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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, OCTOBER 5, 1901.

No. 23

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Through An Error

A former advertisement was repeated in **THE LIVING CHURCH** of Sept. 21st. It should have read as follows.

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The Church at Work

MISSIONARY.

THE REV. JAMES H. VAN BUREN, one of the missionaries of the Church in Porto Rico, is now in the United States, and during the month of October will be in the Middle West, speaking on behalf of the Church's work in the Island in general, and in the capital city of San Juan in particular. In addition to sermons and addresses, Mr. Van Buren will deliver lectures upon mission work in Porto Rico, illustrated by stereopticon views. Some of the appointments he expects to fill are: October 6th, Calvary Church, Pittsburgh; October 13th, Christ Church Cathedral, Louisville; October 20th, St. James' Church, Chicago, St. Paul's Church, Chicago.

ARKANSAS.

WM MONTGOMERY BROWN, D. D., Bishop.

ON THE DEPARTURE of the Rev. Chas. H. Lockwood of St. John's Church, Helena, for the General Convention, his congregation presented him with a purse sufficient to defray all expenses of the trip.

CENTRAL NEW YORK.

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

Cazenovia Items.

A TABLET in memory of the late Rev. A. P. Smith, D. D., has been placed in St. Peter's Church, Cazenovia. Dr. Smith was rector of St. Peter's for 33 years. Miss Amanda Dows, a prominent Churchwoman of the Diocese, and one of the pioneer Church women of California, died in Cazenovia, Sept. 22nd.

CENTRAL PENNSYLVANIA.

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

Improvements at Harrisburg—Bell Cracked at York.

ON THE 16th Sunday after Trinity, the enlarged chancel at St. Stephen's Church, Harrisburg (the Rev. Ernest Frederic Smith, rector), was used for the first time; but the consecration will not take place until the visitation of the Bishop, on Sunday, November 10th. The east wall of the church, containing the Burnside memorial window, presented in 1894, was moved back nine feet, thereby giving much needed room for the officiating clergy. The walls of the sanctuary have been decorated as before. The name of the person by whose generosity the chancel has been enlarged has not been made known; a simple brass plate contains the following: "The chancel was enlarged to the Greater Glory of God and as a Thank-offering for His Mercies by a Parishioner, 1901." In connection with the opening of the chancel, which has been under construction for the last two months, a number of memorials have been presented. A beautiful reredos of black walnut, to correspond with the handsomely carved altar (the Berghaus memorial, presented in 1894), stands under the east window and has three panels. The panel on the north side of the cross contains the figure of St. Stephen, that on the south, St. Michael. In order to raise the altar-cross, a pedestal of polished brass, having on the front a medallion containing a representation of the *Agnus Dei*, has been made. The reredos is the gift of Mrs. A. Wilson Norris in memory of her son, Capt. A. Wilson Norris, Jr. The following inscription is cut in the lower part: "To the Glory of God, and in loving memory of Alexander Wilson Norris. Born June 6, 1872; Died January 16, 1899. I believe in the Communion of Saints."

In the north wall a beautiful stained glass window has been placed by Mrs. Walter S. Stenger, of this city, and her sister, Miss Williams, of Philadelphia, as a memorial to their father, Rynear Williams, Jr., of Philadelphia. It represents the Madonna and Child, following in its general design the

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Beneath this window is an admirably designed Bishop's chair of black walnut, with purple-covered seat, the gift of Mrs. William H. Egle, and her daughters, Mrs. Robert Holmes and Miss Katharine I. Egle. In the back, beneath a mitre, is carved: "To the Glory of God, and in loving memory of William Henry Egle, M.D., for sixteen years Warden of St. Stephen's Church. Born September 17, 1830. Died February 19, 1901. Make him to be numbered with Thy Saints in Glory everlasting."

Opposite the Bishop's chair is the credence, also of black walnut, having the *Chi Rho*, and *Alpha* and *Omega* carved in the back of the upper part, which is surmounted by a small cross. It is the gift of Mrs. Robert A. Lamberton as a memorial of her sister, Mrs. H. Stanley Goodwin of South Bethlehem, Pa., and in it is cut: "To the dear memory of Elizabeth F. Goodwin. Entered into life Aug. 26, 1899. A. B. L."

The Angell and Connor memorial stalls, presented in 1900, have been placed by the credence. Two electric light standards, nine feet in height, each holding seven lights, stand at the front corners of the altar place. On them is engraved: "In loving memory of William Buehler Lamberton. Entered into life July 5, 1901. A. B. L., J. M. L., R. H., and N. L. W." These were presented by Mr. Lamberton's immediate family, Mrs. Robert A. Lamberton and James M. Lamberton, Esq., of this city, and Mr. and Mrs. Rollin H. Wilbur, of South Bethlehem, Pa. A heavily embroidered super-frontal of crimson damask silk, is the gift of Mrs. Edward Eddy, of Denver, Colo. The new crimson rugs for the chancel were given by the rector. New choir stalls of beautiful design and made of white walnut, are a great addition, and are a memorial to the late greatly beloved rector, Dr. Angell. On a brass plate is the following: "These Choir Stalls have been erected to the Glory of God, and in loving memory of Thomas Barham Angell, D.D., Rector of this Parish A. D. 1888-1900."

In the whole chancel electric lights have been installed, being the gift of Mr. William H. Hammond, in memory of his mother, Mrs. H. Stanley Goodwin. All the work has been admirably executed after the designs and under the direction of R. Geissler, the well-known Church furnisher, of New York.

AN HISTORIC BELL, hung from the belfry of St. John's Church, York, was cracked through its entire length in an attempt to toll it on the occasion of the death of President McKinley. The bell was brought from England as a gift to St. John's Church in 1774, being given by Queen Caroline, sister of George III. of England, and wife of the King of Denmark. There being no belfry connected with the church, the bell was deposited on the pavement, where it remained some time, and was afterwards hung in the court house tower, where it remained until the building was torn down. When the news of the Declaration of Independence was brought to York, James Smith (a signer of the Declaration), Archibald McLean, and others, hoisted the bell to the court house tower or cupola, and by them it was used to ring out the glad tidings far and wide. When profane hands, in 1841, demolished this temple of liberty, the bell was removed to the belfry of St. John's Church.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.
Lecture by Rev. Chas. Scadding—Growth of the Diocese—Kenwood—Diocesan Notes.
"SOME CATHEDRALS and Churches of France," was the subject of a lecture re-
(Continued on page 781.)

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Notes From a Belfry.

MY DEAR LIVING CHURCH:—One of the most striking qualities of our national sorrow over the bier of William McKinley has been the triumph of patriotism over party spirit. Partisanship is very strong with the mass of the people, although it is not an unmixed evil, for the vigilance of opposition tends to repress corruption; but wholesome vigilance does not justify blind prejudice and unreasonable animosity. Of that there is always more than enough. But our sore calamity at the hands of incarnate hate has shown how the love of fatherland can rise above the narrowness of political sectarianism. In the ordinary run of events, great emotions seem to be dead; but they are only quiescent, and spring into great expression at the call of a great emergency. The unanimity of grief which the country has shown bears witness that we are indeed one people.

I HAVE READ many personal tributes, but not one has struck me as so simple, heartfelt, and manly as that of Secretary Gage. Now Mr. Gage is a financier, for long years a banker; a business which does not foster effusiveness or sentiment; but this tribute reveals him as a man of large heart as well as clear discernment:

"It seems like mockery to attempt to eulogize him. No words can carry from one mind to another a proper understanding of that unique personality. He himself must be his best interpreter. His acts, his utterances, with their indescribable charm, have made him known to the American people. Through this they understand and appreciate him. In their hearts can be found the love and the gratitude which his unselfish, untiring, and affectionate devotion to his country justly inspire. If I speak of him it must be simply and without exaggeration. In an active life, extending now over a long period, I have met many men of superior powers and manifold graces, but after nearly five years of close association with this man and a constant study of his mental and moral characteristics, I have come to regard him in the combined qualities which make a man truly great as the superior of all the men I have ever known. In his death our people are indeed stricken with the most grievous loss."

THERE ARE some who shrink from acts of spiritual adoration addressed to our Lord when He is present with them under the forms or veils of bread and wine. Of course the underlying reason is a dread of abuse, but a well-ordered judgment ought not to regard the accident of abuse as a justification of disuse. Is this shrinking an unconscious effect of the Arian germs with which the atmosphere is charged now, or does it get its rise in ineradicable hereditary prejudice against Rome? I do not share this recoil from the truth, nor am I able to discover any reasons sufficiently strong to justify it either in the Scriptures or in the Prayer Book. And it seems to me that they who decline to worship when they approach the altar ought (to be consistent with themselves) to decline at the same time and in the same place all other spiritual acts. What is it which makes adoration improper which does not make repentance improper? Why should any one be timorous about the worship of Christ, and not timorous about prayer to Him? Prayer is a prominent feature of all worship, and do we not pray to Him as we receive Him, and in praying do we not ascribe to Him the same divine honors which we offer to the other Persons of the Adorable Trinity?—"Through Jesus Christ our Lord to whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen." If this is not eucharistic adoration, then language has lost its power of expression. Praise is also a means of worship. In the Divine Liturgy the Church does not scruple to offer the same praise to Christ which is offered to the Father

and the Spirit, as in the *Gloria in Excelsis*. In one of the Communion hymns of the old Hymnal, which for some inscrutable reason does not appear in our present one, we read:

"To Jesus our exalted Lord,
That Name in heaven and earth adored,
Fain would our hearts and voices raise
A cheerful song of sacred praise."

Then in the third and fourth verses were these adoring words:

"Yet whilst around His Board we meet
And worship at His sacred feet,
O, let our warm affections move
In glad returns of grateful love."

"Yes; Lord, we love and we adore,
But long to know and love Thee more;
And whilst we taste the bread and wine,
Desire to feed on joys divine."

Wherever our Lord is, there He is to be worshipped, for the same reason that wherever He is, there He is to be loved and praised and prayed to. It is not enough to rejoin that reception is all that the words of institution authorize. If "Take, eat;" "Drink ye all of it;" "Do this in remembrance of Me;"—if the command to receive excludes adoration, then it excludes praise, prayer, confession, contrition, love, and every other spiritual act not distinctly specified. But this is the *reductio ad absurdum*.

RECENT foreign papers give accounts of the work of French excavators at Delphi. They have laid bare the Stadium, for races and other athletic exercises, which the Greeks hewed from the rocks and provided with stands for spectators. The cost of the undertaking has been found engraved on stone, with all the items drawn out. In order that the foot races should be fair, hollows were made in the rock where the contestants had to keep their feet until the signal was given. In connection with this Stadium a new god has been discovered, whose name was Eudromos, or "Happy Race." His temple was found to be on one side of the big triumphal portal through which processions entered the Stadium. An inscription states that wine must not be taken inside his temple. As the contestants probably sacrificed in this temple to Eudromos in hope of a happy outcome of the race, the prohibition of wine may mean that the bad effects of stimulants on athletes was recognized 500 years before Christ. It is interesting to note that among modern athletes there is a happy survival of ancient prohibition, but the temple seems to have dropped out. Why should the athletics of the twentieth century stop short of the divine idea? Why is racing associated with every form of immorality?

THE QUESTION of mitigating the rule of the Brotherhood of St. Andrew is under consideration. It seems like blotting out the stars of our country's flag. Everything must be revised nowadays except the spirit of compromise and concession to the world. Is this primitive Christianity? One of the Diocesan papers says:

"In our opinion the most important forward movement is the proposition to change the Rule of Service, to come up at the next convention. There are not many men who fulfill to the letter the present Rule; and it is entirely demoralizing for a man to pledge himself to do a thing which he fails to do every week."

Is it, let me add, entirely demoralizing for a man to pledge himself to keep the vows of Baptism which he fails to do every

week? And must we proceed now to revise the vow of Confirmation?

"Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name at your Baptism; ratifying and confirming the same, and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?"

"I do."

Now we all know that the number of the confirmed is small who do not more or less fail to keep that vow every week. What then? Why, the Bishop does not say that it is entirely demoralizing for a man to take this vow, but he does say, "Our help is in the Name of the Lord!"

Let Brotherhood men put their trust in God, and refuse to debase refined gold with an alloy of brass.

A MAN in a belfry is not presumed to hear everything, but these little witticisms (founded on fact) have floated up to me:

(1) *Boy*.—Mother, may I ride on the merry-go-round?

Mother.—Why, my son, you said it made you sick.

Boy.—So it does; but I like it. Let me ride, and I will say nothing about being sick—just like the Christian Science people.

(2) *Priest* (catechizing).—Now children, what is the meaning of those letters you see on the altar cloth—I. H. S.?

Girl.—Please, sir, I know—"I hate Satan."

(3) *Two Presbyterians* (in Trinity Church, Pittsburgh, just after it was built, largely by the benefaction of the late John H. Shoenberger):

"What does 'I.H.S.' in that window mean?"

"Why, it means 'John H. Shoenberger,' of course!"

(4) *Parishioner*.—What advice would you give me with regard to fasting?

Priest.—Fast and say nothing about it.

ANOTHER.

LONDON LETTER.

LONDON, September 17, 1901.

THE King has been pleased to approve the appointment of the Rev. Canon Hoskyns, vicar of Bolton-le-Moors, and Rural Dean of North Bolton, Lancashire, to be the first Bishop Suffragan of Burnley, in the Diocese of Manchester. He will also now be the rector of Burnley, as the creation of the Bishopric results from the resignation of the rectory by Canon Parker. The Bishop-designate, who is a Cambridge man, was ordained priest in 1875, and eleven years later, after holding several assistant euries, became rector of St. Dunstan's, Stepney. In 1896 he left London for his Lancashire vicarage, a living in the gift of the Bishop of Manchester, who also appointed him in 1899 an Honorary Canon of his Cathedral. The name of Canon Hoskyns was believed to have been the second one submitted to the Crown by the present Bishop of London for the vacancy in the Suffragan Bishopric of Stepney.

At a public meeting held by the disobedient children of John Wesley at St. James' Hall, in connection with their recent Conference in London, Mr. Perks, M.P., who was chairman, declared that "two great changes" would have to take place before they could "entertain" the Bishop of London's proposal for their return to the Church. First, the Bishops would have to be "disendowed and disestablished," while the other change must be that the Church of England would have to "become again a Protestant Reformed Church." Well, as to the first *sine qua non*, it is quite possible to conceive of Disestablishment and Disendowment as practical issues; but in regard to the other requisite condition, it is surely beyond the enlightened wit of man to comprehend how the Church of England can "become again" what she never was in her essential constitutional system. She has always claimed to be the Catholic Church in England, but never has she even claimed to be "a Protestant Reformed Church."

The latest judgment proceeding from the Consistory Court of Carlisle is hardly calculated to shed lustre upon its archives. The Chancellor, Archdeacon Prescott, had before him an application filed by the Rev. Austin Slack, vicar of Beetham, and the Churchwardens, for leave to erect a stained-glass memorial window in the parish church; the titles of the pictorial designs being "St. Anne instructeth her daughter Mary" (rather unhappily phrased), and "Holy Hannah teacheth her son Samuel to pray." A faculty was granted for the window, but only on condition that the two (innocent) titles were erased. In regard to the former subject portrayed—so familiar to all who know

Father Osborne's beautifully illustrated little book, *The Children's Faith*—the Chancellor, while the case was *sub judice*, observed that St. Anne was "a purely mythical person, and quite unknown to the Church of England, except that her name appeared in the Calendar to mark a certain day"; and, when giving judgment, said that it "must not be supposed that the Church of England thus gave her sanction to every name and incident which was mentioned in the Calendar." Now, what right has an official of the Church of England to put such a gratuitous gloss upon the Prayer Book Calendar? In 1661 the English Bishops, in answer to the Nonconformists at the Savoy Palace Conference who objected to the black letter saints, said that their names in the Calendar were "useful for the preservation of their memories and for other reasons." There we have a much more reasonable as well as authoritative explanation of the commemoration of St. Anne by the Church of England than that offered to us by Chancellor Prescott, who evidently fails to share in the Church's devotion to Our Lady's mother. So far as the Prayer Book Calendar is concerned, there is nothing to indicate that she is any more of "a purely mythical person" than St. Margaret, whose feast in July falls six days earlier than St. Anne's. The Blessed Virgin must have had a mother, and she must have had some name; and the *only* name whereby she has been known both in Christian tradition and art from primitive times is that of St. Anne or Anna. She is so much venerated in the Orthodox Greek Church that there are three festivals in her honor.

Cardinal Vaughan's utterances last week at Newcastle, on the occasion of a gathering there under the auspices of the so-called "Catholic Truth Society," have more than ordinarily attracted public attention. He began by making the "very open confession" that, subject to the finding of his committee of experts, he is now prepared to admit that the relics brought to England from Toulouse are *not* those of St. Edmund. As to the charge brought by "Verax" in *The Times*, to-wit, that Cardinal Vaughan had outraged public feeling in England by inviting the notorious Assumptionist Père Bailly, formerly editor of the base anti-Dreyfus and Anglophobist *La Croix*, to take charge of a mission (miscalled "parish") in London, his Eminence evasively replied that he was "too broad an Englishman" to know any other policy than that of generous hospitality "to all without distinction who have suffered" for what he dared to call "Christ's sake." But our attention to the Cardinal's address is drawn mainly on account of his remarks relative to the use of the terms "Catholic" and "Roman Catholic." It appears from what he said that he has lately been told by certain distinguished Englishmen in public life that he is not simply a "Catholic," but a "Roman Catholic." His Eminence, therefore, urged upon his hearers the importance of calling themselves "Catholics rather than Roman Catholics"; while admitting that for "legal purposes and to secure to ourselves a distinctive appellation, which no one else will dare to appropriate, the term Roman Catholic is perfect." Exactly. From 1570, the year when the Anglo-Roman schism began, down to 1791, its adherents were called by the law of England "Papists," since which year they have been legally styled "Roman Catholics"; in distinction to the members of that portion of the Catholic Church called by Pope Gregory the Great "*Ecclesia Anglicorum*," and by Magna Charta "*Ecclesia Anglicana*."

Canon Pinchard, vicar of St. Jude's, Birmingham, who is prevented under his Bishop's writ of inhibition from preaching in the Diocese of Worcester outside his own parish on account of his using incense, was the special preacher at St. Paul's Cathedral on Sunday evening, September 8th.

It has lately been publicly stated (without denial) that the Rev. George Washington, of St. George's, Paris, who has been in Russia during the past summer, was commissioned by the Bishop of London to present an official intimation of his elevation to the episcopal throne of London to the Metropolitan of St. Petersburg. That premier Russo-Greek prelate, it may be remembered, was formerly the Archbishop of Finland, and the one who represented Russia ecclesiastically at her late Majesty's Diamond Jubilee. Dr. Winnington-Ingram is said to be desirous to continue those acts of Christian courtesy to the Russian Church which distinguished his predecessor, Dr. Creighton.

The parish Church of Saffron Walden, in Essex, has been enriched again with eight very ancient brass effigies, the gift of the present Lord Braybrooke, patron of the living. It is supposed that they were removed from the church about the year 1643, when the Puritan work of spoliation was begun, for in the Churchwarden's accounts for that year occurs the following entry: "Received from John ——— for the brasses taken off

the gravestones by an ordinance of Parliament, which weighed 7 score 18 pounds, £2 19s." It is not known when the brasses were first brought to Lord Braybrooke's seat of Audley End.

Many, indeed, both in town and country, were the pulpit references last Sunday to the late President of the United States. For allusion herein only one must suffice. At St. Paul's, where among the vast congregation were the American Ambassador and the Chief Secretary of the Embassy, Canon Scott Holland, who was the afternoon preacher, said that there were "few more touching sights shown to travelers than the three bloody soutanes in the sacristy in Notre Dame," and which recall by their blood stains "the three murdered Archbishops of Paris." But while these belonged to "the romantic story of the worn-out world laden with tyrannous wrongs," what "tragic significance lay around the three murdered Presidents, Lincoln, Garfield, and McKinley," in the fact that they "encountered their end in the New World, which, as had been dreamed, had escaped the canker of the Old, and its fatal memories." This tragedy "reached its height" in the fact that the President was shot in "the very demonstration of equality of citizenship," and in that act "a great hope of humanity lay slain." But, "with renewed humility and with unshaken resolution," the New World must work still for the new order of social righteousness, which had ever been for them and for us "the Anglo-Saxon ideal." In that blessed day, "when the child shall lay its hand on the cockatrice' den, and they shall not hurt or destroy in all My holy mountain, saith the Lord," all such deeds as that which now appalled them would become as "the weird and terrible legends told to awe-struck children out of a long past period."

At Christ Church, St. Leonard's-on-Sea, where all the bells of the peal, except the tenor, were muffled during the service of the Solemn High Mass, the prayers of the congregation were requested for the soul of William McKinley, while at evensong prayers were requested on behalf of the widow and bereaved Nation; and doubtless at many other churches similar requests were made. The telegram sent by the Primate to the American Ambassador read as follows:

"The Archbishop of Canterbury desires to express, on behalf of the Church of England, the deep grief with which we have heard of the death of the President. The loss of so great and good a ruler is a calamity to the whole world. The triumph of wickedness fills us all with horror. Our prayer to God will be earnest for the American people."

J. G. HALL.

NEW YORK LETTER.

FOR the first time since its construction was begun, one is now able to see the material which is to be used for the exterior of the Cathedral of St. John the Divine. The matter is one that has been much discussed and to which much time and thought has been given by the trustees of the Cathedral, but not until the Belmont chapel was begun was it decided. A very hard granite, yellowish gray in color, has been chosen, and as the walls of the chapel are rising from the ground the stone can be seen. Many object to the color, which is not altogether pleasant, but the durability and texture of the stone more than atone for its lack of pleasing color, and in any event, a few years' exposure to the weather will so soften the latter as to make its present appearance almost immaterial. The Belmont chapel, by the way, is being pushed rapidly and it is confidently expected that it will be completed by this time another year. It will cost \$200,000 and is the first of seven which are to be built around the outer wall of the sanctuary. A model of the Cathedral, in a scale of one inch to the foot, is being placed in the old orphan asylum building south of the Cathedral and will be shown to the public in a few weeks. The enormous size of the Cathedral can be judged from the size of the model, which is fifty feet long, 25 wide, and 35 high.

Mr. J. Pierpont Morgan left New York Friday morning on his way to the General Convention. He went in a private train which is said to be one of the finest that has ever been sent across the continent, and took with him as his guests a number of the deputies, including the Rev. Dr. David H. Greer, rector of St. Bartholomew's, New York; the Rev. Dr. J. Lewis Parks, rector of Calvary Church; and the Very Rev. Dr. E. A. Hoffman, Dean of the General Seminary. The train was made up of three sleeping cars, a dining car, a parlor observation car, and a combination baggage and smoking car. Everything that could add to the comfort of the travelers was included in the equipment of the train, not least important being three chefs

who were borrowed from the dining car service of the Pennsylvania railroad. Mr. Morgan is reported—on what authority cannot be learned—to have purchased a handsome work of Dutch art for \$110,000, which will be brought to this country.

So far as can be learned the missionary deficit of something over \$100,000 remains unabated. Many small contributions, mostly from people of very moderate means, are being received at the Missions House.

A meeting was held a few days ago at Christ Church, New York, for the purpose of making the Rev. Dr. J. S. Shipman *rector emeritus* and of selecting a new rector. The matter was discussed at length and while no opposition to the change developed, it was decided to defer action until about November 1st, by which time it is expected that the senior warden, Mr. W. Bayard Cutting, will have returned from San Francisco. He is a deputy to the General Convention.

The choir school of Grace Church, New York, has a new head in the person of Mr. Madison Beard, who has been formerly an instructor in St. Paul's School, Garden City. Mr. Beard begins at once and will have complete oversight of the secular education of the boys.

President Seth Low of Columbia University has been nominated for the office of Mayor of New York by several of the anti-Tammany political bodies, including the local Republican organization and the Citizens' Union. He is to take personal charge of his campaign, and as the municipal election comes early in November, could not take the time to serve as a deputy to the General Convention. Mr. Henry Lewis Morris goes in his place. The list of provisional lay deputies had been exhausted and as one more was needed, Mr. Francis Lynde Stetson, a former law partner of ex-President Cleveland, was elected by the Diocesan Convention last Wednesday.

NEW YORK DIOCESAN CONVENTION.

