaneously. He would ask him and others just one question—"whether the Church had any authority at all for the first century and a half, during which time there was no Canon of the New Testament?" (loud cheers). The Rev. Mr. Denny said he was "proud to bear the title of rebel with John Keble and Bishop Gray," and expressed surprise that Dr. Wace "should be 23 years behind the times," in pleading for the Privy Council.

On "Prayer Book Enrichment," the Bishop of Salisbury said he should like many more proper Psalms and some more proper Lessons, more proper opening sentences, as the "U. S. A. Prayer Book," more of matter like the Easter Anthems, a certain number of Antiphons and responds for great days, proper Prefaces for Lent and Advent, Ordinations and Funerals,

(Continued on Page 869.)

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—The History of the Christian Church
to the Conversion of St. Paul

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE CHURCH IN SAMARIA, CONFIRMATION.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Catechism: XXIV. Benefits. Text: Acts viii. 17. Scripture: Acts viii. 1-8; 14-17.

AND Saul was consenting to his death" (verse 1). The consent which Saul of Tarsus gave to the stoning of St. Stephen, was more than a reluctant yielding to the desire of others. "Consenting" feebly expresses the meaning of the word in the original; it signifies rather the heartiest sympathy, even to the extent of being "well pleased with."

Who can measure the effect of this death-scene upon those who witnessed it? One of them, at least, never forgot it. Years later St. Paul recounted, with evident sorrow, his own participation in the crime (Acts xxii. 20). We are especially concerned to note the influence of the scene upon the leading persecutor. "Saul," says Augustine, "heard St. Stephen's speech, and perhaps scoffed at it; but he was concerned in St. Stephen's prayer. St. Stephen prayed for *him*. Stephen prayed, and Saul became Paul."

St. Stephen was not the only victim. His death developed quickly into a general persecution (verse 1), and the persecution led naturally to the scattering of the disciples (St. Matt. x. 23). The *Apostles* remained in Jerusalem. "There was a tradition that the Lord commanded the Apostles not to depart from Jerusalem for twelve years, in order that every one in the Holy City might hear the call to repentance and faith in Christ."

The dispersion of disciples was overruled to the enlargement of the Church. The scattering of the believers was also the scattering of the word, as seed into the furrows. "They went everywhere preaching" (verse 4). Saul meantime "made havoc of the Church" (literally, "tore in pieces," as does a savage beast); and the persecution extended even to women (verse 3). "Faithful unto death" (even unto the laying down of life, Rev. ii. 10), but not mentioned by name in the annals of the Church. How often it is thus. The great leaders fight and fall, conscious that theirs shall be the glory of the victory; but where the peasant-soldier falls, the poppy and the violet blossom over a nameless grave. "Men and women, committed to prison" (verse 3); "persecuted even unto strange cities" (Acts xxvi. 11); we know not who they were; but "their names are in the Book of Life."

St. Luke dwells at considerable length upon the work of St. Philip in Samaria, probably because, so far as we know, he was the first to preach the Gospel beyond the walls of Jerusalem. Here stands the first recorded proof of the Catholicity of the New Kingdom: "Philip went down to the city of Samaria, and preached Christ unto them" (verse 5). The Samaritans were a despised and alien people (St. John iv. 9). Jewish prejudice was flung to the winds, in this coming of the Evangelist to preach the word among Samaritans. It was the first step of the Christian Church as Catholic.

Since we are told that the Apostles remained at Jerusalem (verse 1), we conclude that the messenger to the Samaritans was that other Philip, the deacon and evangelist, of whom mention is made in a previous chapter of Acts (vi. 5). This conclusion is strengthened by later intimation of the fact, that, having baptized the Samaritan converts, he sent word to "the Apostles which were at Jerusalem" (verse 14).

The place to which St. Philip came is spoken of as "the city of Samaria" (in some manuscripts, "a city of Samaria"). Archbishop Trench gives beautiful expression to the conjecture, not unprobable, that this may have been the village upon which two mistaken Apostles, because of disrespect to their Lord, had desired to call down "fire from heaven" (St. Luke 9:52-56). "It is remarkable how St. Luke, who records this scene, tells us in Acts how one of these same disciples, St. John (verse 14), in after years came into Samaria, perhaps to this very village, to call down from heaven, not fire, but gracious gifts of the Holy Ghost. What an experience:—to stand perhaps amidst the very

houses from which his Lord, previously rejected, had turned away in long-suffering forbearance (St. Luke ix. 56), and, as his brothers newly won to Christ kneeled to receive from him in Confirmation the Holy Ghost, to realize what may be brought about, since God is merciful, by waiting, by not closing the account at once, by giving people time."

This was the order of events, as recorded in Acts: to the people of the Samaritan city came St. Philip the Deacon; he "preached Christ unto them" (verse 5); they received the word and "were baptized, both men and women" (verse 12); joyful tidings of this gracious work were sent to "the Apostles which were in Jerusalem" (verse 14). Why were these tidings sent? Not as a matter of information or congratulation merely. There remained yet for these converts a gift which St. Philip could not give; "the Holy Ghost was fallen upon none of them: only they were baptized" (verse 16).

The Apostles sent two of their number, St. Peter and St. John, to supply that which was still wanting (verse 14). It is interesting to observe that in this case St. Peter was *sent*. He claimed no supreme authority over the rest of the Apostles. He with St. John came down to Samaria; they prayed for those who had been baptized (verse 15), "laid their hands on them, and they received the Holy Ghost" (verse 17).

Here, as in a nutshell, is the account of Confirmation as it was administered by the Apostles; and very properly the Church appoints this Scripture to be read when the Bishop comes to our parishes, "after the example of the holy Apostles," to lay his "hands upon those who are baptized, and come to years of discretion."

Sadler thus summarizes the important teaching of this record in Acts:

"These four verses (14-17) contain all the essentials of the doctrine of the laying on of hands:—

1. That it is administered only by the heads of the Church; for Philip, who was not an Apostle, apparently could not confer the Spirit.
2. That it is administered to the baptized.
3. That it is preceded by prayer.
4. And that in it no less a gift than the Holy Ghost is given."

To complete this investigation, the reader will do well to give attention to Acts xix. 5-6; Heb. vi. 1-2; and to study with care the Order of Confirmation in the Book of Common Prayer.

THE VOICE OF THE CHRISTIAN YEAR XXIII.

BY A RELIGIOUS.

TWENTY-FIRST SUNDAY AFTER TRINITY.—THE COMMUNION OF SAINTS.

"I beheld and lo! a great multitude . . . of all nations, and kindreds, and people, and tongues." * * "Knit together . . . in one Communion and fellowship."—Collect and Epistle for All Saints' Day.

WITH what a relieving sense of security, from the humid heat of controversy about the Prayer Book, we turn to the pure, high air of the book itself; from the insistent strife of tongues, to the calm, living "music of our Mother's Voice," uttering unperturbed the things that belong unto our peace! Mistakes of judgment may prevail, wise measures and good hopes may be defeated; but the wisdom that is from above, the hope of the Resurrection, the Power of Sacraments—"foolish men" and the "plague of their offenses" (Ps. lxxvi. 10) cannot deprive us of these—the true and abiding "best gifts!"

In our effort to interpret "the Voice of the Christian Year," we have purposely avoided the Festivals (save as every Sunday is by commemoration a lesser Easter Day), aiming rather to discover the uplifting realities which underlie the ordinary routine, both of worship and of life.

But the Feast of All *Saints*, happily coupled with the commemoration of All Souls, represents the special hope of sinners. It is indeed *our* Feast. St. John's vision of the victorious multitude is the prophetic picture of ourselves as, please God, we shall be when the work of Grace is done and the Christ-likeness now secretly growing in each soul is manifested in the common Likeness, in the common Life, wherein He "gathers together to live with Him all those who on earth have striven to live for Him. "Yes, the Epistle shows the future fulfilment of our present calling, the great completion of earth's small, good beginnings. The "white robes" are ours, those now being made white in the Blood of the Lamb, amid the toils and travails of our else-inglorious present.

The Gospel suggestively begins, "JESUS, seeing the *multitude*." He saw us in our present dire necessity, and gave the

law by which we should follow His example and so attain to His Likeness. St. John saw the "great multitude," as having obeyed the law and so attained the exceeding glad Reward; he saw glorified those who on earth had willingly been mortified and crucified; the self-abased he saw, God-exalted. (Equally illuminating are the further selections of Proper Scriptures—never forgetting the Proper Psalms—but we must have special respect to space at this time.)

Let us "meditate upon these things" (I. Tim. iv. 15), that we may learn to "give ourselves wholly" to the things that are *worth while*, the matters which will still matter a hundred years from now!—Consider that the oneness of His people represents the fulfilment of our Lord's earthly mission. We are one together as we are one with Him; one with Him we are essentially one together.

Think of the three means of oneness:—(1) *Sacramental incorporation*; begun in Holy Baptism, confirmed by the subsequent Sacraments. (2) The unity wrought by "affections fixed on things above"; by Christian sympathy; community of aim; mutual kindnesses. (3) The unity of a *growing Christ-likeness*. As we correspond to His grace, we are transformed into the same Image, from glory to Glory; even to the Glory that excelleth (II. Cor. iii. 10), which is that perfected Likeness in which we shall "wake satisfied" (Ps. xvii. 16).

Such is the end of our being, such is the way to attain it. Let us beg of Him who is our heart's desire to teach us such singleness of heart as shall be well pleasing in His sight. Say to Him:—O, Blessed Lamb of God, whose will for Thine elect is accomplished as they are "knit together" in Thy Mystical Body, one with each other and one with Thee; teach us "in Thy love to be humble, in Thy love to be one, that in Thy love we may be exalted, and in Thy love be Thine forever."

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.

IGNORANCE AS A BAR TO OFFICE IN THE CHURCH.

To the Editor of *The Living Church*:

NEVER a week goes by without my reading one or more articles in your valued columns, that awaken a feeling of personal obligation to the author or authors, and a desire to give expression to words of appreciation and thanks. But if every one feeling as I do were to follow their inclination, your office would be continually flooded with complimentary letters. I cannot, however, resist giving expression to my admiration of, and thankfulness for, your Editorial in the October 12th issue; more particularly, these excerpts:

"It would seem to follow that the man who is chosen to legislate on the momentous questions and the immediate perplexities of our missionary conditions, but who is yet unwilling to pay the small amount annually for the official publication required to give him the information, without having which it is an impertinence for him to presume to take part in legislation, ought humbly to decline his election as a deputy to General Convention on the score of invincible and intentional ignorance. . . . And it is sheer impertinence for one to sit in General Convention without qualifying himself in advance by following the discussions on subjects for legislation as they appear in the Church papers."

Might it not have been well for you to have gone further, and employed the same vigorous, healthful, and needed criticism to those who sit in our diocesan conventions?—and still further, would it not be better for all of our parishes, as well as for the Church at large, if every vestryman and churchwarden was compelled to be more fully informed than now, by making it a condition of their election, that they shall read regularly at least one Church paper, and *The Spirit of Missions* (than which, in my humble opinion, no more intensely interesting periodical comes from the American press)? Certainly no seeker after political office would dare to confess to his constituents that he never reads any of the recognized organs of his party, nor could he make an intelligent and effective appeal for votes without having first read the views of some of the organs of the opposite party. No stockholder would vote for one of his number, as a director in any financial institution in which he has even a mod-

erate pecuniary interest, if such nominee were to admit upon inquiry, that he never, or rarely, consulted the financial columns of the daily press.

Surely it is high time for members of the Church to apply a little "sanctified common sense" in electing intelligent, well-informed, and abreast-of-the-times Churchmen as members of vestries; for these vestries elect the members of the diocesan conventions, who in turn elect the members of our highest legislative body, the General Convention.

Let us begin at the Fountain head, and attempt the education of the lamentably large number of ignorant vestrymen, ignorant at least as to Church matters, in the hope that it may not be long before such editorials as the one under notice may become impertinent, because unnecessary, instead of, as they are to-day, particularly *pertinent*, because so notoriously *necessary*.

Please give us some more.

Gratefully yours,

South Towson, Md., Oct 14, 1901. H. C. TURNBULL, JR.

MISSIONARY NEEDED IN ALASKA.

To the Editor of *The Living Church*:

THE Bishop of Alaska is greatly in need of an "unmarried priest, young, active, and full of faith," to carry on the work at Circle City. Miss Deane has been alone for the past year or more in charge of the mission, which includes a hospital, church, and school. The native catechist, Joseph Kwulwull, has ministered to the natives as far as he was able to. There is a wide opportunity for work and usefulness and the necessity is very great. Who will volunteer? Further information will be gladly given by

ARTHUR S. LLOYD,
General Secretary.

THE SOCIETY OF THE ATONEMENT.

To the Editor of *The Living Church*:

ONE statement in your article upon the preaching of Father Paul last week was misleading. You stated that the Society of the Atonement had no other members than its Minister General. That is true only of the First Order, but there are others waiting the term of novitiate to be professed, and the Second Order of Sisters numbers several. The Third Order is quite large, and embraces both priests and laymen. Its membership may be known by the fact that through their efforts the Society has been enabled to build the Friary and Sisters' House in addition to the support required for the community at Grey-moor numbering a dozen or more.

As there are doubtless among your readers a number of those Tertiaries—there are several in this parish—I would ask in their behalf the information you seem to be willing to impart concerning those principles which you consider a violation of or disloyal to our ecclesiastical authority. What authority forbids Anglicans to hold and teach the doctrine of Papal Supremacy, Infallibility, and the Immaculate Conception? The question concerns a far greater number than you think in the Church you so fairly represent. Of their loyalty to and love for our Mother the Church in America you could surely have no doubt had you ever known them and particularly their Minister General, and it would be very distressing did they not believe the contrary, to be told that they could not hold those principles of the S. A. in the Anglican Communion.

Faithfully yours, E. W. JEWELL.

Holy Trinity Rectory, Manistee, Mich., Oct. 11, 1901.

"CURIOUSLY ENOUGH."

To the Editor of *The Living Church*:

I READ in one of the Church papers, in an article from its correspondent at the General Convention in San Francisco, these words: "Curiously enough, the great majority of the negative and divided votes were from essentially Missionary territory"; this in reference to the vote on the Huntington resolution. The question has come to my mind, why "Curiously enough"? The explanation is not a difficult one. The men who have labored and are laboring in the mission field know the absolute necessity of "specific teaching." That specific teaching must be on the Church's lines. Because what we have to contend with is the specific wrong teaching, and to meet it, there must be specific teaching of the truth. Generalities make no

permanent foundation. Great gatherings in union services in the mission field bring little, if any, result. So-called "broad-mindedness" in mission work emphasizes the position that "the truths are not essential," "you are all traveling in the right direction," is a suggestion to the majority to travel the wrong road.

The right and strong position of the Church missionary is to emphasize, drive home, the teaching that the Church is a divine organization; and that cannot be taught by any effort to conciliate and let the truth meet the error half way. Every missionary knows that he must be "specific" in his teaching if he would plant the Church to live. There is awful danger in the constant repetition, silently acquiesced in, of a flagrant statement of false doctrine.

The foreign missionary has the right idea; he has brought the positive teaching of the first centuries up to our own time. He is exercising the authority of the first days and he can and will give no quarter. A (new) Church amongst our people in the missionary field must come with no apology, if it is to demand respect. The truths must be taught slowly and with gentleness and consideration, but they must be taught.

"Curiously enough," the missionary knows by experience the necessity of specific teaching, and that is the reason why the great majority of "the negative and divided votes were from essentially missionary territory." WALTER HUGHSON.

Morganton, N. C.

LONDON LETTER.

(Continued from Page 866.)

treated to a brand new one, called the "English Church Exhibition." Its organizers were the Rev. Percy Dearmer and Mr. St. John Hope, their object being to illustrate the "Ornaments of the Church, and of the Ministers thereof," under the Ornaments Rubric. The modern vestments were mostly designed by Mr. Bodley, R.A., or made by the St. Dunstan Society. Among the exhibits were two of the 17th century copes from Westminster Abbey, the Litchfield Cathedral cope, one from St. Paul's, besides some twenty other examples. Some were shown on figures, the Bishop in choir habit, for instance, wearing cope and mitre. Figures were also shown of priests and deacons in choir habit, in outdoor dress, and in processional and Eucharistic vestments, also a chaplain wearing a black almuce. Among the more interesting exhibits in Mr. Hart's Exhibition were a silver and ebony crucifix, which belonged to Talleyrand; a mayor's bell from Rye, Sussex, with the inscription, "*O mater Dei memento mei*," dated "1566," thus well on into Elizabeth's reign; Dean Swift's cradle; a silver gift chalice and paten of the 15th century, from the parish church of Bacton, Herefordshire, and still in regular use; and a rare Gnostic gem of the 2nd century, the only one in England.

During the Congress week the Bishop of London, the Bishop Suffragan-designate of Burnley, and Lord Halifax, were guests together at a private house in Brighton. J. G. HALL.

NEW YORK LETTER.

THE political campaign now in progress in New York possesses an unusual feature in that the two candidates for the mayoralty, although heading tickets that represent widely divergent views of good citizenship, are both Churchmen. Mr. Seth Low is too well known as such to need present comment, and the fact that he resigned the presidency of Columbia University in order that he might devote all his time to the political work, shows how much in earnest he is and how faithfully he is working for the dozen or more organizations, Republican and Democratic alike, that have nominated him. The Tammany candidate, Mr. Edward M. Shepard, is a vestryman in the Church of the Holy Trinity, Brooklyn. He is faithful and zealous in his service to the Church and counts as his friends many of the most prominent Churchmen of New York and Brooklyn. His bitterest opponent can find nothing worse to say of him than that he should not have consented to accept the Tammany nomination, as he has frequently expressed views directly opposite to those of the leaders of that organization. Whatever may be the result of the election a week from next Tuesday, it is some comfort to know that the Mayor is certain to be a man who is personally representative of the better elements of American citizenship.

Professor Nicholas Murray Butler has been appointed acting President of Columbia University, and while no official

statement to that effect has been made, it is generally felt that in the event of his defeat at the polls, Mr. Low will again become the President. A plan to increase chapel attendance at the University is a series of special addresses to be given there during the term. The Rev. Dr. George R. Van de Water, rector of St. Andrew's Church and chaplain of the University, will give a number of these in a course on "The Great Religions of the World."

The new rector of St. Thomas', the Rev. Ernest M. Stires, D.D., has just moved into the rectory, which has been re-decorated and newly furnished for him by the vestry. Under his energetic leadership, fall work in the parish is opening up in splendid shape. A new curate has been appointed, the Rev. William H. Owen, Jr., who was a member of this year's graduating class at the General Seminary. The Rev. DeWitt L. Pelton, Ph.D., who was second curate under Dr. Brown, has been made first assistant to succeed the Rev. John Huske, who was recently elected Archdeacon of Raleigh, N. C. A bust of the late rector, the Rev. Dr. John Wesley Brown, has been erected on the epistle side of the chancel and will be unveiled Sunday, November 10th, which is the first anniversary of his death.

