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# The Living Church

VOL. XXV.

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No. 14

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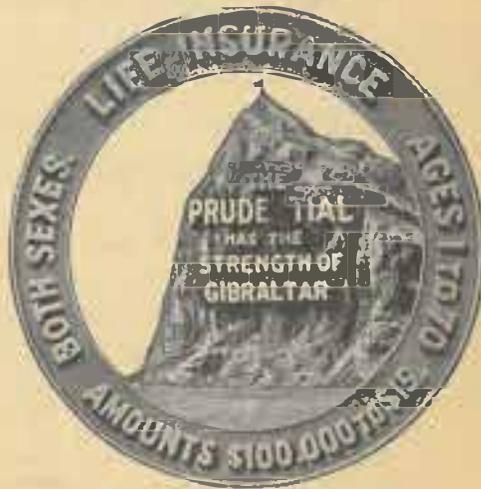


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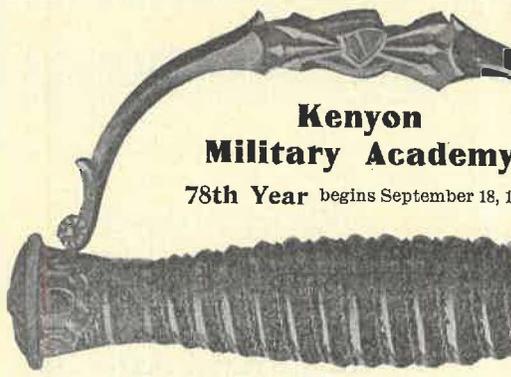
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## The Magazines

*The Nineteenth Century and After* for July contains an article on "The Missionaries and the Empire," by Frederick Greenwood, in which he urges upon the missionaries the consideration of several points in which they appear to him not to have shown much prudence in dealing with the Chinese. "The Romanization of Ireland" is an important article by Professor Mahaffy, and graphically describes the causes and the methods which have contributed to the exclusion of the Protestant Irish, and the rapidly increasing ascendancy of the Roman Catholics. The Rev. Edmund Ledger has a good article on "The Recent New Star in Perseus," in which we are told much about new stars in general, and little about the subject of the article. The Rt. Hon. Earl Nelson contributes an article, in the form of notes, entitled "Back to the Land," and dealing with the tenant farming question. "The Late Bishop of London: a Personal Impression," is by Herbert Paul, and, while it does not appear to throw any new light upon the character or personal history of the late Bishop Creighton, it is entertaining. The Rev. Dr. J. Guinness Rogers has an article on "Dissent in the Victorian Era," glorifying "Dissent," of course. If he would only tell us of its lamentable failures in England as elsewhere from the spiritual point of view! An article which, as it seems to us, better never have been written, on "The Marriage of Mrs. Fitzherbert and George the Fourth," puts that old royal scandal in the best possible light for the encouragement of modern misdoers in the marital line. There are, of course, several articles on the war, or on subjects germane to it.

*The Westminster Review* for July opens with an article on "The Eradication of Bovine Tuberculosis," by James Arthur Gibson, which takes for granted all that Professor Koch has recently denied, so that we may expect another article on the same subject from Mr. Gibson later on. "Depression: the Disease of the Time," is by Walter J. Baylis, who states the diagnosis but fails to suggest any adequate remedy for the disease. By the way, why not try a little healthy dose of the Catholic Religion? "Ireland Militant," by Timon (whoever he may be), should be read in conjunction with Professor Mahaffy's article in *The Nineteenth Century*, so as to get the full portraiture of that unfathomable thing, the Irish character. Timon tells us how the Irish Romanists, when they have got the Home Rule and the Land acts and everything else that they desire, will throw over the clergy and their domination, which latter they already resent, inasmuch as the great body of the Roman priesthood are now opposed to the United Irish League. His remarks on the efforts being made to revive and extend the use of the old Irish tongue are quite interesting. The modern Irish tongue we are all familiar with. "Wealth: Its Production and Distribution," is a rather heavy article by G. D. Seal. "The Seljuks Before the Crusades," by S. Khuda Bukhsh, is a readable bit of history. There are the usual notices of contemporary literature.

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# The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, AUGUST 3, 1901.

No. 14

## Notes From a Belfry.

**M**Y DEAR LIVING CHURCH: Not long since, on my way to this belfry, I came across an ancient copy of a prominent daily paper. I call it ancient because in this rapid age it only takes about six months to turn records into ancient history. The tableau vivant of to-day will smell of spices like a mummy before it is 1902, there will be so many novelties to challenge our attention before that date. There is a kind of continuous vaudeville process going on all the time, which all can see without charge upon their pockets or their modesty. But to my old paper! Among other things it tells how there is to be an organized start made towards the purification of corrupt politics and the abolition of the dens of vice. The Rev. Mr. ——— has declared it to be his intention to devote all his time to making the crusade a success. There is to be a grand preliminary conference, and many addresses are to be made. A committee, representative of all the denominations (or nearly all), is to devise a new kind of trust, by which all the friends of law and order are to mass their moral forces into one irresistible phalanx in order that the corruptionists may be ousted and the open practice of vice made an impossible thing in the municipality. Startling statements about the bad quarters make one feel that the rather inelegant phrase, "hell is turned loose," has its justification. Letters have already been received from various societies of ardent young Christians pledging enthusiastic coöperation. The laws are not enforced and sin can purchase exemption for a suitable figure. Many prominent preachers who are always abreast of the times, when it comes to being hysterical, have offered to stir their people up, and some are prepared to go into the saloons and hold gospel meetings. . . . Six months have passed, and the dives are still open, the corrupt classes still govern the city, the pimps and prostitutes still hold high carnival, and the good people are away for the summer. Where be their conferences now? Where that army terrible with talk? Where the crusade that was to sweep the Augean stables clean? Where the lightning stroke which was prognosticated by that tremendous volume of thunder? I am not acting the part of *advocatus diaboli* in condemning these efforts to fight the devil by hurricanes. I simply want to put in a modest plea for common sense. Fighting is a science, and not a form of elocution. You cannot stamp out vice by getting indignant and stamping your foot. The preachers are sincere enough,—that we do not doubt; neither do we doubt that they are hysterical. They also love notoriety and that temporary form of greatness which comes from frequent mention of their names in the newspapers. How sweetly soothing is the reflection that their doings and sayings are lifted out of the obscurity of a pulpit by the providential reporter, ever searching for something to justify sensational headlines! The great need is a reversion to good sense, and when that millenium arrives the moral forces in any community will be able to combine effectively and make common cause for civic reform and the banishment of corruptionists to the prisons where they ought of right to be in residence now these many years. A sensible federation of good men, on the basis of citizenship, not of sect, will work wonders. But the world will not be wholly freed from sin, yet a bit.

FATHER BENSON, dear to thousands in this country, preached at the patronal festival of St. Peter's, London Docks, June 29. The *Church Review* says: "Before he had proceeded very far he had got down to those general principles of the spiritual life of which the work at St. Peter's has been an

outcome and an illustration; and before he closed he had launched out into a strong and direct appeal to the congregation before him on the matter of personal religion and vital interior spirituality. Father Benson shows many signs of advancing age, but when he gets into the pulpit and is fairly launched upon his sermon these are all forgotten, and out of the treasures of his enormous experience he brings out things old and new, spiritual teachings profound and yet most simple, as they are apprehended by one who knows how deep are the subjects of which he is speaking, yet how clearly they are seen in the light of experience to be simple by the very reason of their profundity. The sermon was one which will long remain in the memory of those who heard it, when many a more elaborate disquisition would have excited but a transitory admiration."

THE CATHOLIC TRUTH SOCIETY is a lay organization of the Roman Catholic Church in this country which has for its object the defence of the Church from its enemies and the spread of knowledge. To illustrate its mode of action, this is interesting: In March, 1901, "Father James A. O'Connor, Christ Mission, Manhattan, formerly a Roman Catholic Priest," was advertised to give a Gospel lecture at Fraternity Hall, Jamaica, L. I., under the auspices of the L. I. R. R. Branch of the Y. M. C. A. This committee began an investigation into the antecedents of James A. O'Connor and ascertained the following facts: O'Connor was ordained about thirty years ago. Shortly after his ordination he was suspended for alleged drunkenness; was reinstated and again suspended, drifted to Chicago where he continued his career which culminated in an alleged incestuous marriage. The authorities of the Y. M. C. A. turned the man down, to their credit be it said. This kind of thing has not been infrequent. As a rule such men are not to be trusted and people are getting to find it out. For one priest who renounces his Church on grounds of conscience, ten are unfrocked for immoral conduct. Which, you say, shows that there are bad priests; yes, say I, and good discipline. Moreover bad priests are to be found among ourselves, and the discipline is not so good. You remember the case of a young Englishman who got his Orders by the recommendation of an amiable Standing Committee, after the death of the Bishop of that Diocese. His career was discreditable. He went back to England, where he became involved in scandal. The vicar of the parish succeeded in getting his license withdrawn, but he at once tried his hand in the Northern province. The vicar followed his tracks with much plain speaking. Whereupon this immaculate brought an action for libel and slander. The case was tried for three days, and the trial resulted in a verdict that the charges of immorality made by the defendant against the plaintiff were "true in substance and in fact." The last heard of the plaintiff was that he had gone to South Africa. But the poor vicar won his case at an expense of \$3,000 costs. The Archbishop of Canterbury has subscribed \$250 to reimburse him. Other subscriptions have followed.

WHAT IS the matter with your contemporary of Philadelphia? Having growled itself hoarse at the Seven Bishops, with no other result than to establish a reputation for Kentsitizing, it now growls at the coming General Convention.

1. The Convention will have so many new men in it that "it may be needful to resort more frequently than usual to the tedious but effectual process of a vote by orders." Which

means that if these new men do not vote as your contemporary likes, there will be so many "round-ups" of the lay vote that the laity will be effectually silenced. But what if the lay vote refuses to be led by the nose?

2. The Convention will consume so much time in missionary meetings that the "regular speakers," the fifteen-inch canonists, the everlasting ponderous parliamentarians, and the peddlers of patents ecclesiastical, will not have full scope, "while it is absolutely certain that the eight sessions in which the Deputies might suppose themselves to be sitting as a Board of Missions would be practically wasted in a mere appearance of doing something while they were actually doing nothing."

3. A special growl is given to those who do not sympathize with the bores: "It is easy to anticipate the silly cry that missions are more important than canon tinkering." The animus of this remark becomes apparent when we are told our present missionary organization is "ponderous but whimsical!"

How far such growling will affect the nerves of the General Convention remains to be seen. With much trepidation I await the first telegrams from San Francisco.

ONE OF the dailies says: "The Board of Assessors is preparing to compel rich tax dodgers to pay reasonable levies on the property owned here by them. Like some of their kind in other cities, these persons claim the neighboring suburbs as their residences, and file schedules for only nominal amounts for property here. The Assessors believe that the city is annually cheated out of many hundreds of thousands of dollars in taxes by this means." I do not name the city here, because they are all alike. But assessors and wealthy men have different views as to what is a "reasonable" levy. The assessor says the rich men and corporations do not pay their share, and the burden falls too heavily upon the people who are not wealthy. They denounce the means taken to avoid taxes. On the other hand it is alleged that taxes are put up in order that the jackals may have more to feed upon, and that the whole system is honey-combed with corruption. The pot calls the kettle black, and the kettle responds, You are another! Both are probably right. But both are also wrong, for there *are* honest assessors and truth telling millionaires. Man, however, is not a tax-loving animal, and until he experiences a change of heart he will not cease to dodge, nor will he begin to exercise the moral force by which alone equity can be made a law unto assessors. Society needs a general revival of commercial honesty.

THERE ARE many evidences that the Protestant bodies are coming over to a more correct realization of Christianity. It is forced on them by a candid survey of their spiritual condition. Their tendencies now are in a healthy Catholic direction. One of their preachers has lately said with equal wisdom and frankness: "The spirituality of a Church must be judged by the kind of efficiency with which it is doing the work to which it is appointed. The old conception of a Church was that it should be merely a worshipping congregation; the new conception demands that it shall be an institutional force." Of course this word "institutional" represents nothing new except its own lingual novelty. The old conception is new to them because they have just arrived at it, but it is as old as Christianity to the rest of the world, which has put much strain upon humanitarianism as the product and proof of religion. Of the latter word two definitions are current. This reminds me of the saying that Episcopalians had not much religion but they did the most good. I rejoice to see this "institutional" development because it will be easier to restore unity when all occupy the common ground of good works done in Christ's Name.

IT IS NOW an unquestionable fact that the twentieth century will show a strong re-action against the materialism of the nineteenth. There is in man enough of soul to create a hunger for better food than the purveyors of "science" can provide, and soul will demand and secure its needs. But it is also an unquestionable fact that the revival of spiritualism will not be in all respects a healthy one. It is the inevitable result of this awful possession of free-will which characterizes man that it can not only dilute but adulterate the very thoughts of God Himself, and impart a savor of death to that which in itself was designed to impart only a savor of life. The monstrous error of our times is the competency of the individual to ascertain religious truth, without guidance, without education—an error which would be laughed out of existence if it were applied to astronomy, or telegraphy, or mathematics, or literature. Men take themselves seriously, however, when they propose to apply the infallibility of the individual to religious questions. And

this is what they are going to do in the day of re-action against materialism. Many men of many minds, and every mind will bring forward its spiritual nostrum. Christian Science, a false note of spirituality based upon a falser note of philosophy, is already claiming thousands of adherents. Dowie fanaticism runs riot with men's wits and their money. Babism, a spiritualized off-shoot from Mohammedanism, is actually planting itself in America. The Christian Endeavor loses a woman to Mormonism, and Spiritism is now claiming the Author of Christianity as its first exponent. We have yet much to see of fanaticism and spurious spirituality. Deplore it as we should, let us not be surprised to see the fruit of the infallibility of the individual when it arrives. But let us also consider that there is a healthy re-action before us. The counterfeits demonstrate the genuine. The personality of the Divine Being will shine out again with splendor and men will love and worship God with a zeal of obedience. The external rites of religion debased as they have been by formal use will become realities of spiritual power, and the sacraments will be seen to be vital with the grace they designate. The Catholic religion will not have to justify itself by polemics but will be demonstrated by the holiness of its devotees. In the rejuvenation of the Church, by faith and good works, it will become apparent to the world that the living Spirit of God has not taken His flight but only folded His wings until the times of unbelief have passed away. Then, too, those social and economic problems which owe their existence to the influence of material philosophy and which many good souls are now vainly trying to solve by the petty devices of mere secular wisdom, will be successfully met and answered by the rehabilitation of spiritual humanitarianism, which means that true love of God which is the source of true love of man. The old motives will re-assert themselves, and transfer the allegiance of society from the quixotic expedients for reform which now abound to the better methods which look upon man as the child of God. These be my dreams, as I sit here in this belfry, but this belfry may not be my view-point when the dreams become realities, but I believe the men are living who shall see them realized in the day of the coming again of the Holy Spirit. ANOTHER.

## LONDON LETTER.

LONDON, July 16, 1901.

A NEW and doubtless singularly useful and interesting career is now awaiting Father Adderley as a parish priest. With the hearty approval of the Bishop of London he has been appointed to the vicarage of St. Mark's, Marylebone, vacant by the resignation of the Rev. Morris Fuller. St. Mark's was founded in 1872, and under its first vicar was Evangelical, but became Catholic under Mr. Fuller, one of whose assistant curates was the Rev. Percy Dearmer, now vicar of St. Mary the Virgin, Primrose Hill. Neither incumbent, however, was successful in getting hold of the parishioners, who have now to be won by Father Adderley to the Faith and allured to their parish church. The Rev. the Hon. James G. Adderley, founder and Superior of a small religious community at Teddington, is the youngest son of the first Baron Norton, and was born in 1861. He was educated at Eton and Christ Church, Oxford, and upon being ordained priest in 1889 was put in charge of the mission established by his college at East India Docks, in the East End. More recently, however, and until about a year ago, he was priest-in-charge of Berkeley Chapel, a fashionable proprietary house of worship in Mayfair, where he startled some of its Moderate Church members by introducing Catholic services and by boldly preaching the Catholic Faith. It was while there that he was professed to the religious life by the late Bishop of London. It is hardly necessary to state, moreover, that the editor of *Goodwill* and the author of *Stephen Remarx* is an ardent Christian Socialist and one of the stalwarts of the Christian Social Union. Father Adderley's clever and popular book, by the bye, after reaching its 10th edition, is now published at one penny by George Newnes, Ltd.

It is announced that Messrs. Skeffington & Son have been appointed publishers to His Majesty the King. This well-known house in Piccadilly was founded 50 years ago or more by William Skeffington for the general publishing business, but it has for a long time (if not always) made a specialty of high-class Church theological literature and sermons; while latterly it seems to have gone in to some extent for biography, fiction, and children's books.

Perhaps the most novel case pending before the Court of Claims, temporarily set up by His Majesty the King to deal

with all rights, services, and perquisites in connection with the approaching Coronation, is the appeal, conducted by the Bishop of Bristol, of the eight Bishops who have not yet seats in the House of Lords, to have places assigned to them in the Abbey at the Coronation solemnities. At the Coronation of Queen Victoria in 1837 there were no Bishops on the English Bench except the spiritual peers.

A relic of Queen Victoria in the form of a Bible has recently been sold under the hammer at Thornley Rectory, Northamptonshire, at the disposal of the effects of the late rector. The Bible, it seems, was used on the occasion of the marriage of Her late Majesty and Prince Albert, and was then presented by the Royal Sovereign Lady to the sub-Dean of the Chapels Royal, from whom it finally passed into the possession of the late rector. Starting at a sovereign the bidding rose rapidly to 40 guineas, for which the Bible was sold to some one at Northampton. The intrinsic value of the volume was not more than 10s.

The Council of the Church Association have lodged with Mr. Balfour a formal complaint against the Government's anti-Protestant ecclesiastical appointments. They draw attention to the salient fact that since the passing of a certain resolution in the Commons in May, 1900, members of the Government have promoted 46 members of the E. C. U., 12 of whom being also members of the C. B. S., whilst one a member of the H. C. S. The Council have also felt obliged to address a letter to the Prime Minister, wherein they state that out of 35 Bishops at present on the English Bench, his lordship, as adviser to the Crown, is responsible for having appointed no less than 27, of whom 23 are either "decided Sacerdotalists or by their acts have proclaimed their sympathies with sacerdotalism." Yet Lord Salisbury probably thinks he is a pretty good Protestant for being partly responsible for the phrase "Protestant religion" in the proposed amended form of the Accession Declaration. The fact is, however, that English Constitutional Protestantism—the Protestantism formally professed by the State since the reign of Charles II. and since the Revolution of 1688—is nothing but an extraordinary sham and delusion.

The general impression seems to have been (according to some of the newspapers) that if the Primate had only dared to beard the Premier in his den by "dividing" the House at the debate the other day on his motion to refer back the Report of the Select Committee on the terms of the Accession Declaration, he would have been successful not only in carrying the motion but in giving the Government a fright. "I am convinced," says the Parliamentary representative of *The Daily News*, "that the Archbishop of Canterbury to-day had the Government in the hollow of his hand." The speaker during the debate who made the deepest impression upon this particular Press representative was, strangely enough, the noble President of the English Church Union. This is what he says: "Lord Halifax spoke, as he always does, with a certain lofty and detached eloquence which expresses the mind of the extremist, the fanatic, if you will, but still represents something loftier than the lawyer-like opportunism that infects our politics."

The first of the Publichouse Trusts for the Home and Southern Counties will soon be operating in Hampshire. These Public House Trusts are under Earl Grey's scheme, which is also being promoted by some of the Bishops and other dignitaries of the Church. Their object is "the promotion of temperance by eliminating as far as possible the element of private profit for the retail sale of alcoholic liquors." Non-alcoholic drinks are also obtainable, while it is to the salaried manager's interest to push the sale of the latter by a bonus on sales. Both the Bishop and Dean of Winchester are on the Council of the Trust being formed for Hampshire, the capital of which will consist of £25,000, divided in 24,999 ordinary shares of £1 each, and 20 deferred shares of 1s. each, held by the trustees.

It is stated in *The Times* that the Sacred Congregation of *Propaganda Fide* of Rome, in reply to an appeal addressed to them by Cardinal Vaughan on behalf of a proposal to allow Roman Catholic boys to attend one or other of the great English public schools (such as Winchester or Eton), have decided that "the frequentation of public schools of this kind cannot be without a grave danger to faith and morals"; and that, therefore, an obligation is incumbent on Romanist parents not to expose their sons to such "grave danger." This only goes to show how rigidly the Roman system tends to denationalize those who have the misfortune to adhere to it in England.

The Rev. A. J. Robinson, rector of St. Martin's, the mother church of Birmingham, and Honorary Canon of Worcester, who departed this life on the Feast of the Translation of St. Martin at the age of 56, was justly esteemed as an Evangelical of about

the best sort. He was well known in London, where he was rector of Whitechapel from 1880 to 1891 and of Holy Trinity, Marylebone, from latter date until going to Birmingham four years ago. While at Marylebone he had an open-air pulpit erected, such as he had been accustomed to preach in at St. Mary's, Whitechapel. It is also remembered of him that he always firmly but gently insisted upon each member of his flock being provided at Church services with a Bible, for the purpose of looking out the passages of Scripture referred to in his sermons. R. I. P.

The Rev. George William Russell, hitherto known in the English Romanist body as Father Bernard, priest of the Order of the Servites, was received into the communion of the Church of England on July 8th by the Bishop of Stepney in St. Paul's Cathedral.