THE annual convention of the Diocese of New York was held on Wednesday and Thursday of last week in the Church of Zion and St. Timothy. An unusually large number of delegates was present, nearly every parish being represented by its full quota. Interest in the proceedings was not so marked as last year, however, principally because Bishop Potter was unable to be present at any but the first session, leaving immediately at its close for the General Convention. The Rev. Dr. Morgan Dix, rector of Trinity parish, presided at the other sessions. The Bishop was the celebrant at the Holy Communion Wednesday morning, the Rev. Dr. C. C. Tiffany, Archdeacon of New York, the Rev. Dr. Morgan Dix, the Rev. Dr. C. T. Ashton, Archdeacon of Dutchess, and the Rev. Dr. Henry Lubeck, being also in the chancel.

THE BISHOP'S ADDRESS.

In his address, the Bishop, after having read the names of those clergymen of the Diocese who have died during the past year, referred to the great national loss in the death of President McKinley, saying that in some respects our idea of liberty was a mistaken one, that the term was often used to describe license, and that the conditions which made possible the assassination of three Presidents in forty years were largely the result of our false idea of freedom. Reviewing the year, the Bishop said that it had been one of peace and of marked progress. He especially referred to the splendid work of the Archdeaconry of New York, which under the leadership of Dr. Tiffany and Treasurer James Pott, and with the coöperation of a devoted band of missionaries and lay helpers, had laid the foundations in the outlying parts of New York City of what will in time become strong parishes. He also commended the work of the various organizations of the Diocese, sisterhoods, deaconesses, Woman's Auxiliary, St. Andrew's and other brotherhoods, and suggested the wisdom of giving such organizations an opportunity of telling annually something of their work, in the Diocesan Journal.

The grave imperfections of diocesan records, as ordinarily embodied in parish registers, was a subject to which the Bishop drew attention. He said that the neglect of due care, scrupulous accuracy, and promptitude in this matter is frequently disgraceful, and asserted that in one case brought to his notice of a parish making annually the canonical report of the Ordinary there had been no entry in the parish register for twenty or twenty-five years. Evidences of solemnization of marriages and the legitimacy of children have been sought for fruitlessly. "Such negligence," said the Bishop, "deserves a term as its description which I do not care to use, and it must be stopped. Provision should be made by canonical enactment for the annual inspection by the Archdeacon or his commissary of every parish register in every Archdeaconry, and with the annual report to the Bishop in his hand, such an inspection would not be a formal one."

Referring to the miscellaneous and indiscriminate employment of ministers of the Church who may be without cures, for occasional duty, the Bishop said that the custom is regulated by no rules and safeguarded by no restrictions. Some months ago he sought counsel

on the subject from the Churchmen's Association, a committee of which had afterward recommended:

That the Bishop issue a pastoral letter to the clergy, requesting them not to employ any clergyman, without cure, for more than one Sunday, unless he present a written license from the Bishop authorizing him to officiate in this Diocese.

That an official list should be issued every three months, of persons prepared to take supply duty, to be attested by the Bishop and one Archdeacon.

That two of the Archdeacons should act in turn, for each quarter, as revisers of such list.

That this list be furnished to any clergyman. That it be kept standing at the See House, and that clergy desiring occasional duty register their addresses there, with the understanding that in answer to application to the See House, the name of an available supply will be forwarded to the parish desiring such supply.

The Bishop was not sure that the first recommendation would accomplish the result sought, but thought that the second indicated a plan which with a few modifications might be entirely practicable. The matter was recommended to the consideration of the convention. Another matter on which the Bishop recommended action was the fixing of the time for the annual convention. Under the present rule it must meet on the last Wednesday of September, and this year the date was unfortunate owing to the date of the General Convention being so close to it. "I trust that the convention," said the Bishop, "will enact that the Bishop, with the advice and consent of the Standing Committee, may in this matter exercise a discretion which this year would have been and hereafter easily may be of general convenience."

After referring to the fact that it is not his custom to discuss legislation other than local in the Diocesan Convention, the Bishop said that he departed from the usage this year in order to correct misapprehension.

"As you are aware," he said, "a scheme for the disintegration of the Church in the United States into Provinces has been repeatedly proposed, and, at the approaching General Convention, especially, is to be strenuously urged. As to the unwisdom of such action, I expressed myself, as some of you perhaps may remember, when, a few years ago, it was discussed in our own secular prints, with great plainness; and whatever other opinions may have been gratuitously imputed to me, I have seen no reason to change those which, on this subject, I have always held. On the contrary, there is much, I think, in our present situation to give emphasis to them. The provincial system will only develop increasingly the provincial mind, which is the partial, fragmentary, local judgment, whether of men or of things, whether of doctrine or of practice. We need no new influence to encourage that. Enough exists already to stimulate and distend it. What we do need is not a falling apart into sectional fellowships, which will tend to foster a sectarian rather than a Catholic temper, a selfish rather than a fraternal zeal, but the strengthening and tightening of our present ties. It is in vain that we appeal to ancient usage, primitive tradition, Greek, Latin, or Anglican custom, in such a case as this. We are neither Greek, Latin, nor Anglican, but American; and as, in so many other ways, we have been constrained to original action—as witness the constitution, whether of the General Convention, of our own diocesan convention, or any other legislative body in our American Church—in order to meet an emergency in other ways than by simply re-galvanizing mechanisms appropriate, perhaps, to other ages and other lands but not to ours—so we may wisely do here. Two things American Churchmen will insist scrupulously upon guarding—the autonomy of the Diocese, and the limitations of its corporate responsibilities. The Provincial System is admirably adapted to invade both. If we need some mechanism of an *ad interim* character between the sessions of the General Convention, let it be a Standing Committee of, say, three Bishops, three presbyters, and three laymen, to be elected triennially by the General Convention, to which shall be committed by that body such executive powers as may need to be exercised when the General Convention is not in session. Beyond this, there exists no real want; and modern, and therefore contemptible, as such a provision will doubtless seem to a certain class of minds, it is, after all, the twentieth and not the tenth century in which we are living; and it is in a land and among a people where men and things, whether titular dignitaries or other ecclesiastical gauds, are taken for what they are, rather than for what they call themselves."

The remainder of the address was taken up with a discussion of the corrupt municipal conditions in New York.

MISCELLANEOUS BUSINESS.

The only business of the Wednesday morning session was the reelection of the Rev. Dr. Thomas R. Harris as secretary of the Diocese and that of Mr. James Pott as treasurer. In recognition of the fact that Mr. Pott has just completed forty years' service in the position, a silver loving cup was presented to him, the Bishop making a brief address of presentation.

After the noon recess a number of reports were read. That of the City Mission showed it to be in excellent condition, maintaining seven chapels. Special work is being done among Italians and it is hoped to reach many through the new San Salvatore Church now being erected. The work among this people is difficult because of the great number of Roman churches in the neighborhood of the chapels and the influx of the very worst class of immigrants. A resolution

voicing the appreciation of the convention in the work was introduced by the Rev. W. M. Geer, and was adopted.

Out of the regular order of business, a resolution was introduced by the Rev. Dr. D. H. Greer, who said: "It is very important at this time that some action should be taken toward securing uniformity of practice in reference to marriage and divorce. A responsibility rests with us, and if we wish to acquit ourselves of it, we should take the initiative in relieving a bad social condition. Coming from this Diocese, the matter will have weight." The resolution, as adopted, follows:

"*Resolved*, That the deputies from this Diocese are hereby requested to petition the General Convention at San Francisco to take such action as it may deem expedient and practicable toward securing a uniformity of practice by the various religious bodies of the United States, with reference to Divorce and Holy Matrimony."

The report of the Seamen's Society showed that good work was being done and that with the assistance of the Seamen's Legal Aid Society, many abuses from which sailors suffered had been lessened. A resolution was adopted binding the convention to endorse any application made by the Society to the steamship companies for a portion of the receipts from entertainments given on shipboard.

Warden Cole read the report of St. Stephen's College, Annandale, and after telling of the year's work, said that \$50,000 was needed for the establishment of a chair of Science, and a much greater sum as an endowment. He requested that a committee be appointed to report on the curriculum and the relation of the college to the Diocese.

Great interest was manifested in the report of the Sunday School Commission which was presented by the Rev. Pascal Harrower, the chairman. An important part of the report relates to work recently accomplished by the Commission. "The Commission arranged for training classes to be held at different centers in the city of New York. These were remarkably successful, with an attendance of nearly 350 teachers. Many of these took voluntary examinations at the close of the courses. This is the first time in the history of Sunday Schools, in New York at least, that such a series of training classes has been organized and conducted, and it has already done much to call attention to the importance of introducing into the field of education of Sunday School teachers, the principles and methods of the art of teaching. If nothing more had been done by this Commission, it would be much to have accomplished this result.

"The success of the training classes raises the question: Does the class indicate the need of larger and more permanent effort? The Commission believes that it does. When it was first appointed the hope was cherished that in course of time the Sunday School might take its place among recognized religious institutions. The training classes were organized as a step toward a more permanent plan, but the training school is yet to come. Given a proper endowment fund, we could establish in this Diocese, in connection with the Cathedral system, a school whose work would be of incalculable benefit, and eminently practical."

At the close of the report the Commission asked the convention to make an appropriation of \$1,000 instead of \$500 as in former years. Considerable opposition was manifest, however, and finally, as a compromise, a resolution was adopted giving the Commission the right to ask collections in the churches of the Diocese for its support. A resolution introduced by the chairman of the Commission asking the deputies to the General Convention to urge that body to take some steps toward the establishment in the Theological Schools of chairs in Pedagogics and the System of Education was also adopted.

SECOND DAY.

The session of Thursday opened with morning prayer, said by the Rev. Dr. J. G. Lewis, rector of St. Andrew's, Waldron, and the Rev. A. B. Mansfield. The first order of business was the election of the Standing Committee and the Federate Council. The only change in the Committee is the election of the Rev. Dr. W. M. Grosvenor in place of the Rev. Dr. J. S. Shipman, who is too ill to serve longer. The result of the elections follows:

Standing Committee: Clerical—Rev. Drs. Octavius Applegate, Morgan Dix, W. M. Grosvenor, Thomas R. Harris; Lay—Messrs. S. Nicholson Kane, George MacCulloch Miller, H. C. Van Post, George Zabriskie.

Federal Council: Clerical—Rev. Drs. C. F. Canedy, Thomas Gallaudet, W. M. Grosvenor, Henry Mottet, J. P. Peters, W. J. Seabury, George R. Van de Water, F. B. Van Kleeck; Lay—Messrs. Delano Calvin, Elihu Chauncey, Irving Grinnell, Douglas Merritt, George MacCulloch Miller, Henry Lewis Morris, Winthrop Sargent, Andrew C. Zabriskie.

The Diocesan Board of Missions was reelected without ballot.

The report of the Committee on Canons was read by Archdeacon Tiffany. Several changes were recommended as the result of suggestions made in the address of the Bishop. It was thought that it would be well to alter Canon 18 to provide for the printing of the Archdeacon's reports in the Diocesan Journal, but the committee feared that the matter would make the book too large. As to the condition of parish registers, the committee recommended that Canon 7 be made to read: "The register shall be subject to inspection by the Bishop or one whom he shall appoint as his deputy." Many objected to the change, claiming that the registers are kept in as good order as possible. Others, on the contrary, thought the proposed change was not strong enough and wanted it amended so as to

provide for an annual inspection of the registers. Opinion was so divided that it was resolved to postpone action on the recommendation until the next convention. Another canonical amendment recommended, provided that all clergymen without permanent cure, resident or visiting in the Diocese, and desiring to take services, must make application to the Bishop and receive his written permission; none without such permission to serve more than one day in the Diocese. Also that a list of such licentiates be posted at the See House. The convention favored the amendment and it will receive final action at the meeting next year.

The canon relating to the date of the Diocesan Convention was changed and now provides that the Bishop may appoint the time and place of the meeting, and in the event of a vacancy in the episcopate, his powers in this regard are to devolve on the Standing Committee.

Mr. George Zabriskie offered a resolution relating to the taxation of property held by religious bodies. The resolution calls the attention of the public to the fact that at the coming election an amendment to the State constitution is to be voted upon by the people, which provides that property held by religious, philanthropic, and educational institutions shall be subject to taxation. Mr. Zabriskie said that he did not seek to put the convention on record as favoring or opposing the amendment, but that the matter was of such importance that the attention of the public should be called to it. The resolution was adopted.

In the first part of the afternoon session, the Convention organized as a diocesan Board of Missions. The several Archdeaconries reported progress in Church extension, and all but one attributed no little part of their success to organized lay work. The usual appropriations for the year were made.

After the convention had again taken up the regular order, the Rev. Dr. Thomas R. Harris offered a resolution concerning the Religious Corporations Law of New York state. As it formerly stood upon the statute books, that law made it impossible to sell, mortgage, or obtain a loan upon parish property without the consent of the Bishop and Standing Committee of the Diocese. An amendment was passed last session of the Legislature, however, making it appear that the term "parish property" can only be construed to mean the principal church of the parish and its accompanying rectory. This, said Dr. Harris, removed one of the principal safeguards of Church property. The resolution was adopted. In brief it requests the Standing Committee to take such steps as may be necessary to secure the repeal of the amendment complained of.

The subject of the division of the Diocese came up just before adjournment. The Rev. Octavius Applegate, Jr., offered the following resolution: "Resolved, That the committee appointed to confer with the other Dioceses of the State concerning the readjustment of the several Dioceses within the State, also consider the division of this Diocese" The Bishop is known to be opposed to such division and a storm of protest greeted the resolution which was lost by an overwhelming majority.

THE BRIDGE WAS DONE.

THE BRIDGE BUILDER with Stonewall Jackson's army was a rare character, if the following story be true:

The Union soldiers, retreating from the valley of Virginia, burned a bridge over the Shenandoah.

Jackson, who wanted to pursue, sent for his old bridge builder. "Sir," he said, "you must keep men at work all day and all night, and finish that bridge by to-morrow morning. My engineer shall give you a plan."

Old Miles saluted and withdrew.

Early the next morning the general sent for Miles again. "Well, sir," said Jackson, "did the engineer give you the plan for the bridge?"

"General," said the old man, slowly, "the bridge is done; I don't know whether the picture is or not!"

Down in the pretty suburb of Ridley Park, says a Philadelphia paper, Christian science has acquired quite a firm foothold, apropos of which a good story is told about an encounter between Rev. F. C. Steinmetz, rector of Christ Church, and a female resident of the place who expressed herself as being firm in her belief in Christian science. "Oh, but that is impossible," said Mr. Steinmetz, quizzically. "Not at all," was the reply. "I may not be so far advanced in the faith as some others, but I believe in it thoroughly." "I still insist that you are not a Christian scientist," said the clergyman. "I notice that you wear glasses. Now, if you really believed in Christian science you would throw away your glasses. You would have faith to believe that you did not need glasses; that your eyes were as good as mine, and that any defect in them was either imaginary or could be overcome by faith." The woman seemed rather confused. "Moreover," went on Mr. Steinmetz, "perhaps you can explain to me why Mrs. Eddy, the leader of your cult, should take gas when she has her teeth extracted." This was a clincher, and the conversation drifted into less embarrassing channels.

IF BRAIN-WORKERS would only do like cows—gather up their material as they walk around in the fields and woods and assimilate it while resting, well—they would have more brains.—A *Summer Hymnal*.

THE GENERAL CONVENTION.

BEFORE this issue is in the hands of the reader, the General Convention of the American Church—one of the most dignified legislative bodies in the world—will already have gathered for its triennial session at San Francisco. It will be the fortieth such convention that has been in session since, on September 27th, 1785, the Rev. Dr. Wm. White, afterward Bishop of Pennsylvania, opened at Philadelphia the first convention of clerical and lay deputies from seven States. At that date there was in this country just one Bishop—Dr. Samuel Seabury of Connecticut—and he held aloof from this convention, and being in the Scottish line of episcopal succession, and a tory in politics, was hardly considered as a factor in the newly named Protestant Episcopal Church. Yet from that momentous convention sitting in Philadelphia has sprung the Constitutional organization which we now term the General Convention.

The second General Convention met in 1786, and had two separate sessions, the one beginning June 20th and ending June 26th, and the other being on Oct. 10th and 11th. Not

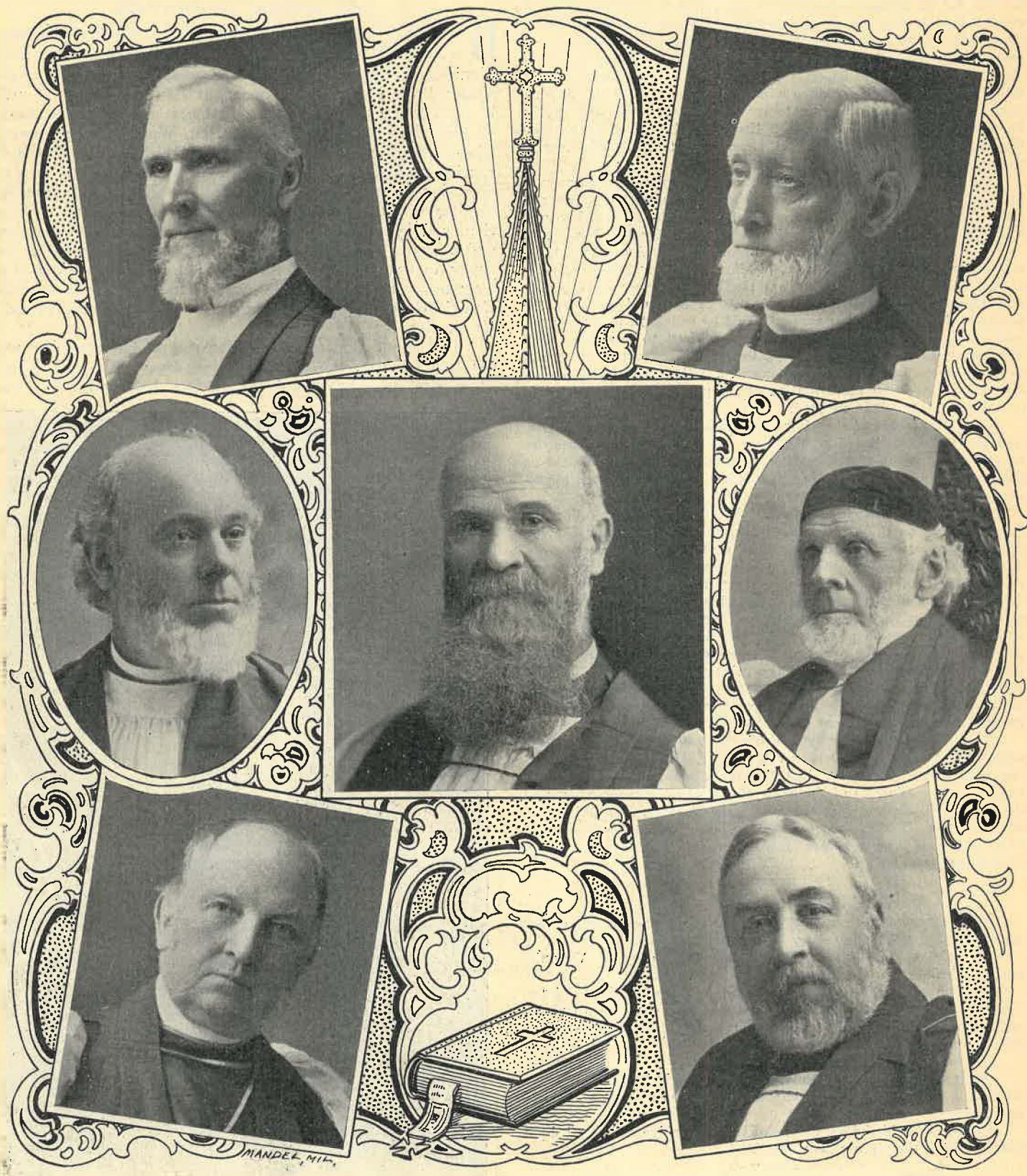


THE MOST REV. THOS. M. CLARK, D.D., LL.D.,
Bishop of Rhode Island and Presiding Bishop of the House of Bishops.

till the third Convention, meeting in 1789, which also had two separate sessions, was there a House of Bishops, and then not until its second session, when Bishop Seabury appeared and, with Bishop White and Bishop Provoost, the House of Bishops was formed.

The General Convention meeting in San Francisco also sits as two Houses, agreeably to the plan adopted in 1789. But the House of Bishops has grown to a membership of 86, with three vacancies to be filled, while the Bishops of Haiti and Brazil, both of whom will be present, are also of American succession, the Bishop of Honolulu presides over a Diocese on American soil, though not yet affiliated with the General Convention, and the English Bishop of Newcastle will be present to bear greetings from the Mother Church of England. The House of Deputies will enroll members from 59 Dioceses and delegates from 17 domestic Missionary Districts.

So far from being a small Convention, as was feared a year



A GROUP OF BISHOPS.

RT. REV. F. N. WHITTLE, D.D., LL.D.,
Bishop of Virginia.
RT. REV. JOHN SCARBOROUGH, D.D.,
Bishop of New Jersey.
RT. REV. W. C. DOANE, D.D., LL.D.,
Bishop of Albany.
[By courtesy of Albany Art Union.]

RT. REV. D. S. TUTTLE, D.D.,
Bishop of Missouri.

RT. REV. O. W. WHITAKER, D.D., LL.D.,
Bishop of Pennsylvania.
RT. REV. F. D. HUNTINGTON, D.D., LL.D., L.H.D.,
Bishop of Central New York.
RT. REV. T. U. DUDLEY, D.D., LL.D., D.C.L.,
Bishop of Kentucky.

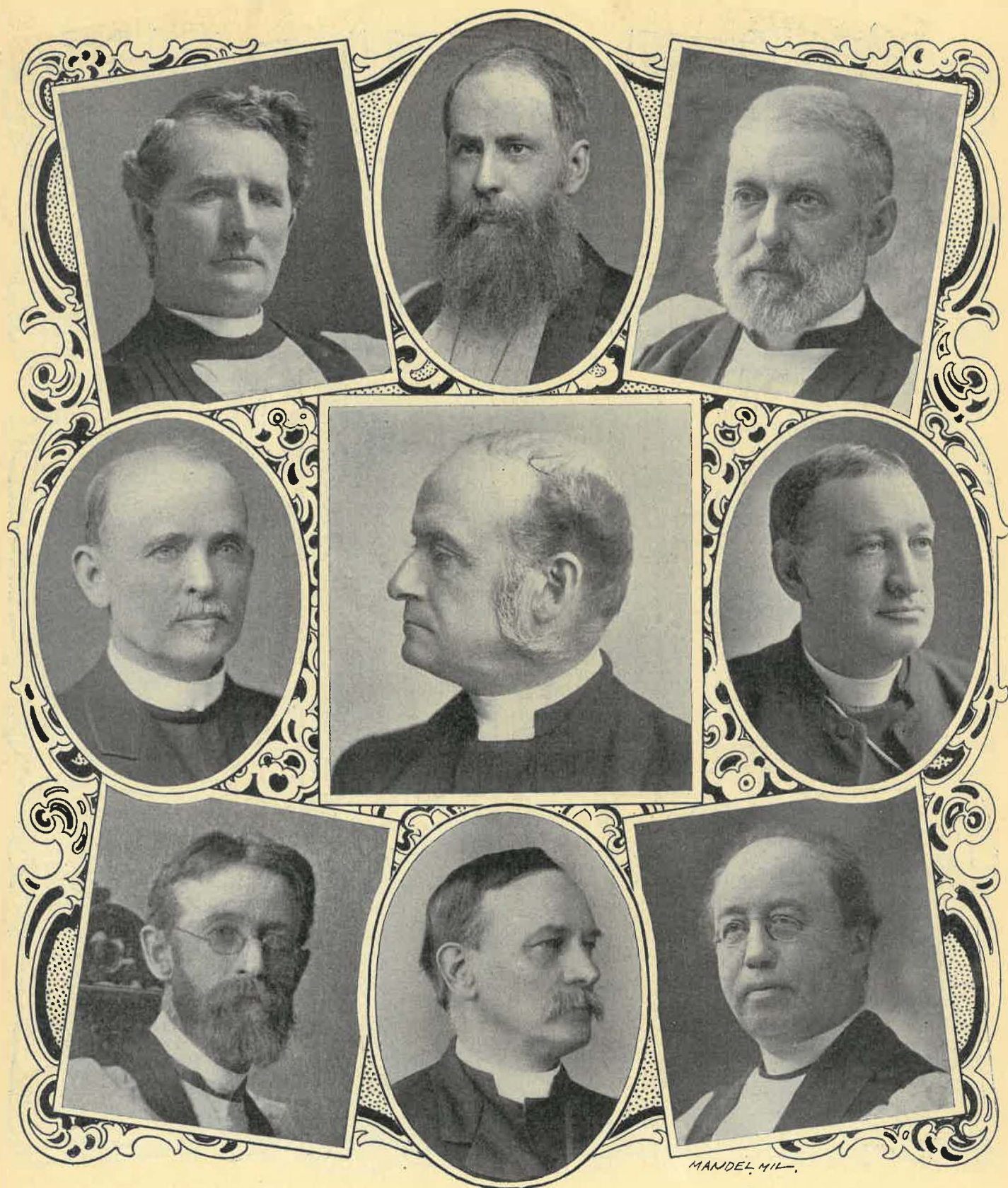
ago, there is now every prospect of at least an average attendance. We have information that the following Bishops expect to be present: The Bishops of Missouri, Oregon, Albany, Pennsylvania, New Hampshire, South Dakota, Dallas, Kentucky, Springfield, Montana, New York, Maryland, Western Texas, Salt Lake, New Mexico, Fond du Lac, Ohio, Laramie, California, West Missouri, Milwaukee, Georgia, Spokane, Southern Florida, Oklahoma, South Carolina, Tennessee, Massachusetts, North Carolina, Vermont, Kansas, Alaska, Lexington, Los Angeles, Duluth, Connecticut, Asheville, Sacramento, Pittsburgh, Florida, Iowa, North Dakota, Boise, Indiana, Maine, Alabama, and the Bishops Coadjutor of Rhode Island, Virginia,

Southern Ohio, Chicago, Quincy, Nebraska, and Fond du Lac. The Bishops who at last accounts were undecided are the Bishops of New Jersey and Marquette.