Work has been commenced this week upon the main auditorium of the Church of the Archangel (the Rev. George Starkweather Pratt, rector). Since spring, services have been held in a temporary chapel in a part of what is to be the parish house, and it was expected that some time would elapse before it would be possible to build the church proper. The congregation is constantly growing, however, and the need for larger quarters is apparent. Much of the money for the new building is in hand or promised and it was deemed safe to begin erection. Dr. James H. Canfield, Librarian of Columbia University, is one of the wardens of the parish and a lay reader in the church.

The Rev. W. W. Smith, M.D., Secretary of the Diocesan Sunday School Commission, is in the General Memorial Hospital suffering from an attack of appendicitis. During his illness the routine work of the Commission is being looked after by the Rev. Lester Bradner, one of the members. Dr. Smith is the priest in charge of the Chapel of the Holy Nativity in the upper part of the city, and plans have just been made for the location there of one of the free circulating libraries under the New York Public Library Extension System. The library will be open only Tuesday and Saturday evenings and will therefore in no way interfere with the services. Several hundred books will be at first on call and others will be added as needed.

Several appointments have been made by the City Missions Society. The Rev. G. Marshall Cutting has been placed in charge of St. Ambrose' Church, beginning work there this month, and the Rev. George F. Langdon has been made chaplain of the hospital on Blackwell's Island and of the Hopper Home. The annual report of the society has just appeared and gives some idea of the amount of work in its charge. 3,566 services have been held by its missionaries, and over 100,000 pastoral visits made. Its income for the year just ended was about \$70,000.

A morning chapel is to be built in the north transept of the Church of the Incarnation, New York, as a memorial of the late James M. Constable, for many years a member of the parish. The chapel is given by his family and its erection will render necessary the entire remodelling of the transept, where a gallery will have to be removed and a re-arrangement of the windows made. Work on the Incarnation Chapel, which was begun last summer is progressing but the building will not be ready before spring. Services are held in an adjoining house.

HE WANTED NO "ADAPTED" SERVICE.

BY C. R. D. CRITTENTON.

WE HELD service in a place where we hope to have, ere long, a promising mission. The Presbyterians kindly lent us their church. We had a very shortened "evensong" with one lesson from the New Testament, and in place of the *Nunc dimittis*, used a familiar hymn which was announced. After the service a pale, slim young man came forward and introduced himself, saying:

"My wife's Congregational, but I'm 'Piscopal, died in the wool."

"It must have been a great pleasure to you to have the Church service again," we replied.

"Yes," said he, dubiously; "but it didn't seem like the 'Piscopal service without the 'Nux Vomica.' I used to love to sing the 'Nux Vomica' in the 'Epithany,' Chicago."

Editorials and Comments

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THE defeat of the Marriage Canon in the House of Deputies is to us a great disappointment. We viewed that as by far the most important question pending, and the great gains for the canon shown by the vote in the House of Bishops led us to believe that its enactment was probable. It passed by a *vica voce* vote in committee of the whole of the House of Deputies, but, such is our unwieldy system of voting, it failed in the subsequent vote by Dioceses and Orders. The committee made a valiant fight for it, and Mr. Lewis deserves much credit for his handling of it. The pleas for its passage made by Dr. Greer, Dr. Fiske, and others, are, we venture to say, unanswerable. A great opportunity appears to have been lost, and the Church has not taken the high ground which had been looked for. It is quite true that the difficulties surrounding the problem are most perplexing, and we do not hold that the proposed legislation gave, or that any legislation could give, a short and simple method of solving the whole problem. Its effect would rather have been to keep doubtful cases out of the Church's sphere of action, and to give notice to her own children that she expects them to be free even from the taint of the prevalent corruption in divorces and subsequent re-marriage. We are not sorry at the failure of the proposed disciplinary canon.

All this, and much more in the present session, proves, we venture to say, our contention that the new Constitution ought not to have been ratified. Dr. Fulton protested against the rigidity of Article XI. which makes reform legislation almost impossible, well saying that we ought rather to seek stability than rigidity. The Huntington-Faude amendment to Article X. failed of enactment in the House of Deputies, though a large majority of the House voted for it. Why then did not Dr. Fulton and Dr. Huntington see their way to lend their assistance to defeat of the whole Constitution, which, as we all agree, not only does not itself remedy the defects in our system, but also makes it nearly impossible for any subsequent vote to amend them? We should suppose that from Dr. Huntington's standpoint as well as from our own—from the standpoint indeed of everyone who does not view the *status quo* of our ecclesiastical organization and work as perfect—the defeat of this Constitution was desirable. Personally, we should far rather give Dr. Huntington, and all other reasonable men, the opportunity to

secure the passage of the measures they desire, than to make reform of any character so difficult—so well-nigh impossible—as we have made it. The enactment of the very Constitution which Dr. Huntington and Dr. Fulton insisted should be passed against the protests of many who urged that so imperfect an instrument should not be finally ratified, is responsible for their defeat.

THE joint action of both Houses in referring the Milwaukee Memorial to a Joint Commission to ascertain the wishes of the Church at large on the local Name of this Church and to report in 1904, is, to us, very satisfactory. Unlike the question of reform in our Marriage legislation, this can afford to wait. The Church is very old. She can wait until times are ripe for changes such as this. Our own belief is that the time for this particular change is already more than ripe; but it is quite proper that it should so appear to the Church at large before the change is made.

The controversy over the change of Name has shifted its ground since DeKoven's famous campaign. It was then destructive; a war on the title "Protestant Episcopal." That battle was long since won, for nobody defends that name to-day. The fight is now constructive. It is to unite those who have already agreed as against Protestant Episcopal, on the new name American Catholic. It was not to be expected that that name would be accepted and enacted on its first official suggestion. It is, however, the goal to which the American Church must now work its way. We have sometimes dreamed of this reform being taken up by Virginian Churchmen and pressed by them as a practical measure, required by modern conditions, and so freeing it from the suspicion of partisanship—a suspicion which, so far as the wishes of those who have urged the reform are concerned, we know to be wholly groundless. Catholic Churchmanship has so much in common with Evangelical Churchmanship that it seems to us wholly unnecessary to be separated—much less, to be estranged—on this fight.

And as for Churchmen calling themselves Broad, to oppose this reform is to stultify themselves in all they are constantly writing and urging. Dr. Huntington seems to have perceived this when he declared that the time would come when the Episcopal Church would assume the name Catholic, though he believed the time was not yet. In fact the logic of all Dr. Huntington's urging concerning unity would seem to suggest this reform as a part of his plan. It is strange that where we are so agreed as to the end desired—that of Christian Unity—we should so disagree as to the means whereby the end is to be attained. Some day we shall try to examine our differences in means to see whether they may not be reconciled. We believe they may be, and that all *loyal* Churchmen—the term certainly excludes some represented in the House of Deputies, but it also includes the vast majority, and takes in men of the stamp of Dr. Huntington and of the Virginian representatives—may find a common ground on which they may work for this common end. It would be a glorious life work for anyone if he might both find it and show it to others. We believe this to be at least possible.

But Christian Unity under such a narrow, sectarian name as Protestant Episcopal, is not only impossible, but the thought is absurd. Whatever else may stand in its way, it is absolutely certain that this does.

We may also express satisfaction that the matters of a Provincial System and of reform in our missionary organization are referred to Joint Commissions for investigation and report. We are not impatient of this delay, which is to be expected. In the meantime, so far as our missionary work is concerned, it is our duty to make the problem lighter by supporting the work which has been undertaken. In the face of a large deficit our work has been expanded and our requirements largely increased. The Church must supply the means necessary, without waiting for the better methods of administration which may some time render the work more practical.

These Joint Commissions may or may not be able so to embody their subjects as to present the problems to the Convention

of 1904 in such wise as to make them feasible for final solution; but it is certain that the time will come when such solution must be made, and the immediate question is rather as to the degree of statesmanship to be shown by us of the present day, than as to the ultimate outcome.

BUILDING LARGE.

WE BEG to submit two texts to the words which shall follow. The first is from the magnificent address of the Rev. Dr. Huntington in advocacy of the constitutional amendment commonly known by his name, wherein he said:

"I say, Build large; not for the sake of any little group of people that may be found here and there, but for the sake of setting this Church right with the Christian public of this land. . . . I say, Build large; not only because we owe a debt to the founders of this Republic, but also because we owe a debt to that grand communion which has been transplanted on our soil, the Roman Catholic Church."

The second is from Dr. Huntington's words on the final day of the session, when, after a modified form of his amendment had passed the House of Deputies, it was reported that the House of Bishops had refused to concur. He said:

"I give up the torch. The Chicago-Lambeth quadrilateral has been thrown out. The Oxford-Milwaukee platform is in the ascendant."

If anyone thinks that this confession brings elation to us, who may perhaps have had a small share in presenting the policies which Dr. Huntington refers to as the "Oxford-Milwaukee platform," he is very much mistaken. We have had no partisan desires. We are not a party arrayed in battle form against the hosts led by Dr. Huntington. We have sought no partisan triumph, and we decline to agree that we have won one. If the "Oxford-Milwaukee platform" is "in the ascendant," the "Chicago-Lambeth quadrilateral" is not "thrown out."

There are advantages as well as disadvantages in being removed a long distance from the strife of tongues which must always make up any great gathering of men, and which inevitably characterizes the General Convention. To sit quietly in one's office and receive the daily reports by telegraph and by mail, does indeed cause one to miss much that it would be good to hear and to see; but it also enables one to see with a calmer, more unprejudiced vision than he could see in the midst of the conflict.

Is it true that the principles set forth in the Chicago Declaration have been set backward by the defeat of the Huntington Amendment? Is it true that the "Oxford-Milwaukee platform" is retarding that oneness of the followers of Christ for which our Blessed Lord made His eucharistic petition? Let us examine our ultimate aims, as well as our immediate policy.

WE TOO look forward to a day when there shall be one fold and one Shepherd. Dr. Huntington said pathetically:

"Years ago, when I was a young man in orders, in the only charge I ever had before my present one, I caused to be inscribed over the chancel arch of the little wooden church in which it was my privilege to minister, the words also from that chapter of the Gospel of the Apostle of Love to which I have referred, 'There shall be one fold and one Shepherd.' One winter's night the church was burned. In the morning I went out to take account of what was left. The roof had fallen in, the tower was toppling, the windows were destroyed, the chancel was gone; but there stood the arch, and on it the inscription: 'There shall be one fold and one Shepherd.'"

Shall we draw a parallel between this incident and the present? Again the large-hearted man of God has reared a structure across which was written large, "There shall be one fold, and one Shepherd." His thirst for the unity for which the Son of God so earnestly prayed has led him to build anew and more largely on the same model he had once set up in stone in the quiet precincts of a Massachusetts town. Another stormy night has come, and his structure—the work of his great, loving heart—has been burned to the ground. That which he builded is fallen. But out of the ruins of the perishable, stands still, as once he saw it standing amidst the charred timbers of that little wooden church, the promise of our Blessed Lord: "There shall be one Fold, and one Shepherd."

This promise rests on no "quadrilateral," and requires no "platform." It does not even require our services to "Build large." In fact there has been no commission to us to build at all. We erect the temples of wood and the temples of stone; but the great spiritual structure in which we are placed as "lively stones" is already built according to the infinite Mind of one who set its limits and established its bounds. The Son of God is

the Corner-stone; the apostles and prophets are the foundation; the baptized are the living stones of the structure. The length is eternity, the breadth is the four corners of the earth, the depth delves down to the souls under the altar, the height extends to the Presence Chamber, the Throne, of JEHOVAH and the Incarnate Son.

This is the structure which God has made. He called it the Kingdom of Heaven. Infinite love sought to draw all men into it, and nothing but the magnet of the Cross was sufficient to draw them. So He mounted that instrument of shame, that He might draw all men unto Him.

Then He sent His ambassadors into all the world to preach the Cross and the Kingdom of Heaven to all men. He charged frail men—men of like passions with us—to act as His vicegerents; yet not by their own strength, but by the strength which He supplied, by endowing them with His Holy Spirit, and by continuing His own presence in His Kingdom to the end of time.

This is the structure into which we who are baptized, are welded as lively stones. This is neither a "Chicago-Lambeth," nor an "Oxford-Milwaukee" platform. It is the Church of the Living God.

NOW BY OUR legislation for the relatively small section of that Church which God has set in this fair land, and to which He has sealed our allegiance, we may help forward or we may retard the work which He has given us to do; but we cannot change the bounds of the Kingdom, we cannot "build" where He has already built, we cannot open doors where He has only placed windows to let out to the world outside, the glorious refulgence of the Son of God which shines within. Men may build other structures, and may be perfectly sincere in their wish thereby to do the will of God. But we are not commissioned to make terms, whether of truce, of peace, or even of war, with those organizations. Dr. Huntington proclaims: "I say, Open the door." Jesus Christ says: "I am the Door." He adds also: "by Me, if any man enter in, he shall be saved." In other words, he who would follow the drawing power of the Cross, and would enter into the heavenly structure, must enter *through Jesus Christ our Lord*, the Door. That entrance is by way of Holy Baptism, whereby He graciously makes us one with Him, and incorporates us into the body of Christ's flock—the Holy Catholic Church.

We are called upon, then, neither to "Build large"—for the heavenly structure is already built and its dimensions are infinite—nor to "Open the door"—for Christ is the Door and He opens it. Our mission is to show to all the world the fact that we have no man-made structure, which over night may be burned, or by hostile legislation may be narrowed, but that we are commissioned to act as heralds, in all the world; in the city slums, in the waste places of the land; where false religions flourish, where sin and error and indifference are intrenched; in city and in country, at home and abroad, in season and out of season—heralds to point the way to the Door which is ALWAYS open on the terms which He has laid down, but which can never be opened on any other; to the structure which He has builded large with the dimensions of infinity, but which all our quadrilaterals and platforms, Chicago or Milwaukee, Lambeth or Oxford, can neither expand nor contract.

NOW the "Oxford-Milwaukee platform," so far as we know it, is an earnest endeavor to show to all the world this heavenly structure and to bid them enter in. And the practical measures asked for in that "platform" are intended to sweep away the fences—some of them spite-fences—that keep people from seeing this divinely built structure, that they may enter in. Do we find that a local, narrow, sectarian name of this section of the Kingdom of Heaven stands in the way? Then away with the sectarian name! Do we find that men misunderstand the central Act of Worship which was instituted by our Lord? Then surround that Act with such appurtenances and accessories as shall *compel* them to see whom we worship and adore. Do we find that our present missionary system—that is to say, the force of the Church as exerted to bring within its bounds those who are outside, as the system of worship is the force exerted to train, to instruct, and to vivify those who are within—fails to present the missionary duty to each worshipping unit within the fold? Then expand that system, from a centralized board in a single city, to a decentralized plan whereby the whole Church may be worked. Do we find that human frailties in our Bishops, which always have existed and always shall exist in the heavenly structure, seriously impede our progress at times? Then provide a wise system of appeals and checks upon the single Bishop,

whereby his freedom shall not be impaired, but his mistakes may be rectified. Do we find that sin and worldliness and evil among our own people play sad havoc with the popular perception of the grace of God given through the sacraments, but effective only by the willing coöperation of the individual? Then raise a higher standard of morality and of service, and *insist upon its observance*. Stricter Marriage laws, more religion; daily prayers, frequent Eucharists; the helps as well as the mere essentials of the Christian faith; the opportunity for priestly absolution, in private as well as in public; the seal of unction, with the prayer of faith, to heal the sick (if it be the will of God) and to insure forgiveness of sins (which is always His will); the yearning, constant endeavor, not to pare down what God has given us, but to bring all the world to share with us in those blessings which God has made known to us. To effect Christian Unity, not by compromise, not by federation, not by throwing away what may seem to us to be "non-essentials," but by an overflow of love whereby we seek to bring all the world into touch with ALL that Christ has confided to us as stewards; not as into fellowship with us, but into union with God; not by sorting out talents that may safely be buried in napkins, but by using and offering to all the world, the whole wealth of the Kingdom of Heaven. We seek to effect unity by offering the maximum of what we possess, and not the minimum.

This, if we understand it aright, is the "Oxford-Milwaukee platform." The name came to us with intense surprise. Neither we nor, we believe, any who have spoken from or for Milwaukee, have posed as originators of a "platform," or as prophets of something new. The same intense longing that fills the soul of Dr. Huntington, is ours also. His work has not been vain. To us his proposed methods seemed subversive of the ends which he and we, with our Blessed Lord, would seek to accomplish. To us, the series of reforms which we have consistently urged, and which no doubt he refers to by the strange term which he has used, is the true means whereby may, in God's way, be hastened the goal which he also would attain.

But from the ruins of the system which he would have builded but which was destroyed as by fire, still shine in letters glittering with the splendor of heavenly light, that which may be far removed in time, but which can be no "iridescent dream": "There shall be One Fold, and One Shepherd."

IT IS unfortunate that under our system a nomination by the House of Bishops to a Missionary Bishopric should be viewed popularly as an election, whereas it is only a nomination to the House of Deputies, which latter, under the canons, is the electing body. The fact that Chaplain Pierce was nominated by the House of Bishops and not elected by the House of Deputies does not reflect in the slightest degree upon him. There were serious doubts expressed as to his physical ability to cope with the severe climate and the severer missionary work of North Dakota, and these led to the failure to elect him. Bishoprics must not be given as rewards for past services—even for such eminent services as those of Chaplain Pierce. We have no private information as to that gentleman's health, but assuming that the reports were well founded, it was right that he should not be forced to choose between accepting a call that he was not in condition to do justice to, or else leaving the important field of North Dakota without a Bishop. And the selection of Dr. Cameron Mann was excellent.

ANSWERS TO CORRESPONDENTS.

G.—A (a man), and B (a woman), are married and afterward divorced. The approaching death of a child leads to their reconciliation and re-marriage at his bedside, but after his death they are again divorced. The woman marries C, lives with him a short time, and then obtains a divorce from him on the ground of cruelty. A few weeks later she is married again (for the third time) to her original husband, A, by a priest of the Church. Query: Did the priest, in re-marrying them, violate the Church's law?

Answer: No; for in the eyes of the Church the marriage to C, during the lifetime of A, was null and void, and the succeeding union was illicit. When that illicit union was dissolved, the priest did right to reunite husband and wife. In doing so, he ought not to have used—and probably did not use—the Prayer Book service, for he was not solemnizing Holy Matrimony, but acting as an officer of the state ("ministers" being so empowered by law) to restore again the civil and legal union which had been broken, while the sacramental union had remained. His action indeed showed the Church's contempt for the uncanonical marriage to C, and emphasized the Church's doctrine of the indissolubility of the original marriage tie, in spite of the fact the man had attempted to put it asunder.

R. G. L.—We have no information concerning the church in question, but details of the services in all the cities may be obtained from the *Living Church Quarterly*, for 1902, which will be ready at Advent. Price, 25 cts.

The Pastoral.

ISSUED BY THE BISHOPS TO THE CHURCH.