The annual Speech Day at the important Church College for boys at Worksoy, in the beautiful district known as "The Dukeries" and 2½ miles from Clumber, the seat of the Duke of Newcastle, was held on July 4th. After the solemn *Te Deum* and Commemoration service in the Chapel, all went in procession through the cloister to the school-room for the sermon, as the temporary chapel proved too small for the throng of visitors, the special preacher being the Rev. Dr. Mortimer, of Philadelphia. The Headmaster, in his report, stated that the College had increased by no less than fifty within the past year, and more accommodation was urgently required.

A memorial cross to the late Mrs. Paget has been placed on the High Altar of Christ Church Cathedral, Oxford. It is of silver gilt set with precious stones, and the base is a replica of that of the altar candlesticks, which date from the Restoration.

The Duke of Newcastle, while cycling the other day in the vicinity of his summer abode at Ditton Park, on the Upper Thames, near Windsor, came into collision with a vehicle; his machine being smashed and he himself thrown to the ground and sustaining an injury to his hand. The *St. James's Gazette*, an evening journal circulating largely in Clubland, in noticing the accident befalling the young nobleman, went on to say that this "model aristocrat" is interested in "a thousand serious things, is deeply religious, and he and Lord Halifax have a great deal in common." While half the world was shouting itself hoarse on Mafeking Day, the Duke of Newcastle was "quietly laying a corner-stone in the East End of London, and he is often doing good by stealth, they say, when his friends are wondering where he is." J. G. HALL.

#### TENT WORK IN NORTHERN INDIANA.

**A**FTER two months of a summer campaign with the Church Tent amid the small towns in the Diocese of Michigan City it is possible and permissible to draw some inferences. *A priori*, one had expected the tent to have some elements of power; e.g., economy, the force of accumulated and continuous services in making people familiar with the Prayer Book and caring for it, that of systematic and continuous teaching and exhortation (provided the priest really taught), more time and opportunity for pastoral work than in missionary visits of the usual kind either by visiting at the houses of the people or by their coming to the tent. Of course there would be some novelty also to help. *A posteriori*, such experience as two months can give has more or less confirmed these expectations. To have gone to the same towns, gotten the use of a hall or room to seat one hundred as the tent does, arrange it to be as Churchly even as the photograph shows, use it as long as we wished, would have cost much more than the \$225 which has paid for our outfit as it stands, all running expenses, and the personal expenses of the priest; besides, leaving us the tent for next season. It is cheap!

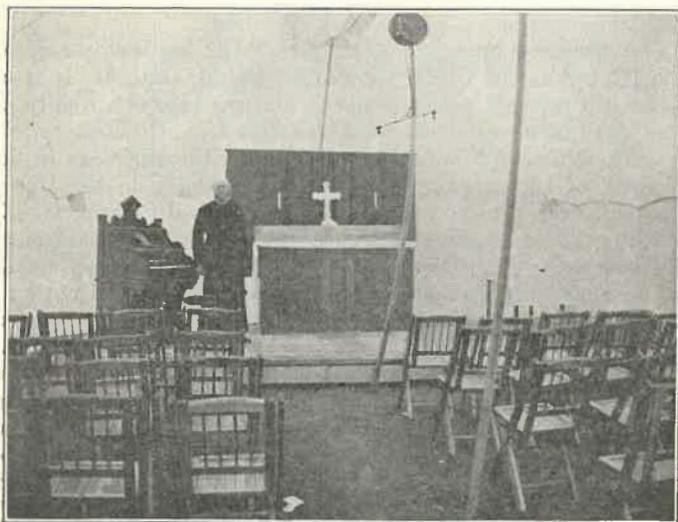
Said one, "I like to go to your tent, because there I can talk back to the preacher." After coming several nights, a Dunkard (of whom most would not expect such words) remarked, "I join in now for three reasons; for the sake of the leader, for you asked us to; for the sake of the others in the tent, to set them an example; and for my own sake, for it is helpful to speak God's praises out loud and all together." Of course, their familiarity grows with practice and use.

The visitors to the tent have come more or less every day; but a sadder commentary on our Lord's prayer for unity can hardly be found than the list of the religious position of those who came in the earlier days of the station at Wolcott. The first was glad to see a tent once more, for "were I a religious man I should join the Salvation Army or the Volunteers of America." The second said he was "a Christian." "I'm a

Christian, too." He laughed nervously, "But I mean a Campbellite." "But when you only say 'Christian,' does that not imply that you think your own people are the only Christians on the earth, and so shut out the rest of us?" "If I thought it meant *that*, I should have nothing to do with them any more." The third was a Baptist. Next came a Quaker. Then one of our own faithful from Momence, Ill., stopped to say a word of sympathy. Then a Seventh-Day Adventist came to discuss "the Sabbath"; but seemed to care little about the future advent of our Lord. Next one was keen to ask, "Are you High or Low Church? I don't myself know the difference, but the papers seem to think there is some difference." For his own part, he did "not spend much time over religion—business is too pressing." A second Baptist is next. Then a Spiritualist ended the list for that day. The tent is a good place for them to come to, and a priest has openings for much, where he may turn into high and hot polemics and controversy, or into teaching and instruction as he wishes.

The behaviour is usually very good. Once or twice some talking outside, but a word has ended it.

Numbers vary considerably. At Winamac, the minimum was 10 on a rainy evening, the maximum was 90, average (at nights) 38. At Monticello, in a thunderstorm, we fell to 4, never going above 60, having an average of 28. At Wolcott the



INTERIOR OF THE CHURCH TENT.  
(Excess of light has almost extinguished the Credence.)

highest was 55 and the lowest was 6 the night of a band concert, although even then about 20 came in and went out during the service, but only 6 remained throughout. There the average was 35 in a town smaller than the others.

The Bishop for half a day, the Rev. Edw. Averill and the Rev. W. J. Lockton each for a day and a half have prevented me from being absolutely alone in the tent work. I am glad to have had the chance to discover that one man *can* get on. Of course, he must get help to pitch the tent and take it down. Often he is handicapped and loses valuable time, *e.g.*, it took about four days to get a site in Monticella. When, as at Monticello, a wind-storm rages most of Saturday night; and from eleven to three the entire mission is busy driving tent pins as fast as they pull up, tightening ropes, setting up side poles, or digging drains to keep the tent from flooding, such labor and drenching is not a good preparation for Sunday's priestly work. The hardest part is that in these missions there is no communicant to serve the altar or respond; and so the daily celebration of the Blessed Sacrament is interrupted. Then, too, to have no one to play on the organ when we borrowed one (for we had none of our own), and to lead in singing, was a hindrance. To be sure six kindly offered their help, but either could not come at the time needed or were not musical or were otherwise hindered—at all events, no one came. Before another year, plainly, the tent must have a stronger force, enough to allow the priest to give more time to visiting, and to help pitch and take down the tent, to lead in music and services, to canvass the town from house to house, to aid in street preaching and open-air work, as well as to relieve the strain of loneliness. For there is a power in these tent services. When we stand by as interested spectators, and see how one taking his first bicycle lesson wobbles from side to side, and at times—*dismounts* unexpectedly and in haste—not to say *falls*; or, note how he tries frantically but vainly to avoid an obstacle or to stop his mad career. Then, we infer a power in the machine, but not yet under control. So this

summer's experience with the tent. It may be better next season. Let us hope so.

By that time it may be true also that we shall be relieved of the present necessity for explaining our unfortunate title, "Protestant Episcopal." Work for even two months with a Church tent in this Diocese, and you will realize what an incubus the name is.

At Winamac, three men were talking of the tent. Number one: "What is it anyway? Some kind of a Dowieite?" Number two: "No, he ain't no Dowieite. He's been here before and preached in the Maccabee Hall." Number three: "They say he is an Episcopal. But that's a new one on me. I never heard tell of an Episcopal." Then the ex-Campbellite preacher in Monticello: "Episcopal? You don't mean the same as Presbyterian, do you?" Or, one at Wolcott: "Did you people begin in this country? I never heard who founded the Episcopal." Or, best of all; by one who, knowing the origin of such words as Dowieite, Campbellite, or Lutheran, asked in all simplicity and good faith: "Who was Mr. Episcopal, your founder? I never heard of him before." Would that we were rid of it and the long, long explanations now required!

But after all, would you advise others to try tent services in pioneer work? Emphatically *Yes*, if you have two or more to go. If only one, it depends largely on who the one is, and then one says "Yes," without emphasis. D. CONVERS.

### UNDUE CRITICISM.

BY ALBERT S. GEORGE.

**M**ANY people to-day are learning the art of keeping silence, when falsely accused. They do this, even when they are severely and unjustly criticised.

The public press, as long as it fails to be discriminating in its news columns, will allow certain items to be made public, which have no foundation in fact. News is not always the truth. It is hard to establish your innocence when there is this inordinate desire to get news, even when truth must be discounted. The inspiration to do right, and to continue it, comes from your own pure soul, and never from the fountains of worldliness, bubbling up here and there, with their offensive partisanship and even pride.

Jesus heard false accusations all round Him, and His attitude was: "He answered him to never a word, in so much that the Governor marvelled greatly."

Everyone thinks the gift of criticism is his. It is a very cheap commodity. Its history is a long one. Its victims have been many. Poor Keats felt the unjust blow from the reviewer in the *Quarterly*. Emerson took his dose and soothed his soul, as well as the souls of others, with his epigrammatical sentences. "To be great is to be misunderstood," he declared. Thoreau fought it, when the woods preached to him and made him declare, "Life consists with wildness, the most alive is the wildest. Not yet subdued to man, its presence refreshes him."

The priest walks hand in hand with the poet or philosopher. The clammy hand of criticism is always stretched out. It lives only on the attention bestowed upon it. But the real hand of criticism is around you, and the warmth of love is mingled in the unseen embraces of its presence. It always comes without observation.

The true beauty of life reappears under the so-called doctrine of non-resistance. "Whosoever shall smite thee on thy right cheek, turn to him the other also." The world of Christian practice is perceptibly leading to its presence, and prominence.

A Western Bishop many years ago made life painful for an earnest ritualist. The persecuted died suddenly, and the persecutor, with additional facts, realized the mistake of his action. It was too late. The remembrance of the event, it is said, hastened his own departure.

Controversy, like war, may make results, but it does not make us forget. It is fuel more frequently than illumination.

Jesus never won a point by controversy. He won the victory through what He was, not through what was said of Him.

The attempt to clear your conscience by making the world believe you are right, is a failure. The only way to do this, is to keep your conscience independent. "What thou art in the sight of God, that thou truly art," said St. Thomas a' Kempis.

The teaching of non-resistance is silence. Keep still, even when falsely accused. If everyone followed this course of action, criticism would be restored to its deserved pedestal in the Hall of Fame. At present, it is in every home in a strained condition. "Humor and silence have a strange affinity, and a smile needs no interpreter to itself."

## Brotherhood of St. Andrew at Detroit.

IT HAS fallen to the lot of Detroit Brotherhood men twice to entertain Brotherhood of St. Andrew national Conventions on National Exposition years. The Convention of 1893 was set for Chicago but transferred to Detroit to avoid the World's Fair, and the Convention of 1901 at Detroit had in it many men who were either going to or coming from the Pan-American Exposition at Buffalo. Twice as many delegates attended the Detroit Convention of 1901 as attended the one of 1893 in the same city. In reckoning results it is only fair to reckon conditions. The Convention just closed was the first one to be held in July; others have been held in October. The hope was to secure men this year who are compelled to take their vacations in mid-summer, and cannot be absent from business in the autumn. On Saturday night, not a fair test in matter of time, President English asked those whose first Convention it was to stand, and almost the whole body rose. But let a rapid review of the Detroit meeting just closed be taken for the busy reader.

First, let it be said that the Detroit Convention showed the Brotherhood to be undergoing that experience which every organization has to undergo, if it goes at all. In some respects it is at its low ebb. It may be charged by the thoughtless that it is going to pieces, having lived out its usefulness. The attendance was about 700, an unusually large proportion of whom were not local men. There were 26 states represented, some of them very distant, and one delegate was present from Japan. The report of membership of the Brotherhood at large was discouragingly small, only about 7,000. There were some unpaid subscriptions to the official organ, and more unpaid dues to the Council. But without taking any optimistic view born of enthusiasm, it can fairly be set down that there was in the Detroit Convention, not in the leaders merely but in the new rank and file, a solidity that indicates anything but disintegration. There was a sensible understanding of religious conditions. Steps were taken to remedy weaknesses within, and to study for future uses the strength of the enemy of laxness and indifference without. Let no one assume, whatever he hears from Detroit, that the Brotherhood is faltering.

Unexpected difficulty was experienced in getting speakers during July, so that the programme suffered. The Sunday afternoon mass meeting for men, sometimes for the general public, and always a feature of conventions, had to be abandoned as late as Saturday on this account. All through the sessions there were gaps, not in meetings, but in men whom it was hoped to have heard. Nevertheless the programme was in the main well carried out. Among the best things were the charge by Bishop Codman. It was not one that set the keynote for the Convention, and it contained nothing striking. But it was just such a charge as the Brotherhood at the time had need of. Mr. Billings of Boston on the "Brotherhood Need" held up a high and definite aim, while in no sense asking a departure from the original aim. Bishop Hall of Vermont gave real help to a proper approach to the Holy Communion.

The discussion of the Council Report on Friday afternoon gave to the Brotherhood itself, to the Church, and to the country information of religious conditions which was helpful to a proper understanding of campaigns to be waged. Mr. Wood, the former secretary but now of the Board of Missions; Mr. Carleton on "Opportunities of the Chapter"; Mr. Houghteling on "The Young Man's Way"; Principal Peabody of the Groton School on "Our Responsibility for the Boy"; Messrs. Kiernan and Falconer of New York on "Visiting" and "Missions" respectively; the Rev. Dr. McIlvaine's anniversary sermon; and Bishop Hall's words at the final meeting on Sunday night—these were the most helpful features, though some others might be included in the list. One the whole the speaking was quite up to the average. There were fewer funny things said. There were bright things in plenty, but it was a sober, working, spiritual meeting.

Some facts should be stated to the Church concerning the labor of local men in preparation for a national Brotherhood Convention. Next year's meeting is to be in Boston, probably the 1903 one in Denver, and 1904 in Chicago, to celebrate in the city of its birth the coming of age of the movement. Detroit men planned large. They did well in so doing. They failed in some minor particulars, hardly worth mentioning, due to mistakes of their own. They failed in many large particulars because of feeble response from the Church and from Churchmen.

An admirable plan for advance work was invented and well practised by them, but even Brotherhood men from whom they had a right to expect coöperation failed to respond. Detroit men do not make this complaint. They make no complaint. They labored as hard as any men ever did who entertained a Convention, and they were gratified that so large a Convention was on hand to entertain, containing particularly so many new men. Their difficulty was that men to whom they wrote did not reply. Failure to answer letters seems to be a growing American sin. Even Bishops in adjacent Dioceses, to whom they framed formal communications that contained naught but proper reaching out in behalf of the spread of Christ's Kingdom among men, failed in so much as simple acknowledgement of receipt, and this not in the case of a few, but in the case of three in four. As for the clergy, chapter secretaries, and Brotherhood men, their proportion was far worse. The most enthusiastic of men are discouraged under such odds. If the Brotherhood is weak in numbers and in results, perhaps its work may be helped by such a simple thing as a new leaf in letter writing.

### THE PROCEEDINGS.

The opening day of this year's convention began with a service in Christ Church, the Rev. Dr. W. D. Maxon, rector, at half-past ten. An air of expectancy always pervades such openings, the more so this year because there had been no previous gatherings, if we except an informal lake sail,



BISHOP DAVIES.

which about 100 Brotherhood men enjoyed, and which formed a part of Detroit's bi-centenary celebration on Wednesday. Whenever the Detroit Convention assembled in a church it was able to fill it and so to make a better showing than when in the barn-like armory. There were no visitors present, and at half-past ten on Thursday morning Christ Church was filled in every part. The clergy of the parish, the Bishops of Michigan and of Maine, and General Missionary Sayres made up the clergy list, the full choir leading the procession. Bishop Davies extended a cordial welcome, even if brief, and Bishop Codman of Maine began the formal charge. He spoke clearly and forcibly, confining

himself in every part to the duty of the Brotherhood man. His points were many. Here are a few:

"You have raised on high the banner of Christ. You have made His cause your cause, His work your work, His enemies your enemies, and His weapons, prayer and service, should be your weapons. To realize the call of Jesus we must understand the personal element in the Gospel and must fill our hearts with that personal devotion for a personal Lord that has been the essence of Christianity for nineteen hundred years. The Gospel is Jesus Himself. All theology is gathered under three heads: Who He is, what He said, what He did. To know Jesus is to love Him. To love Him is to serve Him, and such service is a personal devotion to a personal Lord. Such devotion makes martyrs, makes missionaries, makes Brotherhood men. If the cause of Jesus is to be our cause we must learn to look at the world as Jesus sees it. We must learn to look at our fellow men through the lattice work of our Saviour's eye. It is one of the greatest mysteries in God's providence that He should make so much of the welfare of our fellows depend upon our prayers as well as upon our service. In a real sense you as well as the clergy are mediators between God and your fellowmen. If you do not keep up your prayers for your particular man, be prepared to fail. You will lose your man, you will be false to him, and you will grieve the heart of the Master."

### THE WELCOME.

Convention hall was the Light Guard Armory, a rambling structure, neither well adapted to speaking nor to ventilation. The day was excessively hot. The Mayor was to have been present to extend a welcome, but as Detroit was in the midst of its Cadillac celebration the Mayor had other duties. The rector of St. John's, the Rev. Dr. C. E. Woodcock, extended the welcome, saying, among other things, he hoped Detroit men had not spent so much time on preparation that they would be weary of applying the blessing, the Convention being over. He cited the story of the decaying Church, which Church was perfect in every part, the decay being indicated by the artist by

a cobweb spun over the slot in the missionary box. President English responded on behalf of the American, and President Davidson of the Canadian Brotherhoods. Mr. English was chosen president and Mr. Davidson vice-president of the convention, after which the American Brotherhood listened to the reading of the Council report, the Canadian Brotherhood having withdrawn for a separate session.

#### THE COUNCIL REPORT.

The report began with an attempt to estimate Brotherhood membership strength. The figure arrived at is 6,770. This small number is due to the fact that only these have reported to headquarters. A sin of modern Americans is that they do not answer letters, and Brotherhood men harbor the sin in large measure. The Council thinks there are 4,000 more members, perhaps 5,000, but cannot be sure of it. Estimates have been given heretofore. Now facts are. There have been 29 new and revived Chapters since last October, a loss of 7 and a net gain of 22, with a total of 1,190 Chapters. Finances have been in none too good shape for some years. The Council was both without means to meet its ambition and without method. The latter has been found. The general appeal to the Brotherhood brought in almost \$10,000 last year. More appeals are to be made, and the proceeds will, it is believed, enable the Council, with receipts from dues and subscriptions, to employ a senior secretary, which it is soon again to do, add a Junior Department secretary, and yet extend the missionary work as the Council feels it ought. Mention is made of work in Japan, and also of Brotherhood men who are entering the ministry or the lay foreign field. Recruiting of new men is urged, and satisfaction expressed over the steady growth of the Juniors, who now number 2,730. Appeal is made to Seniors for closer sympathy with Juniors. On the whole, the report is encouraging. It does not show great growth in numbers, but it does indicate solidity, and contains much that the Church has need of. Several questions, among them action on the Rule of Service, are deferred for later action during this convention.

#### "THE BROTHERHOOD NEED."

The Canadians returning, there was a conference on "The Brotherhood Need." It is one thing to consider heavy matters in October; it is another to plan forward religious movements in July. President Davidson of the Canadian Brotherhood was down for the practical side, and Mr. Edmund Billings of Boston for the spiritual side of the topic. Both declared the practical and the spiritual to be synonymous, and both talked chiefly along practical lines. Mr. Davidson pointed out the three episodes in St. Andrew's life of which we have knowledge, laying special stress in his remarks upon the fact that this Apostle knew the boy who had the small amount of food. He must have kept himself informed about local circumstances, and when the occasion arose he was the man of the hour. He had a workable suggestion, and such are wanted today as much as when 5,000 were to be fed and there were no hotels as in Detroit to feed them. The third episode was when the Greeks sought out St. Philip and he in turn sought out St. Andrew. The latter must have been in touch with the other disciples, else St. Philip had not so well known his qualifications. He read in the life of St. Andrew, meager as we have it, humility, persistency and personal touch. Wherever the Brotherhood in the individual, the Chapter, in the national organization has failed, it has been for want of these qualities. Business men, persistent in other things, lack persistence when doing work for Christ. Obstacles they would not think of minding if in this world's affairs they declare insurmountable, absolutely insurmountable, in the King's affairs.

Mr. Billings took a wider view of the topic. He said he spoke out of his own experience, as Mr. Davidson had just done, when the latter related some incidents occurring in Toronto. He stirred his hearers as they had not been stirred that day, when he said:



EDMUND BILLINGS.

"The Good Samaritan concerned himself wholly with the needs of the wounded man at the roadside. We must not only do that, but see to it that the condition of the road to Jericho is such that a mishap may not befall another. The man is of the least importance. The condition of the road is the thing. In what shape, gentlemen, do these larger problems face us to-day?"

"I doubt if there ever was a time when there was as much real sacrifice, real religion in the world as there is to-day; so many men ready to give themselves for a good cause—to enter into the service of humanity. Because old conventionalities have broken down, old customs and forms disappeared—because perchance there is less church-going, it does not follow that the great heart of the people does not beat strong and true. The name and life of Jesus is honored to-day by many a man on whom the Church has no hold.