The Bishops who have stated that they will not be present are the Bishops of Rhode Island (Presiding Bishop), Virginia, Central New York, Colorado, Western Michigan, Chicago, Quincy, Newark, Mississippi, East Carolina, Easton, Michigan, and Louisiana.

Of the movements of the Bishops not named we are not informed.

The House of Deputies also bids to have a good attendance. It was expected that there would be three complete special



A GROUP OF BISHOPS.

RT. REV. ETHELBERT TALBOT, D.D., LL.D.,
Bishop of Central Pennsylvania.

RT. REV. A. M. RANDOLPH, D.D.,
Bishop of Southern Virginia.

RT. REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette.

RT. REV. LEIGHTON COLEMAN, D.D., LL.D.,
Bishop of Delaware.

RT. REV. H. C. POTTER, D.D., LL.D.,
Bishop of New York.

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RT. REV. GEO. W. PETERKIN, D.D.,
Bishop of West Virginia.

RT. REV. T. F. DAVIES, D.D.,
Bishop of Michigan.

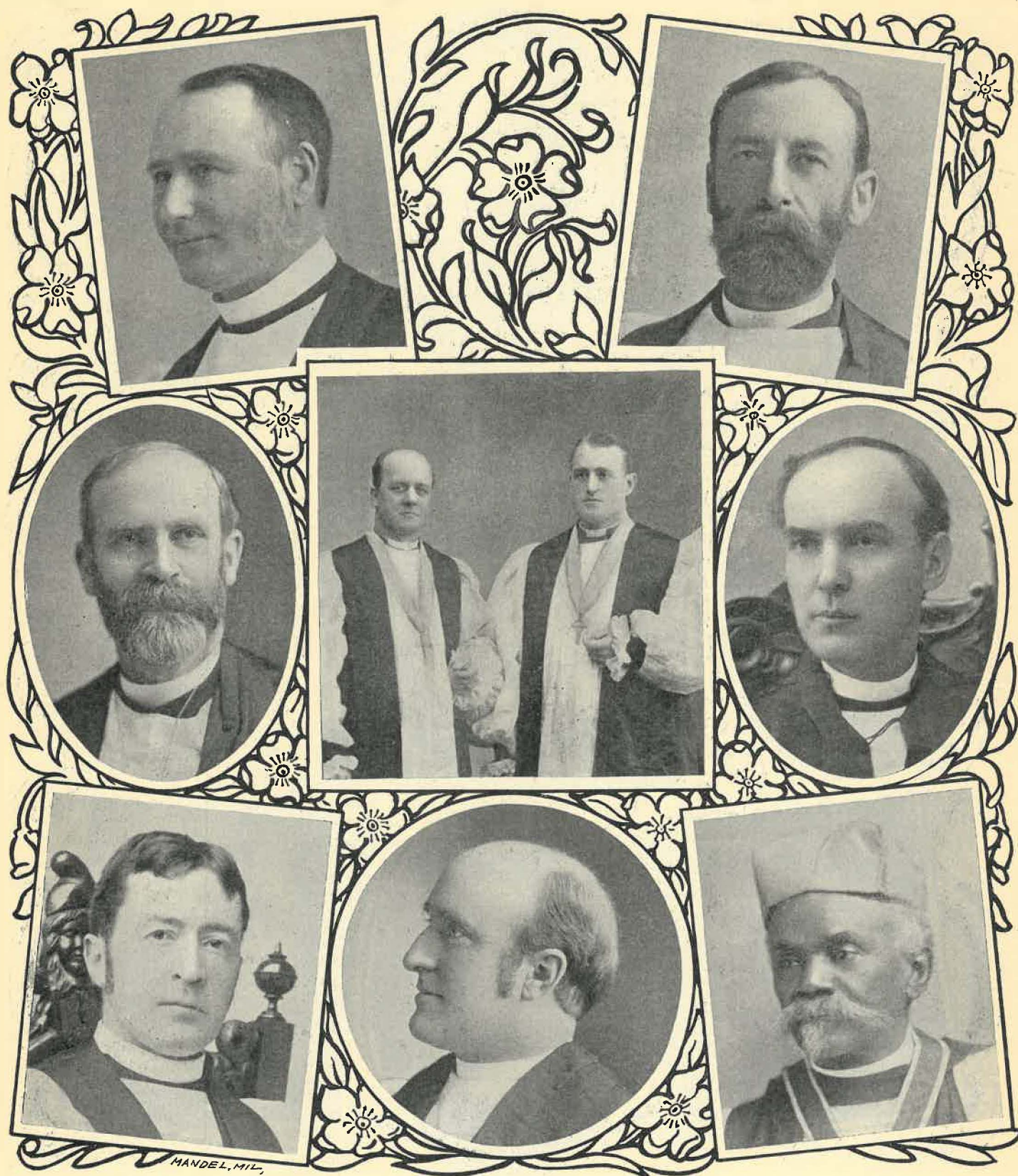
RT. REV. I. L. NICHOLSON, D.D.,
Bishop of Milwaukee.

RT. REV. GEO. WORTHINGTON, D.D.,
Bishop of Nebraska.

trains; two via Portland and one from New Orleans. At least eight private cars are arranged for, and probably others.

Of the House of Bishops the President (nominally) is the Presiding Bishop, the Bishop of Rhode Island, who will not be able to be present. The elected Chairman is now the Bishop of Albany, but under the rules he is not eligible to reelection. The Rev. Samuel Hart, D.D., of Connecticut, was Secretary of the House in 1898.

The House of Deputies will be called upon to elect a new President through the inability of the last President, Dr. Morgan Dix of New York, to be present. Dr. Dix was an ideal chairman and his absence will be regretted by all. For many years the Secretary of the House of Deputies has been the Rev. Chas. L. Hutchins, D.D., of Massachusetts; and it is hoped he may so continue for many years to come.



A GROUP OF MISSIONARY BISHOPS.

RT. REV. L. R. BREWER, D.D.,
Bishop of Montana.

RT. REV. ABIEL LEONARD, D.D.,
Bishop of Salt Lake.

RT. REV. L. L. KINSOLVING, D.D.,
Bishop in Brazil.

RT. REV. JOHN M'KIM, D.D.,
Bishop of Tokyo (on left centre).

RT. REV. S. C. PARTRIDGE, D.D.,
Bishop of Kyoto (on right centre).

RT. REV. S. C. EDSALL, D.D.,
Bishop of North Dakota and elect of Minnesota.

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RT. REV. L. H. WELLS, D.D.,
Bishop of Spokane.

RT. REV. J. M. HORNER, D.D.,
Bishop of Asheville.

RT. REV. JAS. T. HOLLY, D.D.,
Bishop of Haiti.

SUNDAY AT SALT LAKE CITY.

(Special dispatch to THE LIVING CHURCH.)

ON THE Sunday before the opening of General Convention, a large number of Bishops and deputies were in the city and were present at the services. In the morning Bishop Tuttle

preached at his old Cathedral, where he is so cordially remembered and which has so many dear associations for him. In the evening there was a mass meeting in a theatre, where 3,000 people were gathered, and addresses on the subject "What Does the Episcopal Church Stand For?" were delivered by the Bishops of Missouri, Kentucky, Tennessee, and Newcastle (England).

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 AND CONSCIENTIOUS GIVING.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XIX., XX. Requirements. Infant Baptism. Text: Acts xx. 35, "Remember." Scripture: Acts iv. 32-37; v. 1-11.

THE multitude of them that believed were of one heart and of one soul" (verse 32). In these attractive words, another feature is added to the inspiring picture already given us (Acts ii. 41-47) of the Christian Church, as she came forth holy and beautiful from the hand of God.

Our Blessed Lord had prayed for the unity of His followers (St. John xvii. 21). Up to this time, the prayer was fulfilled without shadow of failure. No discord of any kind had found lodgment among the disciples. "Of one heart and of one soul!"

Unity of affection issued in a community of earthly goods, not enforced but voluntary, in which each, for the advantage of all, relinquished the rights of property and private ownership. "They had all things common" (verse 32). "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man, according as he had need" (vv. 34, 35).

"The Jerusalem idea of a voluntary community of goods was a noble one, and sprang from an unselfish root. It was an enthusiasm, high, holy, and noble; and though it failed in some respects, still the enthusiasm begotten of fervent Christian love succeeded in another direction, for it enabled the apostles 'with great power to give witness to the resurrection of the Lord Jesus,'" (verse 33). The unselfishness of the early Christians, coupled as it was with a heavenly devotion to the spiritual affairs of the heavenly kingdom, gave to the apostles an immense influence over the hearts of those whom they sought to win. It was an object-lesson of great power. If it is attractive for us to read, what must it have been for men to see: such thorough consecration, a people absolutely filled with Christ's love!

Let it not be forgotten that the apostles were leaders in these acts of self-denial. An example is cited to assure us of this: "Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet" (vv. 36, 37). "No great work is carried out where the natural and divinely-sent leaders hang back."

With regard to the Christian socialism manifested in the infant Church at Jerusalem, we may at least remember this: it was found among men who were unreserved, and absolutely a unit, in their devotion to Christ. A half-converted people furnish no congenial soil for such practical interpretation of the Christ-love. Whenever and wherever Christians are "of one heart and of one soul" (verse 32), we may confidently expect that the Holy Ghost will lead them to manifest toward one another "the love of the Incarnation," not perhaps exactly as it was manifested in the early Church at Jerusalem, but in some way no less worthy of God's approval. The effort of Christian leaders must first be, to convert absolutely and "to make ready a people prepared for the Lord" (St. Luke i. 17).

We have here (verse 36) the first mention of St. Barnabas in Holy Scripture. In him God's grace especially abounded. Being rich, he gave up all earthly possessions for Christ and for the brethren (verse 37). His Christian name means "son of consolation" (verse 36), and befits him because of his unselfishness and the consoling character of his exhortations.

An ominous cloud casts its shadow upon the Church, as we pass, in the sacred narrative, from the fourth to the fifth chapter of Acts, from the complete devotion of St. Barnabas to the deceit and duplicity of Ananias and Sapphira. "This is the first intimation which we have of the mixture of good and evil in the Church, and of the existence of that which our Lord had predicted in His parables of the Wheat and the Tares, and of

the Drag-net (St. Matt. xiii. 24-30, 47-48). The account is evidently given as presenting a marked contrast with the conduct of St. Barnabas. He had lands which he sold, and brought the money, *i. e.*, the entire sum which he received, and laid it at the apostles' feet (verse 37). Ananias also had land which he sold, but instead of bringing the whole sum, he brought a part only, and laid it at the Apostles' feet *as though it were the whole* (vv. 1, 2).

In so doing, Ananias attempted to deceive the apostles, and through them the whole Church. Nor was this all. In striving thus to deceive the Church, he had lied to the Holy Ghost, who abides in the Church (verse 3). He had *tempted* the Spirit (verse 9): that is, had made test, as if to ascertain whether the Holy Spirit dwelt in the apostles, and whether He could be deceived.

Furthermore, we must not overlook the fact, that the sin of Ananias and Sapphira was not a simple case of lying. Back of the lie was the sin of sacrilege. They gave, or at least dedicated, a certain gift to the Lord, and then took back part of it for their own use.

"The sin of Ananias and Sapphira is, in the last analysis, neither more nor less than sacrilege. It led on, indeed, to another and most fearful sin; but sacrilege was the original offense. A certain offering had been made to God, and then a part of it withdrawn. It was the sin of Achan (Joshua vii.). In his case, something had been dedicated to God under the ban, or curse, and Achan purloined it. Ananias and Sapphira did the same thing, and committed the same crime, which they afterwards attempted to conceal by falsehood."

The warning is not merely for those who lie, but is also for those who give to God and then take back again.

If this should ever happen in our Sunday Schools, it would be the sin of sacrilege. Suppose a child receives an offering at home, with the expectation that he will bring it to church and give it to the Lord. The parents' desire and their understanding with the child, dedicate the gift to God. Suppose the child should drop in at an enticing candy store on the way to church, and should use for his own pleasure that which has virtually been given to God. It would be a sin exactly like that of Ananias and Sapphira; and to cover it up would very likely require a lie. Thus it is possible that Satan may fill the heart "to lie to the Holy Ghost, and to keep back part," or all, of that which belongs of right to God (verse 3).

In Holy Baptism, we ourselves are given to God and dedicated to His service. For the baptized to lead selfish or unholy lives is sacrilege: a sin like that of Ananias and Sapphira, who kept back that which was God's; a sin like that of Belshazzar, who brought out the sacred vessels which belonged to the Temple in Jerusalem, that his reckless household might drink wine therein (Daniel v.).

The terrible punishment inflicted upon Ananias and Sapphira (vv. 5, 10) warns the world against the sin of sacrilege, coupled with deceit; and it might well be with us as it was with those who witnessed the tragedy: "Great fear came upon all the Church, and upon as many as heard these things" (verse 11).

THE VOICE OF THE CHRISTIAN YEAR.—XX.

By A RELIGIOUS.

EIGHTEENTH SUNDAY AFTER TRINITY. CHRISTIAN RESPONSIBILITY.

In everything ye are enriched by Him.—I. Cor. i. 5.—Epistle.

ALL MEN recognize the present hour as an epoch in human history. Is it the "fearful looking for of judgment," that the whole creation seems to recognize? There is a quiver as of expectation everywhere; the very air seems peopled with active powers, as yet unseen, as yet unidentified as friends or foes. There is a stir in men's souls, of new hunger and strange hopes; Christians look into each others eyes and say, "These are the last times." Those who know not God, seek—in that pitiable ignorance which thinks itself wise—for something guessed at by its lack: asking—asking incoherently, knowing nor what to ask nor of whom to pray. *The only answer*—for them, for all—is *the sacred deposit of the Christian Church*. For its transmission the priesthood is preëminently responsible; yet if earnest men see not in the character of the Catholic laity, practical evidence that the Answer is with us, the blame is upon *all* the undutious sons of a holy mother. If the *blame* be upon us, is not blood-guiltiness (Ps. li. 14) for lost souls upon us?

Responsibility is the parallel of power. This only a drone or a shirk would deny; but the Eighteenth Sunday after Trinity

illustrates it with almost appalling force. Whatever we have we are responsible for, either of power or of occasion. In the Parable of the Lost Piece, the woman rose to her responsibility by realizing that she must give account for her whole inheritance. The precious tiara—the heirloom of wifely honor, handed down from mother to daughter—she must transmit in its integrity, with nothing missing and nothing new introduced [see note]. In the same lesson, our Lord points out our responsibility for the natural faculties: "If any man hath ears, let him hear"; and significantly adds: "Take heed *what ye hear*."

As we find so frequently, the Collect is the centralizing factor of the Proper: interpreting and unifying the Scriptures, accentuating one point which thus becomes the characteristic of the day. The accent to-day is upon Grace, which is approached in the Collect from two sides—man's necessity and God's bounty. It represents a threefold *recognition* and a threefold *petition*.

Consider the Collect first as a *recognition* (a) of the threefold enemy, (b) of our utter weakness, (c) of the willingness of God's grace. Against the threefold enemy every soul enters the lists *when it becomes Christian*. "My sponsors in Baptism promised for me, first that I should *renounce* . . ." Three of the lessons apply to this renunciation. In I. Chron. 17, God *refuses* David's desire to build Him an House; as though rebuking a taint of worldliness (or pride, the peculiarly *devilish* sin), undetected except by His "all-searching sight"; at the same time God *promises* the stability of David's line and its climax in Messiah; but makes the promise in such wise as to lift the whole thought to ambitions *above* the world, which world was to be supremely blessed in that Son of David who should be the Son of God (compare verse 13 with to-day's Gospel). Solomon was a type of the Prince who should abide forever, in whom the Davidic line should be both fulfilled and lost. In II. Sam. xii. the man whose spirit God had taught falls into loathsome fleshly sin, under circumstances which allied his sin to all the three classes. The subsequent death of the child is not only a manifest visitation of God's justice, but points to the law of mortification as the law of victory over those sins of the body which kill the soul; a law illustrated, both in victory and in defeat, in St. Luke xv., the second morning lesson.

Consider now the Collect as a *threefold petition*, for grace to withstand, to be, and to follow. "By God's help so I will," are the awful words in which the child ratifies the vows made for him, when he was brought into covenant with Christ. My foes are mighty; I am weak; but *God's grace* is my share of His power—so now I am no longer weak, for my God hath sent forth strength for me; the help that is done upon earth He doeth it Himself (Ps. lxxviii. 28; lxxiv. 13). He will cleanse my hands, purify my heart, and empower me for final victory. The *Epistle* sounds St. Paul's clarion confidence, which strikes in thrilling harmony with the closing chord of the evening lesson from St. Peter: "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, make you perfect."

What the Master means by "perfection" He tells in to-day's Gospel, making opportunity even of men's disputatious jealousies (verse 24). They propounded their legal nicety; He proposed His lofty law—that summary which at once underlies all wise and helpful spiritual law and represents its fulfilment.

It was His wont when men asked for *rules* to reply by giving them *principles*; therefore His teaching is equally apposite to every age. Conditions change with times, and so mere rules must change; but the great principles grounded in divine truth are unchangeable. Therefore rightly inspire those progressive adaptations of law to conditions by which all ages, spheres, and lives can be conformed to the will of God as a whole.

Let us fight to the death for great principles; for the high things, the true things, the things we shall care for and be glad to have furthered when this mortal shall have put on immortality.

The Lord our God is One God; His Unity is proven even in the diversity of His works. Every oak sprang of its acorn, yet never oak-leaves two alike; every plant is true to its type, yet not two petals without their individuality. So all high spiritual laws lie within one Law—Love Me, thy God. Love Me, and all other good things shall be added unto you.

"Grant us grace"—it is our only power; not "a little strength," but *fulness*; none to waste, but so much of Omnipotence as shall be for us abundance. *All God's gifts are exquisitely fitted to their occasion*. The greater our necessity, the wider opens the gate of grace and the deeper flows its supply.

The world, the flesh, and the devil are already defeated in Christ Jesus, and the power of His victory is the grace of ours.

Our power against evil and for God is His power, Omnipotence—"All power is given unto Me"—to Me, for thee. Such is the measure of our responsibility: "For He hath said unto me, My grace is sufficient for thee; for My power is made perfect in weakness" (II. Cor. xii. 9, R. V.).

NOTE.—One recalls a brilliant sermon by the learned Editor of *The Church Eclectic*, upon "The Parable of the Lost Piece." The loss was not of one piece from a purse of ten coins, but a jewel from the tiara of a bride. That worn by the mother descended to the eldest daughter; other daughters received a new one as a sacred part of their dowry, which became in turn the heirloom of the new family. This view adds greatly to the significance of the parable.

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.

GENERAL CONVENTION AND BOARD OF MISSIONS.

To the Editor of *The Living Church*:

AS THERE seems to be a conflict of duties in the General Convention legislating for the government of the Church, and at the same session acting as the Board of Missions, would it not be well for the same body, named respectively in accordance with its purpose General Convention and Board of Missions, should meet alternately, for instance, in A.D. 1901 as the General Convention and in 1903 as the General Board of Missions; in 1905 as the General Convention; in 1907 as the General Board of Missions, so that the same body would meet every four years for each respective purpose. Should either purpose require more attention than could be given to it at such a long interval there would be the unoccupied years for extra meetings as either purpose required.

This arrangement would enable the delegates to attend exclusively to the important duty of missions untrammelled by the several important questions of legislation which are always sure to come before the General Convention.

Jamaica, L. I., Sept. 24.

J. H. SMITH.

DR. DOWLING'S PAMPHLET.

To the Editor of *The Living Church*:

SOME one has said, "We have Broad, High, and Low Churchmen,—why not also Thin Churchmen?" This week a pamphlet came to me through the mail from Los Angeles, California, which made me think of Pope Gregory's pun on the beautiful English slave children, "Not Angles, but Angels." The pamphleteering vestrymen are apparently "Lost Anglicans," California.

Now it is difficult to see how the "Thin Church" pamphleteer can consistently ram the John Kensit war-cry, "Protestants to Arms!" when the Los Angeles priest suppresses the "Protestant" end of the Church's nickname (including cover and title-page), *eight times* before reaching his text: "I withstood Peter to the face." Verily the P. E. nickname under which we raise such magnificent deficits in the Board of Missions, is in danger!

True, on page 13, the Los Angeles pamphlet protests: "If ever there was a time when we needed to retain that word Protestant it is now. . . . We are men of peace. . . . There is room for all—High and Low and Broad—*provided* they are in very deed"—all Thin Churchmen!

When the California Kensit actually changes the objectionable end of the mis-nomer, without waiting for the General Convention, one expects with confidence to hear the *Southern Churchman*, "second the motion." (Parenthetically: would not "*Southern Episcopalian*" be less presumptuous toward "other Churches?")

Our Los Angeles pamphleteer seems to have the confused idea that the Anglo-Catholic Church was the bulwark of Protestant sectarianism, whereas the whole cry of even the most radical reformers was a *return* to ancient Catholic usages from

modern sectarianism of whomsoever. As we used to say to a Protestant seminarian, "Bob, you are all right whenever you begin with 'I believe.' It is when you add 'but I don't believe' this or that, you always get on the wrong tack." So, too, our Los Angeles Lochinvar comes out of the West with some very epigrammatic truths. It is only when he states what he *doesn't believe* about the Real Presence of God in His Church, and means of grace, that he comes perilously near the sacrilege of the Zwinglian "real absence" heresy. We are reminded of Balaam when the protesting prophet attempts "Scotch blessing" on High Churchmen. Would not the Roman Balak who desires the California Balaam to curse "American Catholics," be disappointed in the following (page 4): "It is true that the word 'Protestantism' has never been a legal title of the Church of England," and further notes that the Church repudiated the non-Catholic petition in the Litany, "From the Bishop of Rome and all his detestable enormities, good Lord deliver us"? He also states (page 3): "I am a ritualist, and so are you"; and for aphorisms he is fine: "*Ritual is used to teach truth;* abused to teach error. It is not a posture but an imposture." Opening one's grief to his pastor, as recommended on page 241 of the Book of Common Prayer, is "spiritual dram-drinking fraught with evil to the whole spiritual constitution." Regarding American Catholics who avail themselves of this recommendation, as reinforced by the words of Ordination (Prayer Book page 522, etc., etc.): "It would be better for them, and for us," says our Thin Churchman, "if they would go into the Roman Catholic Church, where they evidently belong." Speaking presumably of the Ornaments Rubric of the Anglican Church, which prescribes the proper Eucharistic Vestments, he says: "There is absolutely no law in our Church to prevent a man going into his chancel in a swallow-tail coat if he were foolish enough to do it. But it is because they [High Churchmen] thereby convey the impression that their ordinary priestly garb is not holy enough for such an hour." "Neither is it a mere matter of millinery. . . . You might as well say that the Colonies 125 years ago were only fighting for a bit of bunting. It was what that bunting stood for which gave *dignity* to their cause."