IN COMPLIANCE with your request, dear brethren of the clergy and of the laity, and in accordance with our time-honored custom, your Bishops are come to speak parting words of exhortation and of blessing. The session of the great synod is ended. We have taken counsel together of the things concerning the kingdom of God; we have made more nearly perfect, as we trust, the organization for the accomplishment of its work; we have chosen new leaders of the militant host; we have devised, as we believe, larger enterprise of future advance. Surely we have gained new courage by clasping the hands of brothers beloved, and we go forth boldly into the night, the night of trial and of battle, looking for and waiting for the dawn of victory and peace. But ere we part and set forth, each to his appointed place in the great field of battle, we hear your voice calling to us whom the King has set as watchmen upon His city's towers. "Watchman, tell us of the night." And the answer is returned now as in the old time, "The morning cometh and also the night."

We bid you first of all rejoice because surely the morning beginneth to dawn. We cry aloud, "because surely the signs of the triumph are plain and unmistakable, though the battle must still be long and weary. Behold, our triennial assembly has been gathered in this queen city of our furthest West, and thither the tribes have come up, the organized tribes of our Israel, from every State and Territory of our continental inheritance. Think to-day of the meeting of that little handful of dispirited Churchmen on that other seashore 3,000 miles away, a little more than one hundred years ago. They puzzled sore how to keep alive the old Church in the new land. They almost despaired of securing from the mother in bonds to the state the transmission of apostolic authority and ordinance, to the successful rebels against that state's authority, and the proposition was heard, to resort to the use of self-appointed ministry as justified by providential necessity. But faithful persistency did at last prevail and the coveted gift was at last bestowed, and to-day every acre of our continent of freedom is under the supervision of apostolic Bishop and pastor. Grant, as must in honesty be granted, that in many vast regions the organization is but a skeleton; grant that there are but few sheep in many a wide wilderness for the pastor's care; grant, too, that the chief pastors look and look in vain for men, consecrated men, to seek these widely separated wanderers, and, worse still, that finding them, they dare not in their penury bid the volunteers to come, yet still may we rejoice and be strong in the recognition that the flag has been planted in every provincial division of the great Republic, and that in almost every one the ancient Church is stronger to-day, stronger in all that makes for the accomplishment of its purpose, than was the Church in the whole country in the day when the independent nation was newborn into the world. The census taker may give but doubtful testimony as to the progress of the Church, and now, as in the ancient days, it may be foolishness unto the Lord to be numbering His people lest our confidence shall be in our multitude rather than in His spirit, yet may we be strengthened by the witness of the Government of our country, that the proportionate gain of the ancient Church of our race, has in the past decade, been greater than that of any other organization for the teaching of Christ's religion. And although as already intimated the company of the preachers is not yet great, although the young manhood of the Church in most of our Dioceses has apparently but little enthusiasm for the work of its ministry; although this is an alarming sign of our time, an evil whose explanation we may seek in our further consideration, yet we may, and must thank God that a number every year do offer themselves for the self-denying service. And lastly, despite the lugubrious recountal of our parsimony which one may hear on every hand, despite the deficit in the receipts of our missionary treasury which has made us afraid, despite the fact that beyond all controversy our gifts to missions are as nothing when reckoned by the rule of Christian self-surrender, by the proportion of the wealth of Churchmen, and by comparison with the magnificent donations of Churchmen to objects and institutions not under Church control, yet even herein may we not be made afraid, for without the shadow of a doubt the progress in this particular, the development of the recognition of this Christian obligation, has been marvelous. Go read the records in the mission house. You shall not be long employed in adding the paltry columns which proclaim the total of contributions to missions in these years now long past. Until the day came that the heroic utterance was made that membership in the Church is membership in the missionary society, that the necessary obligation of every baptized disciple is to give to missions, till then the contributions were, one may almost dare say, nothing. But since that day the progress has been regular and marked; yes, we dare declare that enthusiasm for missions has burned with an ever increasing flame. See, the women of the Church as organized in the Woman's

Auxiliary to the Board of Missions have this year laid upon the altar of God the splendid united offering of \$105,000 for the work of missions, while but twelve years have passed since this united offering was first made, when \$2,000 was given. And remember that this is but their way of celebrating our triennial festival, and that vastly more than this amount, yes, ten times this amount, is given every year by our sisters in one way and another to the work of missions, the true work of missions, though not administered by our Board of Managers. The children of the Church during the last season of Lent gathered of their pennies an equal amount for this same cause. And when enthusiasm for missions shall have gained possession of man's home, when the mother and the little ones shall have learned to love the labor for Christ, then the victory shall draw near, for the little child shall lead the busy, careless man to love that which it doth love.

So, then, we are bold to say "the morning cometh," although we must be quick to add, "and also night." Albeit, these rays of light do but penetrate with difficulty the surrounding blackness, yet are they "light;" they are the "fingers of the dawn," and by and by shall be visible the strong right hand of Him, "the Light," which shall roll away the darkness as a curtain and He Himself be manifested gloriously.

But the night is still round about us, and we therefore pray you, brethren, to suffer the word of exhortation, that we may tell you the specially pressing dangers it enfolds, and our thought of the duties thence specially arising for you and for us, that "the King shall have no damage."

HINDRANCES TO PROGRESS.

Perhaps we may describe the chief hindrance in the way of the kingdom's advancement in our time, as, indeed, it has been in every period of the Church's history, as the *Zeitgeist*, the spirit of the age, the very atmosphere in which we must have our life. Because that spirit changes, because that enfolding atmosphere is different now from any that before did encompass Christian warriors, therefore it is that new dangers are apparent and new methods of warfare must be employed. The spirit of our age is not one of aggressive, angry denial, but rather one of lazy, indifferent consent. It is more than willing to build and to decorate the sepulchres of the old ideals of valorous righteousness, for to it those ideals are dead. It will recite with soul-stirring emphasis of choral harmony the ancient symbol of all-conquering truth, but to it this is but a form of sound words beautiful and venerable, without relation to the conquest of self or of the world, without expected or desired result in the formation of character. So it thinks, and speaks, and yet cannot let go the one hope that has cheered and illumined the climbing path of man's development: and so in some sense the old creed must be confessed, and with some sort of devotion the old sacraments received. The institution of the Catholic Church must be defended and supported, that its voice of mystery may speak words of blessing, possible, though uncertain; pleasing, though unwarranted, at the bridal and the burial, upon the head of the infant new come to earth's trials, and into the dull ear of the pilgrim ready to depart.

But such shadowy necessity may not claim the supreme devotion of a man's life, and it shall be reasonably given to the pursuit of ends which are plainly visible, and as plainly possible of attainment. Beneficence is true religion, as the wise man James did write, and all the rest is but mystery and vanity. The end of Christian faith is attained in the glories of Christian civilization. The founder of the hospital and its skilful ministers to disease; the founder of the orphanage and its tender mothers of the motherless; the supporters of the home for the aged and afflicted folk, and they who therein touch gently the wounds and the weakness which age hath brought, these are the true servants and apostles of Jesus Christ. The large-hearted benefactor who endows the college, the scientist who in its halls unfolds the mysteries of nature and teaches the application of hidden forces to the betterment of man's condition, these are the true teachers of Christ.

Yes, in the misty atmosphere which surrounds us the spirit of the age can see "men but as trees walking;" can see but the physical, and the material, and the intellectual as part of and as influencing the bodily nature; and to-day the ideal of Christian manhood as it shines through the atmosphere of which this time-spirit has surrounded it, is to rise up early and late and lie down to rest, that much goods may be laid up, that so great deeds of brotherly kindness may be done. "The Son of Man," it is triumphantly asserted, "came not to be ministered unto but to minister, and he best follows in his train who is thus busy with the supply of human necessities and the soothing of human pain."

But the added words of this same Scripture are forgotten in the ideals set up for admiration to-day, contain not the feature of self-sacrifice, but the deliverance of the many. The soldier dying on a lonely battle-field, the sailor hero going down with his ship that others may be saved, the physician hero adventuring himself fearlessly into the pestilence; with the consecrated sister by his side—this figure is dwarfed into nothingness by the atmosphere of our time in comparison with the successful accumulator of a mountain of wealth. The ideal of our age is material, is commercial, whereas the ideal set up by Jesus Christ is spiritual, is essential self-sacrifice, and the difficulties which confront us on every hand are due to

this contrariety, and to the constant and unceasing effort of the Evil One to unite the two in that which shall satisfy the disciple and yet leave him to pursue his own ends while he still calls himself Christian. We mean not now to consider the origin of this destructive philosophy which has seized possession of the minds of our age. Be it the great progress of natural science, as is claimed by many, or be it the too reckless handling of our sacred books, as others assert; or be it the effect of these two influences, the one perhaps producing the other, no matter, the condition exists, and its effects are manifest in many different directions, all alike hostile to the faith which is in Jesus Christ, and to the upbuilding of manhood by the power of that faith. We would note some of these effects, and would suggest some methods of meeting these exhibitions of the spirit of evil.

THE SCRIPTURES.

It may not be amiss to premise that here as elsewhere the overstrained interpretation of truth in any one direction is the opportunity, and the provocation, of a consequent laxity, and of an equally false exaggeration to the other extreme. The Church did teach from the beginning that the Holy Scripture is the word of God; that "holy men of old spake as they were moved by the Holy Ghost." But the Scripture itself furnished no theory of inspiration, and the Church declared none. The prying intelligence of man was dissatisfied with such undefined assurance of certainty, and one theory followed another with cumulating assertion of the infallible accuracy of every statement, of every description, concerning every subject in the sacred Book, till at last it was affirmed that the human element in these writings was nothing, and the inspired writers were but as lifeless material instruments through which the voice of the Spirit made itself audible. Then came the natural and almost inevitable denial of statements scientific, numerical, geographical, historical, upon the authority of external witness almost incontrovertible. The contradictions of the sacred authors of one another, though manifestly concerning matters of no moment and matters all apart from the one purpose which Holy Scripture was given to serve, and themselves the highest evidence of the individual honesty of the historians, and of the resulting value of their records, were exploited in the face of the world as flagrant disproof of the asserted claim to infallible accuracy, and so as proof of the worthlessness of the pretended revelation. Even the differently recorded title upon the wondrous cross was flouted in our faces as all-sufficient proof that the Gospel story may not be received by well-tutored reason, because forsooth the variation in that record does show that every word and every syllable of the Scripture cannot be taken as the very utterance of the spirit of truth. And the result is reached at last when we are told that the Bible is but as any other book, and to be treated by the student in the same way; that the claim for any supernatural guidance of its writers in any degree is vain; that even the historians of the New Testament in making record of the story which they heard of the doings of their time used only the intelligence and the diligence which any reporter of great events would employ; that the Apostles Paul, Peter, and John made inferences from these reported facts, as any of us might do, and as every one of us is equally entitled to do. Because the Bible must be no longer a fetish, it may be no longer a guide. This we believe, dear brethren, to be the worst feature of our present condition, this disposition to overthrow the authority and to caricature the teachings of God's written record; itself perhaps a product of the all-pervading Time-Spirit, but certainly the mightiest agent of its devastating influence in the enthronement of man in selfish defiance of God, in the prevention of the return of the wanderer to his father's home along the only path—mysterious, humiliating, if you please—but the only path which feet have ever trod to that glorious issue.

What answer shall we make to our brethren who come in the fellowship of alien assailants, speaking these strange new words so fraught with danger? What answer shall we make to our own hearts, trembling with dread of the new doctrine, themselves, it may be, infected with the disease of doubt, whose germs are crowding the air we breathe? We answer first of all to ourselves and to all men—we seek the truth, cost what it may, come whence it may; we are content that the things which can be shaken shall be removed, because we are thereby made to know more clearly the things which cannot be shaken and shall remain. We answer boldly that the God of truth who has spoken unto us words of hope by Jesus Christ cannot deny himself, and that, therefore, there can be no contradiction of nature by revelation. We are eager to deny the identity of Christ's revelation with any man's understanding of that revelation in any particular age, and we refuse to consent that its divine and all sufficient authority may be upset by man's theory as to the operation of the Godhead by which is given the knowledge of all the truth He wills to impart. We entreat the recognition of the purpose for which Holy Scripture was given, and of the fact that nowhere is there promised revelation of any truth which has not reference perfect and complete to that one purpose. We are not astonished by the discovery of supposed inaccuracies; they are but natural exhibition, of the human element in divine revelation, and our faith in the indwelling divinity is not shaken by these evidences of the reality of that human element. We charge you that ye be not made afraid by any criticism of God's word, however high be its claims or however low be its spirit, for the scrutiny of the

documents, the comparison of texts, the exploitation of so-called mistakes historical, geographical, numerical, the seeming triumphant discoveries of Biblical contradictions, all these shall but make more manifest the glory of the indwelling truth, the same always and everywhere, in every age and in every land, the life of that multitude which no man can number. And then we bid you rejoice that in the good providence of our God the progress of knowledge under the inspiration of the restless time spirit has made for the furtherance of the Gospel. Biblical criticism has made for faith, natural science has made for faith, modern philosophy has made for faith.

ANARCHY AND INDIVIDUAL LICENSE.

But we must bid you note and strive against the last and most evil result of our age tendency in the reckless spirit of individual license, the caricature and contradiction of that ideal of personal liberty which the Church has created and perpetrated among men. The fool who saith in his heart there is no God, is quick to go forward to the natural corollary, that there is no human authority of right demanding his recognition and obedience. The man who derides the revealed foundation of all ethical obligation, is the easy victim of the devil's delusion that self-interest is the alone motive of human action and self-advancement the only test of moral conduct. And finally the defiant denial of the God who ordaineth, finds culmination in the assertion that there shall be no longer powers of human government to whom in superstitious faith obedience has been rendered and anarchy is born as the legitimate offspring of unbelief. The crime at Buffalo, a month ago, by which the head of our Nation was taken away, was but the natural fruit of this tree of God-defying denial. The great and good President was slain by the spirit of our age. But we must recognize that this awful crime, thrice repeated within forty years in the offspring of the spirit of lawlessness, full grown to maturity of malevolence, and that other children of this same evil spirit are close about us on every hand, themselves the strength of the family of lawlessness, who make possible and certain these giant monsters whose deeds of violence have shocked our souls. The failure of the citizen of a republican government to do his duty in the endeavor to elect honest and true men as the officers of that government is the earliest political manifestation of this pernicious life. The selfish indifference which, governed by disgust, is content that the city or the state shall be given up into the hands of the least reputable people in it rather than do valiant and painful battle to preserve the ballot's purity and the honesty of official administration, this the tiny germ which in due and well-ordered development grows into the vigor which threatens our very social life. It is cheaper, men think and even say, to let the Government be in the hands of the corrupt than to labor and to suffer to keep it in the hands of the honest and upright. The venial legislature can be easily purchased and the ends good citizens are seeking easily secured. The rights of corporations can be made safe by putting money into the purse of the guardians of the State; the privileges we desire can be ours for a price, and that price is less than must be paid for honest administration of public affairs. Alas! that part of the price is municipal or national dishonor and degradation. The citizen who first selfishly refuses to do his civic duty, and then in natural descent along the easy path becomes the giver of bribe and the corrupter of his fellows is himself degraded more and more in the process, and the bottom is found when civic rights and civic righteousness are alike forgotten, when duty to his neighbor no longer demands performance, when protection to weakness, the equality of freemen, the conservation of honesty, are no longer the ends of the Government but only the securing of peculiar privileges for a class, the comfortable enjoyment of a protected license: when duty to man is forgotten because duty to God is denied. Are not these exhibitions of the spirit of lawlessness in plainest view throughout our land?

But the question keeps repeating itself, how shall we, as a Church; how shall we as Christian men and Christian ministers, resist this onflowing tide of lawless, godless materialism? How shall we make the Christian faith again to be the inspiration of victory, the efficient motive of self-sacrifice, the artificer of noblest character? By what power may the spirit of commercial ambition, the spirit of selfish aggrandizement, the spirit of devotion to the seen and the temporal, be driven from the chambers of our people's soul that a nobler, higher spirit may enter in? The answer is at once obvious and easy to be learned from our sacred books, that God the Holy Ghost alone can work this miracle. Beyond all controversy the one supreme need of human nature for its cleansing, its invigoration, its development to higher, nobler manhood, is the indwelling of the spirit of God. This is but a commonplace of the teaching of our Master and His Apostles. But we ask in view of the peculiar difficulties of our time, what are the special hindrances which prevent His access to the souls of our children; what are the closed doors and windows through which He should enter in, but which by our neglect are barred so fast against Him?

THE RELIGION OF THE FAMILY.

We answer that first and chief among the failures of our people in the development of their own spiritual life and that of their children, is the neglect of the cultivation of religion in the home. We have forgotten in the bustling pursuit of material prosperity, in the

perhaps over-development of the value of the individual, that God hath set the solitary in families, that the home was the germ of the Church, that the father is consecrated high priest of his household, the representative of the All Father to them sprung from his loins; their leader and commander in approach to the throne of the highest, and in pursuit of the paths which he hath marked out. How shall the Holy One enter and dwell in the heart of the boy to expel the evil spirit of base desire, to quicken the purpose of self-devotion to the work of God in the world, to enable the pursuit of only the things that are pure and honorable and good report, when the father, who is to him the very image and representative of all that is highest, is wholly immersed in the cares of the world? How shall the maiden's heart be made strong by the animating spirit of the Holy One to answer to the heaven-sent messenger come to tell of the glory of the Christ who shall be hers, "Be it unto me according to thy word," when the mother who bore her and is rightly her ideal of highest womanhood, hath a name to live and is dead, and amid the hurrying round of frivolity cannot find time for prayer or Holy Scripture? How shall our children learn the habit of communion with God in secret prayer when behold there is no family altar around which they are called to kneel at morning and at evening, while the father-priest offers the sacrifice of their lips, their united prayer and praise? Ah, herein we believe we find the crying evil of our time, the ample explanation of the Church's deficiencies on every hand. Let us name but one to which we have already made reference, the unwillingness of our young men to devote their lives to the service of God and of man in the ministry of his holy Church. Not, we believe, chiefly because of any unwillingness to endure hardness; not because of the supposed cramping and stultification of a manly intelligence necessary to the acceptance of the ancient creeds, as has been asserted; not because of the diminished influence of the ministry in our time as compared with that it exercised in the days of our fathers; no, our young men come not up to the help of the Lord against the mighty, because they are not trained from childhood to know the Holy Scriptures and thereby to know that there is a God, unseen yet omnipotent, the only wise, the Saviour of all men, who demands the loving service of His sons that all men everywhere may know Him and His salvation.

With shame be it confessed that but too often the aspirant for missionary labors and sufferings has had his ardor quenched by the chilling words of a Christian father pointing out the greater opportunity to gain influence and wealth, power and happiness in some other calling; and, stranger still, by the mother who bore him who cannot endure that he shall leave all these things to follow the Christ. There must be Christian homes from which shall come forth Christian heroes. There must be family altars from which must be taken the live coals to touch the lips which shall plead with men for God.

AMUSEMENTS.