"You men of the South, what is the truth about the introduction of a large scale of child labor in your mills, bringing in its train all these horrors, which we shudder over when we read them in the history of labor in England fifty years ago? Have you any duty to this problem? Do you know anything about it? Do you desire to know anything about it? Do you remember Lloyd's fling against the Church in his Washington speech, when he charged to her a great responsibility in these questions? You men from the East and West and North—what are you doing by a sacrifice of time and brains to reform the moral and political condition of your own community? Do you know anything about the questions or the conditions which are keeping hundreds of thousands of men and women out of the Church? Do you consider these questions as outside your consideration as Christians and Brotherhood men?"

"Our efforts should be to make all things minister to a complete declaration of the Gospel of Christ, a few things, I believe tend more to disparage our faith in the eyes of the world than the little interest Christians, as such, take in the questions which affect the common welfare of their fellow-citizens. Let no man persuade you that in any department of life, there is no room for Christ and His example. Business is business only as it is God's business. Politics is politics for you only when the example of Christ is applied to its regeneration."

#### PREPARATION FOR HOLY COMMUNION.

It has often happened that preparations for the Holy Communion have proven to be no preparation at all, because the speaker entered upon controversial points, or talked with such commonplaces as to afford the men little to grasp and hold. But the preparation of Thursday evening, given by Bishop Hall of Vermont, will long stand out as the best that a Brotherhood convention has ever enjoyed. Picture a church filled in every pew with men, earnest men, willing to listen and glad to learn. In the pulpit see one of the great leaders of the Church of to-day, a thinker who thinks in plain English, which something less than a metaphysician can comprehend; the temperature being in the nineties. With his opening sentences, spoken in a conversational tone, he put himself in touch with every man present. After that the preparation consisted of a talk, that was broken up with hymns, the reading of Psalms, and periods of



BISHOP HALL.

silence, following in each case questions which the Bishop put to his hearers. These questions went to the chit of things. For example, he asked, not the mass but each man present, whether he had any old-time sin which stood between him and a Communion such as he himself knew he ought to enjoy. What grace did he ask for? What did he stand most in need of? Once, after a long pause, he read slowly and emphatically the words from the Communion Office beginning, "We do not presume," etc., and it is safe to assert that every man in that church saw new meaning in those familiar phrases. Indeed, they seemed startlingly applicable. The Bishop considered his theme under three heads: Faith, Repentance, and Charity, and under each he gave a number of points, each slowly and in such simple language that all took them in. Most of them surrounded the one thought of Sacred Humanity as food. Saying these words over and over, he asked the men to think what they meant; the Divine as sustenance for the human. As traits that can, with proper treatment, be made to come out of such Food, he mentioned, with a pause between each word so that the force was felt, qualities like truthfulness, humility, generosity, charitableness, sympathy, and a score or more which go to make up Christian Character. The Holy Communion won't do instead of school. It won't do as a substitute for a hearty meal. A school is to train my mind. Food is to support and strengthen my body, and the stronger and healthier my body already, the more food I need. Sacred Humanity is spiritual food, to support and strengthen my will.

#### THE CELEBRATION.

It is always an inspiring sight, this line of men in the early morning going up the aisle to the Holy Table. It was no exception, when a sufficient number of men to fill every pew in St. John's went at half past six on Friday morning to the Corporate Communion. As always, arrangements to avoid crowding were perfect. The Bishop of the Diocese was the celebrant, and he was assisted by the rector of the parish, the Rev. Dr. C. E. Woodcock, the Rev. Charles Scadding of La Grange, Ill., the Rev. Dr. Winchester of St. Louis, and Canon Sweeny of Toronto. The rain of the night previous had cleared and cooled the air, so that Convention Hall, when the early morning session was called, was agreeably comfortable. Reports of Juniors, already summarized in the Council report, were presented, and there was a statement by the committee on the Rule of Service which showed correspondence with other Brotherhoods, some progress, and upon vote of the Convention, continuance of the committee for another year.

#### THE BUSINESS SESSION.

President English was determined that the Convention should discuss the Council report, as set down in the programme. The Con-

vention was loth to do so. Mr. English insisting, the men finally got down to it. Mr. Mahlon N. Kline of Philadelphia declared *St. Andrew's Cross* to be deteriorating. Men do not take it, they do not read it, because it is not sufficiently representative of the Brotherhood work. Mr. Houghteling said it was almost the first report he had had no hand in preparing and he was therefor free to state his mind concerning its contents. He expressed appreciation of the boldness of the Council in recognizing the present weakness of the Brotherhood, in lopping off unknown quantities, in confessing shortcomings. Others followed, and for nearly two hours the whole situation was gone over. The situation seemed to be: 1. The Convention was opposed to any re-statement of the Rule of Service, desiring to keep it as it is, in the belief that by so doing it keeps the Brotherhood aim centred. 2. The American habit of not answering letters—a habit which is general and growing, seems to pervade chapter secretaries, so that Brotherhood headquarters do not know exactly how to be alive or not known to be dead, and there are on the average many members there are, how many chapters, or what the chapters are doing. Heretofore it has been assumed that there are 10,000 to 12,000 members because there are nearly 1,200 chapters either known somewhere near 10 members to a chapter. It being impossible to hear from 442 chapters, the Council decided to eliminate them from the calculation. A resolution was offered directing the Council to say some sharp things to delinquent secretaries, but it was pointed out that these sharp things had already been said without effect. 3. There are a small number of men, or there were in the Detroit meeting, who want the Council to bring forward, not merely general words of hope, as they did in their report this year, but some definite plan or stint. Mr. Billings of Boston, himself a Council member, wants the Brotherhood specifically to take up the cause of civic righteousness, not to the abandonment of the Brotherhood Rule, but as a means to carry it out. Others point to hotel work, to Church extension, not as ends but as means to reach the end of spreading the Kingdom of God among men, and ask that stints for specific years be given. Still others think the Brotherhood might set itself the task of recruiting its own membership, not again as an end but as a means. Mr. Davis of Philadelphia, also a Council member, thinks the only hope of the Senior organization is in the Junior one, but it was shown him that there are thousands of young men, of Senior age, who might be enlisted, and that practically there is the same possibility for the Brotherhood to increase as there was in the first place for it to come into existence. President English found what he calls dead wood. He did some canvassing last winter. He favored trimming, just as he favors it for the tree in his Pittsburgh front yard. He believes the Brotherhood strong enough to stand the trimming, and looks forward this coming year to substantial achievement. Even though the weather had cooled from the day before, the discussion was heated. A few clergy took part in it, but for the most part it was a battle fought by Brotherhood men themselves. Seriousness prevailed, but so did perfect courtesy.

#### BROTHERHOOD RESPONSIBILITIES.

It has been rare in former Conventions that speakers employed manuscripts. In this one several have done so. Mr. H. B. Lewis of Elk Rapids, Mich., read his paper, and it was almost as good as if he had spoken off-hand. His topic was "Responsibility in Daily Life." Here was a splendid chance for the commonplace, but he kept out of it well.

"In the home the foundations of character are planted. If family prayer is worth anything either as an honor to God or in its influence upon a household it must be because it is prayer, not merely something bearing that name. Is not the home the primary school of the Brotherhood man who is a father, and is here not the place of places for Brotherhood work? Side by side with the opportunity for work is that of influence. We do not realize the responsibility of every thought, word, and action. The lighthouse never knows what ships it guides in the night to the storm-tossed haven, so we in our every-day life may be able to guide others in the darkness. We all have our different places in society and we all have our power—our influence over men. In civic life we, too, have responsibilities. The man who shovels coal in one of our great ocean steamships has as much responsibility as the captain. It is a duty to enforce the law, but to obey it is an honor."

A delightful speaker is Mr. Hubert Carleton of Toronto. His accent, not long from the tight little island, adds somewhat to the charm. His topic was the same as that of Mr. Lewis, applied to experiences in chapter life.

"Last century was the century of the printing press and platform. This is the century of personal influence. We have opportunities in our chapter lives to improve and uplift ourselves, and to improve and uplift others as well. We have the great opportunity of praying together, and the opportunity to make our Brotherhood reflect still more feeling of brotherhood. We should not wait until a man dies to read his biography. Some of the noblest biographies were never written and around us to-day we have the opportunity to study elevating living biographies. I do not believe in long distance brotherhood—the man who shoots at long range. Opportunities are hints from God. God grant that we may take away from here a motto of solemn advice; not the 'Memento mori,' or 'Remember death' of the Monks of Silence, who live in the wilds of Quebec, but 'Remember opportunity.'"

The afternoon conference concluded with addresses on Prayer made Practical and Definite, by Messrs. John W. Wood of the Board of Missions, and G. Frank Shelby, of Denver.

#### THE CANADIAN BROTHERHOOD.

The business sessions of the Canadian Brotherhood seem to show considerable progress over last year. The Council estimated a small increase in membership and had received reports from active work from more chapters than heretofore. The working strength is 122 chapters and 1,000 members. The cities of Toronto, Montreal, St. John, and Halifax report increased activity, an improvement in local assemblies, and more corporate work. While some country chapters had become dormant during the years others reported most encouraging success. Payments from chapters had fallen off during the year, largely because chapter officers failed to remit. Mr. Hubert Carleton visited during the last three months about half of the active chapters in the Dominion. The results from this work as reported at the Convention were very encouraging, and the Canadian organization looks forward to a period of solid growth. The Junior department has held its own, although in the past it has been somewhat neglected. Now it is to be given new attention. In its report the Council draws attention to three unsatisfactory features: Carelessness of secretaries in answering letters, irregular attendance of members at chapter meetings, and failure of members to subscribe for and read *St. Andrew's Cross*. Canadian Brotherhood men who appeared on the programme strengthened it.

#### WORK AMONG BOYS.

The new interest in the Brotherhood work among boys was shown at Detroit by the election of a new Council member who has been specially interested in that branch of work. This new member is Mr. W. W. Lord, Jr., of New York. To old members of the Council identified with work for boys new work is to be assigned. If any one doubts that boys are interested, and especially Detroit boys, let one incident of the Detroit Convention remove such doubt. A meeting for boys had been planned for Friday afternoon. The place was the basement of the Armory. The day was hot, not merely warm, but hot. There was also planned a flower parade for Woodward Avenue. All Detroit was out to see it, or to be seen, for it was just two hundred years ago that Cadillac founded Detroit. The Armory room was well filled. Some men were there, but so were many boys. Now when boys forego a parade to talk about the spread of Christ's Kingdom among boys, and what is less interesting, to hear other boys talk about doing so, there is solidity in the movement. That is the sign are right.

There was a second meeting, even larger, on Saturday afternoon, and on Sunday afternoon there was a religious service in Grace Church, at which the speakers were the Rev. W. H. Owen, Jr., of New York, and the Rev. E. V. Shayler of Chicago.

#### "WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY?"

This scriptural query and its scriptural reply were the subjects of addresses on Friday evening by Mr. James J. Houghteling and the Rev. W. C. Richardson, both of which addresses we hope to reproduce in the near future.

#### THE RULE OF SERVICE.

The important action of Saturday was a supplemental report of the Committee on the Rule of Service. This committee had before reported progress and had been continued for another year. Fortunately, it was able to report this year, and did so unanimously, after consultation with Brotherhoods in Canada, Great Britain, and Australia, and with Mr. Houghteling, who helped to frame the original. The report, which was adopted and advanced to the next stage, is a re-statement of the object of the Brotherhood, and is as follows, the chief change being in the second rule, and in the placing of the word "young" as relating to men.

"The sole object of the Brotherhood is the spread of Christ's Kingdom among men, especially young men, and to this end every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood so long as he shall be a member. These rules are two, the Rule of Prayer and the Rule of Service.

"The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church."

The report will be made a special order for the next Convention. That Convention, it was decided on Saturday, shall be held in Boston. The sixty-two men of Denver sent representatives to Detroit, strongly and splendidly endorsed, asking the 1902 Convention to that city. They won laurels in their contest, and came near winning. A proposition was made by Mr. Houghteling to hold the 1902 Convention in Boston, the 1903 in Denver, and the 1904 one in Chicago, the latter to celebrate the coming of age of the Brotherhood. Had the Denver men accepted the suggestion they would have won nearly what they wanted. They did not, and Boston won. There was discussion of triennial Conventions, giving intervening years to State Conventions. The men at Detroit showed themselves to be heartily opposed to anything but annual national gatherings. A considerable section of country having asked that the Council take up the question, the Convention courteously referred it to them. The contention

[Continued on Page 464.]

## Helps on the Sunday School Lessons

### Joint Diocesan Series.

SUBJECT—Leading Events of the O. T. from the Birth of Moses to the Death of Saul.

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

### THE REFORMATION UNDER SAMUEL.

FOR THE TENTH SUNDAY AFTER TRINITY.

Catechism: IX. "Chiefly Learn." Text: I. Samuel vii. 12. Scripture: I. Samuel vii. 3-17.

WE have considered, in our lesson for Sunday last, the remarkable circumstances under which God called Samuel, the temple-lad in Shiloh, to become a prophet in Israel.

The great influence for good which Samuel exerted over the people, was extended over a period of many years; and, as a striking example of it, we may well give thoughtful attention to the circumstance narrated in the Scripture appointed for our study (I Samuel vii. 3-17), which indicates a reformation, a change in moral sentiment, when read alongside of, and in contrast with, the sorrowful events recorded in a previous chapter (Ibid. iv.).

On both these occasions there was war with the Philistines. In the former battle, Israel was routed; in the latter, "the Philistines were subdued, and they came no more into the coasts of Israel" (verse 13).

That God's people were victorious in the second conflict, was due to Samuel and to the reforming influence which he exerted. He besought the people to return unto the Lord with all their hearts, to put away strange gods from among them, to prepare their hearts unto the Lord, and to serve Him only (verse 3). That such exhortations were needed, indicates great national degeneracy and an almost utter falling away from righteousness.

The people, however, responded to the call of their prophet with admirable decision. The army of the Philistines was at hand, and thus the Israelites made ready for the battle. They first "put away" the heathen gods, Baalim and Astaroth (verse 4). They then came together, in religious assembly, at Mizpeh (verse 5). "They drew water, and poured it out before the Lord, and fasted on that day," confessing their iniquities (verse 6). The pouring of the water was a token of the outpouring of their hearts in tears of sorrow for sin (Ps. vi. 6; xxii. 14. Sam. ii. 18-19).

The children of Israel approached their enemies, on this occasion at least, with no fatal self-confidence. "They were afraid of the Philistines," and besought the intercession of Samuel (vv. 7-8). The cry of the prophet unto the Lord for His people was preceded by the offering of a lamb in sacrifice (verse 9); which was "a symbol of the total self-dedication of the people, now brought back by repentance to newness and holiness of heart and life."

The voice of God made answer to the prayers of Samuel. "The Philistines drew near; but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them" (verse 10). Thus was it shown, as later in David's conflict with Goliath, that "the Lord saveth not with sword and spear; for the battle is the Lord's" (I. Samuel xvii. 47).

In striking contrast with this, stands the record of Chapter iv., the sorrowful account of Israel's previous defeat at the hands of the Philistines. We may quote the excellent words of Prof. Blaikie:

"It must have been with feelings very different from those of their last encounter, when the Ark of God was carried into the battle, that the host of Israel now faced the Philistine army near Mizpeh. Then they had only the symbol of God's gracious presence; now they had the reality. Then their spiritual guides were the wicked Hophin and Phinehas; now their guide was holy Samuel. Then they had rushed into the fight in thoughtless unconcern about their sins; now they had confessed them, and through the blood of sprinkling they had obtained a sense of forgiveness. Then they were puffed up by a vain presumption; now they were animated by a calm but confident hope. Then their advance was hallowed by no prayer; now the cry of needy children had gone up from God's faithful servant.

"In fact, the battle with the Philistines had already been fought by Samuel on his knees. It was just as in former days—God arose, and His enemies were scattered, and they also that hated Him fled before Him (Ps. lxxviii. 1). The storm be-

fore which the Philistines cowered was like the pillar of fire which had guided Israel through the desert. Jehovah was still the God of Israel; the God of Jacob was once more their refuge."

So signal a victory was worthy of lasting remembrance, and "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us" (verse 12). This memorial, "stone of the help" (exact meaning of the word Eben-ezer), long stood as a reminder of the assistance which the people had received from the Lord; and it is well to observe that Samuel ascribes all the honor to God, and none to himself. By this victory a large territory, previously lost, was restored to Israel, and comparative peace prevailed through the remaining years of Samuel's life (verse 14).

The battle of Eben-ezer seems to have won for Samuel the office and title of "Judge" in Israel (verse 15). "He went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places" (verse 16). At other times he abode in his own home and with his family at Ramah; "and there he built an altar unto the Lord" (verse 17). In this connection, it needs to be remembered that according to the Levitical law, all sacrifices were to be offered before the Ark, in the place which the Lord should choose. But such choice was for the time suspended. The Ark had been carried away. Shiloh lay desolate (I Samuel iv. Ps. lxxviii. 61), and Jerusalem was not yet chosen. Therefore they sacrificed in other places; which became unlawful again as soon as the Ark was recovered and restored to its accustomed place in the House of God.

In all that is written concerning him, how eminent and honorable stands the name of holy Samuel. He was indeed one of the best of the Hebrew worthies; upright, pure, and Godlike. We do not wonder that the silent influence of his character has continued a power in all succeeding ages, to inspire the hearts of others to righteousness.

### THE VOICE OF THE CHRISTIAN YEAR.—XI.

BY A RELIGIOUS.

NINTH SUNDAY AFTER TRINITY.—THE WALK WITH GOD.

*Walk before Me, and be thou perfect (Gen. xvii. 1).*

HAVING believed and received the momentous message of last Sunday's Scriptures, we are the more prepared to profit by the teachings of to-day.

The plan of the Trinity tide Lectionary is to present, in parallel stages, the history of the two Covenants; with, for the second evening lesson, a portion of an Apostolic Epistle. This lesson is always practical, personal, pointed; often an effort to move, direct and quicken the individual conscience; teaching our duty as sons of the Covenant, showing how its laws and principles can be the rule of our everyday life; again, it gathers into a moral climax the relation between *all* the "Proper" of the day. Or perhaps, when the ideal presented by its companion passages seems almost too high for us, it opens, as with one tender touch of a Father's pitiful love, a message of special mercy; showing how God and Holiness and Heaven may still be hoped for, even by miserable sinners. For the penitent there is pardon, and to them that have no might He increaseth strength (Is. 40, 29).

To-day, the Old Testament lessons made us tremble at the awful result of disregarding God's warnings—results commented upon in the Epistle and lending light to the difficult Gospel; we tremble—but take courage of faith, and turn our hearts hopefully toward that "continuing city" (Heb. 13, 14), the antitype of all destructions, the type of all true gain. Of its peace we do in some measure partake, even in the toils of our pilgrimage thither; as, step by step, patience passes to her perfect work (St. Jas. 1, 4).

Note the force of St. Jas. 1 as the second evening lesson; illuminating the Eucharistic Scriptures, while continuing the comment of Heb. 13 upon Rom. 8. It is an exhaustless mine of practical instruction upon the life of faith; seeming to epitomize all yet emphasizing special features. To be enslaved to God is to gain the perfect liberty (vv. 1 to 25); to die to sin is to fulfil our regenerate life (v. 18; I. Pet. i. 23); the life of faith cannot consist with any shadow of insincerity or impurity.

The Collect gathers these great truths, laws, warnings, counsels, into our response of personal service; bringing us on our knees to the Feet of our Father, there, in tempered confidence and humble hope, to confess our helplessness and pray for grace to walk before Him according to His Will. Think of the darkness and difficulty of the way of Enoch, compared to the radi-

ance in which walk we who are "the sons of God with power." With power to fulfil that sonship, whereby we verily are the children of the True Light (Phil. iii. 18-21).

Let us study this Collect, phrase by phrase:

1. "*We beseech Thee.*" Strange that we are not afraid to ask God for so much! We approach Him as confidently as a happy child to a well-known father; as though we had never before asked and received blessing; as though we had never caught up His gift and rudely run away, forgetful even of the courtesy of thanks! It is a marvel, more than we are able to feel, that over and over again, after such conduct, we come, ask, expect *and receive*, ever new gifts and benefits. It is a wonder that we have the assurance, and a wonder that He, the High and Lofty One, will suffer such indignity!

2. "*We beseech Thee.*" Is that true? What is it to "beseech"? Does that word fit our cool, careless, or scantily reverent approach; our indifferent utterance, our wandering thoughts, our lukewarm longings? But let us make this beseeching real: let us approach humbly, eagerly, earnestly; believing firmly, and desiring greatly. For what shall we beseech? No literature can better teach us what to ask than the Prayer Book Collects, for there were giants of faith in the earth in those days when the Collects were given! To-day we ask "the spirit to think and do always such things as are right." "The spirit" means a spiritualized mind, our own mind animated by the Spirit of God: a spirit gathered into accord with the Builder of the Body Mystical, the Inspirer of the Catholic Church, the Author of Godliness, who wrought our Baptismal resurrection from the death of birth-sin and now works in us progressively our conformity to the Prince of Life. Hiddenly throughout society, He is producing all that will "stand" when "the fashion of this world passeth away," when nothing abideth but what is fit for God.

3. "*The spirit to think*" aright. That is, the mind to believe the Truth, to perceive the path of duty, to receive the true vocation, to make the Will of God the determining law of all choices. Spiritual perception produces that "right judgment in all things" which brings surrounding circumstances under the power of our life in Christ, constraining the mean and weak into wise and holy relationship to the law of a victory yet to be. Thus made wise with the Wisdom of the Holy Ghost, we are enabled to see in the present hour its Eternal issue, and to-day to make such decision as, when we come to stand in that Light, we shall be glad to have made. This *choice of the higher way*, is the correspondence which brings a higher light, a further call—a new "test" looking toward a loftier vocation.

4. "*The spirit to do* 'aright.'" The holy thought, the spiritualized desire, the wise decision constraining all the elements of action into the service of the Will of God—thus the good desires are brought to good effect (Collect, Easter Day).