Speaking of Church Unity (St. John xvii. 21-23) the Los Angeles Balaam took up his parable and said: "It is an iridescent dream unless you are willing to fall in complete allegiance at the feet of their Pope." "They are hungering for just that which you have to give. They are hungering in their services to feel behind them a great Catholic . . . historic Church, reaching back through the ages. They are hungering for the *dignity* of our worship, the beauty of our liturgy, the simplicity of our creed, the possible *comprehensiveness* of our Christian platform. If you will give them half a welcome, they will gladly come to you" (page 12).

Now, Mr. Editor, all I can say is that, as the Los Angeles pamphlet is being broadly scattered over the country, with a view to driving Sacramentarian priests over to "where they belong"; and to retain our Protestant nickname; and to favor the Anglo-Catholic Prayer Book but be "agin the enforcement of it";—all that can be said is, "Thin Churchmanship" is the most narrowly exclusive of Catholic Truth. I would recommend them to read Dr. McConnell's closing words of chapter xiii., *Hist. of the American Church*: "There is a place within the Church for those who hold to the sacramental theory of the Ministry and the supernatural theory of the Sacraments. They are at liberty to teach and to symbolize their belief, provided they do not denounce or try to proscribe their more numerous brethren who do not agree with them."

American Catholics are not trying to Romanize the Prayer Book. In return they ask that party Protestant sectarianism shall not handicap the Prayer Book in the victorious American Catholic fight against the uncatholic Roman schism.

(Rev.) J. M. RICH.

THE NEWFOUNDLAND CATHEDRAL.

To the Editor of The Living Church:

WOULD you mind correcting the false impression which is likely to be created by the item in THE LIVING CHURCH of September 14th under the caption of "The Church at Work," in reference to the Diocese of Newfoundland, where it states "that the nave of the Cathedral is in a sad state," etc.? I have the honor of being a parishioner of the church in question and ought to know what is transpiring in our midst. It is only three months ago that I attended a meeting of parishioners for the purpose of getting a new organ when it was stated "that

ten years hence would be time enough to think about restoring the nave"; so judging from that I am inclined to think there is no ground for alarm as far as the Newfoundland Cathedral is concerned. As for the building itself, it was destroyed in the great fire of 1892; since then, however, we have restored the chancel and transepts and it is now being used for worship under rented and appropriated seats. The capital, St. John's, where it is situated, is divided into three separate parishes under three rectors, the Cathedral being one of the number. The clerical stipends are derived from voluntary contributions from the parishioners who are expected to furnish a sum of not less than \$2.00 each per year, and some of them imagine that this empowers them to define the doctrine, regulate the discipline, and vary the ceremonial of the Church, in addition to all the enjoyments of this world and the next. These are the sort of people who control the destinies of the Church in this country.

As far as the Cathedral is concerned, in its present condition we spend from \$200 to \$250 in repairs annually in order to preserve the fabric. It is estimated that the cost of restoration will not exceed \$70,000, and there is every reason to believe that the amount can be raised in this country with a Church population of 70,000 persons. The reason why the work is not completed is owing to the fact that our eligible parishioners are divided into three factions and may be designated as the "Organ faction," the "East Window faction," and the "Nave Restoration faction," who devote all their energies and available capital to the cause which they espouse. At the present time the faction clamoring for the new organ outnumbers all others four to one, which in itself is sufficient to account for the sad condition of the Nave. I remain

St. John's, N. F., Sept. 24, 1901.

Yours sincerely,

ARTHUR MELVIN.

THE BISHOPS IN THE ENGLISH PROVINCE OF YORK.

To the Editor of The Living Church:

EMBOLDENED by "T. P. H.," in his suggestive little article on "The New Bishop of Durham" in THE LIVING CHURCH of August 31st. I beg leave to try my hand too at classifying the Bishops of the Province of York, as regards their individualistic position towards the Church system. Unquestionably Durham, elect, Liverpool (not mentioned by "T. P. H."), Sodor and Man, and Carlisle are "Low," though after all not all alike; the first two distinctively devotional, the next a regular Protestant stalwart, while the last, peaceable and less definite than the others. Ripon, by no means "Low," but "Broad," like Manchester, but with a difference too, being loose to Latitudinarianism. Chester, not "Broad," but "High," with a tendency to be "safe." Wakefield rather promising, with growing Catholic sympathies. Newcastle quite a typical Moderate, belonging to the Centre Opportunist party. As to the Archbishop of York being "the only decided High Churchman in the whole Province," His Grace might possibly have been deserving even of that encomium, say, five or six years ago—at the time of the Church Congresses at Norwich and Shrewsbury—but since then he has sadly gone off, and, now not even "High," while almost implacably antagonistic to the Catholic party. Regarding Drs. Lightfoot and Westcott, surely they were rather "Broad" than "Low."

Faithfully,

YOUR LONDON CORRESPONDENT.

CATHOLIC, OR NOT?

To the Editor of The Living Church:

I QUOTE: "San Francisco has a new magazine, *The Catholic Witness*, which is not Catholic, but Episcopalian."—From *The Writer*, published at Boston, Mass.

As to how the "Holy Catholic Church" is looked upon, even by the "culture" of Boston, let alone the rest of the world not in touch with the true teaching of the Church, the above clipping amply shows. Truly, it is time we should set ourselves aright before all the world.

Trenton, Mich.

Respectfully,

CHESTER WOOD.

THE GROWING TENDENCY to look upon marriage as a temporary bond which can be thrown off or assumed at will is the logical result of loose divorce laws and the increasing tendency to imitate the customs of the fast sets abroad. It is high time for persons of all classes to protest against the general laxity of morals that is seen to exist in present day society. Public sentiment is on the right side, and it is important that the old traditions which once guarded the American home should be revived.—*Milwaukee Sentinel*.

Editorials and Comments

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WE CONFESS to a sense of disappointment that the Bishop of New York, who is usually keen to perceive what is involved in public questions, should treat the subject of the Provincial System as it is treated in his late annual address; disappointment, not because he differs with THE LIVING CHURCH, but because he seems not quite to grasp what is proposed by the adaptation of the Provincial System which we have urged. It is one thing to look for endorsement of one's measures; it is quite another to look for intelligent understanding of them. We should not quarrel with Bishop Potter for not giving us the first; we do feel that we are entitled to look for the second.

We glean from his address that he has these two objections to the Provincial System: (1) that it "will only develop increasingly the provincial mind, which is the partial, fragmentary, local judgment, whether of men or of things, whether of doctrine or of practice"; and (2) that in some way the System "is admirably adapted to invade" "the autonomy of the Diocese and the limitations of its corporate responsibilities."

With respect to the first of these fears, it is singularly enough the very trait that the Bishop fears will be developed by the Provincial System, that we desire that very system to eradicate. The Rt. Rev., the Bishop of Podunk is to-day placed in charge of a huge Diocese, in which he is largely isolated, as are also his clerical brethren, except when he and from one to four of them go, once in three years, a long journey to General Convention. It is not strange that in the course of years our friend the Bishop of Podunk has acquired that characteristic called "provincialism." He sees matters in the world at large from the standpoint of Podunk, instead of seeing Podunk from the point of view of the world at large. Now to pull our Rt. Rev. father out of this rut, we propose to bring him once a year into the company of a dozen or more of his episcopal brethren at the Provincial Synod. We propose that that Synod shall actually invade the quiet precincts of his Diocese, and wake up his people to the knowledge that there are "regions beyond." We propose to bring to Podunk the larger sense of the Church's corporate life and the duty of Podunk to support that life. Where does this develop a "provincialism" of spirit? Does it not have exactly the opposite tendency? Surely the Bishop's objection should be labeled with Artemus Ward's footnote to his own production—"This is a goak (joke)." He has simply made a play on words—a pun—in charging "Provin-

cialism"—that is, local viewpoint—on any such Provincial System as is urged in this country.

Nor is the second objection—that a wisely adapted Provincial System will invade the autonomy of the Diocese—more applicable, except to that arrangement of the Provincial System which would form State Provinces, and divide this country into Provincial instead of Diocesan units, substituting the State convention for the Diocesan council. It is true that some years ago such a plan was proposed and discussed, and that occasionally it is revived even now. But that is not the plan that has been seriously urged of late and which will probably be urged in this General Convention. With Bishop Potter, we should oppose the infliction of the State-Province upon this Church. But surely it needs no elaborate argument to show that a body representative of a dozen to fifteen Dioceses, devoted primarily to missionary work, and incidentally having such functions as extra-diocesan courts of appeals and the like, could not possibly infringe upon diocesan autonomy.

A sensible Provincial System (it need not be "Greek, Latin, or Anglican," as the Bishop fears, nor, we would add, Chinese, Hebrew, or Soudanese, but only American) would tend to break up that "Provincialism," to use the Bishop's pun, which so widely affects some of our brethren in the East as to make it so often impossible apparently for them to grapple with conditions in other sections. It would free our Board of Managers from such "provincialism"—the existence of which we cannot fail to discover while yet we thoroughly appreciate their sincere, self-denying work. It would give opportunity to break up the isolation into which other Bishops and clergy who are remote from our larger cities are thrown, and give them larger ideas of the Church's life and work, and of their relation to it. It would present a manner by which other paths than the beaten track from Boston to Richmond might be "worked" for missionary purposes. It would give every prospect of largely increasing funds for general Missions, by arousing more lively interest through meetings of the Provincial Synods, which ought to be largely missionary in character. It would give a more intelligent means for expending the funds raised for general missions. It would enlist a greater interest in the schools, colleges, and theological seminaries of the several Provinces, and prevent the extravagant waste by duplication of "plants" that has characterized our past history. It would relieve our Bishops from the imputation of being supreme "Popes" in their Dioceses, with power to ruin any of their clergy, by giving an appeal to the latter from power that might be and sometimes has been tyrannically abused. It would present a practicable and comparatively quiet way to investigate rumors or common charges against any Bishop, which have more than once embittered the life and marred the influence of Bishops of this Church.

All these beneficent results might be expected to flow from a wise, statesmanlike, carefully planned Provincial System. May we ask the Bishop of New York to reconsider his position, and see whether its probable advantages do not largely outweigh its possible dangers?

We need the help of our really statesmanlike Bishops, as also clergy and laity, in drawing up such a System. Thus it is that we greatly desire the assistance of the Bishop of New York, and feel that it is possible for him to see that he has misunderstood the scope of the Provincial System which we desire to see put into operation in this Church.

It is EVEN more difficult for us to repress exclamations of indignation when other critics of the Provincial System base their objection on the fact that some official must be created under such a system, and that that official must have some title. The abject littleness of such an objection would seem to be self-evident; for if the system is worth having, the title of its officials is of the merest detail; proper indeed that it should be considered and fixed appropriately, but altogether trivial compared with the larger question of the probable utility of the Provincial System.

It ought to be enough to quote, in reply to such frivolous

objections, that such men as Bishop Hopkins of Vermont, Bishop Smith of Kentucky, and Bishop Lee of Delaware, each of whom graced the chair of the Presiding Bishop, urged that the Provincial System be incorporated into our ecclesiastical organization. Bishop Hopkins indeed, with Bishops De Lancey, Whittingham, Elliott, and Upfold, Rev. Drs. Cooper, Mead, Vinton, Higbee, Wm. Bacon Stevens, and Messrs. Hugh Davy Evans, Murray Hoffman, and E. F. Chambers, reported to the General Convention of 1856 (Journal, p. 315) a recommendation that for judicial purposes the area of the United States be divided into four Provinces, of from eight to seventeen Dioceses each. We simply expand this plan to cover missionary purposes as well, and make those the chief purpose of the Province, while yet providing for its utility in matters of discipline.

Surely the support of such honored names in our past history, with many others, ought at least to shield us from the merely captious criticisms of those who are unable to look beyond the question of the title of the executive officer of the Province, to find the question at issue. These talk of "exalted titles" as the delight of naughty Romanizers—meaning of course those who are now being roundly abused by the Romish press in its frantic fear that they will succeed in getting the name "American Catholic" applied to this Church, thereby relieving Rome of her greatest and most useful argument against us; but the title most indicative, nominally, of humility, that we know of, is "Servant of Servants"; and that happens to be the title of the Pope himself. And even the humble title "Presiding Bishop" has not always kept its holder from assuming a considerable degree of "prelacy."

The whole matter of titles may be summed up in the statement that they should be appropriate to their office, and the duties of the office should be carefully laid down. Then, whether we have "Servant of Servants" or Pope, Archbishop or Presiding Bishop, we shall be free from danger of usurpation; and otherwise we shall not be.

THE ROMAN SUPREMACY AND THE ANGLICAN COMMUNION.

TWO weeks ago we published, under the diocesan head of Long Island, in the department of The Church at Work, a brief item in which it was stated that at a meeting of an Archdeaconry at Greenport, "There was a discussion on the subject of the Papal Supremacy." In these few words was stated what was reported to us as being a somewhat sensational episode. The report made to us we declined to print until we should have the time and opportunity carefully to investigate the circumstances, and find just what was said, in order that nothing merely sensational might be printed, and that no injustice might be done to any speaker. We have now learned that the facts are as follows:

On the evening of the first day of the session, the Rev. Father Paul James Francis, who styles himself "Minister General of the Society of the Atonement," preached a sermon by appointment, presumably of the Archdeacon, in which he took for his text the account of the healing of the lame man at the Beautiful Gate of the Temple (Acts xxx. 1-10). To be brief, he declared that the alleged lack of missionary zeal in the Anglican Communion for four hundred years was due to the fact that this Communion is seized with a lameness which dates from the Reformation, and is caused by the failure of this Communion to recognize the Pope as the divinely appointed and supreme head of the whole Catholic Church. His recommendation was that, without violating the integrity of the Anglican Communion, it was the duty of that Communion to make its submission to the Supreme Pontiff. Before he could conclude his address, the Archdeacon interrupted him by beginning the Offertory sentences, and another member of the Archdeaconry, before delivering the alms basins, made a fervent and formal protest against the teachings of the preacher. On the following day that protest was adopted as expressing the convictions of the Archdeaconry, one clergyman alone dissenting.

There are two things to be said in this connection. More than a week prior to the meeting of the Archdeaconry, the priest in question had very fully stated his belief in an authorized interview published in the Brooklyn *Citizen* of Sept. 2nd, in which Father Paul used these words:

"The society further believes that the See of Peter is to this very day the city of Rome, and that Leo XIII., the Roman Pontiff, sitting in the chair of Peter, is the vicar of Jesus Christ, and by Divine right the universal shepherd over the flock of Christ."

This proposition he considered at some length and defended, saying also:

"To heal the schism between Rome and England, two things are necessary: The former must change her mind and recognize the validity of Anglican Orders, which God Himself is demonstrating more and more every day; and the Anglican Church, as her contribution towards truth and Catholic unity, must repudiate the lie foisted upon her at the Reformation, that the Bishop of Rome by Divine right had no more jurisdiction over the Church of England than any other foreign Bishop. This vision of final unity does not contemplate the obliteration of the Church of England by its being swallowed up of Rome in the way a lion might gulp down a lamb."

Moreover, we understand that a day or two after this publication in Brooklyn, the New York *Tribune* also gave expression to his peculiar beliefs. To our mind, therefore, the reverend father must be acquitted from the charge of taking the Archdeaconry by surprise and springing upon them a novel view which would take them unawares, and be in any way a violation of confidence reposed in him. We cannot understand the invitation to Father Paul to deliver that sermon a week after the publication of such views; or why the invitation was not recalled after his statement had been published in the *Citizen*.

Having said this, we need hardly say that the position taken by Father Paul James Francis is one which must be totally rejected in this Church. Whatever might have been the history of the Church within the last few centuries, if the Roman See had through all the Christian centuries been imbued only with those holy characteristics which the martyr Bishops of Rome in the first few centuries possessed; and if the primacy of Gregory the Great had never been exceeded by later claims to universal supremacy which would have been wholly novel to Gregory; not to mention the more recent addition of infallibility pertaining to the person of the Roman Pontiff as well; it is idle to discuss. It is quite tenable to maintain that the whole Catholic Church might then have continued in peace and harmony under the primacy of the See of Rome. History, however, has been made and cannot be forgotten. The martyr spirit did not remain. The earlier primacy was very largely exceeded, and the mediæval and modern claims to an unwarranted supremacy expressed in the bull *Unam Sanctam*—"We therefore declare, assert, and define, that for every human creature it is altogether necessary to salvation that he be subject to the Roman Pontiff,"—have supplanted the position of the Roman See in the early Church. First the Greek communion and then the Anglican communion, and more recently the Old Catholics, found it impossible to assent to the ever increasing claims of the Papacy; while among the nations still retaining their submission to the Roman See there have been enormous inroads of apostasy and immorality, sometimes coupled with the outward semblance of religion. It is not the Anglican Communion which is "lame."

Neither can it be more than intellectual speculation to consider what may possibly be the future relation between the See of Rome and the whole Catholic Church in far distant ages, when perhaps Almighty God in His wisdom may have "put down the mighty from their seats," and in His own way have reduced the position of the Bishop of Rome to that of a Bishop among Bishops. Whether there can ever again be, under such conditions, a universal primacy on the part of the See of Rome, may be an abstract question upon which men may legitimately differ. It is at present of the practical value of the celebrated problem as to who killed Cock Robin.

All this is decidedly abstract. In the concrete, the long history made by the Roman See has made it impossible for the Anglican Communion even to consider the possibility of accepting anew a Roman primacy, even if the questions of supremacy and infallibility were waived. We repudiate absolutely the doctrine that the Roman See has by *Divine right* any claim to the allegiance of any portion of the Catholic Church outside the immediate province contiguous to the See of Rome. The primacy that once was exercised by unanimous consent and for reasons of convenience and out of deference to the Western Apostolic See and the occupant of the See in the Imperial City, was forfeited by forged decretals, made effective by political intrigue. And conspicuously, the Anglican Communion is not "lame" with respect to missionary zeal. Never from the beginnings of the English Church was there any such missionary work being supported by English Churchmen as at the present moment. There were conspicuous examples of Englishmen who preached the Cross in other lands—as Boniface and his confreres. But never did the ante-Reformation Church of England support one-tenth part of the foreign missionary work which she sup-

ports to-day. Surely the Father has chosen an unfortunate example of the alleged "lame-ness" of the Anglican communion.

We regret that an esteemed one of our own clergy should have taken this unfortunate position, which cannot fail seriously to mar his influence, notwithstanding the sincere and laborious efforts he has made during his whole ministry to do good to his fellow men. We feel that he stands absolutely alone in his position, and that it is wholly inconsistent with the ecclesiastical allegiance which he owes to his Bishop and to the national Church which has given him the seal of Catholic order.

The incident, however, has absolutely none other than a local significance, since the order of which Father Paul is the "Minister General" has, so far as we are informed, no other members than himself; and the whole Anglican Communion is unanimous in repudiating absolutely the doctrine of Papal Supremacy, which the earnest but erratic priest of Greysmoor has preached. We hope it is not yet too late to ask him to reconsider his position.

WE BEG to remind correspondents that during the General Convention and for two or three weeks thereafter it will be necessary that nearly the whole of THE LIVING CHURCH be given up to the news of the Convention, which we are expecting to have very fully reported. All other matters must be treated very concisely. Diocesan news must be written very briefly, and Letters for the department of Correspondence can be received only in exceptional instances. It is requested that any letters on subjects arising from the debates and legislation in General Convention be withheld until the session is over. The serial story ends in the present issue and another serial will not be commenced until November, though light reading will continue to be given in the Family Fireside, and elsewhere as opportunity may permit. We are hoping that "Anothen," the seer in the Belfry tower, may arrange for a telescope that will carry his sight as far as the Convention hall, so that we may have the benefit of his opinions on what he sees and hears. We only hope that the clear sound of his bell may be heard in San Francisco.

For General Convention reports, our special correspondent, with several assistants, is already on the ground, and is instructed to supply us with daily telegrams and fuller reports daily by mail. These will be placed speedily in type, so that the reports may be printed as promptly as possible, and, we trust, in full detail. We shall also have semi-editorial comments from the Convention floor, which will somewhat enliven the detail of the reports.

Subscribers or others wishing additional copies of the issues containing reports of General Convention may have such entered at the rate of 25 cents from the issue for next week to Jan. 1st, 1902; but this rate cannot be granted on renewals of subscriptions already standing. Many in a parish may be glad to have the benefit of the General Convention reports at this low rate.

ANSWERS TO CORRESPONDENTS.

M.—By American Canon Law a Missionary Bishop may be translated from one Missionary District to another or to a Diocese, but the Bishop of a Diocese may not be translated. The only instance in which the latter has ever been allowed in American Church history was when Bishop Philander Chase, having resigned the bishopric of Ohio in 1831, was permitted in 1835 to become Bishop of Illinois. Such a translation was afterward forbidden by canon.

J. G. J.—It is probable that the expression is a paraphrase of Jere. xxxi. 7, though we cannot state positively.

THIS CZOLGOSZ was doubtless a baptized person; perhaps he received in early years at the hands of a Bishop, Holy Confirmation. If so he has been fed upon the Body and Blood of the Saviour of the world. But if not a member of the historic Catholic Church he at least must have received when young religious training from the hands of parents.

We have in him an illustration of an individual upon whom the grace of God was bestowed in vain. In the contemplation of the frightful deed which he has wrought we have an idea to what a low, base and terrible condition neglect to cultivate the grace of God may at last bring the individual.

There are gradations in sin. First, the neglect of public worship; then the failure to put in practice the simple requirements of a common humanity; then the practical rejection of Christ and the teachings of that divinely constituted authority, the Catholic Church.—*Rev. E. W. Hunter.*

I AM SOMETIMES driven to my knees by the thought that I have nowhere else to go.—*Abraham Lincoln.*



Anti-Christian Supernaturalism. By the Rev. Kenneth Mackenzie, Jr. Nyack, N. Y.: Christian Alliance Publishing Co. New York: Thomas Whittaker.

We have, in this pamphlet of 191 pages, a fair-minded and scientific sketch of Theosophy, Christian Science, and Spiritualism. Our author traces them all back to their common source, and clearly sets forth the antidote for all three. In the introductory chapter we are told that the old materialism no longer holds sway over educated minds, but that "the intelligent thought of the times is directed to things occult, and satisfying itself with such supernatural manifestations as cannot be sincerely ignored." Mr. Mackenzie rightly calls attention to the superficiality of "Theosophy," which is nothing but modern Buddhism in a new dress, despite its seeming depth and confusing technical terminology. He shows that its main attraction for young or immature people lies in its pantheism and its doctrines of the astral body and reincarnation. We find attention called to the important fact that Buddhism is perfectly willing to accept Jesus Christ as "an Avatara, or incarnation, of the Dharmakaya, such as Buddha himself was." We can thank him, also, for calling our attention to the fact, often forgotten, that Buddhism is a system of ethics, rather than a religion. And we are glad that he calls attention to the deplorable position of the women of India, which is a direct result of this system.

The pretences of Christian Science and of its founder are clearly set forth; and our author shirks no issue. Attention is called to its threefold claim: "1. Restoration of Christian Healing of the Apostolic times. 2. The establishment of Christianity upon a scientific and practically demonstrable basis. 3. The metaphysical and spiritual interpretation of Christ's teachings." Spiritualism also deserves careful study, such as has been given it by the Society for Psychical Research. While not fully convinced of its claims, one of the members of this learned Society, Dr. M. J. Savage, a Unitarian minister, yet thinks that "we are on the eve of discovering the Other Country, as really as Columbus discovered America."

Mr. Mackenzie now turns to "the Problem and its Peril." He finds that all three cults repudiate Scripture as an authoritative Revelation of God; all three are alike Pantheistic; no one of them accepts Christ as the Son of God; they all alike proclaim that there is no sin, no Atonement, no Incarnation; to all of them the man himself is God, answerable to himself alone and to no higher Power! What wonder, then, that our author refers all of these cults back to Satan as their author, and considers them all as but different forms of the lie wherewith the Devil has ever tried to deceive man and turn him away from his God?

The antidote for these poisons, he finds in the preaching and teaching of a Christian Supernaturalism, especially in preaching about the Holy Ghost. We are urged to take up against all of these forms of error "the sword of the Spirit, which is the Word of God." The little book is exceedingly well written, the arguments are conclusive, and the style often rises to a noble, almost enraptured eloquence. It is certainly the best brief manual known to us on this subject; and we most cordially recommend to all of our readers, lay as well as clerical, this little book. F. C. H. WENDEL.