And in this connection we must call upon our people to guard their homes from the polluting and destroying influences which are ever ready to enter therein. And here again our present laxity is perhaps due to strained severity in the days that are past. The puritanic moroseness which denied gratification to the healthy instincts demanding recreation and amusement, was naturally and rightfully opposed by the Catholic Church and here as elsewhere the evil one, taking advantage of inherent human weakness, has turned our good into evil, our liberty into license. Because the playhouse is not as the Puritan declared, the very gateway to the devil's abode, because the delight derived from the artist's impersonation of the artist's conception is helpful and elevating to character, because the indiscriminate condemnation of all dramatic representation may not be countenanced by the reasonable Christian; alas! it has now come to pass that indiscriminate approval has taken the place of condemnation as sweeping, and Christians are found, looking upon mimic scenes which are wholly depraving, whose art is only their immorality, and their attractiveness only in their appeal to the basest passions of our nature.

Many of us are old enough to remember the indignant refusal of the Christian to suffer the game of cards to be played under his roof. The association of the painted cardboards with dens of iniquity and their almost universal use for purposes of gaming made them to be proscribed, and the possibility of their employment for innocent recreation denied. We may smile some of us at this absurd moral distinction made by our fathers, but better far this unreasoning arbitrary distinction than the license of to-day which suffers the pastime of friends to be polluted by the passion of the gamester. Wasted hours, dulled consciences, careers to end in despair begun in ladies' drawing rooms, the gambler's madness, degradation, ruin, all alike are crying out that our freedom is full of danger. Oh, fathers, mothers, we would call so loud that all may hear throughout our broad land—fathers, mothers, arouse ye to the care of the children whom God hath given you. Wide open are the channels in which the devouring spirit of unbelief and immorality is entering to destroy your little ones. Close them, we beseech you, and set the watch of your love that the character of your children be not blasted ere it come to maturity and strength and beauty. Gather them about you on their knees and teach them by word and example to pray to the Father that His spirit may be their light and strength.

So shall they go forth by and by to be valiant soldiers and diligent servants of the right.

THE SANCTITY OF THE LORD'S DAY.

One other matter your Bishops feel called upon to mention in this connection, and that is the growing disregard of the sanctity of the Lord's Day. That such disregard is increasing among confessed disciples of the Lord we fear cannot be denied. The luxurious Sunday evening banquet of the rich and the pleasure-loving is a dishonor to the risen Lord in whose honor the Church has set the day apart; and the appropriation of its sacred hours for the accomplishment of a long journey by the busy traveler because the week's hours are all too few for his many engagements is a robbery of God, who from Sinai demanded consecration of our time to His remembrance and worship, and placed the law of the Sabbath in the midst of the moral commandments of perpetual obligation. Far less worthy of condemnation in the eyes of the All Wise and All Merciful, we can but believe is the Sunday outing of the perhaps overworked artisan, who from Monday morning till Saturday night never sees his children save when asleep, and yet we are persuaded that he may be taught that fuller happiness shall be his if he shall have led his children to God's house and worship before he carries them to green fields and romping holiday. But it is a shame and only a shame, because no excuse can be found for it, in the condition of our life, that golf grounds shall be crowded on Sunday afternoons, that servants shall be denied their due and well-earned rest day, that the beasts in our stables shall know no Sabbath, because the athletes, men and women, must be driven in cushioned comfort to the scene of their Sunday sports, and returning, have their wearied frames refreshed and feasted.

To one and all alike we appeal that they labor and deny themselves to conserve the sanctity of our American Sunday. It is, perhaps, not too much to say, as taught by the specific commandment, embedded in the very midst of man's moral law, that the continuance of the knowledge of God and of His Son, Jesus Christ, among men is dependent upon our obedience to that command. "I was in the spirit on the Lord's Day," writes the aged seer in Patmos when to him came the vision of the Son of Man. He separates distinctly between the Sabbath of the Hebrew and the Lord's Day of the Christian, and just as distinctly between the slavish enactments to protect the one and the glorious liberty of the redeemed by which that which we guard should be made secure. The Puritan, not recognizing that the old had passed away because the new and the better covenant had come, sought to convert our Christian feast day into the old Jewish Sabbath, and naturally his striving was in vain. But, alas! again we must note that our liberty has been enlarged into license by the spirit of evil, and the blessing of the rest day threatened by excessive freedom. The church at evensong is almost empty. Our boys wander about the streets and our daughters spend the solemn hour in gossip or in novel-reading. Why? Why? Because the father and mother do not entreat or command that with them they go up to the temple at the hour of evening prayer. Fathers, mothers, Churchmen, we, your pastors, entreat that you rally to the defense of this mighty citadel of our religion.

Americans, we call upon you to rouse to the protection of this palladium of our liberties, our Government, our English civilization.

MISSIONS.

And lastly, beloved in the Lord, we bid you carry away from our great synod as the watchword of our battle for the time to come—missions, missions, missions. The Son of God has been born as man, and to this end was He born that He might destroy the works of the devil. The Son of Man has been crucified that by His death He might destroy death and deliver them who all their lifetime have been in bondage through fear of death. He hath spoiled the strong man death and come forth from His house bearing the spoils of victory. He is gone away to the Father's right hand, and thence hath sent the Comforter, the life-giving Spirit, to quicken our spirits into new life in Him, and He hath builded His Church to be the habitation of this Spirit, the home of the faithful, the witness unto all men of Him and His salvation. Of that Church we are; we are members of His body; we are sharers of His spirit, and therefore, mark it therefore, we too, as He, must be busy in the proclamation of His message of hope, in the ministration of His gift of life to all men. Mark that we say not may or ought, but must. "We cannot but speak the things that we have seen and heard." The man or woman who has seen His face, has heard His voice speaking pardon and blessing, cannot but tell to others the good things He hath done for all who believe in Him, and will do for all who confess His name.

Your Bishops speak unto you with all the earnestness they can feel and express and declare that the obligation of every Christian to join heartily in the endeavor to extend the kingdom, to proclaim the message, is just as real and just as binding, according to the teaching of the New Testament, as that to attain personal holiness; and that the effort to develop spiritual manhood must be vain in him or her whose life is but a selfish seeking for personal salvation, in forgetfulness and unconcern about the salvation of the world for which the Christ was content to die.

I can thank God that in my infancy or but yesterday I was buried with Christ in Baptism and received the seal of covenant adoption into Him. I can thank God that on my head have rested

the hands of the Church's Chief Pastor in assuring evidence of the gift of God's Holy Spirit. I can thank God that again and again I have been permitted to sup with my King in love divine upon the mysterious feast of His Body and Blood—but is this all? Nay, what have I done, what am I doing that His kingdom may come among men, that all men everywhere may know His love and their deliverance? Interest in missions is only interest in Christ. Let the man be afraid who feels no interest in missions, that his supposed interest in Christ is unreal and vain.

Brother clergymen, go home to your parishes resolved to preach a very crusade for missions among your people. Make them know in detail the progress of the Church's battle, make them know the leaders and their little battalions who are on the frontiers of the kingdom; teach them to pray for missions and for missionaries, and knowledge and prayer will quickly bring the personal service and devotion the Lord desires.

Laymen, leaders of the Church in your several Dioceses, go home determined that all that can be done shall be done in your parish and in your Diocese for missions—all missions at home and abroad, in the neglected neighborhood of your own city or town or village, and in the furthest field to which your brother has been told to depart. So shall ye have sweet and full assurance that ye are in very deed joined by faith to Him ye have confessed; so shall ye have the joy that cometh from proven union with the risen Christ. If the Spirit of Him who raised up Jesus Christ from the dead dwell in us, that same spirit must quicken our mortal bodies and raise us up with Him. But just as surely that indwelling spirit will compel our prayer, our gift of time and care and gold to the cause of missions, which is His cause.

The waiting apostles stand in your midst ready to depart on the morrow for their work in the faraway lands of heathendom and among the widely scattered people of our own country. Ere they go let them be made strong by the belief that ye will go with them in thought and care; that men and money ye will send them, that their advance be not stayed.

And now, beloved in the Lord, we commend you to God and to the word of His grace which is able to build you up and to give you an inheritance among all them that are sanctified. When the Chief Shepherd shall appear may ye receive the crown of rejoicing which fadeth not away.

STAR ISLAND.

THE COAST of Maine is indeed rocky, forbidding, dangerous. The mainland is protected by an almost unbroken chain of rocky islands. The first group of these is known as the Isles of Shoals, and among these is Star Island, which is an interesting spot to Church People. Here was once a town with six hundred inhabitants, which made it outclass the mainland towns. Here was the church, the courts—in fact, a complete government organization.

These good folk obtained their living from the sea, for they were, in every sense, a fisher folk, and even now, while the town is gone and the old-time marks well nigh wiped out, the fishing trade still goes on, and the keeper of White Island light shows the visitor with great pride the piles of dried cod, etc., waiting to be shipped into the markets.

The first church was built in 1685 from the lumber of a ship wrecked off the Shoals, on one of those many hidden reefs. In 1720 this structure was succeeded by one of stone, with a tower in which is the bell. In 1790 this building was burned, save the tower, by the islanders, pirates in a neighboring island. The present building was erected in 1800. Its bare walls seem to appeal to one for protection from the vandals who persist in scribbling upon its plain, white surface in a frantic effort to preserve their names for a time, at least, from oblivion.

Just a little beyond this old church, so sadly in need of repair, are the graves of two priests—Joseph Tueker, who was ordained in that church July 26, 1732, and faithfully ministered there until he died, August 12, 1773. Beside this grave is that of Josiah Stevens, who was supported by the S. P. C. K. His epitaph tells the reader that he was a faithful instructor of youth and a pious minister of Jesus Christ. He died July 2, 1804.

The church building is well nigh a ruin, which is, without doubt, a shame to the Church. It would seem that if New Hampshire cannot keep the church in good repair and protect it from the ravages of time and the desecration of the vandals, the Church at large should do so, if for no other purpose than to honor the memory of two early missionaries and to preserve the monument of early Church effort. The Unitarians have raised \$150 for repairs to the building. Shall the landmark of the Church go to them? It would be interesting and important to know exactly in whom the property rights are invested. The Leighton brothers own the islands, but whether the church really belongs to them did not seem to be clearly known.—*The Cripple News.*

LET US PRAY that we may have good wishes; that we may desire that which is really the highest good—the best thing for us; and that in order to obtain that good promise we may be made to love that which God commands.—*J. B. Mozley.*

Literary

The Holy Spirit and Christian Service. By the Rev. J. D. Robertson, M.A., D.Sc., North Berwick. New York: American Tract Society, 1901.

This book grew out of class lectures delivered in Edinburgh to a miscellaneous gathering of Christian workers. The lecturer is enthusiastic and makes his subject fresh and interesting.

The point of view, however, is alien to our own. He defines this in his opening lecture on "Service—The True Idea of the Christian Life." He uses the term *service* in the sense now so popular, of strenuous activity for the benefit of our fellowmen; and after caricaturing the practice of the interior life as understood in the Church, rejects his caricature in the misleading phrase: "The Christian life is neither a luxury nor a penance, but a *service*." He comes nowhere near realizing that the Christian life is not less a service because also the enjoyment of God and personal self-discipline. The important place that the Sacraments fulfil in Christianity is also overlooked.

All this is natural enough in a dissenter, but none the less robs the book of much value which it might otherwise possess for Churchmen. The truth that the Holy Spirit works sacramentally, in and from the Body Mystical, so strongly emphasized in a recent useful book by Mr. Gwyllim, reviewed in these columns, is absent.

FRANCIS J. HALL.

The Modern Mission Century Viewed as a Cycle of Divine Working. A Review of the Missions of the Nineteenth Century with Reference to the Superintending Providence of God. By Arthur T. Pierson. New York: The Baker & Taylor Co. Price, \$1.50.

The plan of this book is not to review the oft-told story of mission facts, but to so pass the missionary events of the past century in review that the supernatural basis and meaning of missions may be brought out and made impressive. It is certainly a wonderful story—that of 19th century missions; no one can contrast the missionary situation in the 18th century with that of to-day without feeling the vigorous life of a Christianity which has so often been declared to have fulfilled its mission and be on its way to death. Dr. Pierson's pages are stimulating and enlightening; but they do not tell the whole story. There is room for a book which will present the whole fact of Christian missions by the inclusion of the work of the Eastern and Latin Churches. This will have to come from the pen of some one who, unlike Dr. Pierson, does not regard the Pope as anti-Christ, and class Roman Catholics with the heathen as equally objects of missionary enterprise. When that book is written, Protestantism, without losing any praise due it, will seem less uniquely triumphant.

J. G. H. BARRY.

The Early History of Syria and Palestine. By Lewis Bayles Paton, Ph.D., Professor of Old Testament Exegesis and Criticism, and Instructor in Assyrian, in Hartford Theological Seminary. New York: Charles Scribner's Sons. Price, \$1.25 net, postpaid.

The author undertakes to give a history of Syria and Palestine to the time of the Persian Empire. A good deal of the matter is guess-work, and the author frankly acknowledges that most of it is liable to revision by later investigation. The whole work is written on the principles of the higher critics, which combines an ounce of fact with a pound of conjecture. People who like that sort of thing would probably like this work.

F. A. SANBORN.

A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude. By the Rev. Charles Bigg, D.D., rector of Fenny Compton, Canon of Christ Church, and Regius Professor of Ecclesiastical History in the University of Oxford. New York: Charles Scribner's Sons. Price, \$2.50 net.

It seems a curious thing to find Professor Bigg's name among those of Cheyne, Driver, Dr. Batten, Dr. Briggs, Dr. Gould, and Prof. Sanday, as a contributor to the International Critical Commentary of the Holy Scriptures of the Old and New Testaments. But it is a pleasure to find that he is not affected by his company; but is thoroughly free from their destructive spirit. It is unfortunate that he is afflicted with a mild form of the Broad Church delusion that there were various different "aspects" of our holy religion in Apostolic days, and that we can distinguish the Pauline, Petrine, and Johannine "views" in the Holy Scriptures. He does not think, however, that the Apostles differed in *doctrine*, as the more extreme German critics do; but only that their point of view was different, St. Paul being a Mystic and St. Peter a Disciplinarian.

His commentary is very satisfactory indeed. His notes on *παντισμὸν, το δοκίμιον, and τὰς ἀμαρτίας ἡμῶν φερεῖ* are particularly valuable.

The consideration of our Lord's Descent into Hell, and His preaching to the spirits in Prison is full and on the Catholic side. The note on *ἀλλοτριόεπισκοπος* is worthy of careful study.

He gives a full and clear explanation of the use of the word *πρεσβυτέρος* in the Bible and in the early Church.

The introduction to the Second Epistle to St. Peter is scholarly and modest. Dr. Bigg is convinced of the authenticity of the Epistle, and he holds the opinion that St. Jude copied from it. The introduction to St. Jude and the discussion as to who he was is useful and satisfactory. He holds the traditional view that St. Jude was son of St. Joseph by a former marriage. The whole work is valuable and singularly conservative, considering his associates in the series. We know of no work on these Epistles which is so full and satisfactory.

FRANK A. SANBORN.

Five Years of My Life, 1894-1899. By Alfred Dreyfus. New York: McClure, Phillips & Co., 1901.

This book is an unspeakably painful book, a narrative of one of the most cruel experiences in all history. The main facts have obtained a world-wide notoriety. There is no question but there had been leakages of important secrets in the French Army, and it became necessary that a scape-goat should be found on whose devoted head these sins of treason in high places should be laid. The military authorities evidently determined to utilize the anti-Semitic movement to find their victim, trusting to the general bias of the French people against the Jew for vindication. They did not count upon that larger tribunal before which the entire Dreyfus cause came in review and before which also the French people rather than Dreyfus were placed on trial. And in truth no one incident for many decades has hurt the prestige of the French people so much as that travesty on justice known as the Dreyfus trial. His five years' banishment, the history of it, the shamefulness of it, the strange, out of date cruelty of it,—all are told in this book. The marvel is the human body, the human mind, and the human heart can so endure and live.

The book is painful, every line of it. It is not literature, it is the cry of a heart, wronged, tortured, bleeding, and praying as man has seldom prayed that it may lay bare its burden and compel the world to be just. The book has a strange and unexpected lesson, that no nation may do wrong to-day without a larger world condemning it.

Typical New Testament Conversions. By Frederick A. Noble, D.D., LL.D. Chicago: Fleming H. Revell Co. Price, \$1.00 net.

There is no subject of practical religion on which the average "Episcopalian" needs instruction more than that of conversion. In their dislike and repugnance to excesses, and nervous physical experiences, many of our people have turned away from the subject and are forgetting the words of our divine Lord: "Except ye be converted and become as little children ye cannot enter the Kingdom of Heaven." This volume is a useful series of instructions on the different types of conversion found in the New Testament. The subject is treated in a sane and healthy manner, and the book cannot fail to be useful and edifying. There are sixteen instances treated of in the book, and the different ways in which the characters became united consciously with their Saviour are plainly indicated and commented upon.

George Whitefield, M.A., Field Preacher. By James Patterson Gledstone (Second Edition.) New York: American Tract Society, 1901. Price, \$1.25.

This is a condensation of a larger biography by the same author, published thirty years ago. Evidently the writer believes in "churches," approves "all the churches," and seems to favor a "true Christian union," which means the reverse of union. All that was to be expected.

But the reader who has accepted the modern denominational liberalism and the reader who views all religious questions from the ecclesiastical and sacramental standpoint will agree that Mr. Gledstone is a biographer. He writes about Whitefield as if he knew him, believed in him, and loved him. The warm admiration for the hero suggests Dr. Hopkins' glowing paper on Pusey, or Dr. Dix's sketch of Ewer.

The life of George Whitefield; the stage-struck boy, the ascetic student, the missionary, the controversialist, his perils among rioters, his quarrel with Wesley, his eloquence, and his zeal,—this is a book to be read with attention. It is worth fifty novels, even good ones. Mr. Gledstone is so earnest and fair-minded that we forgive him for a general tendency to look on the worst side of the Church of England.

The Old Plantation; How we Lived in Great House and Cabin Before the War. By the Rev. James Battle Avirett. New York, Chicago, and London: E. Tennyson Neely Co.

This book is an attempt to show what was the normal condition of things under slavery. Mr. Avirett gives his readers a rose-colored picture of his old plantation home in North Carolina, forty years ago, and it is a most charming picture. Whatever there was that was abstractly wrong in slavery, there is no doubt that the negroes were happier, healthier, and better in every way under kind masters, than they are now that they are free and supposedly responsible.

The Family Fireside

THE HOLY NAME OF JESUS.

SACRED and blest, sweet and supremely glorious,
Jesus, we bow to Thy most holy Name;
Full of compassion, noble and victorious,
Lighting our way like Israel's heavenly flame.

Sunset of Peace, which thro' the purpling ether
Quivers its rays of quiet and of rest,
Name of pure love, thou fill'st our souls with gladness,
Shedding thy rainbowed light o'er hearts oppress.

Moon of our night, who on the tranquil ocean
Castest a radiance mystic and divine,
Glow o'er our path and guide our faint devotion;
Aid us, O Jesus, to be ever Thine.

Zephyr of dawn, which cooeth men's hot passions,
Tempering anger, rousing love for Thee,
Jesus, the Name which passeth understanding,
Breathed forth by all that is, in earth or sea.

Hear us, O Jesus, craving Thy protection;
Grant us the peace which sin-sick souls implore;
Worship we still, until at last in heaven
We may behold Thy face for evermore.