Think of the aspirations offered to God, then clutched rudely back at the first contrary impulse; of the good resolutions, broken at the first temptation—the *first opportunity to keep them*; of the desires for holiness, forgotten at the first provocation. Think on these things. Then, if there be any reality in your faith, any earnestness in your walk with God, any verity of hope in Jesus Christ, you will come crying to the God of all grace, who hath called us into His Eternal glory; begging with a great beseeching for the spirit to think and do such things as shall be well-pleasing in His sight (Heb. xiii. 21).

5. "*We cannot* . . . *without Thee.*" If one is not ready to confess this, not much has he learned of his own heart's weakness or the power of his enemies. The Apostle who said "we are able," soon forsook Him and fled: the silent women who raised no voice in the acclaiming crowd, followed Him even to the Cross and ministered even in the Tomb. The humble heart that dare not boast itself is most likely to stand stable in the hour of test and trial. It is conscious weakness that has the surest hope in the Help that cannot fail (Ps. lxxxiv. 5-7).

6. "*By Thee enabled.*" Though of myself I am the least of all God's mercies, faith appropriates His promise to the poor, and "I can do all things through Christ which strengtheneth me." Thus said he whose catalogue of martyrdoms were enumerated as his series of successes (Phil. iv. 13; II. Cor. xi. 8; Gal. ii. 28).

7. "*According to Thy Will.*" This is the Will of God, even your sanctification. Life is crowded with vexed questions, but as to this, there can be no doubt. And, "through Jesus Christ our Lord," we hope for the Patience and long-suffering of God (II. Pet. iii. 15) to have its perfect work in us; teaching to us the true religion (St. James i. 27), which, triumphant over all temptations, shall teach us both purity of heart towards God, and works of mercy toward men.

#### THE TRANSFIGURATION.

AND as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening;" so writes St. Luke.

Accompanied by the favored three of the twelve, Christ ascended a mountain apart. (The controversy of later topographers in favor of Mt. Hermon against the traditional Mt. Tabor, as the scene of our Lord's manifested glory cannot be entered into in the limits of this article. Either mountain would afford the desired retirement.)

The most careless reader of God's word must have had it borne in upon his mind that mountains have been the theatre of many wonderful events; the objective thus lending aid to the subjective; nature, as it were, tuning thought as an instrument to the key of the music to be rendered. The Transfiguration of Christ in the leafy quiet of that mountain slope was of spiritual significance as profound as the visible radiance was effulgent.

The scene, we believe was at night, for we are told that Peter and those who were with Him "were heavy with sleep, and when they were awake, they saw His glory, and the two men that were with Him."

Thirty-five years after, St. Peter writing to the Christians in Asia, selects this wonderful occurrence from his many exceptional experiences as evidence of the verity of Jesus being divine. St. Peter knowing his own death to be in the near future, warns them to be constant in their trust in Christ, who is the true Son of God, telling them he was one of the eye-witnesses of his Lord's majesty: "For He received from God the Father honour and glory, This is My beloved Son in Whom I am well pleased. And this voice which came from Heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."

So inherently natural is the train of thought, it is difficult to one accustomed to analyze psychological processes, to withhold his conviction that St. Peter was borrowing the imagery of the remembered scene in the conclusion of his exhortation. The ineffable splendor that burst on his waking eyes—the *light shining in a dark place*—was a vision memory held distinctly present before him, until the day dawn, and the day star arise in your hearts beautifully symbolized the spiritual experience of the believer in the sequence of nature of that holy time on that sacred mountain; memorable, ineffaceable, when he had beheld the splendor of Deity's presence.

St. Luke writes: "And it came to pass, that on the next day, when they were come down from the hill"—we naturally conclude that it was the day succeeding the night of this wonderful revelation.

When God manifested Himself to Moses in the desert near Horeb, it was in unconsuming flame, a Visible Glory. Forty years afterward, crowded as they were with such varied and wonderful experiences, Moses in the highlands of Moab, laying down his sceptre of rule, which had been one of grief and responsibility, gave warning and benediction to the beloved tribes of Israel, ere he departed to that boundary whose confines stretched far beyond the frontiers of Canaan, recalled God's first manifested Presence: "The good will of Him who dwelt in the bush."

Jehovah symbolized His abiding with Israel by the Shechinah, a local radiance above the ark in the tabernacle, secluded in the Holy of Holies.

Christ upon the mountain side, prayed, held communion with His Eternal Father. In a previous chapter, on another occasion, St. Luke says: "Christ went up into the mountain to pray, and continued all night in prayer to God." When Night draws her curtain of darkness she seems to make a closet of nature in which the soul can isolate itself, and reach toward the Father, who seeth in secret.

St. Luke, who wrote for the Greeks, does not say as Saints Matthew and Mark, our Lord was transfigured—his Grecian readers might have gone astray into some of their mythical transformations, of which their literature was full, and so have missed the true spirituality of the sublime event he was recording; he tells his readers: "They (the disciples) feared as they entered into the cloud."

What overpowering emotions must have been theirs—that lofty solitude, the sombre drapery of night, when awaking from slumber they beheld that heavenly splendor, a supernatural glory, and, added to their number two visitors from another world.

The three synoptic gospels record as only a few days pre-

vious the purpose of Christ to vouchsafe a visible evidence to His disciples of God's strength and approval: "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." How glorious the fulfilment, Godhood visible through the veil of humanity.

What a remarkable group were enfolded in that overshadowing cloud: the Son of God, in whom the Father again, the first time at His baptism, now at His Transfiguration, says He is well pleased; Moses, Israel's great law-giver, who had yearningly asked of Jehovah: "I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon." God had refused—Moses had displeased Jehovah once—the Lord said unto him: "Let it suffice thee, speak no more unto me of this matter." Moses was present in that good land now. Was he still pleading for God's favor in behalf of his beloved Israel?

Elijah, at whose request the skies for three years withheld rain, who had been vouchsafed fire from Heaven to consume his sacrifice atesting Jehovah, not Baal, to be the true God; St. Peter, the man of rock, the brothers, Saints John and James, sons of thunder, a most wonderful grouping of the world's greatest personalities; and the two celestial visitants spoke to the Victim of Calvary, that was to be, of His decease which He should accomplish at Jerusalem. Any mention of former delights in more radiant abodes? We are not told so. They, amid that supernatural splendor, spoke of the coming ordeal of His Crucifixion.

Moses representing the law; Elijah, the law's restoration, whose types had been the sign posts directing the way to Calvary's awful summit, pre-figuring in sacrifice, foretelling in prophecy the culmination in Him of the hopes of ages past. Imagination falters in attempting the spiritual climb to those august spirits on that cloud-enhaloed mountain, discoursing with the Son of God who should be the Lamb of sacrifice bearing in His sacred body the sins of the world.

The ever impetuous apostle St. Peter suggests building three tabernacles for our Lord and Moses and Elias, not knowing what he said. For us the deep spirituality of this event lies in God the Father's command: "Hear Him." In that single mandate rests all of earth's duties and blessedness. Witnessing Christ's divinity on the mountain side, prepared the three for the deep humiliation of Calvary; the same chosen three were with Him in Gethsemane. His Transfiguration would reinforce their faith when it would be sorely tried. Christ ever discouraged the blatant publishing of sacred experiences, and on their descent from the mountain He charged them: "Tell the vision to no man, until the Son of Man be risen again from the dead." The three "kept it close, and told no man in those days any of those things which they had seen."

From the mountain, the scene of divinely manifested radiance, succeeded the excited multitude. They encountered on their return a poor, demon-possessed boy. "Mine only child." The father pleads with Christ for his healing. St. Matthew says the father said he was a lunatic. These are the objective realities which contrast with their late beatific vision, the harsh discord which sin and consequent suffering has clashed into what was once the sweet harmony of human life, the humanity which our Lord dignified by wearing, and had just shown how it could be irradiated with the glory of Heaven, so marred, alas, by evil.

These antitheses furnish one of Raphael's finest paintings.

#### DEATH OF BISHOP WESTCOTT.

[BY CABLE.]

THE death of the Rt. Rev. Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham, occurred on July 28th. Bishop Westcott was considered one of the ripest scholars in the English Church, and succeeded the late learned Bishop Lightfoot, thus continuing the succession of scholar Bishops in the see. He was one of the company for the revision of the New Testament, and also of the Commission on Ecclesiastical Courts. He was a graduate of Cambridge, and, at the time of his appointment to the Episcopate, was a Professor at the University. His published works have been chiefly on subjects connected with the Scriptures and with social questions, his first volume, *Elements of Gospel Harmony*, being published in 1851. In addition to the many volumes for which Bishop Westcott will be remembered as the author, he was associated with Dr. Hort in editing an edition of the New Testament in the original Greek.

## 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 his curation as to what letters shall be published.

#### THE BAPTISMAL SERVICES COMBINED.

To the Editor of *The Living Church*:

CIRCUMSTANCES occasionally require the combination of the Baptismal Offices at times when the clergy have little opportunity for studying out the rubrics beforehand. I have therefore prepared the following outline of these combinations for the use of the clergy of this parish, and venture to send it to you for publication, thinking it may be helpful to some of my brethren in other places, if clipped out and inserted in their Prayer Books.

Very truly yours,

EDWARD HENRY ECKEL.

Williamsport, Pa., July 17th, 1901.

A.

#### ADULT AND INFANT BAPTISM.

1. Question, Exhortation, Prayer.—pp. 157-259.  
*Memorandum*—Insert "and these infants (or Children)" after "these persons" and "these Thy servants."
2. Questions to Sponsors—p. 261 and p. 247.  
*Memorandum*—Omit "I demand therefore."
3. Prayers, Baptism, Signing with the Cross, Address to the Congregation, Lord's Prayer, and Thanksgiving—pp. 262-264.  
*Memorandum*—(a) Insert "and these infants (or children)," as noted above; (b) Administer to adults before infants.
4. Exhortations—(a) pp. 264-265; (b) pp. 250-251.  
NOTE—The third rubric on page 265 and the first rubric on page 246 plainly contemplate the entire omission of the Gospel, Exhortation, Thanksgiving, and Address in the respective Offices (pp. 259-261 and pp. 246-247).

B.

#### RECEPTION INTO THE CHURCH AND INFANT BAPTISM COMBINED.

1. Certification, Gospel, Address, and Lord's Prayer—pp. 252-254.
2. Public Baptism of Infants—pp. 244-251.  
*Memoranda*—(a) Sponsors for child or children already baptized will omit answer to Third Question, p. 248; (b) At the Reception into the Church, the children just baptized will be signed with the Cross before the children previously baptized.

C.

#### RECEPTION INTO THE CHURCH AND ADULT AND INFANT BAPTISM COMBINED.

1. Certification, etc. (as in Order B)—pp. 252-254.
2. Office for Adults (with changes noted in Order A)—p. 257.

D.

#### RECEPTION (INFANTS) INTO THE CHURCH AND ADULT BAPTISM COMBINED.

1. Certification, etc. (as in Order B)—pp. 252-254.
2. Follow Order A.  
*Memorandum*—Do not insert "and these infants" after "these persons" or "these Thy servants" in prayers or exhortations preceding the Administration.

#### THE PROPOSED CHANGE IN THE DECLARATION OF CONFORMITY.

To the Editor of *The Living Church*:

AMONG the changes in the Constitution approved at the last General Convention and awaiting ratification at San Francisco, is an alteration of serious importance in the Declaration of Conformity. That declaration, required to be signed by every candidate for orders before his ordination, stands at present as follows:

"I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States."

The proposed new declaration substitutes for the words "Doctrines and Worship" the words "Doctrine, Discipline and Worship."

The change of meaning involved in substituting the singular "doctrine" for the plural "doctrines" is one of very grave importance.

Our present declaration dates from 1789, and, in fact, is

found in the proposed Constitution of 1785, there reading:

"I do believe . . . and I do solemnly engage to conform to the doctrines and worship of the P. E. Church, as settled and determined in the Book of Common Prayer and Administration of the Sacraments, set forth by the General Convention of the P. E. Church in these United States."

The latter part of this Declaration, beginning "I do solemnly engage" is evidently based upon the declaration which the Colonial clergy were required to sign before the Bishop of London: "I do declare that I will conform to the Liturgy of the Church of England as it is now by law established." This formula is from the Act of Uniformity of 1662.

Our declaration was a substitute for the subscription required in the Church of England, which in common practice was as follows:

"I do willingly and from my heart subscribe to the Thirty-nine Articles of Religion of the United Church of England and Ireland and to the three Articles of the Thirty-sixth Canon and to all things that are contained in them."

In place of this formal subscription to the Thirty-nine Articles, the American Church substituted our solemn engagement of conformity to the Church's doctrines.

The expression "doctrines" in this connection had in 1789 a definite and well-understood meaning. To use the words of Bishop Burnet (*On the Articles, The Introduction*), "A necessary distinction is to be remembered between articles of faith and articles of doctrine; the one are held necessary to salvation, the other are only believed to be true; that is, to be revealed in the Scriptures, which is a sufficient ground for esteeming them true." Archbishop Bramhall makes the same distinction, though without using the expression "articles of doctrine": "We do not suffer any man 'to reject' the Thirty-nine Articles of the Church of England 'at his pleasure;' yet neither do we look upon them as essentials of saving Faith, or 'legacies of Christ and of His Apostles;' but in a mean, as pious opinions fitted for the preservation of unity; neither do we oblige any man to believe them, but only not to contradict them" (Vol. II, p. 470). So also Bishop Bull: "She (the Church of England) professeth not to deliver all her Articles (all I say, for some of them are coincident with the fundamental points of Christianity) as essentials of faith, without the belief of which no man can be saved; but only propounds them as a body of safe and pious principles, for the preservation of peace to be subscribed, and not openly contradicted by her sons. And therefore she requires subscription to them only from the clergy, and not from the laity, who yet are obliged to acknowledge and profess all the fundamental articles of the Christian faith, no less than the most learned doctors" (Vol. II, p. 211, Oxford Ed., 1846).

This distinction between "articles of faith" and "articles of doctrine" would seem to have been in the mind of those who framed our declaration of conformity. Articles of faith we all, laymen as well as clergymen, are bound to believe as a necessary condition of salvation; articles of doctrine the Church regards as true indeed, but not as essentials of saving faith; she does not oblige any man to believe them, but only not to contradict them; in other words, to conform to them. The word "doctrines," then, in our declaration, refers not to articles of faith; but to that body of subordinate truths with which for the most part our Thirty-nine Articles are concerned. It would be scandalous, indeed, if our clergy were admitted to Holy Orders upon the explicit understanding that nothing more was required of them in the way of belief than outward conformity to the creeds. Yet this is exactly what would be the case if the change proposed by the last General Convention should be ratified next October. "I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church." It would be impossible to restrict the word doctrine when used in this connection so as to exclude articles of faith. As we have it at present, the declaration creates an additional obligation for the clergyman from which the layman is free; in its new form it would serve to relax the obligation of believing the Apostles' Creed. The English form of subscription in its present modified form is far more rigid than ours. It is in these words:

"I, A. B., do solemnly make the following declaration: I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the ordering of Bishops, priests, and deacons. I believe the doctrine of the United Church of England and Ireland, as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the Sacraments, I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority."

This declaration, which has been in use since 1865, is far less rigid than the older form. "It was the express intention of the Commission," said Mr. Buxton in his speech before the House of Commons (quoted by Dr. Momerie, in *Church and Creed*, p. 26), "to relax the extravagant stringency of the existing tests; in other words to make it possible for men to minister at the altars of the Church, though they might dissent from some part of her teaching. . . . All those phrases which indicated that the subscriber declared his acceptance of every dogma of the Church had been swept away; and this had been done expressly and of forethought. Instead of declaring his assent to all and everything the Prayer Book contained, a clergyman now only declared his assent to the Prayer Book itself; that is to say, to the book as a whole, and his belief that the doctrine of the Church therein set forth was agreeable to the Word of God. He would not declare that the doctrines in the plural number, or that each and all of the doctrines were agreeable to the Word of God, but only the doctrine. It was expressly and unanimously agreed by the Commission that the word doctrine should be used in the singular number, in order that it might be understood that it was the general teaching, and not every part and parcel of that teaching, to which assent was given." What in England has been secured by using the word doctrine in the singular ("I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God"), has with us been accomplished by using the word "conform" instead of "believe," "doctrines" with us referring not to articles of faith, but to subordinate truths ("I do solemnly engage to conform to the doctrines . . . of the P. E. Church"). For us now to substitute doctrine for doctrines, and to use the word for the whole body of the Church's teaching, matters of faith and matters of doctrine as well—and in its new connection it could mean nothing else—would be a suicidal course. It would be far better to abolish subscription altogether, and leave the clergyman with his baptismal vow to believe all the articles of the Christian faith as contained in the Apostles' Creed unmodified by any subsequent declaration. Even in the English declaration the use of the word doctrine in the singular has been claimed as sanctioning unlimited laxity of belief. Dr. Momerie wrote (*Church and Creed*, p. 33), "The word doctrine in the new form of subscription is used in the singular number instead of in the plural, expressly to make provision for any amount of diversity of opinion. A clergyman may henceforth disagree with many of the doctrines contained, or apparently contained, in the Prayer Book, provided he accepts the doctrine as a whole. That doctrine is, and must be, expressed by the one word Christ; and a synonym for Christ is righteousness."

It would be a great misfortune if the proposed new Constitution should as a whole fail to pass the General Convention. No injury would be done to the scheme, however, if the proposed Art. VIII. should be voted down. This would leave our present Art. VII. in full force, and the proposed new article is no improvement upon the old one.

If this proposed change should be voted down, it might be a wise plan to refer to a joint commission the whole question of the subscriptions and promises made before ordination. It may be questioned whether subscriptions and pledges of this sort are desirable to all. Our present forms certainly need some alterations; both, perhaps, in the way of enlargement and of modification. If there are to be such declarations, a formal acceptance of the Nicene Creed would certainly be desirable. We accept the Apostles' Creed at our baptism; the Nicene Creed we never accept in any other way than by joining in its recital in church. Again some modifications may be found desirable. For instance, the candidate for deacon's orders is asked, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" In view of the misinterpretations that have been put upon this question, it might be expedient to clear its meaning and make it more definite and exact.

GEORGE B. JOHNSON.

Burlington, Vt., July 20th, 1901.

#### THE MEXICAN PRAYER BOOK.

To the Editor of *The Living Church*:

IN YOUR issue of June 1st the Rev. William McGarvey, criticizing the "Book of Common Prayer of the Mexican Mission," condemns the arrangement of the Psalter there contained in these words: "It is not, however, the Psalter at all. It is the Psalms dislocated, torn in fragments, and then pieced together into seventy portions." Apparently Mr. McGarvey's

conception of the proper use of the Psalter is the Anglican use, which is, however, one of the least Catholic portions of the English as of our own Prayer Book. The Hebrew Psalter is a collection of hymns, or rather a collection of collections of hymns. These hymns are not in general arranged topically, nor was it ever the Hebrew use to sing them through in order. Certain collections or selections were used at certain feasts, certain Psalms were designated for certain sacrifices and the like, and there was a Psalm appointed for each day in the week. Further than this, new hymns were formed for special purposes, the whole hymn, chant, or Psalm closing with a doxology. Doxologies were also provided in the Psalter for use at the close of individual Psalms or selections of Psalms. The Christian Church adopted from the outset the Jewish use in the main. Selections of Psalms were used for special occasions and purposes, new anthems and hymns were made by selections of portions of various Psalms, a doxology (ultimately the *Gloria Patri*) was used at the end of each Psalm selection, whether consisting of one or more Psalms, and a daily use of Psalms according to the days of the week grew up. These general principles of the ritual use of the Psalter prevailed in the Church, with changes in details, down to the Reformation, the Eastern Church maintaining on the whole the more primitive use. In the Western Church the use became very complicated, and in practice a large part of the Psalms was omitted altogether. It was to remedy this last condition that the English reformers invented their new plan of arranging the Psalms for monthly instead of for weekly use, and ordering them to be said or sung in the order of their arrangement in the Bible, instead of by selections according to sense, suited to the day and the occasion, fasts, feasts, and the like. The Mexican Book, very properly, we think, has not followed this Anglican use, but has endeavored to secure the same result, namely the use of all the Psalms, on the old Catholic lines of weekly use, and selections according to sense and appropriateness to the occasion. By this means a proper recognition both of the annual and of the weekly, fast days and feast days of the Church is secured.

JOHN P. PETERS.

St. Michael's Church, New York, July 26th, 1901.

#### THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

IT seems to me that your correspondent, F. A. Storer, hits the nail on the head. "*The Anglo-Catholic Church in the U. S. A.*" would seem to be the proper title to displace our odious nickname, and for at least two good reasons: First, it defines exactly our *historic* position, binding us back to the "Glorious Company" described in the fifteenth chapter of the Acts of the Apostles.

The very name suggests the possession of Creed, Liturgy, and Sacraments, that have been the comfort of the mighty dead in Christ through all the generations that have passed since He said: "Lo, I am with you to the end."

A second reason for the title: It suggests in no doubtful phrase the responsibility of "*This Church*" to teach the Catholic religion to the English-speaking people of our country, and to aid, as far as possible, our mother of England in preaching the "Kingdom of God" to the nations.

Quincy, Ill.

W. B. CORBYN.

To the Editor of *The Living Church*:

HAVING ministered in the Anglican Communion on four continents, I should like to record my vote for the "name" of our Church in the United States.

Let us call it "The American Church." This is our aim—to be the Church of America, and everything is tending in that direction. The title will distinguish us from that branch of the Catholic Church which acknowledges the supremacy of an Italian Patriarch, and which still uses the ancient Italian tongue in its services. Before we became an independent nation we were the Church of England. Now we are the Church of America.