Tristram of Blent. By Anthony Hope. New York: McClure, Phillips & Co. Price \$1.50.

The story hinges on the difference between the Russian calendar and our own. A man dies in Russia and his wife, from whom he was separated, immediately marries her lover. Difficulties about the legitimacy of her son's succession to Blent form the chief topic of the book. The young man gives up the title and place to his cousin, and afterwards finds that he is the lawful heir himself. The difficulty is solved by his marrying his cousin, and so uniting their interests.

It is an interesting story, but devoid of thrilling incidents which we usually associate with this author's name. The characters of Harry Tristram and Cecily Gainsborough are well drawn and worked out.

The Battle Invisible, and Other Stories. By Eleanor C. Reed. Chicago: A. C. McClurg & Co. Price \$1.25.

These five little stories of country and farm life were written by a new Chicago writer. They are delightfully told, and the author compares favorably with Mary E. Wilkins in her use of New England dialect and in the perception of New England character.

Mrs. Reed is certainly to be congratulated for her success in depicting so well the strong traits, and particularly that of self-sacrifice, which mark the Puritan character.

The Chouans. By Honoré De Balzac. Illustrated. New York: Thomas Y. Crowell & Co. Luxemburg Edition. Price, \$1.50.

Those unfortunate mortals who do not yet possess the writings of the great author of the *Comedie Humaine* can now supply their

lack by securing an edition at once handsome and adequate, and at a reasonable expense.

Prof. Wm. P. Trent of Columbia University has written a critical introduction which helps the reader to a just appreciation of the great importance these vivid pictures of life bear to the best literature. The illustrations in half-tone and photogravure are superb.

Juell Demming. A Story. By Albert Lathrop Lawrence. Chicago: A. C. McClurg & Co. Price, \$1.25.

The story of the rise of Juell Demming from a poor young man to a position of eminence and honor is rather interestingly told in these pages. The tale is not madly exciting, but sufficiently so to hold the attention of a certain class of readers. The book is free from "problems" and is wholesome and clean.

Justice to the Woman. By Bernie Babcock. Chicago: A. C. McClurg & Co. Price, \$1.25.

Here on the contrary the "problem" stares from the first page and demands solution throughout the book. It is the old story of the woman wronged, first by deception, then by desertion.

The fate of Mignon Dermet was a more kindly one than usually overtakes those who wander from the path of strict rectitude, though hers is not to be sought after. The book is one that can do no harm, the lesson is clearly shown, and the moral plain.

Stories from Homer. By Alfred J. Church, M.A.

Stories from Virgil. By Alfred J. Church, M.A.

Gulliver's Travels. By Dean Swift.

The Child's Don Quixote.

Each published by Thomas Y. Crowell & Co. Price, 60 cts.

These classics are excellent editions. Church's stories from the Greek and Latin classics are too well known to need any commendation from us. They constitute the very best kind of reading, both for young and old. Children of ten to twelve can enjoy them, and they can never be outgrown. These stories keep close to the originals of Homer and Virgil, with just enough simplification and paraphrase to make them fully intelligible to all readers. The siege of Troy, the subsequent wanderings of Ulysses, and of Aeneas, are fully presented, with illustrations copied from masterpieces. No better introduction to ancient mythology and the Greek and Latin classics can be found. The edition of *Gulliver* is expurgated of its coarseness while the keen satire of Dean Swift remains, and the absurd adventures of the old Spanish knight, who was not the last to fight a windmill, are brought within the ken of intelligent children.

A Nest of Girls; or, Boarding-School Days. By Elizabeth Timlow. New York: E. P. Dutton & Co. Price, \$1.50.

This is a charming story of life at a girls' boarding school. The whole tale is true to life, and even the slang used by the young women may be considered correct and up-to-date. The pictures are by H. R. Richards, and they are remarkably well done.

The whole tone of the book is high, and any young girl who reads it could not fail to be the better for it.

The Little Cousin Series. By Mary F. Wade. Illustrated by L. J. Bridgman. 4 vols. Boston: L. C. Page & Co. 1901. \$2.40.

1. *Our Little Japanese Cousin.*

2. *Our Little Indian Cousin.*

3. *Our Little Brown Cousin.*

4. *Our Little Russian Cousin.*

It is a very clever idea to gather together a good deal of information about child life in various countries, and present it in the interesting form of stories of children. This is very well done in this series of attractively made books, and we hope the author will extend the series to embrace other of our little cousins, for certainly children everywhere will welcome such books. The Japanese child is perhaps a trifle idealized. One is at any rate skeptical of the fact that Lotus Blossoms "do not say unkind words to make her sad"; and it is a little startling to learn that the Russian children are "baptized with oil"!

The Kingdom of God. The Gospel according to Jesus Christ. By the Rev. C. C. Kemp, Clinton, Mich. 76 pp. Price, 25 cts.

An earnest and sincere attempt to provide instruction upon a subject where instruction is much needed. The author calls his booklet a "Normal Course for Teachers." Perhaps that is rather an ambitious title for so small a work. Nevertheless the writer has seized the neglected truth of the Gospels and treated it most emphatically.

We think that he sees in the Old Testament rather more of the New Testament Kingdom than a student who held no brief would find there. However, the larger part of his words have to do with New Testament texts, and here he writes very much to the point. Altogether it is a very suggestive little handbook, and ought to prove helpful among the Sunday School teachers for whom it was written.

THE *New York Times* celebrates its fiftieth anniversary by issuing, in addition to the usual familiar newspaper, a photographed reprint of the four-page sheet which comprised No. 1, Vol. I., of the *Times*, and also a handsome gold-bound pamphlet recording the history of the *Times*, which is indeed the history of New York journalism and New York politics during the eventful years since 1851. It is very interesting reading. Especially so is the account of the events following the Civil War, and that of the Tweed ring.

Life's Wheel.

BY GERTRUDE OKIE GASKILL.

CHAPTER VIII.

ONE day in April, a short time after Margaret's return from her six weeks' visit in Boston, she was writing so busily at her desk in the library that she failed to hear the door-knocker or to notice the entrance of the maid, until a card was laid beside her hand. Looking up quickly, to direct that the guest be taken to the smoking-room across the hall, she met Mr. Bigelow's smiling eyes and knew it was too late to stop his entrance.

"Will you forgive me for coming in upon you so informally, Miss Catherwood, and for interrupting you when you are writing and no doubt want to be alone?" he said, coming eagerly forward.

"You are very welcome, Mr. Bigelow, and I do not mind the interruption because I was just now trying to solve a knotty problem with my pen; and your penalty shall be to help me."

"That will be a great pleasure, not a penalty. I feared you would condemn me to solitude in the 'den' until you finished your chapter," he replied laughingly.

"No; oh, no! I need too immediate help for that. Will you read my story? It is not long; or, shall I read it to you? Or perhaps merely a synopsis of it would be best."

"By all means read it, Miss Catherwood. It is not often that I have the opportunity of hearing a writer read her own words. Then, too, it will save my valuable time when you submit it to me through the mail," and he smiled at her.

"I had not meant to send it to you," she said with an answering smile; "the thought came to me not long since that you were too kind a friend to be a good critic of my work. I believe you have imperiled the reputation of your magazine more than once, rather than hurt me with a refusal. Am I not right?"

"No, you are not right. I have always acted as an unbiased judge and a cold-blooded editor when passing upon your manuscripts. Did I not return one story? But read, read; I want to help you out of your dilemma."

Margaret's voice was beautiful. She read as though talking—softly, smoothly, and with not too sharply defined inflections. Once or twice she looked up from her manuscript to ask some question, but a certain intentness in her listener's gaze made her seek again, hastily and in confusion, her written words.

"There!" she said, stopping in the middle of a paragraph. "That is all; now tell me, shall I marry her off, or let her go on with the work for which she is so eminently fitted? That is my problem."

"It is a charming story, and—do you know you have never read to me before. Why have you not done so, Miss Catherwood?" His voice was strangely earnest for such a simple question.

"Perhaps you have never asked me to read aloud, Mr. Bigelow; but will you not help me with my story?"

"The story—oh, yes! I had almost forgotten it was a story, it is so life-like."

"Then you like it? Really?" she asked eagerly, the author in her getting the better of the woman.

"Yes, I like her, the heroine. How could one help it when she is the *facsimile* of one's friend? But you must have her marry, of course. Nobody will be satisfied otherwise. I confess the sketch would be more artistic if you let her continue with that nursing which she considers her life-work; but it wouldn't do, it wouldn't do at all. Any man would declare that the whole thing lacked point. You'll have to introduce another character, that is what you'll have to do; you really have nobody to tempt the poor girl away from her work. Why don't you bring in a doctor or a lawyer or an editor, or some one of that sort?"

"I hadn't thought of that," Margaret replied, meekly. "I shan't introduce an editor, they are too hackneyed—begging your pardon—and I don't care especially for lawyers. I might transform the man who is already there into a doctor. Heloves

her. "How would that do?" and she looked perplexed at Mr. Bigelow.

"He! He's just a nincumpoop! Reminds me of your apnt's friend, Babcock. Your heroine can't throw herself away upon him. Why did you write that story, anyway, Margaret? I don't like it."

"You told me it was charming only a moment since, Mr. Bigelow," she replied, blushing, and wholly unconscious of the slip he had made in her name. "Perhaps it would be better," she continued, "to put the story away and let us go for a walk; it really is of no consequence whatever. I can fight the difficulty out alone. Will you excuse me, please, while I get my hat?"

She arose hurriedly to leave the room, but he was beside her before she reached the door, and had her hand.

"Margaret—do you mean to tell me that you do not know it is your own life that you have written there? Your own sweet self that you have put down in black and white?"

"I did not mean her to be like me, of course not! She is altogether idealized, too much so; one really could not be so perfect as that. It has annoyed me that I could not make her more human. The whole thing is very sentimental! I shall tear it to pieces!"

"I wish you would! I shall never publish it unless you introduce another character, and even then I shall not do it. You do not dislike me as a man, Margaret; is it—is it as an editor that you dislike me?"

"We were not speaking of you, Mr. Bigelow," Margaret stammered, trying vainly to release her hand. "We were speaking of my wretched little story. You have taken my remark too personally."

"Yes, I have taken it personally because you write your own life and put in all your friends save me. Margaret, were I to write my life since meeting you, my theme would be Margaret, Margaret, and only Margaret. Do you not know that I love you and would have you for my wife, dear?"

"I did not know—I have not thought about it much till—till now. My work has filled my time and thoughts. I did not know that love could take its place."

"And has it, Margaret? I pray it has?"

"Yes!"

[THE END.]

THE THIN CHURCHMAN.

WE HAVE heard of the High Churchman, the Low Churchman, the Broad Churchman. By some curious concatenation of circumstances, it has been understood that these three represent the whole body of Churchmanship. There is, however, some ground for fear that it is not quite an exhaustive division, as our old logics would say. There seem to be some men whom we cannot classify. Not, indeed, that we are anxious for classification; it would be a happy day for us if "Churchman" expressed all that could be desired of a member of the Church Catholic. We could spare the other attributes. Unfortunately this is not yet the case; classification is necessary—tentatively we hope. Consequently we make no apology for dealing with the Thin Churchman.

As a matter of fact he is flattened out. He used to be broad. He was, in those days, very intellectual. In fact, he feared that there were certain doctrines of the Church which could not quite be reconciled with intellectual progress. Some one may say: "So much the worse for intellectual progress." There is a suspicion that the person who says that is a sacerdotalist in disguise. But our friend, the Thin Churchman, must soon find that breadth and depth are mathematically in inverse ratio. Moreover, it was unfortunately the case that one by one the huge intellectual stumbling-blocks were moved out of the way. The Darwinian hypothesis was said, for example, to have annihilated the Book of Genesis twenty-five years ago. It distressed the Thin Churchman very considerably. He saw difficulties in the Biblical account of Creation; he saw none in the doctrine of descent from the lower animals. He saw cruelty and horror in the history of Judah and the "deprecatory" Psalms, but he failed to see the cruelty and horror in the theory of the Survival of the Fittest. Bit by bit, however, he began to see that the Catholic Faith would stand even against the Evolution dogma, and he found that spiritual vigor all about him had made dilettante unbelief a little unfashionable—that is, intellectually unfashionable. Consequently, he revised his faith and became, not Broad but Thin.

He lies on the surface of things, therefore. Deeper signifi-

cances have never allured him. He touches the outside of all problems. Take the problem of Sin. He wonders why Sin is allowed in the world, for the explanation in the Book of Genesis is naturally under the shadow of discredit. If he went farther down, if he were not a Thin Churchman, he would ask himself what but the Catholic Faith can grapple with sin. What else offers a remedy? Literature and art, for example—the Thin Churchman recognizes their beauty and their worth—can they grapple with a moral habit of a decade's growth? Yes; the Thin Churchman has difficulties, but his difficulties are bubble-difficulties which come buoyantly to the surface. He overlooks the others.

But his difficulties often touch matters of very little importance. He hears that a certain priest had only two communicants at a High Celebration, and he wipes away a tear, murmuring "Rubric" the while. He forgets the thousands of churches where there is not a Celebration on those days for which the Prayer Book provides special offices. He is not quite clear on the subject of Confirmation. He reads a report in a degenerate newspaper which says that boys of tender years have been encouraged to make their first confession. The Thin Churchman sighs—they are going too far, he says. He can already see the sunlight on the dome of St. Peter's, Rome; he knows all about Confession, he uses the Sacrament of Penance himself, but he has doubts, hesitations about—about—well, about "the way things are going," for he fears "they" are going too far.

He lives in a constant state of panic, therefore. He sees dangers around and about him; he feels that he would like a translated St. Athanasius' Creed, and he would so much like the reunion of the "Churches," excepting the Church of Rome, of course. He fears that if a blow is struck it will pierce him—as most certainly it will—and he wonders why everything does not pass off quietly, without this disturbance from Protestants. If he but knew it, he needs deepening. He needs to be bold and to grasp the central fact. He has discussed surface subjects, copes, chasubles, and candles, and to but little effect. The main central point has been curiously overlooked. He needs the Crucified: the doctrine and the more extended practice of Confession have caused him anxiety when it is but the realization of the great Redemptive Act which sin occasioned, and of the tremendous importance of grappling with modern evils in the light of the Cross. The Thin Churchman does not worry, for example, about the fall in population. It is not a very nice subject, he says, and he would rather not face it—at present. Because to face it would mean to go into a depth, and he hates depths.

One disadvantage of a rapid ritual advance is the number it leaves hopelessly behind, simply because they have followed the ritual, leaving the spirit of it aside. What is wanted, therefore, is the deepening of the spiritual apprehension of religion. We have fought for objective religion. It has been a long fight and a weary, but—we need the subjective also. Only by this means will the surface-dweller see what a great and a wonderful thing is religion. He will see that science has not touched the ancient Creeds, save to bring them out into clearer proportions, and every advance in ethical science has made clearer and more clear the stupendous moral discipline of the Catholic religion and the ineffectuality of aught else. Did the Thin Churchman but concentrate himself, so to speak, upon the first essentials, he would be less suspicious and less susceptible to panic, because he would have passed through the surface, deeper and deeper, until he was resting on the very heart itself, which underlies all. The trouble with the Thin Churchman is that he will not go below the surface at all. And it is surface that makes controversy; it is depth which submerges it.—*Church Times*.

THE ORIGIN OF A WORD.

TANTALIZE. A long time ago a wicked king named Tantalus lived in Phrygia. And in order to punish him the gods put him in a large tank almost full of water. Near him grew trees loaded with nice fruits, and the boughs leaned down close to him. It looked as if he might have all he wanted; but every time he reached up to take an orange or a pomegranate the limbs of the trees would wave beyond his reach and he could not relieve his hunger. Every time he bent his head to drink of the water that surrounded him it would shrink away from his lips, and he never could reach it. From the name "Tantalus" we get our word "tantalize." To show some good thing just ahead and yet keep the hopeful person from reaching it is the worst kind of teasing. It is really tantalizing.—*Presbyterian Banner*.

Family Fireside

THE NATION'S DEAD.

WITH MARTIAL MUSIC and with solemn splendor
We laid him down to rest;
The brave heart silent and the strong hands folded
Over his quiet breast.

And over all the world there hangs a sadness
Deep, for the Nation's Dead,
Hushed for the moment is the Nation's gladness,
Fall'n is our noble Head.

No echo of that awful wave of sorrow
Stirs him from that calm sleep;
His course is finished, and the Mighty Father
His faithful soul doth keep.

"God's will, not ours!" We would have held our Hero
Back from the gates of death;
Only God's angel closed the weary eyelids
And stilled the failing breath.

"Nearer my God to Thee"; the words familiar
His childlike faith expressed;
Keep him, oh Father, in Thy light perpetual,
Grant him eternal rest!

Trinity Rectory, Platteville, Wis. CAROLINE H. B. EDGELOW.

A SWEET MORNING SERVICE.

THE bells were ringing sweetly, their tones carrying far and clear upon the summer air. They called me, but illness kept me from the House of Prayer; and I lay quiet in my hammock listening to the music of the bells and noting the passers-by, from whose sight I was hidden by the osage hedge that skirted the green lawn.

The Sunday School children were the first to go by. There were two young girls walking arm in arm, and one was repeating the collect for the day—"Lord of all power and might, who art the Author and Giver of all good things." I pondered long over the words, "good things"; for bodily weakness often veils the spiritual eye to the happiness of God's earth; but as I looked around me, the scales fell and I saw.

Above me the fir-tree, with its green spire and graceful, drooping boughs, the plumed ends fashioned curiously like unto the cross divine, while through vistas of the needle-shaped leaves gleamed the blue of a cloudless sky—was ever more beautiful cathedral than mine?

All was still, save for the rustling of the leaves and twigs; the bells had ceased to ring, and in many churches of the land, I seemed to hear the solemn words: "The Lord is in His Holy Temple." The breezes whispered them to me over and over as I lay with closed eyes, but not asleep.

Suddenly from the house top came a long, clear prelude of song as the mocking-bird prepared to give the anthem of praise. "O come, let us sing unto the Lord." Did ever choir thrill to more joyous music than I heard from the throat of the sweet wild bird?

Again was silence for a little space, as the bird of high degree took its swift flight with graceful spreading of gray-white wings; still in memory stayed that song.

Presently, from the hedge near by, there came a gentle trill, growing bolder as the singer, a tiny wren, gained courage to proclaim: "We praise Thee, O God!" For full ten minutes the bird-music continued without pause, and never was a sweeter *Te Deum* sung. When the little warbler ceased his lay, again there was silence save for the soft stirring of the pine boughs.

Would the bird return for its *Jubilate*? A flutter of white wings, and circling overhead was the mocking-bird once more. This time it rested upon the fir-tree spire and swaying back and forth with head uplifted "poured forth its soul in song," Breathless I listened in ecstasy of joy: "O be joyful, O be joyful!" many times I heard the glad refrain; then stillness reigned.

"'Tis sermon time," I said, "but where the preacher and what the text?"

Even as I spoke my eyes strayed to the magnificent red

lilies blooming near at hand. "Consider the lilies"—'twas the Master's voice; "they toil not, neither do they spin." Full half an hour that sermon lasted, more satisfying than spoken words of man. At noon, once more from tree and bush the bird-music echoed far and wide, "Amen, Amen."

NEW PICTURE OF BISHOP PHILANDER CHASE.

THE likeness following is taken from a family ivorytype, in possession of Mrs. Smith of Milwaukee, a granddaughter of Bishop Chase, and has never before been published. The



PHILANDER CHASE, D.D.

original was taken in about the year 1815, while the Bishop was rector of Christ Church, Hartford, Conn., being four years before his consecration as Bishop of Ohio.

PHILANDER CHASE, D.D.

EVA'S ESCAPE.

By Mrs. J. D. H. Browne.

IN ONE of the inland valleys of southern California, so hot and dry in summer, so beautiful in winter, lies the little town of San Jacinto. One night, it was the eve of Christmas of 1899, a severe earthquake almost totally destroyed the business portion of the town, and the next morning saw a picture of desolation and ruin where on the previous day there had been a peaceful and prosperous community.

Strange to say there was not the loss of a single life in the town itself, although quite a number of the residents, business people and others, made their homes above or behind the store-buildings which composed the principal street. Many were the wonderful escapes described by some of these people, but one, the most wonderful of all, I will relate.

A lady and her little daughter had rooms over one of the largest stores on the corner of the main street. The little girl was delicate, and they had come to escape the severe eastern winter and to enjoy the wonderful climate and beautiful winter scenery of Southern California. They had spent some very pleasant months in the sunshiny weather, and little Eva Sherwood was growing healthy and hearty in the out-of-door life which she led.

There was a grove of cotton-wood trees, whose yellow leaves still clung to the branches, within a very short distance of the town, and here Eva with some young companions enjoyed frequent picnics and spent delightful afternoons.

Christmas eve was as warm as a summer's day, and the

children lingered in the cotton-wood grove until the sun had gone down and the mountains in the distance had put on their wonderful sunset colors, pink and opal and purple, making them look like what we read of fairy-land.

The twilight is very short in Southern California, and it was nearly dark when Eva ran up the flight of steps to the flat where she lived and into her mother's arms.

"It was so nice in the grove, mother," she said, "and we had *such* a good time, and then the sunset was so lovely, and I never thought how quick the night comes on."

As they sat at supper they spoke of their friends in the East and wished they could all be with them to enjoy this beautiful "Summer Christmas," as Eva called it. Then they grew a little homesick and consoled each other with the thought of letters and packages which would surely come to-morrow.

Ever since Eva had been a little child she had always said her prayers night and morning with her mother, and on this particular night they knelt very close together, as they asked God's protection and blessing for dear ones far away and for themselves in a strange land.

"Lighten our darkness, we beseech Thee, Oh Lord, and by Thy great mercy defend us from all perils and dangers of this night, through Jesus Christ our Lord. Amen." That was one of the prayers Mrs. Sherwood said, and the solemn words lingered in Eva's mind.

"There are really no perils and dangers in this pleasant place, are there mother?" she said after a while when she lay cosily tucked up in her little bed. "We are quite safe here, aren't we?"

"Yes, dear, it is a safe, pleasant place," said Mrs. Sherwood, "but it is God who makes it so. We cannot tell what might happen, if it was His will, but we may be *quite* sure that He is always our loving Father and cares for His children."

She kissed her little daughter very fondly and, after reading for a while, went to her own bed at the other end of the large room.

The quiet hours went by and Eva slept soundly without awaking till it was long past midnight. Then she suddenly awoke, without any cause she knew of, and lay watching the moonlight as it crept through the western window and touched her mother's bed. It was an intensely still night, and presently the little girl began to feel a little lonely and even nervous.

"I wonder would it disturb mother if I was to creep into bed with her?" she thought, "it is so awful still and lonesome."

It seemed rather babyish and she had not done so for some time, but she slipped out of bed and, stepping ever so softly across the floor, got so quietly into her mother's bed that Mrs. Sherwood neither heard nor felt her little daughter who, in a few minutes, was again fast asleep herself.

Another hour or so went by, and then both were awakened by a loud rumbling sound and a violent trembling of the floor.

"Eva, Eva!" cried Mrs. Sherwood, her first thought for her child, and she was about to spring out of bed to go to her, but the next instant Eva had clasped her arm.

"I'm here, mother. What is it? What is that awful noise? Oh, it must be an earthquake! Will God take care of us?"

She was trembling violently and Mrs. Sherwood was herself greatly alarmed, though she did not give way to her fear.

"Of course He will, my child. We are in His hand. He is our Father."

The awful swaying and shaking of the building continued, and now came a tremendous crash of falling masonry. Cries of terror came from the adjoining buildings, then crash upon crash, and, as mother and child were about to grope their way to the door, intending to escape by the stairway, there was a sudden rending of the very room in which they were, and the wall on the side where Eva's bed stood parted from the rest and fell outwards into the street. "From the perils and dangers of this night, good Lord defend us."

There was one more shock, though not so severe as the previous ones, and the earthquake was over.

Mrs. Sherwood lit a lamp standing beside her bed, and then she saw what made her fall upon her knees in speechless gratitude. While the side wall had fallen into the street, a large portion of the ceiling had broken away and fallen upon the bed in which Eva had been sleeping, before going to her mother, and smashed it into fragments.

Mother and daughter dressed themselves with trembling fingers, and finding the stairway still standing, crept down and groped their way into the street, now filled with terrified people.