"The Crossways," Southampton, L. I. HAROLD WILMERDING BELL.

THE TURNING OF A LEAF.

BY CARROLL WATSON RANKIN.

BETTIE had big, brown eyes. She had other features of course, but they paled into insignificance beside those big, pathetic eyes. They might have belonged, with propriety, to a little starving beggar and would without doubt have coaxed pennies out of the most obdurate miser's pocket; for they looked positively hungry.

But this was simply an accident on the part of Nature; for Bettie was the daughter of a fairly prosperous physician, who was both able and willing to provide three wholesome meals a day for his family. The wonderful dark eyes were consequently wasted upon Bettie, so far as being a means of extracting pennies was concerned.

But they had other uses, though Bettie herself was far from suspecting it. For instance, there was Mrs. Tibbits, whose garden was a sight to behold. It was an old-fashioned garden, with a little of everything in it, and Bettie thought it the most beautiful garden in the world. In the early spring, almost before the snow was gone, it was ablaze with tulips and hyacinths; with borders of crocuses and bright blue scillas. Later there were lilacs and snowballs; and after that the garden seemed fairly bursting with roses.

Mrs. Tibbits was not of a generous disposition. She squeezed every penny a great many times before she was willing to part with it, even for seeds and bulbs, which she liked just a little better than anything else in the world. She didn't hesitate to refuse curtly, and even impolitely, all requests for flowers.

"You can just raise your own," said she, "if you want any. I pay for mine, and I intend to keep them."

But in Bettie's case it was a different matter. She never asked unpleasant Mrs. Tibbits for them. It wasn't necessary. She had only to look longingly over the old-fashioned picket fence, and the coveted blossom was hers.

One year in Mrs. Tibbits' garden there was a certain costly gladiolus with blossoms of a marvelous shade of pink. Mrs. Tibbits had selected the bulb, with great care, from a catalogue; and had watched the growth of the plant all Summer long until it had burst into gorgeous bloom in September. Though Bettie loved beautiful things, she had no designs upon that cherished flower; but all unknown to their little owner, the great pleading eyes asked for it, and Bettie carried it home.

When Bettie was fifteen, there were seven little Trotters, and five of them were boys. The oldest child in the family was Clara, aged seventeen. After Bettie, came Tom, who was fourteen, and there were four younger children. The youngest, who was only two, managed to swallow more buttons, and to fall down more stairs than any four babies should have done. Dr. Trotter said that if other people's babies possessed such appe-

tites for buttons as did his own, he should speedily make his fortune, simply by rescuing buttons, and incidentally saving the babies' lives.

The other Trotter boys were remarkable only for the rapidity with which they wore out the knees of their stockings. In this accomplishment they differed very little, perhaps, from other boys; but it sometimes seemed to Mrs. Trotter that it would have been easier to keep a family of centipedes in stockings.

The Trotters kept only one servant. Sometimes it was impossible to find even one. Consequently Mrs. Trotter was always a busy woman; and she was not very strong.

If the young Trotters had worn nothing but stockings, she would have been sufficiently busy; but there were shirt-waists to be made, trousers to patch, and quarts of buttons to sew on; since the baby, try as he might, could not swallow quite all there were in the house. Bettie's older sister, Clara, showed a decided talent for music. The Trotters determined that she should have every possible advantage in the way of a musical education; though it was something of a hardship for nervous Mrs. Trotter to listen to scales and exercises from morning until night, in combination with the noises made by the other children.

Clara really liked to practise, though she was naturally rather lazy and somewhat selfish. She found it much pleasanter to practise scales in the cool parlor than to wash dishes in the hot kitchen, so when asked to do some unattractive task she would reply:

"Oh I can't just now; it's time for me to practise."

Mrs. Trotter felt at last that it was a waste of energy to ask anything of Clara, and she gave up expecting anything but music from that disobliging young person.

It was twelve-year-old Bettie that studied the cook-books with her big brown eyes, and learned to make cakes, and puddings, and delicious desserts. It was slender Bettie with her tiny hands, that made the beds, set the rooms in order, gathered up the books scattered by the untidy boys; and who was always ready and willing to help anybody and everybody. It was Bettie that remembered to put fresh flowers on the table, to wash the baby's sticky fingers after meals, and to give the cat her saucer of milk. It was Bettie who ran upstairs after one thing, and downstairs after another; and was always willing and cheerful and merry, in spite of her great sorrowful eyes.

One day the Trotter household was thrown into a great state of excitement. Everybody talked at once, and for once the piano was silent. Grandfather Trotter had written a letter from Washington to say that he expected to go North for a few weeks, and that he would at last roll all his son's invitations into one, and would pay him and his family a long visit. Furthermore, he stated, he would arrive the fifteenth of August.

"Why!" exclaimed Mrs. Trotter, "that will be to-morrow. This letter has certainly been delayed. It was written almost two weeks ago!"

Grandfather Trotter, always a busy man, had never taken time to visit his son's family. He said in his letter that he considered it about time to make the acquaintance of his grandchildren.

He had abundant opportunity, after his arrival, for they climbed all over him like kittens and quarreled over sitting on his knees and on the broad arms of his chair, as he sat on the shady veranda.

Fortunately, there were enough knees and chair-arms to go around. It was equally fortunate that he was really fond of children, or he might have fled in dismay. As it was, he stayed for a month. Mrs. Trotter found him a delightful guest. He seemed pleased with everything, from the climate to the cook, who happened to be Bettie. If the children had any faults, he was apparently blind to them. If he had a favorite among the little Trotters, no one discovered who it was.

He told the children delightful tales about Washington; and Bettie and the boys took him for long walks, to all the places of interest. Through Bettie, he gained admittance to even Mrs. Tibbits' garden, though the owner thereof gave the boys a pressing invitation to remain outside; for Mrs. Tibbits classed all boys with caterpillars and other drawbacks to gardening; and it was a rash boy, indeed, that ventured in at her inhospitable gate.

On the last day of Grandfather Trotter's visit, Dr. and Mrs. Trotter, Clara, Bettie, and two of the boys were sitting with him upon the veranda for a farewell chat. Suddenly the visitor cleared his throat.

"Before I go," said he, "I have something to tell you.

When I came here I came for a definite purpose. I said I wanted to know the children, which was strictly true; but there was method in my madness. I came for the purpose of selecting, with great care and deliberation, a traveling companion for myself when I go abroad next fall."

Clara looked up expectantly.

"Oh Grandpa!" cried she, "do take me. I've always wanted to go abroad. Just think how it would help me with my music!"

"Don't interrupt," said Tom, scornfully, "what does he want of a silly girl?"

Mr. Trotter smiled.

"Of course your Aunt Emily is going with me, but I'm sure we shall both enjoy the trip better if we have a pair of young eyes along to help us see things. I have, you know, a great many old-fashioned notions, and one of them is about resting. I believe that people that work hard sometimes need a rest, or at least a change, which is said to be as good as a rest.

"Before I came, I thought of Clara; but Clara has been resting most industriously for four weeks, and I judge from the ease with which she does it that it is the result of long practice. So of course she doesn't need any rest; but Bettie —"

"Oh, not Bettie!" cried Mrs. Trotter, "I couldn't spare Bettie."

"Yes," said Grandfather Trotter, firmly. "Bettie and no one else. I know it will be hard for you to spare her, for I have seen how useful she is; but she is too young to have the cares of the universe on her small shoulders, so Bettie it is. You must have a strong girl to help you, unless Clara —"

Clara arose and fled into the house, up the stairs, and into her own room, banging the door after her.

"I am going," continued Mr. Trotter, "to spend the next two weeks in Chicago, where I have some business matters to look after. Then I shall return for Bettie, who must be all ready to travel by that time. We'll join Aunt Emily in Washington; and go abroad for the winter."

When Mr. Trotter returned for Bettie two days earlier than he had expected, he found no one in the house but Clara, and wonder of wonders! She was in the kitchen, making muffins for tea!

Grandfather Trotter, still unobserved in the passage way, chuckled silently.

"Turned over a new leaf, has she? Well, I'm glad of that, for I really wanted to take them both. I can take two girls, just as well as not, and I will if that leaf stays turned; though it is rather a pity to take her away just as she is beginning to be of some use. I can wait another week for them to get her clothes ready, if necessary; but I shall not invite her for a day or two. I want to be sure of that leaf."

But Clara, who was really quite a girl after all, had been thinking, and the leaf stayed turned.

ETCHING: A MIDNIGHT FETE.

By DIXIE.

IT was New Year's Eve; the full moon hung like an immense orange in the sky, its weird light penetrating the darkest nooks of the quiet town. Streets that by daylight were conspicuous only for ugliness, became fairy-like in appearance beneath Diana's magic influence. So thought the Humpback, as he emerged from the door of a small shop wedged in between two larger buildings. He slept in a dingy room back of the shop, which was in effect an ancient bookstore. The owner was an old man partaking of the mustiness of the place. He was old and musty, but he had a heart within his time-worn body; and he was a "friend in need" to the Humpback. Years ago, the lad's mother had done plain sewing for a living, and the bookseller had given her work out of pity, until the time came when she ceased to work; then the pity was transferred to the deformed boy, who was taken to mind the shop for his board and clothes.

The town clock struck eleven as the Humpback locked the shop door and looked cautiously up and down the narrow thoroughfare. All was quiet. With an air of relief he walked away in the direction of the lake. The lake was the one object of his love: there was no human being upon whom he could bestow his pent-up affections, so he had chosen the beautiful water for his life-long friend. The air was cold and frosty. He drew tighter around him his winter cape of rusty black.

Yes; the lake was lovely and worthy of adoration. The sparkling wavelets of summer were gone; but a sheet of glittering ice reflected the radiance of the moon.

Long the Humpback paced back and forth upon the dilapi-

dated wharf. It was unalloyed pleasure that no curious eyes looked upon his unsightliness. Solitude was a precious boon. The midnight hour struck; the bells pealed forth.

A murmur of strange voices arose. Upon the surface of the lake fantastic figures became visible to his strained sight. It was the dance of the hob-goblins.

"Come, join us," they cried.

Immediately he was one of the throng, careering as wildly as they. Among them he felt at home.

"Make him king! Crown him!"

A wreath of mistletoe upon his head, he stood in their midst. One, more fairy-like than the rest, came and kissed him mockingly. That was his first kiss since his mother died, and it felt as cold as death itself. A moment later he was struggling alone up the street, exhausted and bewildered, queer shapes reeling before his eyes, strange fancies filling his brain.

CORN CARNIVALS.

IN *Cassell's Magazine* for October Mr. D. A. Willey describes a species of harvest festival on a large scale which is becoming increasingly popular in the corn-growing States:—Weeks before harvest time preparations are made for the festivities. The prominent citizens of the town contribute to a fund for decoration, music, and usually the entertainment of townspeople and guests at a banquet. The services of some leading orator are secured, and the President of the United States and his Cabinet and the State Governor are invited to attend with other notables. A special week is set apart at a time when the farmers have finished gathering the grain and have leisure to attend. Their presence is very desirable, as they take occasion to make their purchases for the winter, and spend their money in other ways, nearly all of which benefit the tradespeople, hotel-keepers, and the town in general. The railroad companies are induced to offer special rates of transportation, and with others offer prizes for the best designs and decorations of buildings, and in other ways encourage the display of emblems. A programme is arranged consisting of processions, public meetings, concerts, and other attractions, which will interest the townspeople and visitors. Generally a committee of leading citizens, headed by the mayor, takes charge of the event, and large sums of money are expended in arranging the carnival.

BAKED HAM.

TAKE A HAM weighing from seven to nine pounds, scrape and scrub the outside and rinse well, place it in a good sized kettle, cover it with cold water. Put the kettle over the fire, and when the water reaches the boiling point place it over the cooler part of the fire where the ham will just simmer for two hours. Then take it from the fire and let the meat remain in the kettle until the liquid is just luke-warm. Take out the ham and peel off the skin. Place the meat in a baking pan in a moderate oven two hours, using a cupful of vinegar, sweetened with brown sugar, to baste it with, pour on two tablespoonfuls at a time until used up, then baste frequently with the drippings from the pan. When the ham is baked, before it is removed from the oven, take a cup of finely rolled stale bread-crumbs and two teaspoonfuls of brown sugar and one level teaspoonful of dry mustard and moisten with a little cider to make a paste; spread this over the ham and return it to the oven long enough to have it nice and brown.

CREAMED BEANS.

A DELICIOUS and novel dish may be made of the ordinary small white beans, such as are used for the famous Boston dish. Soak a pint of beans in cold water over night. In the morning put them on the range in enough slightly salted water to cover them, and let them boil steadily until they are broken to pieces and not a whole bean remains. They may simmer all day without injury to them, care being taken to renew the water as fast as it boils away. One hour before the meal for which they are destined, rub the beans through a colander; add to the pulp thus formed a white sauce. This is made by cooking together a tablespoonful of butter and one of flour, pouring a large cup of milk over them, and stirring until thick and smooth. Mix the bean pulp thoroughly with this sauce, and last of all add two well beaten eggs, pepper and salt to taste. Beat all hard for a minute, turn into a buttered pudding dish, sprinkle fine bread-crumbs over the top, and bake in a hot oven until lightly browned. Serve at once.

THE ANGLICAN MISSION to New Guinea gives a prominence to industrial work. The printing press has been the means of discovering distinct talent in two young Papuans. The Mission hopes before long to turn out native carpenters, boatbuilders, and stock-riders. Many, whose training has made them desire something more elevated than the ordinary village life, are forming a Christian village in the midst of a thousand acre cocoanut plantation. They grow their own food, plant cocoanuts, and as soon as these begin to bear will make and export copra, or the dried kernels of the nut, to the Sydney market, where it is used in the manufacture of soap and the oil cake, on which stock are fed.

Church Calendar.



- Oct. 4—Friday. Fast.
 6—18th Sunday after Trinity. (Green.)
 11—Friday. Fast.
 13—19th Sunday after Trinity. (Green.)
 17—Thursday. (Red at Evensong.)
 18—Friday. St. Luke, Evangelist. Fast. (Red.)
 19—Saturday. (Green.)
 20—20th Sunday after Trinity. (Green.)
 27—21st Sunday after Trinity. (Green.) (Red at Evensong.)
 28—Monday. SS. Simon and Jude. (Red.)
 29—Tuesday. (Green.)
 31—Thursday. (White at Evensong.)

CALENDAR OF COMING EVENTS.

- Nov. 12—Dioc. Conv., Albany.
 13—Dioc. Conv., Michigan, Michigan City.
 19—Dioc. Conv., New Hampshire, Western Massachusetts.
 20—Special Conv., Long Island.
 Dec. 3—Dioc. Synod, Springfield.

Personal Mention.

THE Rev. R. W. ANDERSON has accepted the rectorship of the parish of St. Thomas and St. Denis, and the principalship of the Beresford Pounty School. After Nov. 1st his address will be Wando, S. C.

THE Rev. E. J. BATTY is in charge of the parish of Antioch, Tenn.

THE present address of the Rev. JOHN BEEAN is Brownsville, Texas.

THE Rev. Dr. EDMONDS BENNETT, late of the Church of the Advent, Cincinnati, has been called to the rectorate of Trinity parish, Mobile, Alabama.

THE Rev. CARROLL M. BURCK will be in charge of St. Mark's Church, Oskaloosa, and Tanganoxie, Kansas, with residence at Oskaloosa.

THE Diocese of Arkansas, having purchased a permanent home for the Bishop, the address of the Rt. Rev. WM. M. BROWN, D.D., will hereafter be 1222 Scott St., Little Rock, Ark.

THE Rev. KEMPER BOGOCOCK's address is changed to 133 South 12th St., Philadelphia, Pa.

THE address of the Rev. J. M. D. DAVIDSON is 939 Winthrop Ave., Edgewater, Chicago.

THE present address of the Rev. EDWARD DAVIS is 5416 Cedar St., South Tacoma, Wash.

THE Rev. HOMER A. FLINT has become assistant to the Rev. Robert Meech of Christ Church, Allegheny, Pa.

THE Rev. STEPHEN H. GREEN has accepted a call to the Church of the Redeemer, Elgin, Ill. His address is 383 Chicago St., Elgin, Ill.

THE Rev. J. C. JONES of Yorkville has been appointed missionary in charge of Winnsboro, S. C., where he holds services once a month.

THE address of the Rev. WILLIAM A. LONG after Oct. 28th will be Essex St., Hackensack, N. J.

THE Rev. DANIEL MUNRO, general missionary for Middle Tennessee, has his P. O. address at 111 North Vine St., Nashville.

THE Rev. C. S. OLMSTED, rector of St. Asaph's Church, Bala, Pa., has received a call to Christ Church, New York City.

THE address of the Rev. E. S. PEAKE is changed from St. Mary's Hall, Faribault, to Church Home, 230 Hoffman Ave., St. Paul, Minn.

THE Rev. W. B. SAMS has assumed charge of Trinity mission, Columbia, S. C.

THE address of the Rev. C. H. SCHULTZ is changed from Cleveland, Ohio, to Nashotah, Wis., where he has entered upon his work as Professor.

THE Rev. W. N. TILLINGHAST has accepted a call to Washington, Va.

THE Rev. G. R. UPTON has declined a call to Grenada, Miss.

THE Rev. A. L. URBAN has resigned the rectorship of Christ Church, Woodbury, N. J., resignation to take effect in the spring of next year.

THE Rev. WILLIAM WAY of North Carolina, recently one of the curates at Grace Church, New York, has become assistant to the Rev. Wilmer Gresham at Grace Church, Charleston, S. C.

THE Rev. ALDEN WELLING has been called to the rectorship of Calvary Monumental Church, Philadelphia. Mr. Welling has been priest in charge of St. Michael and All Angels' for the past ten years.

THE Rev. W. C. WHITE, who has had temporary charge of Holy Trinity Memorial Chapel, Philadelphia, has joined Bishop Gray's missionary force in Southern Florida, and will have charge of the Church of the Holy Innocents, Key West.

THE Rev. CHARLES B. WILLIAMS is assisting the Rev. H. M. Medary, at South Memorial Church of the Advocate, Philadelphia.

THE Rev. LAUREN P. WOLFE's address is Memorial Church of the Holy Comforter, Philadelphia.

ORDINATIONS.

PRIESTS.

TENNESSEE.—Sunday, Sept. 15th, at Christ Church, Nashville, by the Bishop of the Diocese, the Rev. Messrs. H. W. WELLS and H. T. WALDEN. The Bishop was the preacher.

DEPOSITIONS.

MISSOURI.—This is to certify, that on September 23d, 1901, at the Mary E. Bofinger Chapel, St. Louis, in the presence of the Rev. Messrs. G. S. Sinclair and F. W. Cornell, Presbyters, I pronounced the deposition from the Ministry of this Church of DERRICK SAMUEL WEBSTER, Presbyter, in accordance with the provisions of Title II., Canon 5, of the Digest, he having declared to me in writing his renunciation of said Ministry. DAN'L S. TUTTLE, Bishop of Missouri.

MARRIAGES.