The title "Catholic" is open to the same objection as the title "Episcopal."

Taking the very lowest view of the situation, we have as much right to call ourselves "The American Church" as any human organization has a right to call itself The American Bank, The American Express Company, or The American Club.

The legal title of the Church might be "The American

Church in the United States," and this would popularize the short title "American Church."

With reference to the remark of the Rev. R. S. Locke, it is not improbable that the Anglican Church in Canada will in course of time call herself the Canadian Church, for even at the present time in India, the native clergy of the Anglican Communion speak of themselves as the "Church in India."

New York, July 18, 1901. THOMAS P. HUGHES, LL.D.

To the Editor of *The Living Church*:

PERMIT me to make a suggestion which I have not observed in your correspondence. To meet the views of both parties, why should not an alternative name be allowed? The title-page of the Prayer Book would read "The P. E. C.," etc., "*otherwise called The American Catholic Church.*" From the constitution of the human mind there will always be those who lean on the one hand to Private Judgment, and on the other to Authority. The Church, it is to be hoped, will always remain comprehensive enough to include both, and this liberty in a choice of name might in charity be conceded to the Catholic sympathizers. A similar concession was made in the first reformed Prayer Book in the name of the Lord's Supper.

Austin, Texas, July 17, 1901.

R. L. BROWN.

#### THE AMENDED RUBRIC.

To the Editor of *The Living Church*:

MR. HENRY D. LAW, in your issue of the 27th inst., with reference to the amended rubric immediately following the Third Collect in Morning Prayer, ends his communication with this sentence: "Probably the author of the clause in the rubric is still living, and could state authoritatively whether such seemingly violent construction should stand," viz., that the Priest should go "immediately" from the third collect to the altar.

I am the author of that clause, though not a member of the committee. I did suggest at the same time the re-introduction of the Introits from the Prayer Book of Edward VI., but did not press the matter, as it was not certain they would be sung to chant tunes, but might be used as occasions for the exercise of vocal gymnastics. My reasons for the change were these:

1. There was a Confession and Absolution at the beginning of morning prayer, and when there was a Celebration immediately to follow, then the same worshippers were confessed and absolved twice in ninety minutes. If the first confession and absolution was of any force, then the second in the Liturgy was void, if not profane. If neither meant anything, both had better be omitted. So I suggested to the Committee the change in the rubric to pass at once from the Sentences to the Lord's Prayer. As people in these days read too little of the Sacred Scriptures, against which the pens of unbelief in and out of the Church are too frequently turned, no change was made in the remainder of morning prayer, this arrangement leaving the Lessons and the Psalms untouched. The Introits have been dropped, all sorts of hymns and voluntaries substituted for them, and much time taken up by solos and all that which could be given to prayer and praise. This alteration of the rubrics led up to the Celebration with reverence and devotion, giving a Service by way of preface, of thirty-five or forty minutes: hence the "immediately" which, I am sorry to say, is not as often followed as the rubric prescribes.

2. With such an Introduction to the Service proper, it might be hoped that in time, the Holy Eucharist would be restored to the place in which the Master put it, from which we have, in practice, displaced it with Morning Prayer and Litany; making it an appendix to these.

These were the reasons prompting me to urge and secure these changes in the rubrics, which the late Bishop Pierce once told me he thought worth all the other changes in the enriched Liturgy; and he was a master in Liturgies, and everything else he touched. I hope this explanation will remove the dissatisfaction which any may feel with the interpretation which the unnamed Bishop has properly put on the rubric.

St. Louis, Mo., July 27, 1901.

P. G. ROBERT.

#### CHURCH SCHOOLS.

To the Editor of *The Living Church*:

IN YOUR editorials in regard to Church schools, you note the fact that "Our Church Schools are comparatively high-priced."

Large numbers of our Church people, however much they

may wish for a Churchly atmosphere in which their children may be trained, cannot afford the usual prices.

*How shall that condition be faced?* In Oklahoma we have no Church schools. A few are able to send their children to Church schools in Kansas and Texas. But many others are not able to do so. Many came to Oklahoma to make a fresh start in life, because they were poor. Again, the public institutions of education in Oklahoma are markedly good for so new a region, and they are steadily growing in efficiency. Oklahoma's population is growing rapidly, but the proportion of our Church people to the population is very small. Here are conditions to be faced.

Public institutions are already well established, and in their way doing efficient work. Our Church people are too few and too poor to establish any Church schools with any hope of success.

The wiser way, under these conditions, as it seems to some among us, is to supplement the secular education with a religious and Churchly atmosphere by erecting what is known as "Church Halls."

Bishop Brooke, in his last Convocation address, said, "I still hope at no distant day to place a Church Hall for both young men and women at one at least of our Oklahoma institutions, which are steadily improving in efficiency and attractiveness."

The opening of large Indian reservations to white settlement, as at present, is adding largely to the population and making increased demands for sustaining the missionary work of the Church. To found a Church school here seems to be out of the question. For many of our Church people, it must be, either a Church Hall, as our Bishop has proposed, or else nothing in the way of a Churchly atmosphere.

I would call attention to the needs for Churchly education here in Oklahoma, and urge the method as proposed by our Bishop as being the most practical. A few thousand dollars expended on a Church Hall would meet the conditions here, far better than a larger sum in founding a Church school.

D. A. SANFORD.

## Talks on Extra Canonical Texts.

### IV.

BY THE RECTOR OF ST. NESCIQUIS.

"Vaines prévoyances du génie, qui, veut éterniser toutes choses, dans un monde mobile et changeant!" *Thiers.*

"Empty forecasts of genius, which would fain unalterably establish all things in a world unstable and changeable."

**S**O MORALIZES the French historian upon the projects of Albuquerque. He tells us that Albuquerque, justly proud of the achievement of his countryman in the discovery of the way to India by the Cape of Good Hope and anxious to secure perpetually the trade of India to his native land, saw that there was a possibility of its being diverted by the opening of a route through the Nile and the Red Sea. In order to prevent this, he conceived the design of turning the course of the river, and in doing so, evolving in the supply of these wider knowledge and nobler arts of life.

Man's depravity continues. Till we learn the higher law of the Christ, the life of man will be, in the main, an internecine strife. The same passions dwell in human hearts and sway human conduct as in the ancient days, with the same essential results.

And God's love continues. If we believed not that, we might well lie down in despair. As through the ages since the Azoic rocks lay bare and desolate beneath the sun, that love has been working out its purpose, developing new life, and from its grave again bringing the higher life, so is it still working.

It is not worth while to plan for the establishment of a changeless order in any department. It is worth while so to live and labor in this present that we may have a well-grounded hope that, some day, the results of our life will be given back to us, having undergone some rich and rare transformation, which "eye hath not seen, nor ear heard," and which it "hath not entered into the heart of man to conceive.

so closing up forever the passage into the Mediterranean. The project never reached even the stage of active attempt; but, had it been carried out ever so completely, Thiers points out that it would have been for the benefit—not of the Portuguese, but—first, of the Hollander, and afterward—what doubtless appeared to the little irascible, Anglo-phobic Frenchman infinitely worse than that—of the English. So the man of genius thought and planned; so do men of genius still think and plan. Nor they alone—though their foresight may be greater and their ideas wider—but so do we all think and plan. So would we all, more or less, establish forever the order of things which commends itself to our personal wishes and interests.

Nothing could be more useless and vain. For the very world in which we would establish our order is itself unstable, semi-fluid. The difference between the man who—hoping for time-long permanence, builds on the quick-sand and him who builds on the solidest rock, is but one of degree. Sooner or later, the foundation will sink from beneath the edifice he piles up with so much toil and thought. The stately columns, the wide-flung arches, the sculptured walls, the storied windows, will all fall in utter confusion, because that on which they are reared will be removed from its place. Some day, the inner fires of the earth will break forth, the wild ocean wave will overleap its bounds, the concealed waters will eat their way, or some earth-shivering shock will come, and all will come down with a crash. Or in the course of the ages all will moulder into indistinguishable ruin. Have not the highest mountain peaks been fathoms deep under the ocean? Who shall say that the "Lost Atlantis" does not lie, with all its teeming population, its stately cities, its magnificent palaces, its complexity of interest and industry, under the soundless ocean? In the deep, dark chambers of the earth lie the wrecks of dead worlds that once lived and wrought in the light of heaven.

Nor is this true only of the material. Whole systems of thought and law are buried as deep as the most ancient remains of life. What was once soberest and most indisputable fact is now exploded fallacy, credible to no sane man. The ancient philosophies are foolishness, the gods of the old time are departed. Their shrines deserted and their oracles are dumb. The wise men and saints of our day, too, fancy that they shall establish systems which shall endure forever. But the world of fact has not all been mapped out, the infinity of God's wisdom has not all been explored, and the day will come, when our "little systems," having had "their day," shall fall to cureless ruin and altogether "cease to be."

"The fashion of this world passeth away." The standards, round which strong men armed once grouped themselves, with grim resolve to win present good and eternal fame or die, cease to attract a single soldier, even one of fortune. The watchwords which once made all ears tingle and all hearts throb high, would not make one pulse beat faster, though they were shouted through the earth from side to side. The names that might once "have stood against the world" are now almost meaningless syllables. "Our actors are all spirits, and are melted into thin air."

Yet, though no genius, however prescient and potent, may establish an order forever, there is a curious persistency in all that is. It is not so much destruction as transformation that awaits all. The world is not fixed, it is changeable; but, in the gross, it endures. The things in the world die; the world lives on. There is in all things that which will not perish. The noble temple falls into ruins; but in the course of ages, it becomes the quarry from which the peasant takes what he needs for a shelter from the storm. The shapely stones shall serve man once more in other uses; the sculptures shall take other meanings and tell another story to the ears and hearts of men. The heathen myth is transformed into the Christian legend and the heathen god becomes a Christian saint.

The deeds of men do not die, though they bring not to pass that for which they were wrought. Arbela did not enthrone Greece universal and eternal mistress of the world; it did make the culture of the world Grecian and not Oriental. Greece rules a queen to-day; but from within, not from without. Her dominion is in the heart of things. The result of the Punic wars was not to establish for Rome a universal empire till the world's end; but it was that the administration of the world's jurisprudence should be Roman. The defeat of the Armada did not make England a queen whose dominion should have no end in the Western Continent; it did determine that the control of the New World should be Anglo-Saxon and not Latin.

There are three things that endure. Man's need never ceases. It takes new forms, often more imperious and exact-

# Editorials and Comments

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### THE BROTHERHOOD CONVENTION.

IT CANNOT be said that the experiment of a midsummer convention for the Brotherhood of St. Andrew has been a success. Detroit certainly offers as great attractions for a summer convention as could be guaranteed in advance by any city in this country, for the Lake cities have generally the most pleasing climate through the summer that can be offered. This appears, however, to have been an unprecedented summer throughout the world, and even the Lake region and Detroit have suffered intensely from the heat, so that the Brotherhood Convention, with its crowded programme of four days' extent, was not devoid of actual physical suffering.

Moreover, Detroit presented, by a coincidence entirely unexpected by the greater number of delegates, a scene of civic festivity by reason of the celebration of the 200th anniversary of the founding of that city, which was observed at the same time that the Convention was in session. This, however, only proved the mettle of the Brotherhood men. When a convention of several hundreds on a hot day was ready cheerfully to attend to the business that called the members to the city, although a most attractively arranged floral parade was passing on adjoining streets; and when at night, with a high temperature, the large convention hall was almost crowded to the doors with men, although an electrical parade of surpassing beauty was passing outside, the earnestness of Brotherhood men is proven. It is sufficient to say that they sustained themselves creditably in these unusually arduous tests.

There were some who were inclined to be despondent, because the rigorous lopping off of dead material from the statistics of the Brotherhood made the total membership less than that which obtained under the former practice of assuming membership where no reports were received. It required little reading between the lines, however, to discover that the Brotherhood to-day is in better condition and is doing better work than it has ever been and done before. The fifteen years that have elapsed since its quiet inception at St. James' Church in Chicago, have left their impress upon the Brotherhood men and upon the Church itself. The best indication of the value of the Brotherhood of St. Andrew is, that it has produced in the American Church such laymen as Houghteling, Sturgis, Billings, Wood, and other familiar names. We say the Brotherhood has

produced these men; we do not forget that they are also its founders or early guides, and that the Brotherhood is largely indebted to them for its very existence. In creating the Brotherhood, however, they brought into existence that which has made its largest impress upon their own lives, and has been the means of developing in themselves an unselfish lay manhood such as previously has seldom been seen in the American Church.

For herein is one of the vital features in Church life, in that the more a man gives to the Church and to Christ, the more he receives therefrom in his own life. Had these founders been selfishly working for their own interest, even spiritual, they would have failed to receive a large part of the blessing which they have derived. They unselfishly worked for the good of others, and in working they have reaped seven-fold in their own spiritual natures, which have been intensified and developed by their fifteen years' training in the Brotherhood, as would have been possible in no other way. These men are not what they were fifteen years ago. The Church had no such men in that day. The Brotherhood has developed her very founders. They cast their bread upon the waters, and after many days they have received it with large increment.

No doubt it is a mistaken idea that the value of Church work may be computed by its visible results. It is a spiritual law that one man sows and another reaps, and that he who sows in tears may not always be the same as he who reaps in joy. The Brotherhood might not be held to be a failure even though no such tangible evidences of its value were to be seen. God does, however, sometimes visit our labors in His Church with results which may be seen of men, and this has happily been one of these instances. Of the many thousands who have been associated with the Brotherhood, no doubt there have been many who have been only as "ships that pass in the night," and who have neither received from nor given an impress to the movement. No doubt there have been individuals, as there have been whole chapters, who have failed to realize the Brotherhood ideas and have been little affected by them. The sight, however, of this midsummer Convention of several hundred men bearing every evidence of being the cream of our American cities—men stalwart, active, intelligent; twentieth century men—shows that the movement has made its impress very widely throughout the length and breadth of the American Church. It has produced hundreds, perhaps thousands, of men who honestly and without cant are able to talk and work in the interest of the extension of the Kingdom of Christ among men, and who are not ashamed to talk of prayer or to offer prayer in public or in private, proving that they fully believe that prayer is indeed a mighty force in the universe. One little incident at the Sunday morning service at St. John's Church may be noted. The old church is encircled with an old-fashioned gallery in which quite a number of Brotherhood men were seated—the overflow from the crowded nave reserved for them. At the *Glorias* nearly every Brotherhood man reverently turned toward the altar, while none of the regular congregation in the gallery did so. It was a very small thing; but it was an evidence of *character* in the men. It is a happy indication for the coming years of the American Church that the Brotherhood of St. Andrew has developed a new and higher lay manhood which is ready, willing, and able to give itself for Christ and the Church.

### PAN-AMERICAN: EDITORIAL CORRESPONDENCE.

BUFFALO, July 16th, 1901.

MY DEAR LIVING CHURCH: I do not pride myself that I can say anything new concerning the beautiful sights to be seen at the Pan-American; still, sight leads one to desire to share his impressions with other people, and therefore I am trespassing on your patience while I state my point of view.

To begin with, the man who can only see that it is smaller than the Chicago World's Fair of 1893, is a very superficial observer. A lump of coal is larger than a diamond; but it is not the size that is the chief factor in a comparison of their relative values. "Pan-American" is not to be considered as a rival

of Chicago, but as a landmark in the world's progress since that event, and particularly as a mark of the progress of all America. I am not comparing the Chicago Fair to a lump of coal; I am only differentiating the two. The very names and exhibits show how the world has moved in eight years. I do not recall that there was a Porto Rico building at Chicago, and certainly there were no such elaborate Philippine exhibits as we see in Buffalo in the United States Government building and in the Filipino village—the latter being, by the way, one of the most interesting and valuable features of the whole Exposition. Certainly the United States Government exhibits show enormous progress since 1893, whether from the standpoint of the expansionist or the anti-expansionist. At least the eight years since the Columbian Exposition have been years which have left their mark indelibly there.

Generally speaking, I do not find the South American governments or people have interested themselves largely in this "Pan-American" Exposition; though perhaps I view superficially. Chile has a large and fine building, which was unfortunately closed at the time of my visit, out of respect to her deceased President. Ecuador has a building, not yet occupied, and Peru and the Argentine have considerable sections in the Agricultural building. I could not find, however, that Venezuela nor Colombia, nor the British colony of Guiana, were represented, though possibly I may have overlooked them somewhere. But the manifest policy of the United States ought to be, and of late years has been, to cultivate the friendship of Pan-America, and to be recognized as the friend and protector of the American continents, from Canada to the Argentine.

But as a people we are so tactless and lacking in social graces that I am not surprised that we have not altogether succeeded in impressing Pan-America. During the few days of my visit I saw two incidents which illustrate this. One was in the Porto Rico building, where a group of thoroughly cultured Spanish ladies and gentlemen, presumably Porto Ricans, engaged in quiet but vivacious conversation in their liquid and singularly musical tongue, were stared at unmercifully by a constantly changing group of American sight-seers, as they might have stared at the savages from Darkest Africa, or the Esquimaux from their Polar village. The other was when, on "Georgia day," I was listening to the addresses by patriotic Georgians and others in the Temple of Music, and one speaker whom I did not recognize, drew the applause of a number of the audience by cheerfully predicting that the twentieth century would see the Stars and Stripes floating—he had the sense to say, "with the consent of all concerned,"—over all of Canada, and southward "as far toward the Day of Judgment as we dare to go, which I should judge would about take in Nicaragua;" and this at a gathering where Canada, Mexico, and some of the Republics of Central America were officially represented and were at least constructively present! I was not surprised to learn afterward that the speaker was the evangelist, Sam Small.

SPEAKING of "Darkest Africa," a gathering of almost naked savages from the heart of that continent, leads me to say that in spite of its evident and probable "fakes," some of the most truly educative features of the Exposition are contained in the Midway. "Darkest Africa" is one of these, and as I looked at the savages in their childish occupation and games, I could but think of the infinite pathos of their introduction to a civilization in which they will learn nothing of Christianity, however largely Christianity may underlie it. I thought of Dr. McConnell's newly coined term, "Immortality," and tried to test the theory by its best example. But I was not convinced, and if I had been, I should have been ready to ask what was the value of foreign missions—a question I have always considered fit for fools. A bystander asked if I didn't think the exhibit immodest—for clothing is not a large factor in the "settlement"; and I shocked him by replying No; I should like to have our Board of Managers take the whole outfit around on a personally conducted tour of Woman's Auxiliary and missionary meetings; but I would not ask one who believed in "Immortality" to be the conductor.

So also is the Filipino village an educational force, and I was interested in the Philippine chapel, with its huge, square altar and its dingy "ornaments" which seemed to have an individuality of their own and to be different from those of any other land, at least so far as my experience goes.

THERE is an exhibit of Church ornaments by the Gorham Company in the Manufactures and Liberal Arts building, of almost fabulous intrinsic value, such as will make a Churchman

look with the greatest interest. I was especially interested in a Bishop's pastoral staff of such magnificence as to cause wonder. I have not seen the staff which is borne before the estimable Bishop of Albany; but except for that, I doubt whether there is such a staff in actual use in this country. Another elegant piece is a jeweled alms basin, while there are magnificent chalices, patens, candlesticks, and all forms of altar ornaments such as are rarely seen. The Lambs also have an exhibit of ecclesiastical supplies in the Spanish Mission building. On the whole, though, the Church is not as largely in evidence as I think it might be during the Exposition. I scanned Saturday and Sunday papers for announcements of Sunday services, and did not find a single one relating to services of the Church canonically known as "This." Of course there are a number of daily papers in the city, and I might possibly have found such notices if I had looked through others. But the fact remains that I was one visitor who tried to find directions for locating the city churches and their hours of services, and failed. Of course I had other ways of obtaining information and I made use of the privilege of receiving the Blessed Sacrament early at St. John's Chapel, of participating later in a reverent choral celebration at St. Paul's, where Bishop Walker preached in his usual earnest manner, and of seeing Mr. Ransom's trying but successful work at St. Andrew's, among the poorer classes, in the evening. But if the city churches would appropriate a little money for advertising in the daily papers this summer it would do much to bring the Church to the people and the people to the Church. I remember how the Chicago World's Fair was the making of Christ Church, the nearest parish to the Fair grounds, the energetic rector of which was the present Bishop Coadjutor of Nebraska. I think a similar active campaign on visitors and boarding houses at Buffalo would prove useful. Once assume that you cannot induce people to go to church, and you will soon prove your assumption to be correct; but the visitors are not all pagans, and a great many would be glad of information in the daily papers such as THE LIVING CHURCH supplied at the beginning of the season. Of course, after having written an editorial recommendation to Church people visiting Buffalo to take that issue with them, I went off without my own; but I appreciated how helpful it would have been.

There is much in the building dedicated to Manufactures and Liberal Arts that is of interest; and I was especially struck with the arrangement whereby exhibits are grouped and classified according to similarity. One of the most interesting of these groups is that of food products, showing many new concoctions to tempt the palate or preserve the health. I wondered also whether it was not through the grim humor of somebody, that the delicate yet substantial and thoroughly Churchly Celtic Cross monuments for cemeteries shown by Messrs. Charles G. Blake & Co., which LIVING CHURCH readers ought to recognize, and all Churchmen ought to know, are exhibited in the next section to a *dye* works!