No lives were lost. The little town is now rebuilt and as

prosperous as it was before the earthquake. None of the inhabitants are likely to forget that Christmas morning of 1899, and surely many of them must feel, like Mrs. Sherwood and Eva, that the loving Mercy of a Heavenly Father saved them in their hour of peril.

HOUSEHOLD HINTS.

RICE HAS A fine flavor if washed in hot water instead of cold, before cooking.

WHEN EGGS are scarce, cake can be made from the whites and a custard from the yolks.

USE A silver spoon in cooking mushrooms; the silver will be blackened if any injurious quality is present.

TO PRESERVE the strength of the coffee while it is making, plug the spout of the coffee pot with a wad of brown paper.

A FRESH new laid egg will require longer to boil if you would have it of the same consistency as one that has been laid some time.

SALT ADDED to new milk will curdle it; therefore in preparing porridge, custards, or gravies, do not add the salt until the last thing.

IF THE whites of eggs do not beat to a froth readily add a pinch of salt and place in the refrigerator until they are thoroughly cold; then they should beat light very quickly.

TO PREVENT the salt from absorbing the dampness and becoming hard in the salt cellars mix a little corn starch or rice flour with the salt, using one spoonful of starch to six of salt.

IF THE HANDLES of stove brushes are kept clean from the first, that part of the work will seem no dirtier than any other about the house. It is an excellent plan to use a paint brush for putting on the blacking; also use plenty of newspapers for polishing.

TO LOOSEN GLASS STOPPERS hold the bottle in such a way that the neck becomes warm, but not the stopper, when the warmth causes the neck to expand and the stopper is readily removed. A few drops of oil placed round the upper part of the neck is sometimes effectual.

YOU CAN clean a shiny looking black silk most effectively by boiling old black kid gloves in a little water and sponging the liquor into the silk and then pressing quickly. Fullers' earth will help to remove grease and soot marks. Benzine will often remove spots; but you must be very careful to rub toward the center of the spot and not outward, or the clean material is stained.

TO RESTORE the tarnished surface of a piano, wipe it with a dampened chamois skin and dry with a soft cloth. Then moisten another cloth with a few drops of equal portions of sweet oil and spirits of turpentine, and polish well. If the keys are yellow, rub them with alcohol and water. The alcohol causes quick evaporation, and that is better for the ivory. Do not allow a piano to stand near a stove or register.

TO CLEAN and polish mirrors and window glass mix some powdered whiting with water and make a thin paste. Make a ball of linen rag, dip this in the liquid, and rub all over the glass surface. Then wipe with a dry cloth and rub with a chamois skin. Only a small portion of the glass should be cleaned at a time, as the whiting is difficult to remove if it is allowed to dry, and it dries very quickly. In cleaning mirrors use care not to touch gilt frames.

CUT GLASS ware is both valuable and beautiful, and should be carefully treated when cleaned. It should, in the first place, be washed in warm water to which have been added a few drops of that invaluable cleansing agent, ammonia. Having thoroughly rinsed them, brush each piece separately with a soft brush dipped in whiting, and then, when the white powder is washed off, polish the glasses, which should drain for a minute or two, with tissue paper which puts on a splendid gloss.

THERE are many fats that can be used in cooking. All of these should be saved by themselves for culinary purposes. Fresh pork fat should always be saved, as it is as nice as lard for frying. Mutton and lamb fat, however, is strong and of no culinary value. Beef fat is valuable for frying, but should be mixed with about half its bulk of lard or chicken fat. A combination of various meat fats used in the kitchen makes a better medium for frying than pure lard, and is more wholesome. Butter is the poorest fat for frying. It cannot be successfully used in deep frying, as doughnuts and croquettes are fried, because it burns before it can be heated to the proper temperature. Keep two separate jars for cooking fats, one for coarse fats, the other for finer. Those jars of a half-gallon size, with straight sides like butter jars, are the best for the purpose. Fry a slice of raw potato in fat that is used in cooking, and put it into the jar in which the general fat is kept. Save chicken fat, which is delicate enough to use in place of olive oil for salad dressing, a small jar by itself. Turkey fat is too strong to use in cooking, but like lamb and mutton fats, it should be strained into the soap fat. It pays to keep this fat clean, and to strain it from time to time. It is easy to keep a supply of soft soap in the house from this source, which will be very valuable for house cleaning and washing up greasy pots and kettles, even if it is used for no other purpose.

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.) (Red at Evensong.)
 " 28—Monday. SS. Simon and Jude. (Red.)
 " 29—Tuesday. (Green.)
 " 31—Thursday. (White at Evensong.)

Personal Mention.

THE address of the Rev. C. R. BIRNEACH is changed from Griggsville to Pittsfield, Ill., where he is in charge of St. Stephen's Church.

THE Rev. Dr. HERBERT E. BOWERS has accepted the rectorship of Trinity Church, Marshall, Texas, and will also have charge of work at Jefferson and Longview in the same Diocese. Address: Marshall, Texas.

THE Rev. WM. A. BROWN, who has had temporary charge of Grace Church, Lynchburg, Va., during the rector's vacation, will take charge of work at Blacksburg, Diocese of Southern Virginia.

THE address of the Rev. D. D. CHAPIN for the present is, Sheldon Junction, Franklin Co., Vermont.

THE Rev. H. E. CHASE has resigned his chair at Nashotah House and entered upon the rectorship of Grace Church, Hinsdale, Ill.

THE address of the Rev. WM. CONEY is changed from Newport, Oreg., to St. Paul's Rectory, Salem, Oregon.

THE address of the Rev. G. M. CUTTING is changed from Santa Rosa, Calif., to 66 W. 104th St., New York.

THE Rev. PHILIP G. DUFFY, rector of St. Mark's Church, Oconto, Wis., has been called to the rectorship of St. Stephen's Church, Milwaukee.

THE address of the Rev. E. P. GRAY is changed to 477 W. 140th St., New York.

THE Rev. ROLAND E. GRUBBER has accepted work as assistant at the Church of the Ascension, Atlantic City, N. J. Address, 1709 Arctic Avenue.

THE address of BISHOP HUNTINGTON has been changed from Hadley, Mass., to Syracuse, N. Y.

THE address of the Rev. R. T. JEFFERSON is changed to R. D. 40, Darien, Conn.

THE Rev. Dr. F. J. MALLETT, who for nearly four years has been rector of St. Paul's, Beloit, has resigned, to take effect in November, and will wind up his work in the Diocese of Milwaukee by conducting a parochial mission at St. Alban's, Sussex, after which he will take a vacation, he having sustained Sunday service throughout the summer.

THE Rev. ARMAND DE ROSSET MEARES has removed to Marion, N. C., in the Missiary District of Asheville.

THE address of the Rev. R. L. KNOX is changed from Council Bluffs, Iowa, to Tiskilwa, Ill., in the Diocese of Quincy.

THE Rev. R. J. MOONEY has resigned the rectorship of St. Paul's Church, Brainerd, Minn., and, after ten years of consecutive work, will, with Mrs. Mooney, take a vacation in travel.

THE Rev. CHARLES MARTIN NILES, D.D., may be addressed at the Occidental Hotel, San Francisco, until after the General Convention.

THE street address of the Rev. D. C. PEABODY is changed to 503 W. Decatur St., Decatur, Ill.

THE Rev. JAMES SHEERIN, who was formerly vicar of the Chapel of the Comforter, Ascension parish, New York, and who has recently been priest-in-charge of All Saints' Church, Briar Cliff, has been appointed associate rector of St. James' Parish, Cambridge, Mass. (the Rev. Dr. Edward Abbott, rector).

THE Rev. WILLIAM C. SHEPPARD of St. Mary's, Middlesboro, Ky., is in charge of St. John's, Knoxville, Tenn., in the absence of its

rector, the Rev. Dr. Ringgold, who is a deputy to the General Convention.

THE address of the Rev. JOHN TILLEY, JR., is changed from Rantoul, Ill., to Ozone Park, New York City.

THE Rev. F. C. H. WENDEL, Ph.D., has resigned the charge of St. Paul's Church, Huntington, Conn., to take effect All Saints' Day.

DIED.

BARNARD.—At his home, Greene, N. Y., September 20, 1901, FREDERICK EUGENE BARNARD, aged 84 years, senior warden Zion Church, Greene, since 1870, and choirmaster for 60 years.

TORBERT.—On Sept. 20th in the Toronto General Hospital, of typhoid fever, the Reverend HENRY MARTIN TORBERT, rector of St. Stephen's Church, Boston.

MEMORIAL.

BISHOP WHIPPLE.

At a meeting of the Bishops present at the funeral of Henry Benjamin Whipple, D.D., September 20, 1901, at Faribault, Minn., the following memorial was adopted and ordered sent to all the Church papers for publication:

In the death of the first Bishop of Minnesota a prince in Israel is fallen, a veteran hero of missionary work is lost to the Church militant. For more than forty-two years he led the work. The early chapters of it, while physical vigor was vouchsafed him, were stories of unrelenting toil, unflinching devotion, and unchanging success. The light and warmth of his missionary zeal reached forth after all sorts and conditions of men. His great heart and wise mind took them all in. From the first the red men and at the last the black men knew and felt the strength of his love and help.

He laid the foundations, too, of educational work in his Diocese, deep and broad. He touched the springs and sources of liberal help to the supplying of substance to body forth the the aims of his sagacious foresight and his unquenchable ardor.

In the House of Bishops he was a conspicuous member, and in later years an influential leader for thirteen General Conventions; in two of these it fell to his duty to be the Bishop presiding, and in the session at Minneapolis he was as a prince among brethren indeed, in extending a loving welcome to all, while expressing a radiant loyalty to his own home field.

At many times and in various ways love went forth to him and honor was accorded him from our Mother Church of England.

We, his brethren in office, who long have looked up to him as sons, while deploring his removal from our head, and sympathizing with the sore affliction which has fallen upon his widow, his family, and the Diocese, would place on record our reverent thanks to Almighty God, who in giving him to the American Church, gave to her the gracious gift of a faithful Bishop, a great missionary, a wise ruler, and a good friend.

DANIEL SYLVESTER TUTTLE,
Bishop of Missouri.

WILLIAM HOBART HARE,
Bishop of South Dakota.

CHARLES CHAPMAN GRAFTON,
Bishop of Fond du Lac.

FRANK ROSEBROOK MILLSAUGH,
Bishop of Kansas.

SAMUEL C. EDSALL,
Bishop of North Dakota.

THEODORE N. MORRISON,
Bishop of Iowa.

REGINALD HEBER WELLER, JR.,
Bishop Coadjutor of Fond du Lac.

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.

A CHURCHWOMAN of refinement and education, companionable. Experienced in house-keeping and charge of children. References. Address, O. M., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

CHOIRMASTER.—Cathedral organist and choirmaster, eight years in present position, wishes to make a change. Address, "TRAINER," care THE LIVING CHURCH, Milwaukee.

PRIEST, B. D., English, age 39, eleven years in present charge, good organizer and preacher, sound Prayer Book Churchman, desires lectureship in Ecclesiastical History and Liturgics (could assist in other subjects); or appointment as Rector or Assistant in a town or city parish. Highest Testimonials. Address Rev. C. R. LITTLER, B.D., Selkirk, Manitoba.

HOUSEKEEPER.—By a lady of energy and capacity, a position as housekeeper in an institution or family; capable of taking complete charge. Address, H. H., LIVING CHURCH Office, Milwaukee.

PRIEST, 37, married, sound Churchman, thorough musician, wishes to change from a vigorous climate to a dry and mild one. Highest references. D. E. P., care LIVING CHURCH, Milwaukee.

COMPANION.—Priest's sister, refined, musical, good sewer, desires position as companion, or would take charge of motherless children. Address, CHURCHWOMAN, THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

WANTED.—Second-hand 2 manual pipe organ for Episcopal Mission. Address, BURTON THOMAS, 164 Dearborn St., Chicago, Ill.

CHOIR SCHOLARSHIPS.—Three Choir Scholarships, paying \$175 each upon a student's expenses, are vacant in a high-grade, thoroughly equipped school for boys in the Middle West. Applicants must possess good voices. References required. Address, CHOIR SCHOLARSHIPS, LIVING CHURCH Office, 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.

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.

APPEALS.

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 or 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. MCCLURE,
Assistant Treasurer and Financial Agent.

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.

The following letter explains itself:

Milwaukee, Wis., July 15, '01.

"I have recently made a personal examination of the Hannah Group of Mines in Granite County, Montana, took out ore from the various parts of the property and had assays made. I found everything in regard to the property as good or better than it had been represented,

and the statements given in the prospectus of the Milwaukee Gold Extraction Co., to be borne out by facts."

Signed, HENRY F. SCHULTZ,
Formerly Schultz & Bond.

A Limited Number of Shares For Sale at 20 Cents Per Share.

THE MILWAUKEE GOLD EXTRACTION CO. owns the celebrated Hannah Group of Mines in Granite Co., Mont., and offers to the public a limited number of shares for the purpose of erecting a mill, and other improvements.

The property 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 will 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 work 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 prospectus and look us up.
Make checks or money orders payable to
E. A. SAVAGE, Secretary.

Reference as to standing, First National Bank.
MILWAUKEE GOLD EXTRACTION CO.,
157 West Water Street, Milwaukee, Wis.

BOOKS RECEIVED.

A. C. McCLURG & Co., Chicago.

The Tempting of Father Anthony. By George Horton. Author of *Like Another Helen*. Price \$1.25.

AMERICAN TRACT SOCIETY. New York.

George Whitefield, M.A., Field Preacher. By James Patterson Gledstone. Price, \$1.25.
To the Third Generation. By Hope Darling. Author of *Paul Crandall's Charge*, etc. Price \$1.00.

God's Whispered Secrets. By Gerard B. F. Hallock, D.D. Price, 50 cts.

Paul Crandall's Charge. By Hope Darling. Price 25 cents.

DANA ESTES & CO. Boston.

The Grasshopper's Hop, and Other Verses. By Zitella Cocks. Illustrated by Joseph J. Mora. Price 50 cents.

Madam Angora. By Harriet A. Cheever. Author of *Strange Adventures of Billy Trill*, *Ted's Little Dear*, etc. Illustrated by J. J. Mora. Price 50 cents.

FLEMING H. REVELL CO. Chicago.

Typical New Testament Conversions. By Frederick A. Noble, D.D., LL.D., Pastor Union Park Congregational Church, Chicago. Author of *Divine Life in Man*, *Discourses on Philipians*, *Our Redemption*. Price \$1.00, net.

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Jack Racer. By Henry Somerville. Price \$1.50.

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The Tory Lover. By Sarah Orne Jewett. With Illustrations by Mr. and Mrs. Charles H. Woodbury. Price \$1.50.

Jacometta. Her Loves. By Mrs. M. E. M. Davis. Author of *Under the Man Fig*, *The Wire Outlets*, *The Queen's Garden*, etc. Price 85 cents, net.

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England's Story. A History for Grammar and High Schools. By Eva March Tappan, Ph.D., Head of the English Dept., English High School, Worcester, Mass., and author of *In the Days of Alfred the Great*, etc. With Summaries, Genealogies, and Index; also with more than 100 Illustrations and Maps. Price 85 cents.

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Heather's Mistress. By Amy Le Feuvre. Author of *Probable Sons*, *Teddy's Button*, *Nive Tracy*, etc. Price \$1.50.

Who's the Author? A Guide to the Authorship of Novels, Stories, Speeches, Songs and General Writings of American Literature. By Louis Harman Peet. Price, 50 cts.

Poetical Quotations. Compiled by George W.

Powers. Author of *Important Events*, etc. Price 50 cents.

Prose Quotations. Compiled by author of *Poetical Quotations*. Price 50 cents.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

Individual Work for Individuals. A Record of Personal Experiences and Convictions. By H. Clay Trumbull, Author of *Prayer: Its Nature and Scope*; *Illustrative Answer to Prayer*; *War Memories of an Army Chaplain*; etc.

THE BAKER & TAYLOR CO. New York.

The Modern Mission Century. Viewed as a Cycle of Divine Working. By Arthur T. Pierson, Author of *George Müller*, *New Acts of the Apostles*, etc. Price, \$1.50 net.

E. P. DUTTON & CO. New York.

The Little Glowworm. By Thomas Cobb, Author of *The Bountiful Lady*, *Cooper's First Term*, etc. Price, 50 cts.

PAMPHLETS.

Sermon preached on Sunday morning, Sept. 1th, in the Church of St. Mary-by-the-Sea, North East Harbor, Maine. By Wm. Crosswell Doane, Bishop of Albany. Printed by request.

Dreams and Visions. A Sermon preached at the opening of the Convention of the Diocese of Connecticut in Trinity Church, New Haven, St. Barnabas' Day, June 11, A. D. 1901. By the Rev. J. J. McCook, D.D., Rector of St. John's, East Hartford, and Professor in Trinity College. The Tuttle, Morehouse & Taylor Company.

The Races of the Philippines—The Tagals. By Rev. Charles C. Pierce, D.D., Chaplain U. S. A. Reprinted from the Annals of the American Academy of Political and Social Science for July, 1901. Philadelphia: American Academy of Political and Social Science.

The Great Surrender "It is God's Way; His Will, Not Ours, be Done." An Address delivered in St. Luke's Church, Germantown, Philadelphia. By the Rector, the Rev. Samuel Upjohn, D.D., at the Requiem Celebration of His Excellency the late President of the United States, Thursday, September 19th, 1901. *Requiescat in pace.* Printed by request.

A Nation's Sorrow. "It is God's Way; His Will, Not Ours, Be Done." A Sermon preached in St. Luke's Church, Germantown, Philadelphia, by the Rector, the Rev. Samuel Upjohn, D.D. Fifteenth Sunday after Trinity, Sept. 15, 1901. Printed by request.

Resolutions. The Rector, Church Wardens, and Vestrymen of Trinity Church, New York, on the death, by assassination, of President William McKinley.

MENTION has already been made of the resurrection of "Sherlock Holmes" by Dr. Conan Doyle, writes James Walter Smith from London to the September *Literary Era*. Messrs. Newnes managed to induce Dr. Doyle to revive his first and greatest hero, and the publication of the new detective story has begun in the *Strand Magazine*. A well-known American publishing firm offered a huge sum for the right to publish this story serially in America, but Messrs. Newnes preferred to run it in the American edition of the *Strand*. What success this venture of Doyle's will have remains to be seen, but it is not improbable that "Sherlock Holmes" will be one of the successes of the autumn publishing season. Mr. William Gillette will open in September at the Lyceum Theatre with his dramatization of "Sherlock Holmes," and if the success of that play in America is repeated here, it will give a valuable filip to the sales of the new book in London. The pretty point in literary ethics which has been raised by the resurrection of the dead hero of fiction—although Dr. Doyle has cleverly avoided the direct charge of raising Sherlock from the dead—would better be left for discussion amongst those who are less busy than we.

The Church at Work

(Continued from page 759.)

cently given by the Rev. Charles Scadding in the Art Institute, Chicago, before a large audience of art students and their friends. The lecture contained much instruction on Gothic architecture; and the beautifully colored pictures, projected by electric light, gave a vivid impression of the uplifting power of the noble facades, flying buttresses, and pinnacles, and the glories of the stained glass of the churches of Normandy. Mr. Scadding will repeat this lecture for the instruction and entertainment of the scholars in several Church boarding schools in this and neighboring Dioceses, during the autumn.

OF THE TOTAL addition of 864 communicants in the last year, as reported to the Convention, being an increase of over 4 per cent., it is remarkable that close upon one-fifth is to be credited to St. Peter's, Lake View, or 16 per cent. Grace comes next with a 4 per cent. increase on its previous total of 1,800. The Cathedral is third in net gain, but first in its percentage—gain of 24; St. Andrew's next, with more than 9 per cent. gain. But while the average offering of the Diocese for each communicant was \$20.75, Trinity takes first place with \$24.23; then St. Paul's, Kenwood, with \$23.83, followed closely by Grace with \$23.81, Cathedral \$20.66, St. Andrew's \$20.30, and so on.

THE LARGE number of prelates, priests, and people's representatives passing through Chicago in the week beginning on the 21st ult., over 200 in all, indicates that the General Convention, which opened in San Francisco on the 2d, will fall below none of its predecessors in numerical attendance. All of our official delegates, except Bishop McLaren, had left by the evening of the 25th. On the afternoon of the 24th, some 50 ladies, headed by Mrs. Kilbourn, Diocesan President, met at an informal reception in the Church Club rooms with Mrs. E. A. Bradley of Ossining, N. Y., President of the Order of the Daughters of the King, the Vice-President and the Secretary, who spent a few hours here, en route to the triennial Convention city. Mrs. W. W. Wilson of St. Mark's left on the 27th to represent the Diocesan Chapter. Our Diocese will be strongly represented on the Coast by its earnest women workers.

UPWARDS of \$2,300 have been expended in the renovation of St. Mark's, Chicago. The new and beautiful St. Paul's, Kenwood, is so far completed, at a cost of over \$60,000, that the dedication is announced for Thanksgiving Day. The old frame structure, still in use, was recently moved 20 feet to make room for the large apartment building which is being erected by the purchaser of the old lot. The very large and very successful infant Sunday School, conducted by Mrs. Benton, was kept open all July and August; these little ones contributing pennies and nickels to the amount of nearly \$50 in the two months.

THE LARGE addition to St. Peter's parish, which can be used, in part, for additional sittings to the Church, is to be formally opened on the 30th.

THE FOUNDATION for the Church of the Annunciation, Auburn Park, is laid on the new lot, and the superstructure is being removed to it from the old site a block away.

THE REV. JAMES R. SHAFFER, from the Diocese of Milwaukee, recently married at Oak Park, has entered upon his work as deacon-in-charge of St. John's mission, Clybourn Avenue, and will in a few weeks abandon the rented store in which services have been held, as the new chapel is almost ready for occupation, which will be on November 2nd.

THE QUARTERLY meeting of the local Assembly of the St. Andrew's Brotherhood, held in the capacious guild room over the Chapel of the Epiphany on the evening of Sept. 26th, was well attended, more than one-half of the diocesan chapters being represented. After a bountiful supper, provided by the ladies of the parish, Mr. Pendleton introduced the Rev. Herman Page, whom the rector, now at the Convention, had asked to represent him in welcoming the Assembly. Mr. Page also, in speaking on Church extension, gave an interesting account of the nine missions in a district of New York City, which had been started simultaneously by St. Andrew's men, and have had a three years' successful life, as illustrating the possibilities open to Brotherhood men. Mr. Houghteling gave other examples of the creating of opportunity. Mr. Courtney Barber of the Redeemer Chapter dwelt forcibly upon the importance of organizing and fostering chapters of the juniors as feeders of the senior Brotherhood. He was followed by the Rev. J. M. Chattin, city missionary, whose practical experience in the management of a boy community enabled him to offer useful suggestions in this direction. The Rev. Herbert Gwyn of St. Peter's spoke interestingly of chapter meetings. Arrangements are being made by the

Assembly for missionary evenings, when Bishops Graves of Shanghai, and Rowe of Alaska, are returning from the General Convention.

SOME wretched tramp broke into the Church at Winnetka a week ago, and stole the plated alms basins.

FOR THE first time, on Sunday last, was heard the chime of 12 bells, presented by Mr. T. B. Bryan to the little chapel at Elmhurst, also erected by him.

THE REV. E. A. LARRABEE recently spent a week at Kenosha conducting a retreat for the Sisters of St. Mary. On Sunday last, while en route to San Francisco, he celebrated in the church at Port Townsend, Washington. It is the first time that he has been absent from the patronal festival of the Ascension, of which he has been rector for 18 years. Michaelmas last was the 44th anniversary of the parish organization, which is an offshoot of the "mother church," and it is just 16 years ago since the corner stone of the new and larger Ascension was laid. On St. Michael and All Angels' Day there were the usual sequence of services, Moir's English Mass being rendered with orchestral accompaniment at the high celebration. The Rev.

Stand by the Standard!

Price's Cream Baking Powder is everywhere the acknowledged standard, the powder of the highest reputation, greatest strength, and absolutely pure. It renders the food more healthful and palatable, and using it exclusively you are assured against alum and other dangerous chemicals from which the low-grade powders are made.

Dr. Price's Baking Powder is sold on its merits only—never by the aid of lotteries, gifts, commissions or other schemes. The entire value of your money comes back to you in baking powder—the purest, most economical made.

PRICE BAKING POWDER CO.,
CHICAGO.

NOTE.—Alum baking powders are low priced, as they cost but three cents a pound to make. But alum leaves in the bread or cake glauber salts, sulphuric acid and hydrate of alumina—all injurious, the last two poisonous.