DEGEN-VON WETTERBERG.—In St. John's Church, Johnstown, N. Y., on Tuesday, Oct. 8th, by the Rev. Geo. F. Degen, father of the groom, assisted by the Rev. W. W. Ellsworth, Miss CLARE ELISE VON WETTERBERG to Lieut. JOHN ALDEN DEGEN, U. S. A.

DIED.

BUSH.—In Belmont, N. Y., on the 19th of October, 1901; LEVERETT JOHNSON BUSH, formerly of Milwaukee. Age 79 years.

TWING.—At St. Luke's Hospital, San Francisco, suddenly, Oct. 14, 1901, MARY ABBOT, eldest daughter of the late Charles and Susan Hilton Emery, and widow of the Rev. A. T. TWING, D.D., of New York.

OFFICIAL.

TRINITY PARISH, GENEVA, N. Y.

RESOLUTIONS ADOPTED BY THE VESTRY ON RECEIVING THE RESIGNATION OF REV. HENRY W. NELSON, D.D.

At an adjourned meeting of the Wardens and Vestrymen of Trinity Church, Geneva, held on the 18th day of September, 1901, the resignation of the Rev. Henry W. Nelson, D.D., as rector of the parish and the letter inclosing the same, were presented; thereupon the following was unanimously adopted:

"WHEREAS, The Vestry learns with sincere sorrow the condition of health which has impelled Dr. Nelson to tender his resignation as rector of this parish to take effect December 1st next; therefore

"Resolved, That the Vestry desire to extend to him their heartfelt sympathy and their assurance that they greatly deplore the fact of his impaired health which seems to render his resignation necessary.

"Resolved, That the Vestry are thus constrained to accept the resignation of their beloved rector at his earnest request, but with the most profound regret that the necessity therefor is deemed imperative, in view of the existing conditions as set forth by him in urging such action on the part of the Vestry.

"Resolved, That the long association with, and the eminently acceptable ministrations of Dr. Nelson for a quarter of a century—during which time a new parish building has been added and its property greatly extended, beautified, and improved in many ways; a Church home established and many good works fostered by his personal influence and encouragement; and thus the parish has attained a commendable prominence and respect among all the parishes of the Diocese, owing to the untiring energy, devotion, and the free, open hand of its rector. The fullness of

these prompting memories and the genial personality of our friend and brother give peculiar poignancy to the thought of severing a connection so satisfactory in every relation of pastor and people; and in this expression we feel sure that we voice not only the sentiment of the whole congregation of Trinity Church, but of the community among whom he has lived and labored so long—esteemed by all."

RECTOR EMERITUS.

After the adoption of the foregoing resolution, the Vestry unanimously adopted the following:

"WHEREAS, The Vestry, in view of the impaired health of Dr. Nelson, were constrained to yield to his urgent request to be relieved from the active duties of rector of the parish; therefore

"Resolved, That in grateful recognition of his long and faithful service to the parish, he is hereby designated and duly appointed *rector emeritus* for this parish, to take effect on the termination of his rectorship, December 1st, next.

"Resolved, That an attested copy of the foregoing action of the Vestry be transmitted to Dr. Nelson by the Secretary, and entered in full upon the minutes."

The above is a true copy from the minutes of the meeting on the day above mentioned.

THEO. J. SMITH, Clerk.

WANTED.

POSITIONS OFFERED.

PRIESTS.—Wanted, by the Bishop Coadjutor of Nebraska, for work in the mission field, four priests, who must be young, single, and in vigorous health. None wanted but sound Churchmen. Splendid openings for earnest, consecrated men. Good climate, growing towns. Salaries from \$600 to \$700. References and testimonials required. Address, the Rev. CHARLES H. YOUNG, Secretary Diocese of Nebraska, 1702 N. 26th St., Omaha, Neb.

POSITIONS WANTED.

WANTED, by a clergyman's daughter, educated in Church schools, a position as nursery governess or companion. Qualified to teach English branches, music, and French. Highest references. Address, T. R., care of LIVING CHURCH Office, Milwaukee.

MUSICIAN.—Mr. GEORGE BLAKELEY, late organist and choirmaster of Christ Church, La Crosse, Wis., after spending five months in Europe studying the English, French, and German Cathedral systems, has returned to the States and is open for an engagement. Recital organist, choral conductor, excellent organizer and fine trainer of voices, and always successful. Address, 506 Main St., La Crosse, Wis.

MISCELLANEOUS.

EDUCATION.—For liberal compensation, a gentlewoman would receive into her home and care for a little girl six or seven years old, superintending her wardrobe and education. Private instruction with a little girl of seven now in family—resident governess, a recent graduate of first-class Church school. Address EDUCATION, care THE LIVING CHURCH, Milwaukee.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

DESIRABLE ROOMS. Private family; ten minutes to Exposition; also through trolley line to Niagara Falls. References from many LIVING CHURCH readers. Rates \$1.25 per day, including breakfast. Take Niagara Street car. Mrs. H. W. BROWER, 175 Breckenridge Street.

ROOMS with or without breakfast. Rev. C. M. PULLEN, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

APPEALS.

A PRIEST in charge of three poor mission stations, involving a drive of about 150 miles in the round trip (no railroad), is obliged to purchase a conveyance (on credit). Gifts towards liquidating this enforced debt will be gratefully received by the Rev. B. T. BENSTED, Llano, Texas.

THE GENERAL CLERGY RELIEF FUND OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

Legal Title.—THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

Object.—Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age and infirmity in all parts of the Union, and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

Central Office.—The Church House, 12th and Walnut Sts., Philadelphia, Pa.

REV. ALFRED J. P. McCURE,
Assistant Treasurer and Financial Agent.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

is the Church in the United States organized for work—to perform the mission committed to it by its Lord and Master, Jesus Christ.

It has more than 3,000,000 members. If you are baptized you are one of them.

As the Mission to Mankind from the Father was the prime object for which the Church was ordained and sent; so the first duty of every Bishop and Priest and Layman must be to do all he can to hasten its accomplishment.

The care of directing its operations is entrusted by the Church to a Board of Managers, which maintains Missions both in our own country and in foreign lands.

These operations have extended, until today over 1,600 Bishops, clergymen, and laymen and women, are ministering to all sorts and conditions of men in America, Africa, China, Japan, and the Islands.

The cost of this work (though much more might be doing if there were money to pay for it) amounts to more than \$600,000 a year, not including "Specials."

To meet this the Board has no resources, except the offerings of the people. When the people neglect this their prime obligation, and devote all their offerings to other objects, however worthy these may be, danger and loss and delay must follow.

Nothing can hinder the progress of the Mission, if everybody will do the best he can, promptly. Anyone lacking opportunity to make his offering through the parish, can send it (whether small or large) directly to the Treasurer and receive a receipt.

All offerings are acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City.

ALL OTHER LETTERS should be addressed to "THE GENERAL SECRETARY," at the same address.

THE OFFICIAL ORGAN of the Society is *The Spirit of Missions*. Everyone who desires to know how the Mission fares, must have this magazine. It is fully illustrated. Price \$1.00 per year in advance. Send for specimen copies. Address *The Spirit of Missions*, 281 Fourth Avenue, New York City.

Other publications of the Board, printed for the purpose of giving the Church information in detail concerning the various kinds of work carried on in its Missions will be furnished for distribution in any number that can be used profitably, free of cost, upon application. Send for a sample package of these.

Anyone can have information concerning the Mission, or its outlook, or the people employed, or the cost of maintaining it, at any time by addressing the undersigned. We desire to tell the Church all we know, so that we may convince it that no money invested brings so quick return or does as much permanent good as the money devoted to its Mission.

A. S. LLOYD,
General Secretary.

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

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
Secretary General,
Rector, St. Anna's,
New Orleans,

OR

L. S. RICH,
Business Manager,
Church Missions House,
Fourth Ave. & 22d Street,
New York

BUSINESS OPPORTUNITIES.

A SAFE MINING INVESTMENT Will be a dividend paying proposition from the time the machinery starts.

A Limited Number of Shares For Sale at 25 Cents Per Share.

THE MILWAUKEE GOLD EXTRACTION COMPANY owns 17 claims in Granite County, Montana, in addition to the Hannah mine, which contain the heavy ore bodies now positively proven and offers to the public a limited number of shares for the purpose of completing the main tunnel and erecting a mill. The "Hannah" contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton, which is sufficient to assure stockholders a dividend of not less than 40 per cent. on the investment. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin milling the ore just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing. Send for our prospectus, which will give you full information. Make drafts or money orders payable to

E. A. SAVAGE, Secretary.
Reference as to standing, First National Bank.
MILWAUKEE GOLD EXTRACTION CO.,
160 West Water Street, Milwaukee, Wis.

BOOKS RECEIVED.

AMERICAN TRACT SOCIETY, New York and Chicago.

A Little Loving Life. By Eleanor Le Sueur MacNaughton. Price, 25 cts.

The Opportunity Circle. By Faye Huntington. Price, 50 cts.

Beautiful Characters, or Types of Victory. By James Paton, D.D. Price, 50 cts.

DANA ESTES & CO., Boston.

What Came to Winifred. By Elizabeth Timlow. Price, 50 cts.

A Year Book of Famous Lyrics. By Frederick Lawrence Knowles. Price, \$1.50.

Among the Great Masters of Painting. Scenes in the Lives of Famous Painters. Thirty-two Reproductions of Famous Paintings with Text by Walter Rowlands. Price, \$1.50.

Our Jim; or, The Power of Example. By Edward S. Ellis. Price, \$1.25.

Among the Great Masters of Oratory. Scenes in the Lives of Famous Orators. By Walter Rowlands. Price, \$1.50.

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

Footing it in Franconia. By Bradford Torrey. Price, \$1.10 net.

The Golden Arrow. By Ruth Hall, Author of *The Black Gown*, *In the Brave Days of Old*, and *The Boys of Scrooby*. Price, \$1.25.

LONGMANS, GREEN & CO. New York.

The Golliwogg's "Auto-Go-Cart." Pictures by Florence K. Upton. Verses by Bertha Upton. Price, \$1.50 net.

The Violet Fairy Book. Edited by Andrew Lang. Price, \$1.60 net.

CHARLES SCRIBNER'S SONS, New York.

Amos Judd. By J. A. Mitchell. Price, \$1.50.

Fables for the Fair. By Josephine Dodge Daskam. Price, \$1.00 net.

Dunstable Weir. By Zack. Price, \$1.50.

The Ruling Passion. By Henry Van Dyke. Price, \$1.50.

The Argonauts. By Eliza Orzeszko. Translated from the Polish by Jeremiah Curtin. Price, \$1.50.

Papa Bouchard. By Molly Elliot Seawell. Illustrated by William Glackens. Price, \$1.25.

The Laird's Luck; and other Fireside Tales. By A. T. Quiller-Couch. Price, \$1.50.

The French Revolution and Religious Reform. By William Milligan Sloane, L.H.D., LL.D., Seth Low Professor of History in Columbia University. Price, \$2.00 net.

HENRY ALTEMUS CO., Philadelphia.

MEMORIAL EDITION.

Lead, Kindly Light. President McKinley's Favorite Hymn. By John H. Newman.

FLEMING H. REVELL CO., Chicago.

Deborah. A Tale of the Times of Judas Macabaeus. By James M. Ludlow, Author of *The Captain of the Janizaries*, etc. Price, \$1.50.

Constantinople and Its Problems. By Henry Otis Dwight. Price, \$1.25 net.

SMALL, MAYNARD & CO., Boston.

To Girls. A Budget of Letters by Heloise Edwina Hersey.

Church Building. A study of the principles of architecture in their Relation to the Church. By Ralph Adams Cram.

J. F. TAYLOR & CO., New York.

The Van Dwellers. A Strenuous Quest for a small Home in a Great City. By Albert Biglow Paine, Author of *The Bread Line*. Price, 75 cts.

F. A. STOKES CO., (Through A. C. McClurg & Co., Chicago).

The Night-Hawk. A Romance of the '60's by Alix John. Price, \$1.50.

FUNK AND WAGNALLS CO., New York.

The Miracles of Missions. Fourth Series. By Arthur T. Pierson, D.D. Price, 90 cts. net.

THE ABBEY PRESS, New York.

Cavalier Poets. By Clarence M. Lindsay.

PAMPHLETS.

Cornerstones. Four Sermons delivered under the auspices of the Berkeley Association of Yale University, 1900-1901.

Lessons on the Church Catechism. By A. M. S. New York: Thomas Whittaker.

The Three-Fold Office of a Bishop. Sermon preached in St. John's Cathedral, Quincy, at the Consecration of the Rt. Rev. Frederick W. Taylor, D.D., Bishop Coadjutor of Quincy. By the Rt. Rev. Arthur L. Williams, S.T.D., Bishop Coadjutor of Nebraska. Feast of the Transfiguration, August 6, 1901.

Second Annual Report of the Rt. Rev. L. L. Kinsolving, S.T.D., Bishop of Brazil, of the Brazil Mission 1901. American Church Missionary Society, Church Missions House, New York City.

A Kalendar of Hymns Ancient and Modern. For the Year of Grace 1902. Compiled out of the Oxford *Helps to the Use of Hymns Ancient and Modern.* By Robert Sealy Genge, M.A., Vicar of Christ Church, Wolverhampton. With table of Lessons. Oxford University Press Warehouse, Amen Corner, London. Price, Twopence, net.

Concerning the Kingdom of God. By Hugh Miller Thompson, Bishop of Mississippi. New York: Thomas Whittaker. Price, 12 cts.

MISS HELEN GLADSTONE, daughter of the late William E. Gladstone, has accepted the post of warden of the Women's University settlement, Southwark, London. Miss Gladstone will go into residence early in September.

The Church at Work

DEATH OF MRS. TWING.

THE DEATH of Mrs. Twing, Honorary President of the Woman's Auxiliary and widow of the late Rev. Dr. Twing, who was for many years General Secretary of the Domestic and Foreign Missionary Society, occurred at St. Luke's Hospital, San Francisco, quite suddenly on the afternoon of October 14th. Mrs. Twing was the eldest daughter of the late Charles and Susan Hilton Emery. Her interest in missionary work dates back for many years, and as the wife of the General Secretary she became widely conversant with the missionary work of the Church. She was for many years Secretary of the Woman's Auxiliary after its formation in 1871, and after relinquishing the active work of that position, in which she was succeeded by her sister, Miss Julia Emery, she became Honorary Secretary and afterward Honorary President. Her missionary labors and interests led her to travel widely, both in this country and abroad, and after her last trip, which was entirely around the world, she wrote her well known work in which her missionary travels are narrated. Mrs. Twing had gone to San Francisco, which place she had visited several times before, in order to be of assistance at the triennial meeting of the Woman's Auxiliary, and she was particularly active in showing and explaining the missionary exhibits which had been supplied through the efforts of the general society. Having an attack of illness that developed into pneumonia, she was taken from her apartments at the Palace Hotel to St. Luke's Hospital, where she died, as has been stated, having been ill only about six days. She is survived by her sister, Miss Julia Emery, and her brother, the Ven. Archdeacon Emery of California.

The funeral service was held at St. Luke's Church on the afternoon of the Wednesday following. The vested choir of the church, with their crucifer, were followed by a considerable number of the clergy, with the Bishop of California. The casket was followed by the Ven. Archdeacon Emery and Miss Julia Emery, brother and sister respectively of the late Mrs. Twing; Mrs. Emery with her son and daughter; the Bishop of New York; and afterward, representatives of the Woman's Auxiliary, Mrs. Jas. Newlands and Mrs. Lawver, President and Secretary respectively of the California branch. The lesson was read by the Rev. Dr. Huntington and the prayers by the Rev. Dr. Grosvenor, both of New York; while the benediction was pronounced by the Bishop of California. A hymn was sung as the sad procession moved from the church. The remains were taken to Springfield Mass., for interment in the old family burying ground, Miss Emery and Miss Lowering of Boston, and the Rev. Dr. Lloyd, General Secretary of Missions, accompanying them.

CONFERENCE OF COLORED WORKERS.

THE OPENING session of the 17th annual Conference of Church Workers among Colored People was held on Tuesday evening, 15th inst., in the Church of the Crucifixion (Rev. H. L. Phillips, rector). The President, Rev. E. N. Hollings, rector of St. Mark's Church, Charleston, S. C., presided, and the Rev. G. F. Miller, rector of St. Augustine's Church, Brooklyn, L. I., preached the sermon. On Wednesday, 16th inst., at 7 A. M., the Holy Eucharist was

offered by the Rev. O. M. Waller, rector of St. Luke's parish, Washington, D. C.; and at 9:30 there was a second celebration, after which President Hollings delivered his annual address. Following this these several subjects were discussed:

"When does Help become Detrimental in Missionary Work?"

"Is the Work being done by the Brotherhood of St. Andrew manifest in the Parish?"

"Is it expedient to have Deaconesses at work in our Parishes and Missions?"

"Money, and the proper rules for Giving It."

"The Parish and its Authorities."

At the afternoon session a paper on the "Scarcity of Candidates for Holy Orders" was read by the writer, the Rev. Wm. V. Tunnell, S.T.B., Warden of King Hall, Washington, D. C. Among the speakers who followed were W. P. P. Allston of Charlotte, N. C., the Rev. Messrs. W. P. Burke of Norfolk, J. B. Massiah, W. G. Avant, and J. N. Deaver.

At the evening session a paper "Has the Preaching of the Gospel lost its Effectiveness? If so, What are the Causes, What are the Remedies?" was read by the Rev. J. B. Massiah, rector of St. Matthew's Church, Detroit. A discussion followed, participated in by the Rev. Messrs. W. G. Avant of New Berne, N. C., and J. N. Deaver of Atlantic City, N. J.

The following officers were elected: President, the Rev. George Frazier Miller, rector of St. Augustine's Church, Brooklyn, N. Y.; Secretary, the Rev. Eugene L. Harrison, rector of St. Luke's Church, New Haven, Conn.; and Treasurer, Mr. J. W. Maris of St. Philip's Church, New York City.

At the third day's session of the Conference held on the 17th inst., the hindrances to Church growth and prosperity were discussed by the Rev. A. H. Lealtad, rector of St. Thomas' Church, Chicago, and Professor C. W. Dorsey, of Brooklyn. A paper on the outlook for Church Unity was read by the Rev. Hutchins C. Bishop, rector of St. Philip's Church, New York City.

The final sessions were held on the 18th at the Church of the Crucifixion (as were all the others), and were mainly devoted to the business of the women workers. After the reading of papers, and discussions on appropriate topics, the following women officers were elected:

President, Mrs. G. A. Maguire, of St. Thomas', Philadelphia; Vice President, Mrs. Mary S. Johnson, of the Church of the Crucifixion, same city; Secretary, Mrs. Caspar, of Norfolk, Va.; Corresponding Secretary, Mrs. E. L. Henderson, of New Haven, Conn.; Treasurer, Mrs. G. W. Bragg, Jr., of Baltimore.

MID-WESTERN MISSION FOR DEAF MUTES.

THE GENERAL MISSIONARY, the Rev. Austin W. Mann, reports a decrease in "Ephphatha" Offerings, necessary to meet the expenses of this wide-reaching and fruitful work of the Church among the scattered and isolated deaf-mutes. A few more Offerings are needed from parishes within the limits of the Mid-Western field, that were prevented from giving on last Twelfth Sunday after Trinity. Mr. Mann was busy all through the summer, filling regular appointments, and some extra ones.