BUT THE TRIUMPH of the Exposition is its view after the night illuminations have been turned on. Every tale of a dreamy fairy land of beauty is surpassed by this magnificent display. The Court of Honor at Chicago actually pales into insignificance beside. There is no exaggeration to these statements, and they fail ignominiously in conveying any adequate conception of the scene which slowly emerges into view at half-past eight on every evening. The chiefest place for the crowds to congregate at this hour is on and near the magnificent and somewhat raised grotto bridge, facing the graceful electric tower which rises majestically at the farther end of the long main avenue, with half a mile or more of powerful fountains hurling their enormous rush of waters into the air, and of canal and lake and every form of architectural beauty between. There is always a hush of awed expectancy over the vast multitude as this sublime scene unfolds itself, not in an instant, but gradually; and the strains of music which greet the scene, are toned with reference to its inspiration. One evening the great regimental band softly played "Nearer my God to Thee" as the weird beauty of hundreds of thousands of lights among the waters and the delicate colors of the buildings, gave a pathos to its grandeur; and again it was "The Star Spangled Banner." There is no applause from the multitude; a hush of silence better reveals their mood. No city in the world can ever hope to rival this scene; for only the majestic power of Niagara could give that unspeakable effect of light and of tumbling waters; and the motive power which turns the wheels and impels the waters and gives the light of Pan-American, is Niagara.

F. C. M.

## BROTHERHOOD OF ST. ANDREW.

[Continued from Page 455.]

is that many men, especially in the South and West, can never hope to go to a national gathering. State Conventions might be organized for them, and thus give them the inspiration they now miss. But State Conventions and national ones cannot both be held the same year, save in large states, or where the Brotherhood is strong. It is a problem in Convention economy with which some other young people's organizations are wrestling.

## THE ELECTIONS.

The new Councils of Brotherhoods in the United States and in Canada follow. The only material change in the former, apart from the addition of four new men, is the retirement of Treasurer Faure, who has served long and faithfully.

## The American Council:—

President—H. D. W. English, Calvary Church, Pittsburgh.

First Vice President—G. Harry Davis, St. Peter's, Germantown, Pa.

Second Vice President—Edmund Billings, Good Shepherd, Boston.

Treasurer—F. H. Holmes, St. Mark's, West Orange, N. J.

Other Members of Council:—James L. Houghteling, St. James', Chicago; Silas McBee, Sewanee, Sewanee, Tenn.; W. R. Stirling, Grace, Chicago; John E. Baird, Nativity, Philadelphia; Wm. C. Sturgis, Christ Church, New Haven; Samuel S. Nash, Calvary, Tarboro, N. C.; J. C. Loomis, St. Andrew's, Louisville; John W. Wood, St. George's, New York; H. C. Turnbull, Jr., Trinity, Towson, Ind.; Frank J. Weber, St. John's, Detroit; Eugene C. Denton, Christ Church, Rochester; Hector Baxter, St. Mark's, Minneapolis; William C. Benham, Trinity, Columbus, O.; Edward S. Elliott, Christ Church, Savannah; Robert H. Gardiner, Christ Church, Gardiner, Me.; T. C. Ruffin, Epiphany, Barton Heights, Va.; A. L. Fellows, St. Mark's, Denver; Ewing L. Miller, Holy Apostles, Philadelphia; H. R. Braden, St. Mark's, Berkeley, Cal.; Col. Cecil Clay, St. Andrew's, Washington, D. C.; W. A. Gallup, St. John's, North Adams, Mass.; Charles B. Castner, Christ Church, Nashville, Tenn.; Fred Rice Rowell, St. Mark's, Seattle, Wash.; William Braddon, St. Joseph's, Queens, L. I.; W. W. Ford, Jr., Ascension, Mt. Vernon, N. Y.; E. C. Browne, Christ Church, St. Joseph, Mo.; H. T. Fidler, Grace, Providence; F. G. Thomas, St. John's, Keokuk, Ia.

## The Canadian Council:—

President—N. Ferrar Davidson, St. Luke's Church, Toronto.

First Vice President—A. B. Wiswell, St. Luke's Church, Halifax, N. S.

Second Vice President—H. J. Webber, St. George's, Montreal.

Other Members of Council:—W. G. Smith, St. John's, Truro, N. S.; H. C. Tilley, St. Mark's, St. John, N. B.; Dr. J. A. Scammell, Trinity, St. John, N. B.; A. P. Tippet, Church of Advent, Montreal; John F. Orde, Christ's Church, Ottawa; J. F. Ruttan, Mary Magdalene, Napanee; J. A. Catto, St. Luke's, Toronto; H. R. Young, St. Mary's, Toronto; W. H. Smith, St. Thomas', Toronto; J. Monypenny, St. Thomas', Toronto; Hubert Carleton, St. Simon's, Toronto; W. H. Paget, St. John's, Norway; E. H. Taylor, Winnipeg.

## "RESPONSIBILITY FOR THE BOY."

In the afternoon, when the Rev. Endicott Peabody of Groton began to speak about "Our Responsibility for the Boy," the hall was well filled, in spite of the heat. Mr. Peabody paraphrased somebody by saying: "Ye who have coats, prepare to shed them now." The injunction was hardly needed, for shirtwaist men of the impromptu sort were everywhere. The Detroit Council member, Mr. Weber, further showed Michigan thoughtfulness on Saturday evening by throwing into the sweltering multitude a huge bag filled with palm-leaf fans. There were two addresses on the afternoon programme, and both were good, especially that of the headmaster of Groton.

"Every man who works among boys is bound to be an optimist," said he. "Boyhood is the morning of life when everything looks beautiful. Boys will respond to any picture that you paint for them or any high ideals that you hold up to them. They easily become religious beings.

"The curse of to-day among boys is loafing. I also deplore Sunday School literature where the good boy is depicted as being a disagreeable person, and which is revolting to every healthy-minded boy. This kind of literature was in vogue a few years ago, but I hope it will soon all be weeded out. Also keep away from him the realistic novel as it is to-day. Substitute for this the ideal. Let him read tales of adventure and travel. Let him have plenty of gymnastics and outdoor exercise, such as racing, rowing, and football, especially football. Football means many things, including an off-set to the luxury of the times, and it is antagonistic to the effeminacy. It also produces a fine set of men. It teaches public spirit in advocating the necessity for the individual to play for his own side.

"We should help the boys in their home, become acquainted with their parents, and learn to influence them indirectly, if nothing more. We should see that they go to church and are properly influenced. We need good boys in the church and in St. Andrew's Brotherhood."

## WORK IN JAPAN AND THE WEST INDIES.

The Rev. J. S. Motoda of Tokyo was warmly applauded when he presented the greetings of the Brotherhood in Japan.

"I bring you the heartiest well wishes of the Brotherhood of St.

Andrew in Japan—their Christian love and sympathy," said he. "Buddhism is by no means dead, especially in my own country, although it does not mean more than a system of thoughts and transmigration. We have a large number of young men who are called sympathizers and who are not inimical to it.

"Another class insists that the doctrine of universal love in Christianity is contrary to patriotism, and consequently they hold aloof. Therefore the work of the Brotherhood in Japan must be conducted far differently than it is here. We are much indebted to you for the work you have done for us, and I am pleased to say that we are to have a convention of our Brotherhood chapters next year."

Edward A. Paget, of the Theological College, Jamaica, gave an excellent description of the Brotherhood work in the West Indies.

"I have no statistics," said he, "and am glad of it, for with this more than tropical heat they might prove disastrous. The Brotherhood work is beginning to flourish in Porto Rico, the Honduras, Ecuador, and in Jamaica there are twenty-five working chapters. The Brotherhood of St. Andrew has done great work in these southern sections, in fact the clergy could not get along without us. This society is bringing about a respect for the law of marriage in a land where people have been extremely lax."

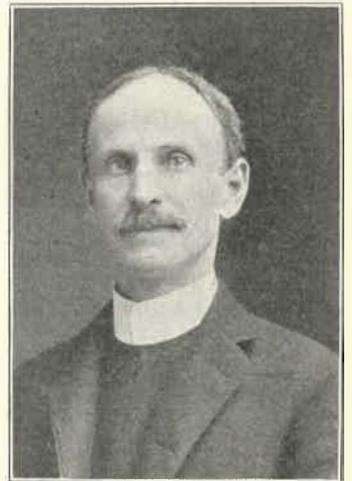
The evening session took up various forms of work, the speakers being Mr. E. W. Kiernan, St. Andrew's, New York; Mr. Thomas R. Lynas, Trinity, Chicago; Mr. H. B. Bowerman, St. John's, Baltimore; Mr. J. H. Falconer, Jr., St. Matthew's, New York; and Mr. M. H. Kline, Church of the Saviour, Philadelphia.

## SUNDAY SERVICES.

Much to the regret of the programme committee the Sunday afternoon mass meeting had to be given up. The events for the day, apart from early Celebrations which were held in Grace, Christ Church, St. John's, and St. Paul's and well attended, were the annual sermon in St. John's at ten in the morning, and the two final services in the same church in the evening. At the first of the evening services the subject was "Jesus Christ," and the speakers were the Rev. J. A. Richardson of Trinity Church, St. John's, N. B., and the Rev. W. A. Guerry, Chaplain of the University of the South, Sewanee. Bishop Hall presided at the farewell meeting, saying many helpful things, as he always does. The names of members who entered into rest since the Richmond meeting were read, and the *Gloria in Excelsis* was sung with feeling.

The annual sermon, preached on Sunday morning by the Rev. Dr. J. H. McIlvaine of Calvary, Pittsburgh, had for its central thought the Christian achievement of the past, and especially of the century just ended. Like the charge of Bishop Codman at the beginning, it was a call for service. The charge based the call upon the command of Christ, the annual sermon upon accomplishment; what had been done can be done again, and with ever increasing results. Besides the preacher those who took part in the service were the rector, the Rev. C. E. Woodcock, the Rev. W. H. Owen, Jr., New York, and the Rev. F. B. Hodgins of Detroit. The music by St. John's, choir was especially good, a feature being the solo in "Lovely Appear," beautifully rendered by a lad of twelve. Quoting statistics to excellent effect, and relating a great number of telling incidents, Dr. McIlvaine said:

"There is no killing a good deed. Evil men can kill a good man. They have done so often, but the influence of his deeds, his character, this influence goes on forever. There have been fires for the good in many ages, but flames cannot destroy it; imprisonment, but dungeons cannot tame it; all passions of men have been leagued against it, but evil cannot conquer it. God is in it and it partakes of the immortal. The measure of our personal conviction is the measure of our personal power. You cannot lift another on to the rock unless your own feet are already planted there. The task which the Brotherhood has entered upon is a mighty one. It requires prudence, wisdom, common sense, as well as enthusiasm, zeal. It requires every gift—scholarship, wealth, energy, knowledge of affairs, administrative ability, faith, consecration, everything. But the Church possesses all of these gifts. In its membership is found to-day a majority of the ablest, wisest, strongest, and noblest men and women of the world, who are able to accomplish, seemingly, any work to which they address themselves. We are working for Him who claims every homage for Himself, and for nineteen hundred years has been making that claim good. We are working with Him in a fulfillment of a purpose that runs through all human history, that unfolds through all ages, and shall receive its consummation when all nations, and kindreds and tribes and tongues are gathered about the throne of Christ."



REV. DR. J. H. McILVAINE.



# Literary

*Verbeck of Japan. A Citizen of no Country. A Life Story of Foundation Work Inaugurated by Guido Fridolin Verbeck. By William Elliott Griffis, Author of the Mikado's Empire, etc. Chicago: Fleming H. Revell Co. Price, \$1.25.*

"Verbeck of Japan" is a book well calculated to be a popular addition to the literature of missions, not only because as a biography it presents the subject in an individual rather than a general manner, and also because of the striking personality of the man described and his intimate connection with and influence on Japan during the recent formative years of her history.

Guido Verbeck, as he appears in the biography, had been a resident of three countries, but a citizen of none. Born in Holland, trained in America, he spent his years of active service in Japan as a missionary of the Dutch Reformed Church, a teacher and an advisor to the government, and executed his responsibility to each in such a faithful manner as to win the confidence and respect of all.

As a missionary he did much, first by the example of his gentle Christian character, and his informal teaching of the faith during the years before the public proclamation of Christianity was tolerated by the government, and later by his preaching. Probably no evangelist has ever been more sought after than Dr. Verbeck, on account of his eloquence in Japanese, and his familiarity with the native literature and methods of thought.

As a foreign educator his influence was second to none, while because of his refinement and courtesy he could be faithful to his convictions as a Christian and still give no offense to a sensitive nation. While the service which he rendered to the government was greater than that of a mere advisor, as many of the men who have held and are still holding the highest official positions were formally his pupils.

That the Japanese appreciated the service which he rendered is shown by the unvarying courtesy with which they treated him, and by the unusual official distinction which they bestowed upon him. He was decorated by the Mikado, and, though a citizen of no country, he was by a special passport placed under Japanese law, while at the time of his death his funeral expenses were defrayed by a grant of money from the Emperor.

If we stop to question why, in spite of the difficulties which have to be faced before a member of the official class in Japan becomes a follower of the cross, so few of his more distinguished pupils became Christians, we might suggest two possible reasons, both of which appear conspicuously in the biography. The first was the natural reticence of the man, and the tendency, which he showed with many of the missionaries of the old *regime*, to approach the Japanese in the Japanese manner by avoiding what is disagreeable and unwelcome as offensive not to the national feelings only, but also to the national code of propriety. The other reason may be that Dr. Verbeck was more of a scholar and diplomat than he was a theologian. The four or five years which he spent at the Auburn Theological Seminary could hardly have fitted the mind and character even of a Guido Verbeck to face alone the great questions of faith and practice, which must have met him during all the years when he lived as the isolated representative of his mission in Nagasaki. If Christian teachers, to do the best work, need to be well trained advocates as well as to live consecrated lives anywhere they surely do so in the mission field, and especially so among an intelligent questioning people like the Japanese.

One great merit of the biography is that it gives, as all Mr. Griffis's books do, a vivid picture of foreign life in Japan. It is well worth a careful reading. K. S. F.

*Taxidermy.* Edited by Paul N. Hasluck. London—New York: Cassel & Co., Limited.

*Practical Draughtsmen's Work.* Edited by Paul N. Hasluck. London—New York: Cassel & Co., Limited.

These two little manuals, having the same editor, and constructed on the same plan, will prove of great use, especially to beginners. The matter has been judiciously selected from

journals devoted to these subjects, and of which Mr. Hasluck is editor. They have, therefore, a very practical character. In both a list of necessary tools and instruments is given, with a description of their use. Both also are profusely illustrated. Taxidermy will be especially useful to amateurs who wish to preserve in permanent form the trophies of the chase. Full directions are given for preparing and mounting birds, fishes, and animals. A careful study of Practical Draughtsmen's Work would enable a young man interested in such work, to make considerable progress, even if not to fit him for his profession. A vast amount of useful information has been gathered together in a small compass, and the editor deserves commendation.

*The Philosophy of Religion in England and America.* By Alfred Caldecott, D.D. New York: The Macmillan Co., 1901. Price, \$3.00 net.

Dr. Caldecott has given us in this work a contribution to Theism of considerable importance. He surveys the theistic methods of a multitude of English and American writers of the post-reformation period, with sympathetic appreciation and critical acumen.

His method is a little complicated. He first distinguishes thirteen types of Theism—a division which involves some rather subtle distinctions, and is somewhat *a priori*. He then proceeds to illustrate each type in succession by the writers of whom he takes note. He is forced to acknowledge in numerous instances that the writers examined do not obviously fit into the places he has prepared for them. The effect is often as if he had dressed out his writers in clothing too small for them. We are inclined to think that a broader classification would have made his work more easy to read, and more informing as to the actual course of English and American Theism.

A better method still would have been by periods, so that we might have seen the general drift of thought more clearly. As it is, the work reads like an *a priori* survey of the positions possible in Theism, with more or less partial illustrations, isolated from their actual place in history. Yet it is to be acknowledged that an effort is made to state the historical bearing of each writer's position. But this is done less effectively than could have been achieved by a more truly historical method.

The fact remains that the work is a most valuable thesaurus; and, as a work of reference, should be on every theologian's shelves. We have read it through, and derived much profit from doing so; but, in places, we seemed to reading a dictionary rather than a consecutive treatise. The style is clear.

*Selected Works of Huldreich Zwingli (1484-1531) the Reformer of German Switzerland.* Translated for the first time from the Originals. Edited with Introduction and Notes by Samuel Macauley Jackson. Philadelphia: University of Pennsylvania, 1901. Sold by Longmans, Green & Co., New York. Price, \$1.25.

These selections are purposely made, the preface tells us, from those papers which have never been translated wholly into English before. The editor's "ambition is that Huldreich Zwingli may win in this way a large number of friends." The selections are arranged chronologically, so as to exhibit "a documentary history of several phases of the Zurich Reformation."

The book has a historical value, and will be useful to those who wish a closer acquaintance with Zwinglianism. It goes without saying that Churchmen will derive no help from it in deepening their knowledge of the Faith once for all delivered. Zwingli was the most radical of the three great leaders of the continental revolt from the Roman see. He rejected the supernatural efficacy of the Sacraments, reducing them to base symbols, and despised the priesthood.

*Mosquitos; How They Live: How They Carry Disease: How They are Classified: How They May Be Destroyed.* By L. O. Howard, Ph.D. New York: McClure, Phillips & Co. Price, \$1.50.

In this more or less popular exposition of the troublesome mosquito question, the subject has been treated in a serious and conscientious manner. Dr. Howard, of the Agricultural Department of the Government, has made a scholarly study of the pest, its habits, its menaces to humanity, its cure in the reasonable plea for extermination, which are within the powers of any individual or community that is willing to set about it. The recent discovery that the mosquito is the active distributor of the yellow fever germ, and has long been known as the disseminator of malaria, makes the question of paramount importance for every person to aid in the destruction of the little beast. It is more than probable that many infectious, whose

source has been thus far uncertain, can be traced to the mosquito as a carrier of contamination, inoculating his victim at the same time he punctures his epidermis for blood.

*When the Gates Lift Up Their Heads.* By Payne Erskine. Boston: Little, Brown & Co. Price, \$1.50.

It is not in the nature of a newspaper scoop, but for purposes of general information, that we inform our readers that the author of this quite remarkable book is Mrs. Payne Erskine, a resident of Racine, Wis., and not Mr. Payne Erskine, as she has been called by several ready writers for the reviews.

The book has many splendid pictures of the South in the seventies, pictures of wild mountain fastnesses, woods that are always green, shady saddle roads where the indolent southern and the more lazy negro meet or pass the quick-witted, speculating Yankee from the North. Pictures of a society distinct yet commingled of many colored minds and shades of coloring. The most remarkable quality of the book, however, is that which marks the keen powers of observation of its author. If it is one thing to observe and another to imagine, we profess that the author of *When the Gates Lift Up Their Heads* makes much, if not more, in her observation. Even more than some popular writers have recently done in works purely imaginative. Mrs. Erskine has not discussed the race question, but she has observed it. She has valued its multifarious problems and set down for the reader their aspects lighted on both sides by all the facts.

She credits her audience wisely with common sense and common reason, and leaves for them to solve an equation where-in are given all the unknown quantities. It is more than a novel. While it is that, one soon discovers that underneath the romance and the tale of life, there lies an effort at the elucidation of a race conflict and an honest effort to ameliorate a condition. How well the author succeeds any one can tell who will take the well-spent time in reading the book. It is worth it for the story's sake, for the romance, for the question.

*Antonia.* By Jessie Van Zile Belden. Illustrated by Amy M. Sacker. Boston: L. C. Page & Co. Price, \$1.50.

An attractive volume in its soft colored cover; with the excellent illustrations by Amy M. Sacker, makes the reader somewhat indulgent over the some time similarly told tales of New Amsterdam.

Antonia is very good for human nature's daily food, although some of her fine scruples make us impatient to hasten her to the right conclusion more speedily than she in her waywardness seems desirous.

Dutch obstinacy was an obsession almost in those days, for they were so cranky toward doing things that one could hardly name it else. Still they were as good stock and as strenuous as any puritan, and found a way or made one through sheer force and strength. The big banquets that served to show the wealth and standing of Governor and his coterie, were mighty affairs, pompous and splendid, in which stiff brocades outshone immense silver pieces on the table and great sideboards. The lone story may sound a stilted one to us, but they simply had to live their life and love their lovers in that primitive way, as it seems to us, in a later day. All in all, it is a pleasant story, good for an afternoon in a still house.

*A Boy of Old Japan.* By R. Van Bergen. Illustrated with Original Color Pictures. Boston: Lee & Shepard, 1901.

*In the Days of William the Conqueror.* By Eva March Tappan, Ph.D. Illustrated by J. W. Kennedy. Boston: Lee & Shepard, 1901.

*The Story of the Cid for Young People.* By Calvin Dill Wilson. With Illustrations by J. W. Kennedy. Boston: Lee & Shepard, 1901.

These are good samples of a type of literature for the young which is coming much into evidence. Its purpose is to introduce children to history and give them a taste for it. The purpose is praiseworthy.

If we may judge from a very practical test, all of these books are calculated to interest those for whom they are written. We gave them to a boy of eleven, who devoured them all with intense absorption. He was so interested in the *Story of the Cid* that he had to read it three times.

Our own preference is for *In the Days of William the Conqueror*, which is very well written, and is to be commended highly. *A Boy of Old Japan* is a little hard to follow, on account of its strange names and the other world to which it introduces us. The illustrations are pretty bits of color. *The Story of the Cid* is full of battles and slaughter, and we suspect that this accounts for the boy's particular fondness for it.

*Lichtenstein.* A Romance after the German of Wilhelm Hauff, Adapted for English Readers by L. L. Weedon. Illustrated by T. H. Robinson. New York: E. P. Dutton & Co.

This is a historical novel, the basis of which is the war between Duke Ulrich of Würtemberg and the Swabian Union in the year 1519 A. D. Romance is intermingled with the warfare, and all ends well. While the story is not especially remarkable either for its plot or the skill of its telling, the interest is well sustained and the moral tone is wholesome. It certainly furnishes far better reading than some of the novels of recent date which have sold by the hundred thousand.