J. E. Craig was celebrant, Rev. H. B. Smith of Whitewater, Wis., deacon, and Mr. Russell J. Wilbur of the Western Theological Seminary, sub-deacon. The preacher was the Rev. F. A. Sanborn of Milwaukee Cathedral, Milwaukee. At the benediction service in the evening, the Rev. Mr. Smith preached. The music will be repeated on the octave of the festival.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

New Church at Dallas.

THE NEW CHURCH now being erected for the parish of the Incarnation, Dallas, will be unique in many details. Built in the Spanish mission style; with walls of rough brick covered with cement stucco, cloister arches, quaint gables, and tower, this building will make a most attractive exterior and have a very Churchly interior. The stuccoed walls will be tinted, as also will the rough plastered interior walls. The roof, which is to be covered with Spanish tiles, will be supported by heavy open timbered work finished in hard oil. Though not large, being but 93 feet long and 61 feet wide over the transepts, the plan is complete. The baptistry is a circular bay, placed in the west end of the building; along the south side, connecting the tower and transept, is a cloister 10 feet in width. The choir will be separated from the nave by a rood screen 17 feet in height. In the south transept will be a choir room; back of this will be the sacristy. The organ chamber will be placed in the north transept, and in the rear of this will be the altar guild room. The church is being erected without incurring a debt; when the money in the treasury is exhausted the contractor ceases work until more funds have been collected. It is the sincere hope of the building committee that the first service in the church will be that of consecration.

THE REV. DR. PERCY T. FENN of Texarkana, has been presented by his parishioners with a most generous purse, to defray the cost of a trip to San Francisco, for himself and family. They left home on the 25th of September and will return about the 15th of October.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLS, Jr., D.D., Bp. Coadj.

Improvements at Wausau—Marriage of Prof. Horner.

DURING the last few weeks St. John's Church, Wausau (Rev. W. J. Cordick rector), has undergone many renovations and the resultant effect is very pleasing. Among other things, the walls have been covered with paper of beautiful oriental design; the church has been completely re-carpeted, all the interior woodwork has been re-painted and a new roof has been put on. A fine solid oak eagle lectern is given by Mrs. Sarah Mahoney in memory of her husband, William Mahoney, for some years a vestryman of the parish. The family of the late senior warden, E. D. Pardee, has also put in the sanctuary a beautiful polished oak altar with handsome reredos made of the same material. Both of these memorials were made by the Phoenix Furniture Co., of Eau Claire, Wis. The gifts were formally blessed at the early celebration on Sept. 22nd. It is hoped that the parish may erect a rectory in the spring. Its condition is excellent.

THE BISHOP OF ASHEVILLE was in Fond du Lac on Sept. 26th for the purpose of performing the marriage ceremony for his brother, Prof. Jerome Chandler Horner of Oxford, N. C., and Miss Eloise Kent of Fond du Lac. The function took place in St. Paul's Cathedral.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Proposed Missionary District of Western Kansas.

A STATEMENT is made on behalf of the proposed cession of western Kansas to be created into a Missionary District, from which it appears that the proposed jurisdiction would be third among the Missionary Districts in respect to population, and fourth in respect to density of population, the territorial area being slightly in excess of that of Southern Florida. The following facts are given:

Extent of present Diocese.—It is 400 miles east and west and 200 miles north and south. It is larger than any other Diocese, saving Oregon and Dallas.

Population.—Nearly a million and a half. There are over 900 incorporated towns. Three times the population of Oregon, six times that of Dallas.

Extent of proposed District.—Fifty thousand, seven hundred and three (50,703) square miles.

Population of Proposed District.—Nearly half a million, i.e., more than either Oregon or Dallas. Forty towns with a population of between 300 and 500; 25 towns having between 500 and 1,000; 33 towns of 1,000 and over. Salina has 7,000 and Hutchinson 9,000.

Statistics—Churches and Rectories.—There are 22 churches (ten built in past six years). Value of property, \$45,000, including the value of five rectories.

School.—St. John's Military School, worth \$85,000, full to its capacity, with a debt of only \$5,000.

Clergy in Proposed District.—There are now at work 11 clergy and two candidates in missions; nearly 1,000 confirmed persons, i.e., more than there are in Boise, Oklahoma and Indian Territory.

Financial.—The proposed District gave last year \$7,214 for parish work, and \$1,000 for Diocesan and General Missions.

What will remain in Diocese of Kansas.—There will still remain a million of souls.

COFFEE FOR MOTHERS.

THE KIND THAT NOURISHES AND SUPPLIES
FOOD FOR MOTHER AND CHILD.

"My husband has been unable to drink coffee for several years, so we were very glad to give Postum Food Coffee a trial, and when we understood that by long boiling it would bring out the delicious flavor, we have been highly pleased with it.

It is one of the finest things for nursing mothers that I have ever seen. It keeps up the mother's strength and increases the supply of nourishment for the child if partaken of freely. I drank it between meals instead of water and found it most beneficial.

Our five-year-old boy has been very delicate since birth and has developed slowly. He was white and bloodless. I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health, to the free use of Postum Food Coffee, and this has led many friends to use it for themselves and children.

I have always cautioned friends to whom I have spoken about Postum, to follow directions in making it, for unless it is boiled fifteen or twenty minutes, it is quite tasteless. On the other hand, when properly made, it is very delicious. I want to thank you for the benefits we have derived from the use of your Postum Coffee." Mrs. W. W. Earnest, 727 9th Ave., Helena, Mont.

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= For Children =

Of about ten years.

TEDDY AND HIS FRIENDS.

By EMILIE FOSTER, Author of "The Haven Children." Illustrated by W. F. Halsey. Price 75 cts. net.

This is a reprint of one of the most delightful of children's books of a quarter century ago, which, having run out of print, was frequently desired and could not be obtained. The story is one which will delight all children, being from the pen of the gifted authoress whose productions frequently appeared in *The Young Churchman* and other children's papers of twenty years ago. The volume is now reissued in modern style and will be certain to please the children of those who laughed over it in their own childhood.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis.

70 towns with a population of from 300 to 500, 67 from 500 to 1,000, 30 between 1,000 and 2,000, 31 between 2,000 and 5,000, 7 between 5,000 and 10,000, and 9 over 10,000, besides several hundred villages having less than 300.

Communicants, 1901.—Over 4,000 in remaining Diocese.

Area still left to Kansas.—There will remain to the Diocese of Kansas an area of 30,615 square miles, divided into 46 counties. There are 42 of our Dioceses smaller than the Diocese of Kansas will be after this division, and of these eight have more than one Bishop.

MARYLAND.

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

Death of Rev. Dr. Purcell—General Convention.—Colonial Relics Sent to San Francisco.

THE REV. JAMES BRYAN PURCELL, M.D., rector of Old Trinity Church and St. Barnabas' Chapel, Sykesville, Carroll County, died in his home, Groveland Rectory, at 10:30 o'clock Tuesday morning, September 24. Dr. Purcell had been sick for some time past, and was attended by Dr. Heffington. Dr. Purcell was widely known in Baltimore and throughout the Diocese of Maryland. He was of a genial temperament and very popular with the young people.

James Bryan Purcell was born in Dublin, Ireland, on October 11, 1841, while his father, a captain in the British army, was doing garrison duty there. He was lineally descended from the Purcells, Barons of Loughmoe, his father being the second son of Gen. Tobias Purcell and serving on the staff of Gen. Sir de Lacy Evans in the first Carlist War waged to keep Isabel II. on the throne of Spain. The father died before the subject of the sketch was twelve years old, and young Purcell ran away to America, finding a home in the far West, near the Mexican border. Here he lived a life of wild adventure from 1855 to 1860, being several times engaged in battles and skirmishes with hostile Indians.

When only sixteen years old he had the size and appearance of a full-grown man, and enlisted in the United States army. Tiring of army life in a short time, he was, owing to his minority, released from the service, and through the influence of a Roman priest was induced to enter a seminary and study for the priesthood. Believing that this was not his vocation, however, he left the institution, drifted to Baltimore, and entered upon the study of medicine. He was graduated from the University of Maryland with the degree of doctor of medicine in 1866, and immediately secured the position of Acting Assistant Surgeon, United States Army, and was assigned to the Second Military District, with headquarters at Raleigh, N. C. He held this position until September, 1868.

After resigning from the army he studied for the ministry, and was ordained deacon and priest by Bishop Atkinson of North Carolina. In 1871 he was called to Baltimore as assistant to the Rev. Julius E. Grammer, D.D., at that time rector of St. Peter's Church. From here he was called to the rectorship of St. John's Church, Mount Washington, in 1873. He continued as rector of St. John's and served that congregation with great satisfaction until 1891, when he became rector of "Old Trinity," which is one of the oldest churches in Maryland. Dr. Purcell is survived by a widow, who is a native of England and came to Maryland from there after she was grown, and one son, Mr. T. Noel de L. Purcell, a recent graduate of Johns Hopkins University.

The funeral took place Friday morning, September 27. He was buried with full Masonic orders, having long been identified with the order of masonry. Freedom Lodge of Masons, Sykesville, had charge of the cere-

monies and the pallbearers were selected from its membership. The officiating priest was the Rev. Robert H. Paine, rector of Mount Calvary Church. Interment was in St. Barnabas Cemetery, Sykesville.

BISHOP PARET, accompanied by Mrs. Paret, left on Sept. 23 for San Francisco. The day of departure was the Bishop's 75th birthday. The Rev. Peregrine Wroth, rector of the Church of the Messiah, one of the alternates of the convention, went in place of the Rev. Dr. William M. Dame, who was elected one of the clerical deputies. Mr. Wroth, together with Mr. Joseph Packard and Mr. Daniel M. Thomas, two of the lay deputies, also left on Tuesday, the 24th. They went by way of Chicago, Colorado Springs, and Denver. Mr. Thomas goes to the Convention in place of the late Skipwith Wilmer, who was elected one of the lay deputies. Mr. J. W. Randall of Annapolis, the other lay deputy, also went to the Convention. The Rev. Wilbur F. Watkins, Jr., rector of St. John's Church at Mount Washington, started on the 24th, with Mrs. Watkins, for the same place. Mr. Watkins was presented with a purse of more than \$200 by the members of his congregation before leaving. The inscription on the gift was: "In recognition of 10 years of continual and faithful service at St. John's P. E. Church." Mr. Watkins celebrated the tenth anniversary of his incumbency on Sunday, Sept. 22nd.

THE COLLECTION of Maryland relics of the Colonial Church for the missionary exhibit, which has been taken to San Francisco by the

ITS TRUE CHARACTER.

CATARRH IS NOT A LOCAL DISEASE.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments, and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes, and inhalers. They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure.

"For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

"The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol, and other safe antiseptics and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

Stuart's Catarrh Tablets are large, pleasant tasting 20 grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c. for complete treatment.

Libby's School Lunches

A variety and excellence is afforded by using Libby Foods for school lunches that cannot be secured in most homes. Attractive and nutritious, in key-opening cans, they please the youngsters.

Libby's Atlas of the World, 32 new maps, sized 8x11 inches—practical for the home—sent anywhere for 10 two-cent stamps. "How to Make Good Things to Eat," free.

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diocesan contingent, includes the parish record of St. George's, Spesutia, the earliest ecclesiastical record of Maryland known to be in existence, dating as early as 1681, and bound in vellum; the commission to the Rev. William Duke to go as "missioner beyond the Appalachian Range"; a sermon by the Rev. Dr. Bray on "Apostolic Charity"; a portion of an old pewter communion service (chalice and paten) of St. John's parish, Kingsville, Baltimore county; a cross made from the bell of old St. Anne's Church, Annapolis; the first Prayer Book known to have been used in the colony, printed in London in 1643; the seals of the Bishops of Maryland; also a picture of the first House of Bishops (two in number), which met in a room in the rectory of St. Paul's Church, with a view of the room, loaned by the rector of St. Paul's, the Rev. Dr. J. S. B. Hodges; and other valuable and interesting material loaned by the library and records committees of the Diocese of Maryland. This collection owes much to the work done by Miss Whittingham, the librarian of the diocesan library, without whose help the collection would have been an impossibility.

The "United Offering" will be inclosed in three envelopes, which, according to the instructions from the Missions House, will represent the earliest church building now existing, with suitable emblems for the junior and baby branches. That of the senior Auxiliary is a beautiful drawing of Middleham Chapel, Christ Church parish, Calvert county, which still uses the bell, the gift of John Holdsworth to Middleham Chapel, 1699. There were records in 1854, now lost, of births, baptisms, and marriages in this parish in 1672, so that it seemed the typical illustration for this purpose. That of the Junior Auxiliary bears the communion service of St. James', Herring Creek, Anne Arundel county, presented in part by the rector, the Rev. Henry Hall, in 1723, and taken because at the age when children come into the Junior Auxiliary generally they have been admitted to the Holy Sacrament through Confirmation, while that of the baby branch has the reproduction of the silver baptismal bowl from the same parish, given by William Locke in 1732. All these illustrations are the contributions of Miss Mary D. Davis. These envelopes are to be the property of the General Auxiliary, at the Missions House in New York, and the Maryland Auxiliary feels very proud of such a contribution from their mother Diocese.

MASSACHUSETTS.

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

Fund Raised for New Diocese—Notes—Death of Rev. H. M. Torbert.

THE FUND of \$100,000 for the new Diocese has been raised. One anonymous giver sent the Bishop of the Diocese in an envelope, five one hundred dollar bills. This completes the entire sum.

AT A MEETING held in St. Paul's Chapel of the chapters of the Brotherhood of St. Andrew, Sept. 26th, the forthcoming annual convention to be held in Boston Oct. 18-19 was discussed, and preparations were made

for the event. Mr. Robert H. Gardiner presided. An address was delivered by Mr. C. H. Carleton of Toronto, who is the traveling secretary of the Brotherhood.

AT A MEETING of the Actors' Church Alliance Sept. 27th, the Rev. Mr. Kimball of St. Stephen's Church was elected treasurer. The Rev. George W. Shinn, D.D., of Newton, made an address, after which there was a social time.

THE WILL of Edward I. Browne of Boston gives \$10,000 to the Episcopal City Mission.

THE REV. DR. DONALD of Trinity has returned from the Continent, and gone to the Convention. He has been ill with an abscess, and was unable to enjoy his trip homewards, but he has now fully recovered.

THE REV. J. H. VAN BUREN of Porto Rico, well known in this Diocese, gave an admirable account of his work in that country in Emmanuel Chapel Sept. 30th. His many friends among the clergy and laity gave him a hearty greeting after the service.

ON SEPT. 29th occurred the death of the Rev. Henry M. Torbert, rector of St. Stephen's Church, Boston. Mr. Torbert died of typhoid fever at the Toronto General Hospital. He was a priest of unusual eloquence and ability, and one who was widely known for his deeply devotional nature as well as for his many gifts. He was at one time associated with the S.S.J.E. fathers, from whom he received instruction, but was never professed as a member of the Order. He was priest-in-charge of St. Peter's Chapel, Peekskill, N. Y., for some years before coming to Boston, and in 1886 became one of the priests of St. John the Evangelist's, Boston, the present Bishop of Vermont being rector of the parish. When Father Hall retired from the rectorship he was succeeded by Father Torbert, and the latter continued at that post until 1892, when he became rector of St. Stephen's, and remained as such until his death.

MILWAUKEE.

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

Episcopal Residence—City Notes—Opening of Nashotah.

THE TENTH anniversary of the consecration of Bishop Nicholson will occur on Oct. 23th, the festival of SS. Simon and Jude. At the late Council a committee was appointed to take steps to insure the due celebration of the anniversary, and it has been determined that an attempt shall be made to raise a fund of appreciation of the Bishop's services, to be used in the erection of an episcopal residence. It is thought that this fund of appreciation should have especial reference to the business ability with which the Bishop has saved to the Diocese many thousands of dollars during the ten years of his administration. In that period he not only saved probably the whole of the diocesan endowment fund, some \$25,000, and the whole of other funds that were in the hands of the former treasurer; all of which funds were lost during the panic of 1893 and only restored by the personal labors of the Bishop, but also by many hours of diligent search through county offices, the Bishop has gathered the abstracts of titles of mission property throughout the Diocese, and has perfected, by suit and otherwise, the Church's title to more than a dozen pieces of property which would undoubtedly have been lost if it had not been for the Bishop's individual attention. In these and in many other ways he has saved to the Diocese many times the amount that would be expended for an episcopal residence; and it is felt that the occasion of his tenth anniversary presents a favorable opportunity to express appreciation of this business tact by the gifts of business men and others.

The plan for the episcopal residence which the Bishop has approved is, that the Clergy House, erected by Bishop Armitage on the Cathedral property at the corner of Juneau Avenue and Cass St., and which of late years has been used as the residence of the senior canon and his family, shall be removed to the site immediately in the rear of the Cathedral, facing on Marshall St. The corner now occupied by the clergy house will be the site of the episcopal residence now to be erected, being in an excellent part of the city. In its rear, facing on Cass St., is St. John's Home for Aged Women of the Church, while adjoining the residence on Juneau Ave., is the Cathedral Institute and guild hall, with the Cathedral next, the corner of Marshall St. The block will thus present an imposing appearance, and the erection of a residence for the Bishop is very much needed. It is hoped that the fund to be raised for the purpose may amount to from \$15,000 to \$20,000.

AN ORGAN has recently been presented to St. Edmund's Church, Milwaukee, by Mrs. F. A. Castello of Racine, in memory of her deceased son, Frank J. Castello, who was drowned during the summer, and also her deceased nephew, Roy W. Dearhold of Milwaukee.

THE REV. E. G. RICHARDSON, rector of St. James' Church, has returned from a trip of several months spent in Europe, which was made necessary by the state of his health. His health is so far improved that he hopes to be able to resume active work at once.

NASHOTAH HOUSE opened on the Feast of St. Michael and All Angels with 46 students and the probability of of several more. This is the largest number for many years. Every available room is taken, and several applications have had to be refused. There was an early celebration and a later choral celebration, when the Rev. C. H. Schultz sang the service. The music was Merbecke's Mass, and was well sung with Mr. Rockstroh at the organ. The Bishop of Milwaukee was not able to be present, having started for the General Convention. The sermon was preached by Dr. Webb. The Rev. Mr. Schultz, who takes the New Testament Exegesis, and the Rev. Mr. Hyde, who has the Old Testament and Patristics, have both taken their places. The Rev. J. W. Gilman of Racine will lecture on Ecclesiastical History until the chair is permanently filled.

MINNESOTA.

Gift to Mr. MacLean—Woman's Auxiliary.—Improvements at Dundas.

A FEW DAYS AGO the rector of St. Mark's, Minneapolis, the Rev. Thomas W. MacLean, was presented with a draft on San Francisco for \$740 by his parishioners on the eve of his departure for the General Convention as deputy from Minnesota. Mrs. MacLean accompanies her husband.

THERE IS much rejoicing amongst the members of the Woman's Auxiliary over the United Offering. Up to date the amount is \$1,315, and sums continue to come in from all over the Diocese. Mrs. Hector Baxter, President of the Auxiliary, and Mrs. William B. Folds, Treasurer of the United Offering, have left for San Francisco to be present at the Triennial Meeting of the Woman's Auxiliary. This is over \$300 more than the offering made at Washington in 1898. The Indian women of Birch Cooley have given over \$100 of the entire amount, which is an object lesson to any community.

THE Church of the Holy Cross, Dundas (the Rev. Edward Moyses, rector), is thought to have the best country choir in the state of Minnesota. During the past summer a new choir room has been built. The new building is of stone, well harmonizing with the

gothic church and adding to its beauty. The funds were given to the rector by personal friends and a few other persons interested in the parish. The members of the parish have just put in a new furnace in readiness for winter, and are now building a new and substantial walk from the church door to the street. It is confidently believed that this interesting parish has never been in a better condition than at the present time.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Cornerstone Laid at Millbrook.

ON MONDAY, Sept. 16th, Bishop Potter laid the cornerstone of a new church in Millbrook (Rev. W. C. Rodgers, rector). Of late years Millbrook has become increasingly popular as a summer residence for many New York families, amongst which are several Church people. It has long been felt that the present frame building is unworthy of its surroundings, and two years ago Mr. John D. Unig gave a site for a new church adjoining his own estate on a hill commanding a glorious view. Both the villagers and the city people contributed handsomely, with the result that plans drawn by Mr. Abner Haydel of New York were accepted, and work on the building was commenced two months ago. The contract was let for \$10,500. The general plan is that of an old English country church. It will be 90 feet long, including chancel, nave, and ante-chapel. There are baptistery, an aisle with vestry and organ chamber on the (technical) north side, and a good-sized guild room on the south, forming a sort of transept. An unique architectural feature will be the ante-chapel at the west end, separated from the main church by an open screen, which is to be used for daily services. This will have a little lantern tower and flèche. The materials are brick, faced with rough stucco, on solid rough stone foundations. A rectory to correspond is shortly to be commenced.

Archdeacon Ashton of Duchess was unavoidably absent from the ceremonies on the 16th, but Archdeacon Van Kleeck of Westchester, and some of the neighboring clergy, were present, including the Rev. Messrs. Hobson of Mattewan, Laurence of Pine Plains, and Hopson of St. Stephen's College.

NEBRASKA.

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

Memorial given at Norfolk—Parochial Missions.

A HANDSOME reredos has been erected in Trinity Church, Norfolk (Rev. J. C. S. Weills, missionary). The material is oak, and blends in color with the altar. To the right

Mellin's Food
will satisfy a hungry baby. It is what he wants. Send postal for a free sample.

MELLIN'S FOOD COMPANY,
BOSTON, MASS.

of the altar is engraved a memorial inscription showing that the work is erected to the glory of God and in memory of Katherine Isbister Weills, who died Feb. 16, 1901.

THE REV. CHARLES H. YOUNG conducted a parochial mission at Auburn during the last week of September. Here the Church has been somewhat crowded out of people's minds by the great financial prosperity of the past few years; but interest is taken in the work of the mission, which is prospering under the Rev. E. Murphy. There is a fine little church, and a faithful priest. In November Mr. Young will conduct a similar mission at Trinity Church, Cedar Rapids (Rev. A. Harper, rector).

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Clergy House at Saluda—Scotland Neck.

THE CLERGY HOUSE at Saluda, N. C., has been occupied this summer for the first time. It contains six rooms, and through the generosity of friends, it has been furnished throughout with the exception of house linen. The house is offered in succession, upon nomination by the Bishop, to the clergy of the four Carolina Dioceses and of Georgia and Florida. The Clergy House Association hopes to build other cottages in time, and offers to give a site to any of these six Dioceses that will erect a cottage to be at the exclusive service of the Diocese building it.

NEW stained glass windows and new chandeliers are being placed in Trinity Church, Scotland Neck (Rev. G. W. Phelps, rector), and the church will be re-painted and otherwise re-fitted and adorned.

OHIO.

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

Improvements at St. James'.

THE CHANCEL of St. James' Church, Cleveland, is being largely re-modeled and improved at considerable expense. The funds for the purpose were for the most part contributed by parties not connected with the Church, the largest gift being a donation of \$1,000 from Mr. W. F. Walworth, who is himself a Methodist. The rector, Rev. C. H. Schultz, has resigned to accept a chair at Nashotah.

OLYMPIA.

Memorial to General Convention.

THE FOLLOWING Memorial to the General Convention was adopted by unanimous vote of Convocation, Sept. 11th, 1901:

To The General Convention of the Protestant Episcopal Church in the United States of America

To be holden at the City of San Francisco on the first Wednesday of October, in the year of Our Lord, 1901:

Your Memorialists, the delegates representing the Church of the Jurisdiction of Olympia, in Convocation assembled, beg to submit the following statements:

1. Through the providence of God this Jurisdiction on the 21st day of February, 1901, was deprived by sudden death of its faithful, respected, and much beloved Bishop, the Right Reverend William Morris Barker.

2. The Presiding Bishop appointed the Right Reverend Lemuel H. Wells, Missionary Bishop of the neighboring Jurisdiction of Spokane, to exercise Episcopal supervision over "Olympia" until the House of Bishops at its meeting in October could provide for the succession.

3. At the time of the death of our late lamented Bishop a movement was on foot looking to the erection of "Olympia" into an independent Diocese. A special Convocation of the Jurisdiction met May 21st, 1901, in Tacoma to consider the question of dioc-

esan independence. The attendance of clerical and lay delegates was unusually large. The following resolutions were adopted by almost unanimous vote:

"First.—That this Convocation favors the formation of a Diocese on the lines of the present Jurisdiction of Olympia.