CHICAGO.

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

Junior Auxiliary—Northern Deanery—Death of two Churchwomen—City Notes—La Grange—Evanston.

MRS. E. M. DUNCOMBE, Vice-President in charge of the Junior Auxiliary, has arranged for a conference with the officers of the Junior branches throughout the Diocese, on Friday, October 25th, at 2 o'clock, in the Church Club rooms, 510 Masonic Temple. She trusts that each branch may be represented as largely as possible, since many matters of importance, including the appointment of the place for the next Junior Auxiliary annual meeting, are to be discussed and decided. Under Mrs. Duncombe's able management the work of the Junior Auxiliary has made wonderful strides the past year. Ten new and enthusiastic branches have been started and the older branches have been aroused to a fresh and livelier interest. Branches in the Church of the Good Shepherd and Holy Cross Mission, Chicago, St. Mark's, Evanston, and in Dixon, are recent additions.

THE SUMMER Convocation of the Northern Deanery began on Monday, the 7th, in St. Luke's Church, Dixon; evensong being said by the Rev. C. A. Cummings and the Rev. F. W. White, after which addresses were made by the Rev. Dr. B. F. Fleetwood, Dean, Rev. F. J. Bate, rector of Grace, Sterling, and Rev. Frank Du Moulin, rector of St. Peter's, Chicago. The subject, "What a Mission Might Do for this Parish," was selected because one is to be held here Oct 21st to 30th. On Tuesday the Rev. F. Du Moulin read a paper *ad clerum* "The Teacher for the Age." The members of the Deanery were pronounced in their congratulations to the Rev. John C. Sage on the completion of his beautiful rectory; and in the assurance of their prayers for a blessing on the forthcoming mission.

THE CHURCH of the Annunciation, Auburn Park, has been moved to a more convenient site a block from the old one.

NEITHER Grace nor Trinity seems to have made much progress in the choice of a rector. Since August the services in the latter have been regularly sustained by the Rev. T. D. Philipps, Rev. H. P. Horton of Columbia, Mo., and the Rev. Dr. Rushton.

A PROMISING feature of the Sunday School work in the Diocese is the increased attendance, as indicated by an advance of the offerings from \$864 in '97 to \$1,323 as given in the annual report of this year.

THERE was buried from the Church of the Ascension on Wednesday, 9th inst., Mrs. Mary Ann Pomroy Bishop, widow of the late Archdeacon Edwin Wilson Bishop. Mrs. Bishop was 63 years of age. Interment was at East Tawas, Michigan.

ON THE 6th Mrs. Herrington, an old member of the parish, was buried at Geneva, Ill. Her parents were pioneers there, and in their log house were held the first services of the Church nearly 60 years ago. She is survived by a married son, Nathan, prominent in the Church's councils in the Diocese of Iowa, an unmarried son, and two unmarried daughters, also by two venerable sisters, readers of THE LIVING CHURCH from the day of its first issue, a quarter of a century ago.

ON SUNDAY, Oct. 13th, there was blessed at the Transfiguration, Chicago, and used for

the first time, a fine walnut faldstool or litany desk, bearing on a brass plate this inscription: "To the Glory of God and in loving memory of Walter Delafield, D.D., first rector of the Church of the Transfiguration, Chicago." It was the gift of his family.

BISHOP POTTER, who left San Francisco Wednesday night, the 16th, for New York, reached Chicago at 10 a. m. of Sunday, 20th inst., preached at 11 in Grace Church, and proceeded in the afternoon.

THE REV. J. H. VAN BUREN, Missionary in Porto Rico, preached Sunday morning in St. James', the same evening in St. Paul's, Kenwood, delivered an address at a special meeting of the Woman's Auxiliary in the Church Club rooms at 11 a. m. of Monday, and gave an illustrated lecture on Porto Rico that evening in St. James' parish house.

IN EMMANUEL, La Grange, Sunday, 20th, and Monday, 21st, were observed as days of intercession for Sunday Schools, as planned by the Church S. S. Institutes of England and America. At the afternoon session of the Chicago S. S. Institute an address was delivered by the Rev. Frank Du Moulin, and discussion followed. At the evening session the programme included addresses by the Rev. Messrs. Herman Page of St. Paul's, Kenwood, and E. V. Shayler of Grace, Oak Park. Though the Sunday School of Emmanuel was closed during July and August, the children were encouraged to attend the Sunday services, and contributed to the offertory, in special envelopes, the sum of \$24.50.

THE NINE BELLS for the chime in St. Mark's, Evanston, ranging in weight from 295 to 2,000 pounds, have been installed; and the first recital is advertised for the evening of the 24th, by the builder's representative, Mr. Chester Meneely.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Illness of Bishop Spalding.

BISHOP SPALDING, who returned to his home in Denver, in September, after an absence of several months by reason of illness, has again been quite seriously ill, though it is stated that there is no cause for alarm. He was unable to go to San Francisco.

CONNECTICUT.

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

Greenville—Bridgeport.

ON THE EVENING of the Sixteenth Sunday after Trinity (Sept. 22), St. Andrew's Church Greenville (the Rev. Reginald R. Parker, rector), was reopened, after having been closed for a number of weeks, while the work of re-decorating the interior was going on. The decorations are most artistic and give universal satisfaction. Especially fine are the chancel decorations, which are a memorial for the wife and son of Mr. Henry Morris. A brass tablet has been placed in the chancel, bearing the inscription, "In loving remembrance of Hannah and William Morris, September 22, 1901."

THE FAIRFIELD COUNTY Clerical Association met on Monday, Oct. 14, in St. John's Church, Bridgeport. The Holy Eucharist was celebrated by the Rev. Wm. H. Lewis, D.D., the rector, assisted by the Rev. Wm. E. Hooker of Wilton. The Rev. E. W. Maxey D.D., of Bridgeport, gave an exegesis of Heb. xiii. 20, 21. The usual discussion followed. A bounteous luncheon was served by the ladies of the parish. Despite a heavy rain, quite a goodly number of the members were present.

IOWA.

T. N. MORRISON, D.D., Bishop.

THE REV. IVAN M. MERLINJONES, rector of Christ Church, Waterloo, is undergoing an

operation in Chicago. It is expected that he will be able to resume work in about four or five weeks.

LEXINGTON.

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

The Schools—Covington.

THE COMMITTEE on Religious Exercises, of the Faculty of the University of Virginia, invited Bishop Burton to fill the pulpit of the chapel during either of the months of September, October, or November, 1901. The Bishop's attendance upon the General Convention prevented his acceptance for either September or October, and his sense of duty to his Diocese caused him to decline for November also. The committee expressed the hope that he might be able to accept at some future date.

ASHLAND SEMINARY, situated at Versailles, Ky., opened its fall session under favorable circumstances. Several new teachers, all of whom are college graduates, have been added to the Faculty.

MISS MORRELL, the missionary teacher of the Industrial School at Allamont, began work with larger classes than ever before. She is much beloved by the people at large. It is hoped that a night school may be opened this year for the boys and youths whose work in the mines prevents their attending the day sessions.

THE EPISCOPAL High School of Beattyville opened its fall session in September. The school is flourishing under the new principal, Miss Minnie Augusta Hosner. Mrs. Martha J. P. Hosner is her competent assistant.

ST. JOHN'S ACADEMY, Corbin, opened its fall session with a full attendance. The students have shown progress by printing a paper called *The Campus*, the first of which is worthy more experienced heads.

ST. JOHN'S CHURCH, Covington, was struck by lightning during a storm this summer and badly damaged. The loss was partly covered by insurance. The church, however, was kept open, with a good attendance upon both services all during the summer.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

[BY TELEGRAPH.]

SANTA BARBARA, Cal., Oct. 20.—About fifty Deputies and visitors from General Convention gathered at the Arlington House for this Sunday, including the Bishop of Lexington and the Bishop Coadjutor of Chicago. They attended Trinity Church—a beautiful building finished to the gable in redwood. Archdeacon Ramsey said the service, assisted by Dr. Pittenger of North Carolina. The Rev. Dr. Bodine of Philadelphia preached a grand sermon. Archdeacon Hunter of Raleigh, N. C., spoke in the evening on Colored Work. The party disperses Monday morning to various places, most going to Los Angeles.

MASSACHUSETTS.

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

New Diocese—French Memorial Church—Vineyard Haven—Brotherhood—Notes.

THE EXACT amount of the fund raised for the new Diocese in Massachusetts was \$101,346.54, of which individuals gave \$85,780.25, and the parishes gave \$15,566.29. The primary convention of the new Diocese will meet in Springfield, Nov. 19th.

MISS CAROLINE L. W. FRENCH is building a stone church for St. Paul's parish, Nantucket. It will be a memorial of the late J. D. W. French. The corner stone was recently laid by Archdeacon Babcock.

GRACE CHURCH, Vineyard Haven, has been renovated and improved at a cost of over \$1,500. A new chancel has been added, and north and south transepts introduced. The new windows are of stained glass, and the ceilings have been artistically colored. The chancel window is a memorial of Ellen Louisa Richardson and her son, George Morey Richardson. The carved oak altar bears the name of Emma Sheldon Strahan, the altar cross the name of the Rev. Henry Huntley Neales, for some time rector of the Church of the Messiah, Woods Holl, the chancel rail, the names of Emily Norwood de Forest Hicks and Lucy Cleveland Hicks,



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the prayer desk and chancel furniture, the name of Archibald Van Reed Arnoux. All these are memorials, together with the font, which bears the name of Hester Nash Myers. It is a reproduction in oak of the stone font in the Church of St. John the Baptist, Tosbury, England. The church bell is a memorial to William Henry Arnoux, Jr., and Kenneth Woodford Arnoux. The Rev. W. C. Hicks is the rector of the Church, and has succeeded in instilling new life into this island parish. The church building is now very much improved, and the memorial gifts have made this possible. The rector at the dedication referred to the noble Christian lives and examples which these commemorated, and drew an excellent lesson from them. Mr. James I. Smiley has compiled a history of the parish, which was in part read at the dedication of the church.

THE Brotherhood of St. Andrew is actively engaged in preparing for the 17th annual Convention to be held in Boston, Oct. 19. A special devotional meeting took place in the Church of the Advent, Oct. 17, when a large representation of the Brotherhood was present and listened to an excellent address from the Rev. Dr. Frisby. Reference was made to the forthcoming convention, and the delegates were urged to pray, and to prepare for the occasion.

ST. JOHN'S, Jamaica Plain, will have a new organ.—ST. JOHN'S, Framingham, has the gift of a memorial window, given by Mrs. Anna Cook of Hartford, in memory of Mrs. Charles Richardson.—THE casing of the Arnold memorial window in Emmanuel Church, Boston, has been rebuilt of stone. ST. GEORGE'S parish, Maynard, is building a rectory.—THE Rev. W. T. Cheney of Walnut Hills has just celebrated his 25th anniversary as rector of the Church of the Good Shepherd.—A DWELLING for the Rev. Professor Drown of Cambridge Divinity School, is being erected on the grounds fronting Phillips Place.—ST. THOMAS', Somerville, has put on new life, a parish house and rectory at the rear of the church building having been purchased for \$6,600.—THE Rev. John W. Suter and the Rev. H. D. Washburn will share with each other the duties performed by the Rev. Prof. Alexander V. G. Allen, D.D., at the Cambridge Divinity School. Professor Allen takes a year's rest; the second in thirty years' service.—THE new rectory for Christ Church, Quincy, is nearly completed.

MINNESOTA.

Bishop Whipple Memorial—Episcopal Residence—Bequest for The Sheltering Arms.

A REGULAR meeting of the State Historical Society, held in St. Paul, was utilized for memorial tributes to the life and work of the late Bishop Whipple, appropriate addresses being delivered by Judge Flandrau, the Rev. Dr. George C. Tanner, Mr. Greenleaf Clark, Gen. J. B. Sanborn, the Rev. W. C. Pope, and others. There have been discussions as to the advisability of erecting a memorial to the late Bishop, either in the form of a dormitory to the State University at Minneapolis, or by paying off the debt on Seabury Divinity School at Faribault, which was founded by Bishop Whipple. The more recent plan, however, is to complete the tower on the Cathedral as a memorial to the Bishop, according to the designs already on hand, and subscriptions are now being received for the purpose. The tower will be a massive Gothic structure with heavy buttresses reaching the tops of the stained glass windows.

BISHOP EDSALL has determined that he will make Minneapolis his place of residence if the Churchmen of that city provide an episcopal residence according to the plan submitted when he was first elected Bishop Coadjutor.

A REQUEST of 120 acres of land from the estate of the late Richard Martin of Minneapolis is given to The Sheltering Arms, the Diocesan Orphanage. The property lies along the river bank, between 38th and 45th Sts., near Minnehaha Park. It is announced that an Eastern friend of the organization will give the necessary amount, ten or fifteen thousand dollars, for the erection of a new building on this site; and it is likely that after reserving a sufficient portion of the land for the purpose, the balance will be sold or otherwise applied for the benefit of the organization.

MISSOURI.

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

Death of Rev. William Bardens.

THE DEATH of the Rev. William Bardens, rector of Trinity Church, St. Louis, occurred Oct. 17th. Mr. Bardens was an Englishman by birth, but coming to this country, was educated at St. Stephen's College, where he received the degree of B.A. in 1879 and M.A. in 1882. Afterward he took a course at the General Theological Seminary, graduating in 1882 with the degree of S.T.B. Early in the same year he was ordered deacon by the present Bishop of Newark, and was advanced to the priesthood by the late Bishop of

Quincy in the latter part of that year. He held, during his clerical life, but two cures, the first being that of St. Paul's Church, Warsaw, Ill., which he entered upon shortly after his ordination to the diaconate, and relinquished in 1890 to accept his last rectorship, that of Trinity Church, St. Louis. He was a priest of sterling character and much ability, and a thorough Catholic, and was deeply beloved.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Mission Work at Butte.

ST. JOHN'S PARISH, Butte (the Rev. S. C. Blackiston, rector), continues to work unostentatiously but very surely. Recently through the munificence of a layman of St. John's, the way was opened up for the establishment of a new mission at Meaderville. Owing to an unavoidable delay in securing a title to the ground on which the chapel is to be erected, building has been so far deferred, but now the work will be pushed on to completion. The Rev. John Benners Gible, late of Dennison, Texas, was called to this work, arriving on Oct. 5th. Until the Meaderville chapel is finished he will devote his time to the general work of the parish.

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GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

SINCE EASTER St. John's parish, Omaha (Rev. Chas. H. Young, rector), has provided eucharistic vestments for five missions within the Diocese. These are now used very generally throughout the Diocese.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Bedell Lectures.

A SUITABLE lot has been given at Sebring for the purpose of the erection of a church, and it is likely that the edifice will shortly be built. A series of services have lately been held at the place by the Rev. E. G. Pitblado and the Rev. Edwin Weary.

BISHOP POTTER has telegraphed from San Francisco, postponing his engagement to deliver the Bedell Lectures at Kenyon College, from Nov. 1 and 2 to Nov. 12 and 13.

PENNSYLVANIA.

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

Cornerstone at Great Valley—City Notes—Death of Mrs. Gillespie.

ON SATURDAY, Oct. 12th, the service for the laying of the corner stone of the new Sunday School building was held at St. Peter's Church-in-the-Great Valley, Chester County. In the absence of the Bishop and Dean of the Convocation the rector of the parish, the Rev. Edgar Cope, laid the stone. A large congregation assembled to take part in this interesting service for this old parish, the church of which was built in 1746 to take the place of a log church which had been used for many years. It is thought by many people that services were held in this beautiful spot in Revolutionary times. For nearly five years prior to the present rectorship this church was closed, and the endowment during that time was under the care of a treasurer. The vestry have recently placed the endowment and property in the hands of three trustees. A revised charter is now before the Court, whereby the vestry will be elected annually in classes of two and three.

At this interesting service on Saturday the rector of the Church of St. Simeon (who is in charge of St. Peter's), said that by happy coincidence, altogether unpremeditated, the day marked the twelfth anniversary of the laying of the corner stone of the Church of St. Simeon, and also the corner stone of the parish building, the gift of Mr. John E. Baird. An able address was made by the Rev. Leverett Bradley, Dean of the S. E. Convocation, and associate rector of St. Luke's-Epiphany, Philadelphia. Mr. R. Francis Wood, the rector's warden of St. Peter's Church, read the list of contents which were placed in the stone, which included a picture of Bishop Whitaker, with the sermon delivered by Bishop Tuttle at the 25th anniversary of the consecration of the Bishop of the Diocese, picture of the rector, the Rev. Edgar Cope, a Bible, Prayer Book, and Hymnal, names of the rector, assistant minister, wardens and vestrymen, building committee, contributors to the building fund, Sunday School officers, teachers and scholars, a copy of the Order of Service used at this time, and other things.

The building is much needed and promises to be useful for the Sunday School and other organizations of the parish.

THE WILL of Ann M. Meiners, probated 12th inst., in disposing of an estate of \$1,100, bequeathed her late home, 2330 North 3rd St., in trust for the benefit of St. Barnabas' Church, Kensington, Philadelphia.

THE REV. PAULUS MOORT, M.D., rector of Trinity Church, Monrovia, Liberia, West Africa, for the past twelve years, is now a patient in the Episcopal Hospital, Philadel-



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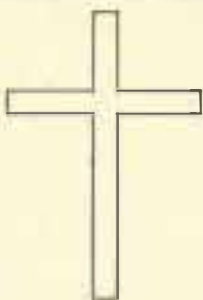
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phia, suffering from nervous prostration and paralysis.

AT THE Monday meeting, 14th inst., of the Clerical Brotherhood at the Church House, Philadelphia, the Rev. H. M. G. Huff read an essay on "Christianity and Society," which was earnestly discussed by several members of the Brotherhood.

ST. ELISABETH'S CHURCH, Philadelphia (Rev. Wm. McGarvey, rector), is about building a tower 100 feet high and 18 feet square, which will be a great improvement to the group of buildings—church, parish building, and St. Saviour's house, which adorn the southwest corner of 16th and Mifflin Sts.

AT 4 A. M., on Sunday, 13th inst., Mrs. Elizabeth Duane Gillespie passed peacefully away to her eternal rest in the 81st year of her age. She was the oldest surviving great-granddaughter of Benjamin Franklin, philosopher and statesman. Last June she suffered from the extreme heat, and was far from well throughout the summer, which she passed at her cottage in Marion, Mass. She contracted a cold in July, and since then had been slowly failing. She returned to her Philadelphia home in September, her condition growing daily more serious until the end came. She was, like the rest of her family, a strong Evangelical Churchwoman. All her life from earliest childhood, she had been taught to do for others. Her motto was, "Whatsoever thy hand findeth for thee to do, do it with all thy might," and she fully lived up to the command. During the Civil War she was prominently identified with the work of the U. S. Sanitary Commission, and took a leading part in the great Sanitary Fair, 1864, where over \$1,000,000 was realized. Near the close of the war she organized the Special Relief Association, for helping the widows and orphans of the soldiers. The first Working Girls' Club ever started in Philadelphia, was begun by Mrs. Gillespie in connection with St. Stephen's parish, in the winter of 1876-77. During the great Centennial Exposition she was the head of the Woman's Department, and to her the entire personnel of the Commission would appeal for counsel and help. After a second residence abroad of four years, during which time she received from the Empress Augusta of Germany a valuable brooch in token of the work she had done during the Centennial for the women of the world, she returned to Philadelphia and was among those who founded the School of Industrial Art, which in 1883 had 17 pupils, and where now over 1,000 are receiving instruction. She was one of the founders of the National Society of the Colonial Dames of America, and president of the Pennsylvania branch, and was likewise a life member of the Daughters of the American Revolution. Some ten years ago George Wm. Curtis asked her to write her recollections, which she did, in *A Book of Remembrance*, published last April by the J. B. Lippincott Co.