*Lucy in Fairyland.* By Sophie May, Author of *Little Prudy Stories*, etc. With Illustrations by C. H. L. Gebfert. Boston: Lee & Shepard, 1901.

This is a neat little book, well printed and with seven illustrations. The adventures of Lucy in Fairyland are simply and brightly told, and we anticipate a treat for many little ones.

*The Key of Knowledge.* Sermons preached in Abbey to Westminster Boys, by William G. Rutherford, Headmaster of Westminster. New York: The Macmillan Co. Price, \$1.75.

This volume of twenty-seven short addresses to school boys contains wholesome counsel to boys who are studying at Westminster School, and preparing for college. The subjects are almost entirely ethical, and have little distinctive Church tone; but the teaching is useful and necessary for the times.

The sermons are models of brevity. Not one would take more than ten or fifteen minutes; and each sermon has one definite point which cannot be overlooked: It is extremely important that sermons to students should be definite and short.

*Beacon Biographies of Eminent Americans.* Edited by M. A. DeWolfe Howe. *Emerson.* By Frank B. Sanborn. Boston: Small, Maynard & Co. Price, 75 cts.

Messrs. Small, Maynard & Co. are doing a real service to many a busy man by the publication of this series of biographies. There is so much that we all would like to know, about eminent men and the time is limited. To such these short but well-digested and well-considered books appeal. The editors have been chosen for their intimate knowledge of the subject, and many of them who have known well the person whose brief life history they are to write.

This has been done at least in the selection of Mr. Frank B. Sanborn for the Emerson. He shows intimacy and a comprehension of that wonderful character. The book is critical but not too technically so for any whom this prophet is likely to interest. The pictures of the relations of Emerson with his friends, Alcott, Channing, Thoreau, are reproductions worthy to be preserved. The size of the book, easily slipping into one's pocket, recommends it for a little journey as a pleasant companion.

#### WHY THE FRENCH AND THE ENGLISH DISAGREE.

IAN MACLAREN tells a good story in the *British Weekly* to support his assertion that a difference between the nations is really a matter of temperament, and it is next to impossible for the average Englishman to do justice to the average Frenchman. "It is to you impossible," said a very bright man to me, "that a general should weep in public at a stain on the honor of the army, but pardon," he continued, "it is to us impossible that a general should be sponging himself in his bath when his men are being crushed on Spion Kop for want of reinforcements. If you will have the goodness to pardon the emotion, we will try to understand the bath." Of course, I privately declined to believe that the general in question was occupied with his morning toilet while his men were being slaughtered on the top of the hill, but the conversation affords at least an illustration of an incompatibility between the two people.

THE CENTER of the Kingdom of God is the cross of Jesus Christ. Around the cross eternities revolve. Calvary marks the spot, the battlefield, whose victory restored the Kingdom of God. The fruits of the victory are being gathered as the centuries roll, and "when the end comes the Conqueror will deliver the whole kingdom that He purchased with His blood, to the Father," and the coronation song is already written, "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; blessing, and honor, and glory, and power, be unto Him that sitteth on the throne and unto the Lamb forever and ever."—*Presbyterian Banner.*

## Emily Wardour's Opportunities.

### CHAPTER V.

**C**WICE during the night did Emily steal to her visitor's door and listen anxiously for any movement within.

Once she heard her sigh and move restlessly, but the second time all was still. She rose about seven and dressed by the light of a lamp. Then, taking warm water with her, she tapped at the bed-room door. A faint voice called to her to come in.

Helen Middleton lay back weak and white on her pillow, and could scarcely raise her languid head.

"You must let me be your nurse until you are better," Emily said. "It is time you had your breakfast, but you must bathe your hands and face first."

"Oh, no," said Helen eagerly, "I can get up. I cannot let you wait on me like that!"

"But you must," said Emily, smiling. "You are in my charge, and I am of a very despotic disposition. I brook no opposition. You may as well acknowledge first at last that you are on the sick list, and accept of me for nurse."

"But I cannot stay here," said Helen, coloring painfully. "You have been too kind already. I must try and get on by myself. If you will keep poor Quicksilver, I shall be able to manage some way I daresay."

"I shall not keep Quicksilver unless his mistress stays to look after him. I want you to promise me something."

"What is it?" said Helen. "If I can do it, you need not be afraid of my refusing."

"Promise you will stay with me for a month, and that during that time you will not say a word about going, and that you will obey me implicitly in any directions I may give you with regard to your health."

"Oh, that is too much!" said Helen, the tears rushing to her eyes. "That would not be fair to you."

"I am really in earnest," said Emily, gravely. "If you want to give me the greatest possible pleasure, you will not refuse." Her dark eyes, fixed with so much true kindness on the sick girl's face, confirmed her words.

"I promise," the latter said in a low, broken voice. "I am only too glad to do so."

"Now, I am sure you feel better," said Emily, briskly. "I shall brush your hair next." Which she proceeded to do, and soon had it plaited in two long, thick braids. "It is time for breakfast. The kettle must be boiling. I shall just open the window a little wider, and ask Eliza to light the fire. You must lie still and rest until I come back."

When she returned, carrying a tray with a cup of coffee, a roll, and some fresh butter, and a boiled egg, Eliza had put the room to rights, and a fire crackled in the tiny grate. She said:

"When you have eaten your breakfast, I shall give you my orders for the day. My first one is that you exert yourself and eat as much as ever you can."

Helen smiled and promised, and managed to make a fair breakfast in spite of her evident weakness and want of appetite.

"Now," said Emily, "I must leave you in a short time, and I shall not be home until about five o'clock, but I have asked Eliza to look after you while I am away. She is a very good sort of girl, and will be glad to do what she can, so do not hesitate to ask for anything you may require. Mrs. Allen, my landlady, knows you have come to pay me a visit, and that your health is not strong. As regards yourself, I expect you to eat and drink all that Eliza brings you, to lie in bed all day, and to do nothing else, not even read. It will probably be dull, but that is no harm. In a day or two I may allow you an easy book, but just at present you are not even to think hard. Put away both the past and future for a while. You can take them up again after a little. Now I shall let Quicksilver in; he has finished his breakfast and is ready. He has made friends with Eliza already. You need have no fear for his comfort; she is devoted to dogs and is deeply in love with Quicksilver. I hear her coming up now."

Emily went out and returned with the little animal, whose silky hair had been combed, and lay in glistening silky waves.

When he saw his mistress he bounded up beside her and licked her face and hands, and after testifying his delight by a thousand pretty antics, he lay down at her feet and resisted every effort to remove him. At length, Emily, laughing, spread a small shawl for him to lie on, and, bidding her guest good-bye for the day, went out.

It was with a very different feeling than usual at her heart that Emily went through her daily task. She resolutely put away from her all thought of Helen and her needs and threw herself with all her energy into the work that lay next her. That was the lesson her parents had most strongly impressed on her, and this was, in a great measure, the secret of her success in what she undertook; for, though clever enough, she had none of that genius which urges a person to the profounder depths of scholarship, and, though a good practical teacher of mathematics, had not the stuff in her that would ever make her Senior Wrangler.

Her pupils noticed during the day an added brightness in her eye, a greater kindness and gentleness in her manner, and they also found that her elucidation of their difficulties was clearer and more pointed than ever. The other mistresses looked at her from time to time, and smiled involuntarily, infected by the bright earnestness of her countenance.

A little before five she reached her home. She was eager to get back. There was no longer the dread of the long, lonely evening. What she had often wished had come to pass—there was someone waiting for her, someone to whom she could be of real use, and who would be a companion to her.

Her first care was to see her landlady, and arrange with her for a small empty room on the same landing with her other apartments. She reckoned that, by taking a little of her former bed-room furniture, and buying a couple of rugs, a stretcher, and a few other things, she could turn it into a comfortable bed-room for a comparatively small sum. She knew where she could get good second-hand things cheap, and she resolved to make her purchases on the following day—Saturday—when she should be free early.

Having made a few other arrangements with Mrs. Allen, she ran upstairs. She did not wait to count the steps to-day. Her thoughts were too full of something else. She took off her out-door things and washed her hands. Then she went to see how Helen had gotten on during her absence. She found her looking better and brighter than in the morning, though still very weak and languid. The room was as fresh and neat as hands could make it, the fire was burning brightly, and not a speck of ashes was to be seen; a lamp with a big pink shade stood on a little table, placed where the light could not annoy Helen's eyes.

"I am glad to see you looking so much better," said Emily, coming up to the side of the bed. "See what I got for two-pence," and she showed a bunch of small yellow chrysanthemums. "We had quantities of these in our garden at home. They grow very freely out of doors all the early part of the winter. They are great favorites with me, partly from old association, partly for their own sakes. Ah, Quicksilver, dear little fellow, you want me to notice you, do you? I must take you for a walk to-morrow. It won't do to shut you up altogether."

"Eliza had him out in the yard for an hour or more to-day," said Helen, smiling faintly. "She said the fresh air would do him good."

"I hope she took care of you," said Emily, "and that you obeyed my directions?"

"I could do no less," said Helen. "I cannot tell you what this rest is to me, after the dreadful anxiety and loneliness of the past six months. Eliza was as good as possible. I am afraid I was the cause of many a journey up those long flights of stairs."

"She is young, and she does not mind," said Emily, "so don't pity her. Any trouble she had was far more than compensated by the pleasure of the errand. Now I hope you are ready for your tea. I am, and I have brought some fresh muffins, which, if you have no objection, I shall toast here, and we can have tea together, but first I must put my flowers in water."

She fetched the kettle and a tall stone jar. The former she set on the fire, and in the latter she arranged the chrysanthemums and placed them on an afternoon tea table which she carried in from the other room. She also set out cups and saucers and everything necessary for tea.

"This reminds me of my college days," she said. "We used to have tea in our rooms there, and two of us generally took it together. It was a delightful time. That reminds me—there was a Miss Middleton there. She left in my second

year. She was a very clever girl—classical, so that I did not see very much of her. She was the daughter of a Colonel Middleton, and, strange to say, you remind me of her."

"She is my cousin," said Helen, flushing painfully, "but I have never seen her."

"Don't tell me anything more," said Emily, interrupting her. "I should not have mentioned her if I had had the least notion that she was connected with you."

"I should like to tell you," said Helen, the flush fading and leaving her face very pale. "Colonel Middleton is my father's elder brother. Years ago my father married against the wishes of his family. My mother was a lady, but she was only a nursery governess and quite poor. When my father insisted on carrying out his engagement, he was disinherited. He had been educated at Harrow and Oxford, but he had no trade or profession. He succeeded, however, in getting a situation as book-keeper in a large business house, and he and my mother were very happy together. I was their only child. They died within a year of each other when I was about seventeen, and as they had never been able to save much, I went to live with an aunt, my mother's sister. My aunt had been housekeeper for many years in a large country house, and was now pensioned off. She could not, of course, afford to support me altogether, and I spent most of the little capital I had in learning typewriting and shorthand. I was fortunate enough to get a situation almost at once, where I received a salary which, added to my aunt's income, enabled us to live very comfortably. I told you how, a year ago, my aunt died, and of the accident that cut off my means of livelihood. I existed on the little money I had in hand, and what my furniture and clothing would fetch—it was not much. I was inexperienced in such things and did not get a quarter of their value. Last night everything was gone, Quicksilver and I were starving. I could not even pay for a night's lodging, and you know the rest. If a kind Providence had not sent you, what would have become of me?"

"Don't talk any more about it," said Emily, with tears shining in her eyes. "If I had not been there, you would have been taken care of some other way. At any rate, you are safe now, and as soon as you are well you will easily find employment and we can set up housekeeping together, perhaps."

A pleased smile hovered on the thin face, and the girl laid her hand gently on Emily's.

"Why did you not apply to your father's relations," said Emily, "when you were no longer able to support yourself?"

"I had written to them when my father was on his death bed, asking for forgiveness and reconciliation. The only reply I received was an envelope with a blank sheet of paper containing a bank note. I returned it, of course, and I could never apply to them again."

"Tea is ready, and Quicksilver is ready too," said Emily. "Don't let us think of disagreeable things any more to-night. After tea I shall bring my work in here for awhile, and you you need not feel so lonely."

However, she was hardly installed with her books and papers when Eliza tapped at the door.

"A gentleman downstairs to see you, Miss."

Emily rose hastily, and saying, "I shall not be long," left the room.

She ran downstairs and found, as she expected, Dr. Hervey waiting in a chilly little front parlor belonging to Mrs. Allen, and used principally to receive callers in.

The young man was standing, looking with much curiosity at a hideous woolwork picture representing the meeting of Isaac and Rebekah which was suspended over the mantelpiece. He turned as Emily entered and advanced to meet her.

"How is your patient?" he said. "I hope her condition has caused you no anxiety."

"She seems better this evening, but she is low and depressed. I suppose that is natural."

"Yes, you must expect that. I have brought you a prescription which I had made up. The directions are on the bottle. I shall send you something different in about a week. I have also written down a few hints for your guidance. If possible she should have a long rest. Hard and continuous work just now might bring about a permanent break-down. From what I saw of her last night I should judge her to be rather highly organized than robust. If at any time you feel that it would be well for me to see her I shall be most happy to come. That is my card with my address on it."

"Thank you, ever so much, Dr. Hervey," said Emily. "Several times last night and to-day I have wondered what I should have done if you had not passed when you did—"

"I seldom take that path, but I am glad I happened to do so last night."

"And I happened to choose that way too," said Emily. "Do you remember that line from Spenser—

"'It chaunst—Eternal God that chance did guide?'"

"Yes," he said with a half smile, "I know it. And now, Miss Wardour, can I do anything to help you? You have taken a rather heavy burden on you. I do not say you have been foolish or Quixotic, but you are perhaps too young to realize at once the full responsibility of your action, and for our patient's own sake I want you to promise that you will let me know if you are in any difficulty. I have some experience in cases like this, and I may be able to help you, if only by good advice."

"Thank you. If necessary I shall apply to you, but as soon as Miss Middleton is stronger, she can support herself as she used to do, by means of typewriting and shorthand. She lost her situation through an accident which deprived her of the use of her hand for some time. Only for that she would not have been reduced to her present state. I suppose there are hundreds of people in London nearly as badly off as she was!"

"Thousands," said the doctor, looking down into Emily's bright face. "I wish you could see some of the people I visit, with not one joy to brighten their lives, their bodies on the verge of starvation, their minds——" he broke off with an expressive gesture. "I am not speaking of the idle or worthless classes, but of honest, hardworking people, who toil fourteen and sometimes more hours a day for a pittance which it is a disgrace to civilization, not to say Christianity, to permit. When they fall ill they creep into a corner to die, for they have nothing to fall back on, no reserve of bodily strength, no small savings to tide them over the time when they are no longer able to work."

"I should like to do something," said Emily, "but I do not think it would be right to go where I might possibly be the means of carrying infection into the school where I teach. I am always careful to do nothing foolish in that way."

"You are perfectly right," said her companion. "And decidedly not idle as long as your present visitor remains on your hands. Good-bye. If you want me, send for me. In any case I shall call in about a week to make inquiries. By the way, if Miss Middleton wishes to sell her dog, I think I could find a purchaser who would pay a good price for him."

"She does not want to sell him now," said Emily, hastily. "She never wanted to at all, only she thought there was nothing else to be done."

Dr. Hervey laughed.

"Well, then, since I can do nothing, good-night."

"Good-night, and you have done a great deal. Without you I don't see how I could have had Miss Middleton with me at all."

"I am willing that you should think so," he said. "It matters less that I cannot share your opinion."

Emily went upstairs, saying to herself—

"I like Dr. Hervey very much. How curious that I should have met him in this way!"

(To be Continued.)

FROM THE *Nuova Antologia* we learn that a committee has been appointed to prepare for an international congress to be held in Rome in the interests of history, which is to review all the historical work of the nineteenth century and to discuss questions and methods of historical problems of ancient and modern history. It is to be divided into three great sessions, in the first of which will be considered all controversies as to historical facts, all theories regarding race, all historical matters and economic history, and the connection between history and sociology. The second is to be devoted to the history of ancient times and to be subdivided into political and social history, the history of law, literary history, history of art and numismatics, epigraphy and paleontology, religion and science, comparative history of classical languages and the neo-Latin. The third and last, modern history, is to be subdivided into the relative classes of the barbarous period, feudalism, commune, Renaissance, reform, French Revolution, and the nineteenth century, with special classes for the comparative history of literature, law, religion, economic science, and modern art.—*Literary Digest*.

PUT A SEAL upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—*Prof. Drummond*.

~ ~ The ~ ~

## Family Fireside

### THE SMOKE.

Lord, I have laid my heart upon Thine altar,  
But I cannot get the wood to burn,  
It hardly flares ere it begins to falter  
And to the dark return.

Old sap, or night-fallen dew has damped the fuel  
In vain my breath would flame provoke;  
Yet see, at every poor attempt's renewal,  
To Thee ascends the smoke.

'Tis all I have, smoke, failure, foiled endeavor,  
Coldness and doubt and palsied lack.  
Such as I have, I send Thee: Perfect Giver,  
Send Thou Thy lightning back.

[Quoted by Bishop Hare, Lent, 1901.]

GEO. MACDONALD.

### FARRAGUT AND McCLELLAN.

By ROLAND RINGWALT.

**M**ANILA and Santiago have revived public interest in the old naval worthies, and the combats of 1812 are better known to-day than they were a decade since. Dewey naturally suggests his old commander, Farragut. Thousands of bright lads know enough about Farragut's exploits to write a passable school composition. Even those least interested in naval matters have a confused idea that Farragut did not fear torpedoes, and rather enjoyed being lashed to the rigging. It is surprising that while the leading achievements of Farragut during the war for the Union are fairly well known, the man's earlier life is rarely taken into account. This ought not so to be. There is a mental and spiritual interest about Farragut's career that his biographers, even his devoted son not excepted, have failed to emphasize.

Remember that Farragut was not thirteen years old when he learned the bitter lessons of defeat and captivity. Captain Porter praised his good conduct in the fight off Valparaiso, and expressed regret that he was "too young for promotion." That unfortunate phrase proved a stumbling block in Farragut's path. Some dull official would tell somebody else that Farragut's best friend had stated that he was "too young for promotion," and the saying floated about the Navy Department, although with Farragut, as with the rest of mankind, the disadvantages of youth were lessening every day.

In 1815, Farragut sailed for the Mediterranean, but Decatur had already done the work, and there were no more laurels to be won. A sunstroke injured Farragut's eyes, and they were never again in good order. To a man of his studious tastes, this was a serious annoyance; and as he rose in the service he employed readers. He returned to America, and passed his examination, but not brilliantly. Like many a nervous lad, he worried over this, and dwelt morbidly on his deficiencies. Then came a period of rough service and yellow fever. Sick, fretted, chagrined, Farragut dreaded that the government would not promote him because he "was too young," and feared that his disease would make him prematurely old. He was not made a lieutenant until nearly fifteen years after the date of his midshipman's warrant. True, he was only twenty-four when he became a lieutenant, but when we think of the rapid promotions won by many of the early naval heroes we can pardon Farragut if hope deferred made his heart sick. The continued illness of his first wife was a great tax upon his time and energies. According to his journal, he amused himself by attending lectures at Yale College. Farragut did not, like the officers mentioned in *Peter Simple*, carouse until the small hours, and then come home drunk in a wheel-barrow. He did not forget to write to his old captain, Porter, whose cordial reply shows how he enjoyed the grateful regard of the little midshipman, who had sailed with him in the Essex.

Leave of absence to Farragut, meant to wait upon a sick wife, and to sit in her room, unable to read. Occasionally the dullness was relieved by sitting on a court-martial. He found it "absolutely necessary to adopt some mode of amusement," so he became a fair house-carpenter. Finally his wife died, after

sixteen years of what he termed "unequaled suffering." When the Mexican war broke out, he begged to be allowed to attack San Juan de Ulloa, and laid stress on his thorough knowledge of the harbor. But Vera Cruz was taken by others, and the American flag was flying on the walls of San Juan de Ulloa before Farragut got within sight of the harbor. What the war brought to Farragut was a serious attack of yellow fever, and a savage row with Commodore M. C. Perry (not Oliver Hazard Perry of Lake Erie fame). Farragut complained that Perry kept him on disagreeable service, and barred him from all chances of distinction. Perry complained that Farragut was disrespectful, and Farragut admits that his letters were "considered improper by the Secretary of the Navy." Out of a crew of 150, Farragut had one hundred cases of yellow fever. During the cruise, he was "compelled to rid the services of a lieutenant, a midshipman, two gunners, and a sailmaker, and to bring my first lieutenant to a court-martial on the very last day for drunkenness." Two years later, Farragut nearly died of cholera, but rallied, and, during his convalescence, attended lectures at the Smithsonian Institute. He worked hard at ordnance regulations, and found that while the Navy Department was willing to adopt his suggestions, it was not willing to give him any credit for them.

Now we can understand the longing of Farragut to observe the naval operations of the Crimean war. His letter to the Secretary of the Navy is so full of manly pathos that we copy it:

"NORFOLK, VIRGINIA, April 12th, 1854.

"SIR: As I informed you in my interview with you on the 6th inst., I am most desirous of visiting the fleets of England and France in the Baltic or the Mediterranean, with a view to ascertaining whether in the outfits and preparations for war they possess any advantages over our ships of war, and if so, in what they consist.

"It is with great diffidence that I approach the Department with such a request; but I am satisfied that though there may be some, there are few who feel the same interest in such matters as myself, and I perhaps flatter myself in supposing that there are few who would enter into the work so cordially, and of these few none may possess the advantage which my long service has given me; in addition to this, I speak French, Spanish, and Italian.