"Second.—That, for that purpose and to that end, we favor the formation of the new Diocese when the Episcopal Endowment Fund has reached the sum of \$60,000.

"Third.—That, in order to secure this endowment fund, we recommend that the sum of \$5,000 per year be raised for the period of six years from personal pledges from the communicants of the Jurisdiction of Olympia.

"Fourth.—That this Convocation petition the Convention about to meet in San Francisco to appoint a Bishop for the Jurisdiction of Olympia."

4. This regular Convocation of the Church in the Jurisdiction of Olympia reaffirms these resolutions and—while it tenders its thanks to the Bishop of Spokane for his earnest work and faithful ministrations to the Jurisdiction during the months since the death of our late Bishop, yet recognizing the extent of territory covered by the Jurisdictions of "Spokane" and "Olympia," the present needs of "Olympia," and the impossibility of one man properly caring for the spiritual welfare of both Jurisdictions—respectfully petitions that the prayer of your petitioners, as set forth in the Fourth Reso-

BOXES OF GOLD

SENT FOR LETTERS ABOUT GRAPE-NUTS.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a \$10 gold piece, will be sent the 10 writers of the most interesting letters.

20 boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of three, not members of the Postum Co., will make decision between Dec. 1st and 10th, 1901.

Write plain, sensible letters, giving detailed facts of ill health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

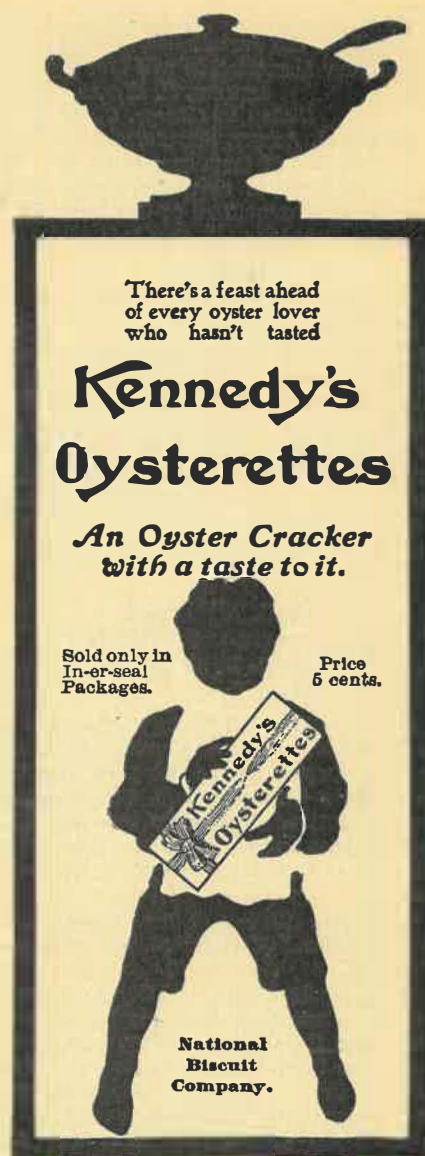
It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in the letter the true names and addresses, carefully written, of 20 persons not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Every one has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich.



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Kennedy's Oysterettes

An Oyster Cracker with a taste to it.

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CHIEF DAYS.

By the Rev. A. W. SNYDER, Author of "Chief Things." Price, 75 cts. net.

Published by THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

lution, be granted, to-wit: That a Bishop be elected for the Jurisdiction of Olympia.

And your Memorialists will ever pray.

LEMUEL H. WELLS,
Bishop in Charge, Chairman.
RODNEY J. ARNEY, *Secretary.*

A statement of facts concerning the Missionary District is appended, bearing the signature of a committee of Convocation.

OREGON.

B. W. MORRIS, D.D., Bishop.

IN THE SPECIAL service set forth by the Bishop of Oregon to be used on the burial day of President McKinley, there was a feature included which seems not to have been remembered elsewhere in a "prayer for the criminal," adapted from the office for Visitation of Prisoners. Thus did the Bishop officially recognize the duty to pray for those who have injured us, following the example of our Lord who prayed for His murderers.

PENNSYLVANIA.

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

Episcopal Hospital—Death of Dr. Fraley—Diocesan Notes.

A MEMORIAL window, to the memory of the late Rev. William Marshall Harrison, sometime chaplain of the Episcopal Hospital, has recently been placed in the chapel of that institution. The scene represented is that of Christ healing the sick. This window was made in Germany and bears the inscription:

"In Loving Memory of Rev. William Marshall Harrison, Chaplain of this Hospital, 1891-1896."

This chapel contains probably more memorials of various kinds than any two or more churches in the Diocese. Many of these are large brass tablets on its western wall (the chancel being at the south), while the various windows contain elegant replica of stained glass adornments from the Old World. The organ is a memorial to a former superintendent, and other furniture has been presented as remembrances of departed friends. When the hospital was opened nearly a half century ago, this chapel was duly consecrated by Bishop Alonzo Potter under the name of Chapel of the Ascension; but this title in later years has grown into disuse.

THE IMPORTANT feature of the meeting of the Clerical Brotherhood on Monday, 23d ult., was a symposium on the "Life and Character of Our Late President."

ONE OF Philadelphia's most distinguished citizens and probably her oldest Churchman, the venerable Frederick Fraley, LL.D., passed peacefully away on Monday, 23d ult., in the 98th year of his age, having led an active business life 1821-1901, fourscore years. He was of Swiss and German ancestry, though both of his parents were born in the city of his nativity, Philadelphia, where he first saw the light of day, May 28th, 1804. He had no organic disease, but a previous attack of bronchitis in the present year had greatly sapped his marvelous strength, and he gradually grew feebler until the spark of life was slowly, gently extinguished. Dr. Fraley was an important factor in many things that made for the development and betterment of his native city. He received his education at the school connected with St. John's (Lutheran) Church, in which creed his father lived and died, and in a private academy, where he obtained a thorough knowledge of Latin, French, and German, which stood him in good stead through his long and useful life. In 1824 he helped to organize the Franklin Institute, and was its last surviving founder. He was one of the first to advocate the lighting of the city with gas. He was likewise one of the early directors of Girard College, formulated its

plan of organization, and for a time acted as its President. In 1854 he saw accomplished what had been very dear to his heart, the consolidation of the districts, boroughs, and villages with the old city of Philadelphia. He was one of the founders of the Union Club and its successor, the Union League; helped to found, in 1868, the National Board of Trade, of which he was by unanimous reelection its President during its existence—now 33 years. The University of Pennsylvania claimed him as its oldest trustee (since 1854), and for very many years he has been the President of the American Philosophical Society, to whose interests he was especially devoted. Up to the date of his marriage, he remained a Lutheran; but after that event he was received into the Church and became a full member of St. James', then a chapel of Christ Church parish. The burial office was said at St. James' Church on Friday afternoon, 27th ult., the interment being private at the Woodland cemetery. He had well earned the sobriquet of "Philadelphia's Old Man Wonderful."

THE 15th anniversary of the Memorial Chapel of the Holy Communion (parish of the Holy Apostles), Philadelphia, was celebrated on Thursday, 26th ult. A social reunion of the members of the Sunday School took place in the evening.

THE 17th sectional conference of the Brotherhood of St. Andrew of the 21st ward of Philadelphia was held in St. Timothy's parish building, Roxborough, on Thursday evening, 26th ult. The topic, "Love and its Practical Workings," was discussed by several of the clergy and laymen in attendance.

FOR A CONSIDERABLE period during the past summer, the Sunday Schools of Manayunk, Roxboro, Falls of Schuylkill, and Wissahickon, of every creed, have been engaged in rehearsals for the great concert to be given in aid of St. Timothy's Hospital, Roxborough, to make it a success. And a success it assuredly was, as was evidenced by the immense audience which assembled on Thursday evening, 26th ult., in the Base Ball park, Roxborough—an open-air concert. A chorus of 2,500 voices, scholars from the Sunday Schools, under the direction of Prof. Wayne K. Hawke, accompanied by an orchestra led by David Wallace, was a feature of the occasion. Madame Marie Nassan, the distinguished soprano of St. James' (R. C.) Church, West Philadelphia, sang the "Holy City" and the Aria from Guonod's "Queen of Sheba."

EACH of the many organizations connected with St. Elisabeth's Church, Philadelphia (Rev. Wm. McGarvey, rector), has been asked to make an united offering to the church building fund of that parish.

IT IS ANNOUNCED that efforts are being made by his English admirers to induce the Rev. Dr. Alfred G. Mortimer, rector of St. Mark's Church, Philadelphia, to remain in England. Dr. Mortimer is still abroad, but is expected to return home early in October. It is to be hoped that he will see his way clear to remain at St. Mark's, for he is a power in the parish, where he has done so much in advancing the true Catholic Faith.

OLD ST. JOHN'S CHURCH, Northern Liberties of Philadelphia (Rev. Oscar S. Michael, rector), has been closed for the past four months, during which time the interior has been completely renovated and many additions made to the edifice. It was reopened for services on the Feast of St. Michael and All Angels; and at evensong a short address, in the German language, preceded the sermon. The immediate neighborhood of the church is peopled with many individuals of that nationality.

DURING the past summer, repairs and improvements have been placed upon the build-

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

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

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

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

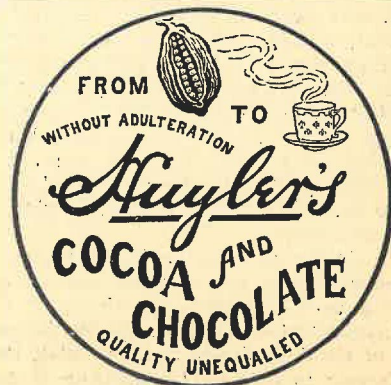
It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

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

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

AS A CHILD GROWS faster than a man, so the proportion of building materials in the child's food should be greater. Mellin's Food is rich in the elements requisite to form new tissues for growing bodies. The child fed on Mellin's Food does not outgrow his strength and while he grows fast his flesh grows firm and his strength is maintained.



ings of the Philadelphia Divinity School, involving an outlay of \$9,000.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Will of Mrs. Brunot.—Woman's Auxiliary

THE EXECUTOR of the will of the late Mrs. Mary H. Brunot has filed his final account with the County Court, and the following bequests are now about to be distributed amongst the various beneficiaries named therein: All Saints' Church, Allegheny, \$1,000; Missions in Oklahoma, Southern Florida, Western Texas, Kansas, New Mexico and Arizona, and Miss Thackera's work at Fort Defiance, each \$1,000; Missions in Cuba, Haiti, Alaska, Laramie, and Montana, each \$2,000; Missions in Utah, and the General Fund for Aged and Infirm Clergy, each \$3,000; Missions in Japan, Mexico, for the Colored people, and for scholarships at Sierra Leone, Africa, each \$5,000; a total of \$43,000.

ON FRIDAY morning, September 20th, in Trinity parish house, the Pittsburgh branch of the Woman's Auxiliary held its first meeting for the season of 1901-2. The attendance was large, and the work was taken up with vigor. Much interest centred about the returns from the different parishes and missions for the United Offering, and it was a matter for congratulation that there was such a marked increase over the amount received in 1898. Then the amount contributed by the Diocese of Pittsburgh was \$1,414.28, and this year it is already \$2,067.76, with one or two places yet to hear from. This makes a gain of 45 per cent., namely, \$653.48. The number of parishes and missions represented is also larger, 41 being recorded as having sent contributions, in addition to the Junior Auxiliary and the Babies' Branch.

Plans for the winter were talked over by the members present, and in response to an appeal by the President of the Branch, Mrs. Ormsby Phillips, a collection amounting to \$50 was taken up in behalf of the large deficit in the treasury of the Board of Missions, to be forwarded before the meeting of the General Convention. The Diocese will have many representatives at the triennial meeting of the Auxiliary and the annual convention of the Daughters of the King, from Pittsburgh, Allegheny, Bellevue, Kittanning, Oil City, Erie, etc.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.
F. W. TAYLOR, D.D., Bp. Coadj.

Opening at St. Mary's School.

ST. MARY'S SCHOOL, Knoxville, opened with an attendance which almost crowded the buildings, and the annex is rapidly going up. The latter is erected at a cost of about \$10,900. Dr. Leffingwell was unable to leave his school work at the opening of General Convention, but hopes to be present toward the latter part of the session.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Notes—Church Orphanage—Woman's Auxiliary—New Church for Anderson.

THE REV. JOHN KERSHAW, rector of St. Michael's, and Rev. H. J. Mikell, rector of the Church of the Holy Communion, Charleston, have gone as deputies to the General Convention. Services at St. Michael's are being held by different clergymen of the Diocese in turn, and the Rev. C. B. K. Weed is in charge of the Church of the Holy Communion. The Rev. Messrs. Jas. G. Glass, W. L. Githens, and G. H. Johnston, have also gone to San Francisco.

THE REV. A. T. PORTER, D.D., who has recovered most wonderfully from his long and distressing illness, is in Asheville, N. C., but will return in time for the opening of the Porter Academy, Oct 1.

THE MEMBERS of the Church Orphanage have been spending the last six weeks at Morris Island, Charleston Harbor, where, through the kindness of the government officials, they have a comfortable house at their disposal. The altar guild of St. Ann's Church, Morrisania, N. Y., has presented the Orphanage chapel with a very prettily embroidered green stole. A deep sorrow and heavy loss has befallen the Orphanage in the death of Dr. R. Barnwell Rhett; its devoted friend and physician. The amount (\$400) necessary for the building of the Infirmary now lacks only \$75 for its completion. As soon as the whole sum is in hand, the building will be begun. So far, the children have been most mercifully preserved from any contagious disease. Until the Infirmary is built, there is no possible way of isolating the sick.

THE TOTAL amount contributed by the Diocese for the Jacksonville sufferers is \$1,250.37.

THE WOMAN'S AUXILIARY of the Diocese is represented at the General Convention by Miss Katie Lee, President of the Junior Auxiliary. Photographs of most of the old Colonial churches, and of all the Bishops of the Diocese, have been sent to the Auxiliary collection. They are mounted on sheets of cardboard which are tied together by blue and white ribbons—the State colors. The envelope for the United Offering has, in the right hand corner, a beautiful water-color sketch of old St. James' Church, Goosecreek, and in the left, the words: "The So. Ca. Branch of the Woman's Auxiliary"; while the rest of the envelope is a painting of trees and sky. It is the work of a member of St. Philip's Church.

PLANS are under way for the erection of a new church building for Grace Church, Anderson. A committee of the vestry was appointed at a recent meeting to solicit and collect subscriptions, and a general appeal has been made for assistance. The present chapel is falling rapidly into decay, but the parish owns a beautiful lot, without incumbrances, and it is hoped that with outside assistance it may be found practicable to erect a substantial building. The amount of \$4,000 has already been raised or subscribed; but it is stated that the building fund must reach at least the amount of \$8,000.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

New Church for Lynchburg.

CONTRACTS have been let for a new church building for Grace Memorial parish, Lynchburg (Rev. J. J. Lloyd, D.D., rector), to take the place of the present edifice on the corner of Grace and 16th streets. The old building will be entirely removed, and a new church of pressed brick, terra cotta, and galvanized iron, with slate roof, will be erected in its place. The handsome memorial window that now stands in the rear of the church will be used, and there will also be a large rose window over the front door. The architecture will be Gothic, and the building cruciform in shape. There will be Sunday School rooms and other conveniences for parish work in the basement. There will also be two towers rising respectively 84 feet and 56 feet in height. The present church edifice was commenced in 1858, during the rectorship of the Rev. Wm. H. Kinckle. Work was interrupted by the outbreak of the Civil War, and it was not until 1866 that the building was so far completed as to be ready for services. Mr. Kinckle died in 1867, and was succeeded in the rectorship by the Rev. Henry Suter. The church was consecrated in 1868 by Bishop Whittle, the rector at that time being the Rev. James Grammer. Early in the '70s Mr. Grammer was succeeded by the Rev. James H. Williams, who remained for nearly twenty years and was afterward succeeded by the present rector, Dr. Lloyd. It is ex-

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THE WORLD'S GREATEST CURE FOR RHEUMATISM.

Have you got rheumatism? If so, try "Gloria Tonic," the remedy which cured men and women in every locality who have suffered almost beyond human endurance. Mr. J. W. Blackstone of Bourbonnais, Ill., calls it the "Queen of all Cures." Given prominent physicians in this and other countries endorse and prescribe it. Rev. C. Sund of Harrisville, Wis., testifies that "Gloria Tonic" cured two members of his congregation, one who had suffered 18, the other 25 years. Rev. W. Hartman of Farmersville, Ill., writes: "Five boxes of 'Gloria Tonic' cured Mr. A. Kulow, a member of my congregation, who had suffered day and night."—Mr. E. S. Kendrick, P. O. Box 13, North Chatham, Mass., after using liniments for 18 years, writes: "I am convinced that it will cure any case." Mr. B. H. Marshall, Plain City, Ohio, writes: "I am 76 years old and had it not been for 'Gloria Tonic' I would be no more among the living." Mrs. Mary E. Thomas of No. 9 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism, have been cured through 'Gloria Tonic' at the age of 83 years." Mr. N. J. McMaster, Box 13, Plain City, Ohio, writes: "Gloria Tonic" cured me after prominent physicians of Columbus, Ohio, called me incurable."

"Gloria Tonic" in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Wabash City, Ind., it cured Mrs. Elizabeth Crabbs, 79 years of age.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 30 years.—In Odessa, Mo., it cured Mrs. Marion Mitchel, who had suffered 12 years.—In Burlington, Iowa (R. C. No. 3 Agency Avenue), it cured Mrs. M. S. Leonard, after suffering 25 years.—In Elmhurst, Ill., it cured Mrs. Nicollina Brumond, age 80 years.—In Otis, Ind., it cured Mr. Christian Krantz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years.—In Bolton, N. Y., it cured Mr. Jos. Putney, 83 years old.—In Durand, Wis., it cured Mrs. Nellie Brees, after suffering 20 years.—In Manila, Minn., it cured Mrs. Minna F. Peans, after suffering 14 years.—In Craig, Mo. (P. O. Box 134), it cured Mr. John N. Kruser, 76 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of "Gloria Tonic" is an injustice to yourself.

No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, gout, or lumbago,—write me to-day sure, and by return mail you will receive the trial box of "Gloria Tonic," also the most elaborate book ever gotten up on the subject of rheumatism, absolutely free. You get the trial box and the book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address,

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pected that the new building will cost about \$12,600.

WESTERN MICHIGAN.

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

Illness of the Bishop.

AT A SERVICE on the morning of Sunday, Sept. 22nd, at Mendon, Bishop Gillespie was suddenly taken ill as he was about to commence the celebration of the Holy Communion. The congregation was dismissed and the Bishop taken to the home of Mr. George Hall. Physicians stated that he had been taken with a slight attack of heart failure, from which, however, no serious results were anticipated. The Bishop was able to return to his home in Grand Rapids next day.

CANADA.

Close of the Provincial Synod—News of the Dioceses.

Close of the Provincial Synod.

THE SESSION, extending over eight days, was concluded on Thursday afternoon, Sept. 19th. The Bishop of Toronto dissolved the Synod, in the absence, through illness, of the Archbishop of Montreal and Metropolitan. Some of the work accomplished during the eight days was the re-casting the canon on degrees in Divinity; the adoption of a canon to alter the constitution in regard to the time of meeting of the Provincial Synod; the adoption of a canon making the canons of the Provincial Synod conform to the requirements of the General Synod; the appointment of assessors in the court of the Metropolitan; the appointment of a Board of Preliminary Inquiry, and the appointment of a joint committee on relation of Finlanders and others to the Church of England in Canada.

An address to the King was also adopted and one to the Royal visitor, the Duke of Cornwall and York. The message from the Upper House to the Lower on the resolution passed by the Lower House on the question of Divorce and Marriage was to the effect that in the opinion of the Upper House it was desirable that there should be a uniform law of the Church of England throughout Canada on the subject of Marriage and Divorce; and therefore it seemed best to refer the question to the General Synod for consideration and judgment.

The Bishop of Toronto, in his speech from the chair when presiding at prorogation, spoke of the harmony which had characterized the meeting of Synod, and said that no doubt the work had been overshadowed by the coming meeting of the General Synod. He thought that the most important work that had been accomplished had been the progress made in facilitating the actual operation of the General Synod.

A resolution was passed by the Synod that "having learned of the death of that venerable prelate of the sister Church in the United States, the Rt. Rev. H. B. Whipple, D.D., Bishop of Minnesota, the Synod desires to express its sincere sorrow, and also to place on record its profound admiration of his noble, consecrated, and truly apostolic life and labors, devoutly thanking God for all His servant was permitted to do for the advancement of His Church."

Diocese of Quebec.

PROSPECTS for the fall session of Bishop's College, Lennoxville, which opened in the end of September, are very good. Amongst other new features, an important one will be the course in pedagogy to qualify Lennoxville graduates for the provincial teaching diplomas. Attempts are being made to increase the university library. A number of works of reference are needed.

Diocese of Ottawa.

THE DUKE and Duchess of York attended service in Christ Church, Ottawa, on Sunday morning, Sept 22nd.

Diocese of Montreal.

ABOUT 250 men of the crews of H. M. SS.

Tribune and *Psyche*, ships of war in port, attended divine service on Sunday morning, Sept. 22nd, at Trinity Church, Montreal. Principal Hackett of the Diocesan Theological College, preached.—THE MEMORIAL tablet to be placed in the Church of St. James the Apostle, Montreal, by the 3d Victoria Rifles, in memory of the members of the regiment who fell in the South African campaign, has just been completed.—It is expected that the set of ten bells presented to St. George's Church by Mr. A. F. Gault will be hung in time to be rung on Thanksgiving Day.—THE RECTOR of Knowlton, the Rev. W. P. Chambers, has been appointed rural dean of Brome.

The Magazines

A NEW MAGAZINE which has made its initial appearance with the issue for October is entitled *Country Life in America*, and comes from the publishing house of Messrs. Doubleday, Page & Co., 34 Union Square, New York, who have made an extraordinary success of their other periodical, *World's Work*, in a single year. The new magazine is devoted to rural subjects and country life. It is stated that in the November number there will be papers on country estates, small country homes, and abandoned farms, with details of gardening and flower growing, Nature study, and indeed every sort of out-door work. The illustrations are very handsome. The magazine is edited by Liberty H. Bailey of Cornell, a well-known expert in horticulture, gardening, and out-door matters in general.

BLACKWOOD'S for September gives, under the heading "Musings without Method," a clever, if not very merciful, estimate of Lord Rosebery as a statesman. "He is a Nicias who translates hesitation into inaction, a Fabius who delays so strenuously that he never comes into action." His "aggressive lassitude" is due to "a cunningly unstable character." It is matter of regret "that he ever deserted his library and his stable to dally with the sterner duties of government." Under the same heading, the facile writer concerns himself with the rehabilitation of the morals of Lord Chesterfield, and finally endeavors to lash Hall Caine into fury by classifying him with Miss Corelli and then comparing them, to the distinct advantage of the latter. "Pianists of the Past" will interest the votaries of music, and "Cricket Records" another large class of readers. The fiction of the number is good, and there is an interesting paper on "The State of Ireland."

THE *Atlantic Monthly*, always first and foremost to come to the front in any great national emergency, stopped its presses and postponed its publication to pay a brief but well-deserved tribute to the latest—and it is hoped the last—presidential martyr, William McKinley. The glowing words and sympathetic tribute of *The Atlantic* will sink deep into the heart of every true American man and woman.

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Taken regularly after meals, removes the sense of distress, oppression and "all gone" feeling of the stomach.

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SUNSET PARK

Most accessible, beautiful, select, and choicest spot in the Catskill Mountain; Cottages and Sites for sale. The Rev. J. O. Wilcox, D.D., pastor St. Andrew's M. E. Church, New York City, says under date of Sept. 2, 1901: "Sunset Park unsurpassed in all the Catskill region. The fact that I have selected this park as my summer residence and have spent ten consecutive seasons there is proof of the sincerity of my testimony." Any one wishing to see Sunset Park and Cottage Sites there can get round trip ticket for \$2, price of single fare, to Haines Corners, via Catskill Evening Life, by sending to Mr. C. A. CLEGG, owner, Sunset Park, Haines Falls, N. Y. Illustrated circular sent free.

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Vegetables and Fruits, (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to **JOHN LEWIS GILDS Floral Park, New York.**