Elizabeth Julia was the name given in baptism; the latter was dropped in 1849, when she was married to Archibald H. Gillespie, a major in the U. S. Marine Corps and who died in 1859. Her only child, Deborah, with her husband, Prof. Edward P. Davis, M.D., Jefferson College, were present at the moment of her death. At her own request the funeral service was held at her private residence on Wednesday morning, 16th inst., in the presence of her relatives and a number of specially invited friends, including ex-President and Mrs. Cleveland. Others—among them, Sir Henry Irving and Miss Ellen Terry—unable to be present in person, sent silent but eloquent tokens of sympathy and remembrance in the form of flowers. The Burial Office was said by the Rev. R. H. Nelson, rector of old St. Peter's Church, assisted by the Rev. Dr. B. Schulte of

the same parish. Interment was at North Laurel Hill Cemetery.

THE CONVOCATION of Germantown met on Tuesday, 15th inst., at St. Martin's Church, Oak Lane (Rev. Walter Jordan, rector). In the forenoon the Holy Eucharist was celebrated, the sermon being preached by the Rev. Dr. Samuel Upjohn, rector of St. Luke's Church, Germantown. At the afternoon session only routine business was transacted.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Woman's Auxiliary—Trinity Church.

THE 21ST. ANNUAL meeting of the Pittsburgh branch of the Woman's Auxiliary will be held on Tuesday, Nov. 19th, at St. Andrew's Church, Pittsburgh. There will be addresses from the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Brazil, the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska; the Rev. Andrew Bard of Walla Walla, Washington; and Miss Sybil Carter. Some of the business to be transacted is the election of officers for the current season, and the appropriation of money for the different departments of the missionary work of the Church.

TRINITY CHURCH, Pittsburgh, is extending its parochial mission work this year more than formerly. A free kindergarten under the care of the church, but allied with the Pittsburgh Association, has been opened in the parish house, where a room has been especially fitted up for the purpose, and two teachers are giving it their services each day from nine to twelve. The number of pupils is limited to 55, and there are already 30 enrolled. A parish sewing school was opened on Oct. 17th with 90 girls in attendance; and a cooking school on the 19th with a lady at its head who for several years has been associated with Kingsley House in such work. The boys' club has reopened with a large attendance; the gymnasium has been overhauled, and it is hoped soon to have an addition in the form of a large bath-room.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.

WM. N. MCVICKAR, D.D., Bp. Coadj.

Convocation at Ashton.

AT A RECENT session of the Pawtucket Convocation, held at St. John's Church, Ash-

ton, Dean Chase declined reelection, and was succeeded by the Rev. J. W. Colwell. The chief subject of discussion was Federation of Churches. There was a largely attended missionary meeting in the evening, at which, after the service, there were addresses by Dean Chase and the Rev. C. H. Blodgett.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.

BOYD VINCENT, D.D., Bp. Coadj.

THE FALL MEETING of the Church Club of Cincinnati was recently held, when a memorial to the late Samuel W. Skinner was read, and the Rev. J. H. Melish made an address on the subject of Practical Christianity.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Columbia—Gaffney—Calhoun Falls.

DEACONESS GRAHAM and her sister who is to help her in her work have arrived in Columbia and are permanently established at the Olympia Mills, where they are to work in connection with Trinity Mission. The mill authorities have placed a residence at their disposal to be known as the Deaconesses' House.

BESIDES improving and beautifying the Church at Gaffney (Rev. G. C. Williams, missionary), a new organ has been bought, and the formation of a choir begun. This has been accomplished during the past year by twelve members. The church is near the carpet mill, and many of the children from the mill come to service on Sunday afternoons.

THE REV. O. T. PORCHER reports very encouraging prospects for the building of the chapel at Calhoun Falls. A desirable lot has been given; most of the lumber has been promised as a gift, and he has about \$300 in hand. This is one of the opportunities for the Church to be first in the field, and Mr. Porcher, with missionary zeal and faith, is doing his best not to lose the opportunity.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Convocation at Collierville.

THE OCTOBER meeting of the Convocation of Memphis took place in Collierville, at

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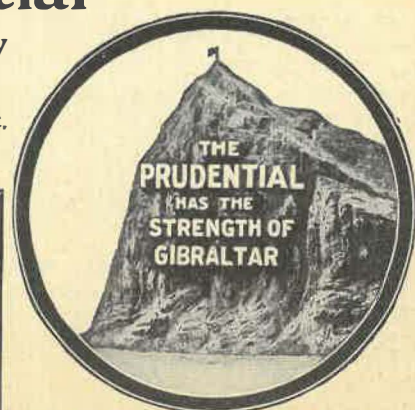
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St. Andrew's Church, with eight clergy in attendance, every member being on hand to do his appointed work. The sermons were preached by the Rev. Neville Joyner, Rev. W. P. Browne, Rev. Alexander Coffin, Rev. H. W. Armstrong; and discussions were had on the Relative Value of Mission Work in City and Country, led by the Rev. Neville Joyner and Rev. Peter Wager; and on the "Proposed Canons of the General Convention," led by the Rev. Thomas D. Windiate and Rev. W. P. Browne. The Rev. C. S. Ware of Bolivar was chosen Dean to take the place of the Rev. George Patterson, acting Dean, who declined to serve longer. The following resolution was adopted: "That it is the view of this Convocation that this Diocese would be greatly helped in its work by the services of an Archdeacon for General Missionary work, and that it would ask the opinion of the other Convocations as to such matter and as to the different practical means they would suggest for raising the salary of such Archdeacon, in order that action to that end may be taken at the Convention of 1902, at Jackson."

At the evening service of the second day the Rev. George Patterson consecrated the new memorial font, and this, with the beautiful decorations of the chancel through the efforts of the late rector, the Rev. A. H. Noll, was cause for congratulating the parish. It was decided to hold the next meeting of the Convocation at Bolivar, Feb. 4th and 5th.

WASHINGTON.

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

Gifts at Georgetown.

AT THE early celebration on the Nineteenth Sunday after Trinity a service of benediction was said at St. John's Church, Georgetown, over the clergy and choir stalls recently presented to the parish by its senior warden, Thomas Hyde, Esq., in memory of his son, Thomas Hyde, Jr., who entered the rest of Paradise, July 4, 1899. The stalls are the superb workmanship of R. Geissler, of black walnut, intricately carved, and closely resemble those of Chester Cathedral. The oxidized letters in the brass plates on the choir desks read: "To the Glory of God, and in memory of Thomas Hyde, Junior, Oct. 10, 1866-July 4, 1899;" while those on the clergy prie-dieux read: "Worship the Lord in the beauty of Holiness," "Let my prayer be set forth in Thy sight as the incense."

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Changes at Hobart—Cornerstone at Alcott—Rochester—Buffalo.—Death of L. J. Bush.

THE 77TH YEAR of Hobart College opened under the most favorable circumstances. The Cox Memorial Hall and the Medbury Hall are completed and in use, and a Hall of Physics which was formerly one of the old dormitories, when completed, will add much to the facilities of instruction. The campus has been made one of the best athletic fields in the State. There have been several changes in the Faculty. Prof. John Meinhold has been secured to take up the work of Prof. Kenney in English. Prof. Gilbert will now give instruction in Physics in place of Prof. Southall, Herbert R. Moody, Professor of Chemistry, will occupy the chair left vacant by Prof. Austin; Prof. Silas has withdrawn from the Faculty and his place will be taken by Dr. H. S. Sill, instructor in History.

ON SUNDAY afternoon, Sept. 8th, the Bishop laid the corner stone of the Church of St. Andrew-by-the-Lake, Olcott, a memorial to Bishop Cox. A number of clergy from Buffalo and vicinity were present.

THE RETURN of the rector of St. Mark's, Rochester, the Rev. Edward P. Hart, with

his bride, was marked by a hearty welcome at a reception given by the congregation on the evening of Tuesday, October 1st. Mr. Hart was presented by his parishioners with a handsome mahogany desk and chair. The Rev. A. J. Graham, rector of Christ Church, made a short address on behalf of his people, extending to him and his bride a hearty welcome home.

GRACE CHURCH, Buffalo, commemorated the 77th anniversary of its incorporation on the Feast of St. Michael and All Angels, the celebration having been postponed from August. Garrett's service in E flat was sung at the morning service, and in the evening Garrett's service in E, by the large vested choir. The preacher for both morning and evening was the Rev. Charles W. Hayes, D.D., warden of the De Lancey Divinity School at Geneva, and for thirty years secretary of the Diocese.

THE REV. THOMAS B. BERRY, rector of the Church of the Good Shepherd, Buffalo, who has for several weeks been alarmingly ill, is slowly but steadily convalescing.

THERE DIED on Oct. 19th at Belmont, a veteran Churchman who had seen active service in the Church in days gone by, in the person of Mr. Leverett J. Bush. He was a son of the Rev. Leverett Bush, D.D., a pioneer clergyman of Western New York and a prominent figure a half century ago. Mr. Bush became a resident of Milwaukee in 1860. He was an ardent supporter of Bishop Armitage, and was editor of the *Church Register*, a magazine of the sixties which did excellent service for the Church. Mr. Bush was one of the original Cathedral men of Milwaukee, loyal to his Bishops through the days of ecclesiastical conflict in Wisconsin. About the year 1885 he removed to his old home at

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A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money-making brain, the body must have the right kind of food, and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

Danger in Soda.

Serious Results Sometimes Follows Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practise almost daily, and one which is fraught with danger: moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges very pleasant to taste and contain the natural acids, peptones, and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cts. per package.

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Alion, N. Y., and afterward to Providence, R. I., where he was connected with St. Stephen's parish. Latterly he has resided at Belmont, N. Y., and died, as stated, at the age of 79 years.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE NEW chancel of St. Matthew's Church, Quebec, was consecrated on Sunday morning, Oct. 13th, by Bishop Dunn. An interesting feature was the presence of all the rectors of the church since its establishment, namely, Archdeacon Roe, Bishop Hamilton of Ottawa, Rev. Dr. Alnatt, Very Rev. Dean Williams, and the present rector, the Rev. F. G. Scott. On the same day the Bishop advanced to the priesthood the Rev. Harold Hamilton, son of the Bishop of Ottawa, and at present assisting at St. Matthew's as curate.

A MEETING of the central board of the Church Society was held in Quebec Oct. 15th. The Bishop presided.

Diocese of Huron.

THERE WAS a good attendance at the annual meeting of Sunday School workers at Woodstock, for the County of Oxford, Sept. 26th. Services were held in old St. Paul's. Rural Dean Wright read the service in the morning and Ven. Archdeacon Davis of London preached. Holy Communion was celebrated. Some interesting papers were read, and discussed, the last being on "Some Unnoticed Beauties of the Prayer Book."

THE WOMEN of the choir of St. James' Church, Guelph, have recently been vested. They wear skull caps and surplices.

Diocese of Niagara.

IT HAS BEEN arranged to hold the annual missionary meetings in the rural deanery of Wellington, Nov. 24th. The next meeting of the deanery is to be held Feb. 4th and 5th, when there is to be a "Quiet Morning," conducted by Bishop Du Moulin for the clergy.

Diocese of Toronto.

THE OPENING meeting of the autumn term of Wyckliffe College took place Oct. 1st. This being the 25th year of the existence of the college, the Principal said in his address that a good way to commemorate it would be to erect a new needed assembly hall.

THERE WAS a very small attendance of clergy at the Conference of the Archdeaconry of York, held in St. James' schoolhouse, Sept. 25th and 26th.

Diocese of Ottawa.

A MOVEMENT is on foot for raising a memorial to the late Very Rev. J. S. Lauder, Dean of Christ Church Cathedral. A meeting was held the second week in October to take the necessary steps. It is thought that the memorial will take the shape of a synod hall, which can also be used for Sunday School purposes.

The Magazines

BLACKWOOD'S for October contains some good fiction in the shape of a first instalment of a serial by A. T. Quiller-Couch, entitled "The Westcotes," and the continuation of "The Conquest of Charlotte." Andrew Lang has an entertaining account of "Games in Old and Modern France." Some extracts are given from the diary of "A Chinaman in London," and Alexander Michie, under the title of "China Revisited," gives a very unpleasant account of the unrestrained doings of the foreigners in China after the rescue of the Legations. Walter B. Harris

writes of "The Moslem Fraternities of North Africa," from which possible trouble may arise. Under "Musings Without Method," opening with a black-bordered page, we have a sympathetic appreciation of President McKinley and some suggestions upon the way to put down anarchists. The tone of these paragraphs is in pleasing contrast to the usual attitude of "Maga" towards things American.

MIMICRY AMONG SAVAGES.

A STANDARD dish in these social entertainments is taking off the peculiarities of other tribes and of Europeans, writes Professor James Sully in *The International Monthly* for September. Mimicry, the basis of the actor's art, is often carried to a high degree of perfection among these uncouth savages; and it is highly prized. When, writes a missionary of the tribes of the remote part of Victoria, a native is able to imitate the peculiarities of some absent member of the tribe, it is very common to hear all in the camp convulsed with laughter. The Indians of Brazil hold the peculiarities (the beard, for example), of other tribes up to laughter in the shape of a lively pantomime. The mimicry, as might be expected, embraces the odd ways of the white man. The natives of New South Wales used to be so skilful in this art that one writes of them, "Their mimicking of the oddities, dress, walk, gait, and looks of all the Europeans whom they have seen, from the time of Governor Phillips downwards, is so exact as to be a kind of historic register of their several actions and characters." The

COFFEE DID IT.

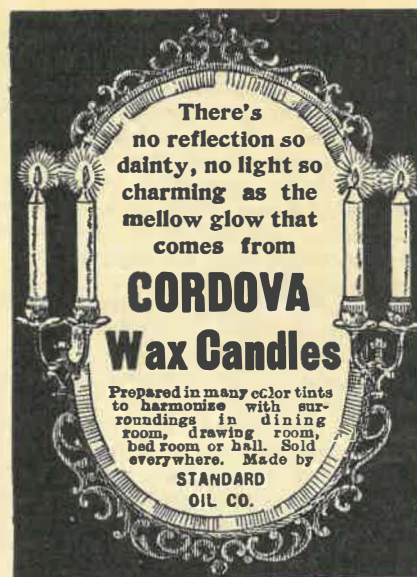
WOULD HAVE BEEN FATAL IF KEPT UP.

"Coffee!! Oh how I did want it after the nervous strain of public work. Something warm to brace me up was all the breakfast I craved, but every time I drank it, I suffered the dying sensation that follows it with heart fluttering and throbbing of the throat and ears.

I had no strength to throw away in that way, so decided that hot water must do for me.

One morning I came to breakfast in the home of some friends in Pueblo, Colo., just in time to see the mother pouring some rich, deep yellow coffee into mugs for the two little boys. One little chap had thrust his fingers in the mug and was licking them with such approving smacks. This opened the way for me to say, 'Are you not afraid of the effects of coffee on the little folks?' The mother explained that it was Postum Food Coffee made at Battle Creek, Michigan, and remarked, 'We think there is nothing like it.' Then she explained how the new coffee had weaned them away from the use of the old-fashioned coffee and tea because 'it is so wholesome.' I drank it there for the first time, and was delighted, not only with the delicious flavor, but the after satisfaction it gives. One day I was speaking with our family physician's wife about Postum, when her daughter remarked, 'Yes, mamma, we are out of Postum, and I have used coffee for the last two mornings and it always brings the tired feeling and troubles my stomach and bowels, but Postum makes me feel all right.'

In one home they served Postum in such a way that it was tasteless. I have found that Postum boiled sometimes five minutes, and sometimes ten, is nothing more than spoiled water, but when it is made with two heaping teaspoonsful for each cup, and boiled fifteen or twenty minutes it becomes a tried and proven breakfast favorite, and for refreshment and wholesome nourishment, has no equal." M. M. Yates, Goshen, Ind.



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same authority tells us that the Otaheiteans are acute observers of the manners, actions, and even looks of strangers; and if they have any singular imperfections or oddities, they will not fail to make themselves merry at their expense. Another traveler certifies to the fact that the aborigines of Victoria were splendid mimics, and after attending the white man's church "would take a book, and with much success imitate the clergyman in his manner, laughing and enjoying the applause which they received."

This way of exciting laughter by mimicking the white man is illustrated among the North American Indians. The Californian Indians gave to the American whites the name "Wo'hah," formed from "whoa-haw," the sound they heard the early emigrants produce when they drove their oxen. "Let an Indian see an American coming up the road, and cry out to his fellows, 'There comes a wo'hah,' at the same time swinging his arm as if driving oxen, and it will produce convulsive laughter."

Along with this skill in mimicry we read of considerable readiness in the verbal arts

of descriptive caricature, witty sayings, and repartee. Here ample use is made, we are told, of the instrument of irony.

DON'T BREATHE THROUGH THE MOUTH.

BREATHING through the mouth is another great cause of deformity of the jaws and malformation of the teeth. Sleeping with the mouth open produces pressure by the tension of the muscles, causing a contraction of the sides of the jaw, a protusion of the teeth, and an elevation of the roof of the mouth. Mouth-breathing is, by the way, a matter that parents should never allow to go uncorrected, as it is a sure indication of enlarged tonsils or adenoid growths—an enlargement of the tissue back of the nose caused by repeated colds. These adenoid growths partly close the eustachian tube, and are the cause of almost all the ear-aches of childhood. To cut them out is a very simple and entirely safe operation in the hands of a skillful specialist. If allowed to remain, the child is supposed to have merely continued colds, and catarrh and deafness develop. Nine-tenths of the deafness of later life is due to these neglected adenoid growths of childhood. Even children are far more frequently deaf than is imagined. They are accused of heedlessness and inattention when they are simply defective in hearing. Sleeping with the mouth open, and inability to breathe through the nose, are sure symptoms of these enlarged tissues.—*Leslie's Weekly*.

THERE is an island off the N. E. coast of New Guinea which is said to possess a marvellous monster. His body is that of a serpent, but he has a man's face. The islanders are supposed to have built him a house and given him a wife. He has a young family, but they have not inherited their father's peculiarities. A young Catechumen from the Anglican Mission on the mainland went to see this monster, and returned with the news that it was only wood. The islanders, however, forbade him to touch it.

TO PERSEVERE in one's duty and to be silent is the best answer to calumny.—*George Washington*.

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