"I am aware that I am asking a great deal of the Department; but as I have been in the service since I was nine years of age, I feel that my name and character are equally well known to the Department and the Navy; upon which I most respectfully rely for your favorable consideration of my request to be detached to any commission that may be sent for the above-named purposes, or to be appointed to any command destined for the seat of war.

"I am, sir, very respectfully yours,

"D. G. FARRAGUT.

"To Hon. James C. Dobbin, Secretary of the Navy."

Farragut was informed that his letter would receive "careful consideration." He was then sent to found a navy-yard in California, and all hopes of seeing the fleets of the Crimea were at an end.

At this time no man in an American uniform enjoyed brighter prospects than George B. McClellan. His father was a surgeon of international reputation, and the boy grew up in an atmosphere of culture very different from Farragut's home in the Southwest. McClellan left West Point with the promise of a brilliant career. His conduct in the Mexican war was highly praised and the young man secured what his senior sought in vain. George B. McClellan went abroad to study the movements of the European armies, and came back to publish a report that called forth the admiration of military critics in both hemispheres. Farragut, watching the Vigilance Committee, and now cruising off the Mexican coast, could think of McClellan's golden opportunity, and chafe over his own long roll of disappointments. New trouble came. A drunken sailor cursed and raved until it was necessary to gag him. The man died, probably of apoplexy, but Farragut came in for an abundance of newspaper abuse. Once more, Farragut was stricken down by illness. After his recovery, he was ordered to obey the orders of a junior, and, of course, he protested. There was a controversy, and Farragut ultimately gained his point, though at the cost of making new enemies in official circles. When the Civil War began, Farragut was nearly sixty years of age, and had been in the navy half a century. He could look back on many hardships, and say, "In the day the drought consumed me,

and the frost by night; and my sleep departed from mine eyes." All the naval heroes of his youth had won honors of some kind. Decatur's life gleamed with triumph. Lawrence had taken the *Peacock* before he lost the *Chesapeake*. Bainbridge, after his two bitter reverses, had captured the *Java*. Stewart was still living, and Farragut could muse on Stewart's exploits in three wars, and then on his own barren life. He had energy, talent, courage, perseverance, and yet what had he accomplished? Hard work, disease, injustice, wrangles, newspaper abuse, almost unbroken disappointment, had been his lot. McClellan, after a brilliant career in the army, had entered on a well-paid railroad position, and was now returning to the army, with all signs pointing to his success and with fair hopes of being the next President.

But it was to McClellan's loss that he went to the Crimea, and to Farragut's gain that he did not go to the Crimea. McClellan returned home with a longing for the full military equipment of the Old World, with plans and purposes wholly beyond American conditions. It has been justly claimed for McClellan that he was in advance of his time, and therein lay his misfortune. The European standards he so dearly loved could not be reached in a country of popular institutions, limited resources, and short terms of enlistment. While McClellan chafed because he could not have the ideal army, Farragut made the best of the actual navy. McClellan dreamed of an army that Europeans would praise. Farragut was ready to adapt old ships to new conditions. It is a mental and spiritual lesson of no common value to compare the positions of Farragut and McClellan at the beginning and at the end of the war. The young soldier, who was hailed as a Napoleon, could not accept the limitations of his country and his time. The old sailor, who had borne so many heart-aches, had learned the meaning of Habakkuk's words, "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry wait for it; because it will surely come, it will not tarry."

#### THE TRANSFIGURED CHRIST.

IN THE FIRST PART of his article on "Christ the Wonder-Worker," which the Bishop of Albany contributes to the *Quiver* for March, he deals at some length with the "wonder" of the transfiguration. Not once only (the Bishop says), but from time to time, Christ wrapped an atmosphere of invisibility about Him, and withdrew Himself from the sight of even those who were nearest to Him. But the transfiguration is by far the most marked instance of it. Almost inevitably the first thought is that it is a prefiguring, a foresight, of the resurrection body of the Lord Jesus; not less instinctively because the Gospel expression of His appearance after He rose from the dead, "in another form," suggests the metamorphosis, the transfiguration. And so one sees in it the sight of that great marvel, the wonder of wonders, toward which all Christendom and all humanity turn as the crowning and culminating argument of the reality of the Master's claim, and as the first sufficient satisfaction of the longings of all mankind of which the Church was, we may say, charged and commissioned especially to be the witness. That being true, all the rest follows. That being false or forged or unreal, all apostolic "teaching is vain" and the Christian "faith is also vain." And the sign, in this relation, is the sign of a glorious body, real, identical, in conscious communion with the saints of all ages and with the living of one's own time; and in which all that is within what St. Paul calls "the inner man," the perfected and finished character, shines through, so that it is the adequate and accurate expression of the true nature. And the soul is no longer, as in this mortal condition, hindered and held back, limited and restrained, veiled and burdened with the flesh; but becomes the controlling force, illuminating, quickening every line and lineament of the body, until it becomes the transparent, convenient, competent medium of the highest nature of man. That the God shone through it, in our Lord's transfiguration body, is because He was very God as well as very man. But the resurrection sign, for us, of the transfiguration is the revelation of the incomprehensible and ineffable combination of identity and development, which is to be the nature of the spiritual "body that shall be." Nor does the sign stop here. No one can read the story of the transfiguration and not see in it great spiritual lessons of the means by which, even here and now, our poor and mortal nature may be uplifted and refined into true majesty and glory, the "going apart" of secret communion with God; the "high mountain" of a life lived, sometimes at least, beyond and above the disquietude of the world; and the habit of prayer ("While He prayed the fashion of His countenance was altered").

#### ALBERT THE GOOD.

PRINCE ALBERT had three highly difficult tasks, says the editor of the *Century*; first, to advise the Queen so that she might reach decisions useful to the state without transgressing constitutional usage, or failing to subordinate her private wishes to the final de-

cision of her cabinet; second, to act thus as her one permanent minister and secretary without intruding his personality unduly upon either the cabinet or the public; third, so to carry himself as to allay the natural prejudice against a foreign prince forced to remain close to the sources of royal power. That he was substantially successful in all these undertakings would alone mark him as a man of peculiar parts. But he had a creative mind as well, a fact recognized behind the scenes, and which was manifested, also, in his public connection with educational, philanthropic, and other non-political affairs. It was not only what he did that was noteworthy—for instance, in establishing the first of the long and distinguished line of World's Fairs, in helping to reform the educational system of one of the great universities, and in averting the threatened war between England and America in 1861—it was, we say, not only what he did, but what he refused to do, that made him remarkable; notably his wise resistance of the Duke of Wellington's earnest desire that he should succeed the duke as commander-in-chief of the British army, for the admirable reason that he had assumed the duty of advising and assisting the Queen as to all her functions, and had no right to withdraw his energies into a single public channel of usefulness, no matter how important.

Those who have never acquainted themselves with the caliber of "Albert the Good" can do no better than to read his admirable letter to the duke on this subject in the second volume of Sir Theodore Martin's "Life of the Prince Consort." It is a model of good judgment, right feeling, and lucidity of expression. Incidentally, he brings out a fact that now, after Victoria's marvelous career is ended, is patent to all, but which in 1850 was doubtless not generally appreciated, namely, that Victoria's sex was an advantage, rather than a handicap.

#### LOCUSTS AS FOOD.

REPLYING to a question whether locusts are ever voluntarily used for food, the *Literary Era* says:

Many people have eaten, and do eat, locusts because of personal preference for them. Among the Nineveh sculptures in the British Museum are representations of men carrying various meats to a festival, including locusts, tied to sticks. Herodotus mentions an Ethiopian tribe which fed on locusts. The author of Leviticus classes them as clean meats, fit for man's food. In Morocco roasted locusts are exposed for sale in the markets. The Jews in Morocco look upon the markings of the female as Hebrew characters, certifying that the food is "Kosher." In Russia locusts are salted and smoked.

Professor Charles Valentine Riley, the entomologist, formerly associated with the Department of Agriculture at Washington, and author of "The Locust Plague in the United States," recommends the general use of the locust as food. He has practiced what he preaches. He has eaten of locusts roasted, boiled, broiled, fried and stewed. Roasted or fried in nothing but their own oil, he found they have a pleasant nutty flavor, peculiar, but agreeable. At this stage in the experiments his cook revolted and fled from the kitchen. But the entomologist continued, and in his own words the savory messes he concocted converted the kitchen, "and cook and guests alike agreed upon the excellence of the soups, fricassees, and fritters which were materially compounded of locusts."

#### REDNESS OF THE NOSE.

A RED NOSE may be a symptom of many complaints, of which the commonest is indigestion. The other causes are usually difficult to discover; but the proper treatment for the symptom cannot be carried out without first discovering its cause. Catarrh of the interior of the nose is frequently associated with redness outside, and in this case the external redness will cease when the catarrh is cured. It must be acknowledged, however, that in very many cases of red noses it is impossible to discover the cause. Massage of the nose has been tried in these cases, sometimes with marked improvement, sometimes with failure.

#### A DOMESTIC ANTISEPTIC.

THE BEST ANTISEPTIC for the public to use for domestic surgery is chinolol. This is a new antiseptic, but one which fulfils all the requirements of a domestic antiseptic. It is very powerful, but non-poisonous. It may be used of the strength of one in a thousand for washing and dressing burns, cuts, stings, and all such trivial injuries as usually have to be treated without medical aid. The price of the preparation is moderate. It is an iodine compound, but its exact method of preparation is secret.

THE PAPUAN is distinguished by strong domestic affections, which show themselves in numberless ways. A short time ago a native was working on the roof of one of the buildings being erected by the Anglican Mission at the headquarters, Dogura, and very nearly fell from his elevated position. His first words, as he realized the danger he had escaped, were: "Had I been killed, who would look after my wife and child!" Perhaps it is the possession of this redeeming trait of character which makes pictures of the Crucifixion appeal so strongly to the natives of New Guinea.

## Church Calendar.



- AUG. 2—Friday. Fast.  
 " 4—Ninth Sunday after Trinity. (Green.)  
 " 5—Monday. (White at Evensong.)  
 " 6—Tuesday. Transfiguration. (White.)  
 " 7—Wednesday. (Green.)  
 " 9—Friday. Fast.  
 " 11—Tenth Sunday after Trinity. (Green.)  
 " 16—Friday. Fast.  
 " 18—Eleventh Sunday after Trinity. (Green.)  
 " 23—Friday. (Red at Evensong.) Fast.  
 " 24—Saturday. St. Bartholomew. (Red.)  
 (Green at Evensong.)  
 " 25—Twelfth Sunday after Trinity. (Green.)  
 " 30—Friday. Fast.

### CALENDAR OF COMING EVENTS.

Oct. 2—General Convention, San Francisco.

## Personal Mention.

THE STATEMENT that the Rev. H. HOBART BARBER is in temporary charge of St. Mary's Church, Baltimore, proves to be incorrect.

THE ADDRESS of the Rev. CARROLL M. BURCK is 76 Second Place, Brooklyn, N. Y.

THE REV. R. R. CLAIBORNE rector of St. Luke's Church, Kalamazoo, Mich., has resigned to accept a position with the Rev. Dr. Stires, in St. Thomas' Church, New York City.

THE REV. W. E. DAW is now rector of Athens, Wyalusing and Stevensville, Diocese of Central Pennsylvania.

THE REV. O. EDGELOW has resigned the mission at Platteville, Wis., to accept work at Brownsville, Texas.

THE REV. P. B. EVERS DEN will become rector of St. Paul's Church, Kansas City, Mo., Sept. 1st.

THE REV. JOHN C. GRAY of Baltimore has been called to Marietta, Ohio, in succession to the Rev. Dr. Boyd, who has recently resigned the rectorship.

THE REV. GEORGE A. HANNA is in charge of the Church of St. John the Evangelist, Philadelphia, whose late rector, the Rev. John Moncure, is City Missionary at Richmond, Va.

THE REV. F. W. HARRIMAN of Windsor, Conn., is spending his vacation at Lake Sunnapee, N. H., with care of Summer Chapel and "Journal" work.

THE REV. NORMAND B. HARRIS will have charge of Trinity Church, Natchez, Miss., during the rector's absence in July, August, and September, and desires mail addressed to him at Natchez.

THE REV. JOHN H. LOGIE is spending part of his vacation in Twilight Park, in the Catskills, and the Rev. John M. Rich is *locum tenens* in St. Luke's, Trinity parish, New York.

THE REV. F. H. MATHISON, of Shelton, Conn., is spending his vacation at Brattleboro, Vt., with charge of St. Michael's Church, of which his brother is rector.

THE REV. C. THACHER PFEIFFER has accepted a curacy St. Mark's Church, Mauch Chunk, Pa., and has under his care missions at Lehigh and Palmerton. Address, Care Horse Head Inn, Palmerton, Carbon Co., Pa.

THE VEN. O. H. RAFFERTY, of Portland, Conn., is spending his vacation at Newburyport, Mass.

THE REV. JAMES SIMONDS has resigned St. Ann's Mission, Richford, Vt., and accepted the rectorship of the Parish of Sylesford, Diocese of Nova Scotia. Address, Auburn, N. S.

THE VEN. O. P. STECKELS' address is now, The Rectory, Mahanoy City, Pa.

THE REV. DR. C. ELLIS STEVENS of Christ Church, Philadelphia, has been appointed in place of the late Professor John Fisk of Cambridge, to deliver the annual address before the New York States Historical Association.

BISHOP TALBOT leaves in August for Wyoming and Idaho. Before his return he will take in the General Convention.

THE REV. SAMUEL TYLER, one of the assistants of St. George's, New York, has resigned to accept the rectorate of the Church of the Advent, Cincinnati. Mr. Tyler has gone to Europe for a month or two, and will return to assume his new duties early in the fall.

THE REV. SYDNEY NEVILLE USSHER has been called to All Saints' Church, Moyamensing, Philadelphia, to succeed the Rev. R. A. Tuftt, who has become rector of Emmanuel Church, Holmsburg, Philadelphia.

THE ADDRESS of the Rev. GUY L. WALLIS, after Aug. 10th, will be Care The A. T. Co., 15 Cockspur St., London, S. W.

### ORDINATIONS.

#### DEACONS.

CENTRAL PENNSYLVANIA.—At the Cathedral, South Bethlehem, on Friday, July 19th, by the Bishop of the Diocese, GORDON MUNROE was ordered Deacon. Archdeacon Radcliffe preached from Acts vi. 3. The candidate was presented by the Very Rev. Gilbert Sterling, D.D., the Litany being read by the Rev. B. Sanderson, and the Epistle by the Rev. G. A. Green. Mr. Munroe will assist at the Church of Zion and St. Timothy, New York, until November, when he will return to work in his own Diocese.

### DIED.

EGBERT.—In Springfield, Mass., July 24th, 1901, WILLIAM WALLACE, son of the Rev. John L. and Ellen W. EGBERT, in his nineteenth year. "Blessed are the pure in heart, for they shall see God!"

WOOD.—At her home, 422 Winthrop Ave., Argyle Park, Chicago, on July 4th, 1901, CHARLOTTE CALDWELL, wife of W. Fred WOOD, and daughter of the late James C. Caldwell of Cincinnati.

### WANTED.

#### POSITIONS OFFERED.

**I**NSTRUCTOR—A single clergyman to teach algebra, geometry, and elementary chemistry in Jarvis Hall Military Academy. Apply Rev. G. ROGERS, Montclair, Colorado.

**O**RGANIST—For a church in Western Michigan, an organist and choirmaster to train a vested choir. Salary \$416, with prospect of good class in music. Address G. F., care of THE LIVING CHURCH, Milwaukee.

**L**AY READER OR DEACON.—We would like to secure a lay reader or deacon at once. Small growing mission in county seat. It is a very fertile mission but is now small. State salary expected. Address ROBERT A. LEE, Sanilac Centre, Mich.

#### POSITIONS WANTED.

**O**RGANIST AND CHOIR DIRECTOR—prepared by celebrated masters; experienced—seeks position in Catholic parish, or one working up to Catholic ideals. ANTIPHON, 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.]

**L**ARGE, airy rooms may be secured in the home of the Rev. COLEMAN E. BYRAM, Buffalo, during the Pan-American Exposition. One double bed in a room. Rooms reserved on application. Terms, \$3.00 per room per day, with bath. Breakfast, 40 cents. Mrs. COLEMAN E. BYRAM, 205 Norwood Avenue.

**R**OOM and breakfast \$1.25 per day per person. Refer to the Rev. H. E. S. Somerville, and upon application to several satisfied guests. MRS. W. P. KAMPS, 88 Riley Street, Buffalo, N. Y. Special rates to parties of four for October.

**D**ESIRABLE ROOMS, ten minutes to Exposition; also on through trolley line to Niagara Falls. \$1.25 per day, including breakfast. MRS. H. W. BROWER, 175 Breckenridge Street, Buffalo.

**L**ARGE, shady rooms, centrally located; two minutes from cars, fifteen minutes' ride to Exposition. Double rooms \$2.00 per day for one or two persons; single rooms, \$1.25. Breakfast 35c. Refer to Rev. H. Ransom. MRS. G. F. KIMBALL, 121 Park Street.

**R**OOMS with or without breakfast. Rev. C. M. Pullen, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

**T**HE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. DR. CAMERON'S bureau of information regarding rooms and board. Her address is 305

West Utica street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city and only the nicest kind of people are desired as roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme.

HARRY RANSOM,  
 Rector of St. Andrew's Church,  
 Buffalo, N. Y.

### SUMMER RESORTS.

#### THE CATSKILLS.

**C**HURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Dei Church, Palenville, N. Y. WILLIAM WHITE HANCE, Rector.

**C**HURCH PEOPLE should know of the privileges to be had at Cragmoor, a lovely place in the Shawangunk Mountains, a spur of the Catskills; 2,000 feet, beautiful scenery, fine air. The Chapel of the Holy Name has a daily Mass and Reservation. Good board to be had at reasonable rates. Four hours from New York on New York, Ontario & Western R'y. P. O. address, Cragmoor, Ulster Co., N. Y.

### FOR SALE.

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

### 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,  
 CHAS. ROHLFING.

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

The Milwaukee Gold Extraction Company was formed for the purpose of acquiring and operating the Hannah Group of Mines in Granite County, Montana. Sufficient money is assured to pay for the property, and now a limited number of shares to be sold for the purpose of erecting a mill of 100 tons. 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. 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 our prospectus and look us up.

Make checks or money orders payable to

E. A. SAVAGE, Secretary.

Reference as to standing, First National Bank.

THE MILWAUKEE GOLD EXTRACTION CO.,  
 157 West Water Street, Milwaukee, Wis.

## 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

## APPEALS.

## MISSION TO DEAF MUTES.

Again the Mid-Western Mission to Deaf-Mutes asks that its expense fund be remembered by the parishes within its limits, on next Twelfth Sunday after Trinity (August 25th).

AUSTIN W. MANN, *General Missionary*,  
21 Wilbur Street, Cleveland, Ohio.

## THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

WHITSUNTIDE, 1901.

At its meeting October 9th, 1900, the Board of Managers declared its policy for the fiscal year ending August 31st, 1901, in the following resolutions:

*Resolved*, That it is the sense of this Board that the Church's duty to-day, in the face of its opportunities and responsibilities, is enlargement and not retrenchment.

*Resolved*, That future appropriations should be based upon the hope of larger income.

The Board believes that these resolutions outline the only right policy in the Church's missionary work. At the meeting of May 14th, 1901, in making the appropriation for the fiscal year beginning September 1st, 1901, it planned for further extension and pledged the Church for its missionary work in all fields for the year ending August 31st, 1902, to the amount of \$610,000, subject to slight increases to meet special opportunities or emergencies during the year.

But, while taking this action, the Board was faced by the fact that the Church has failed to provide sufficient money to meet the appropriations for the current year. There is grave danger of a deficit on September 1st of \$100,000 or more. The Board, therefore, felt compelled to adopt the following resolution, offered by the Treasurer:

*Resolved*, That, in case the contributions, legacies and interest from trust funds for the year

ending September 1st, 1901, shall fail to meet the appropriations for the same period; and, provided that said deficit at the close of the year shall be found to be not less than one hundred thousand dollars (\$100,000), a reduction at the rate of ten (10) per cent. on all appropriations for the coming year shall be made, and a proportionate reduction for any less deficit; provided, further, that this reduction shall apply proportionately only for the nine months beginning December 1st, 1901.

Great damage and hardship would result from the reduction of appropriations. From all parts of our own country and from the missions abroad come reports of successful work and of many opportunities for extension. The Church has the money, and ought to give it.

Most of the parishes have made their annual offerings; some of them in spite of local urgent need. Therefore the Board asks the men and women, who have the honor of the Church at heart, to make direct individual gifts in addition to those they have made, or expect to make, through the parochial offering. The need is immediate. One dollar or one thousand will help. The support and efficiency of every missionary at home and abroad are at stake.

THOMAS M. CLARK, *President*.

WILLIAM CROSWELL DOANE, *Vice-President*.

ARTHUR S. LLOYD, *General Secretary*.

GEORGE C. THOMAS, *Treasurer*.

Offerings should be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

## BOOKS RECEIVED.

MESSRS RIVINGTONS, London.

*Oxford Church Text Books*. History of the Church to A. D. 325. By the Rev. H. N. Bate, M.A., Fellow and Tutor of Magdalen College, Oxford, and Examining Chaplain to the Bishop of London. Price, 1s net.

EDWIN S. GORHAM.

*The Preacher's Dictionary*. A Biblical Compendium and Compendium of Religious and Secular Thought, past and present, topically arranged. By E. F. Cavalier, M.A., rector of Wrampingham, Norfolk.

LONGMANS, GREEN & CO.

*Apostles of the Lord*. Being six lectures on Pastoral Theology, Delivered in the Divinity School, Cambridge, Lent term, 1901. By W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, Author of *Priestly Ideals*, *Speculum Sacerdotum*, etc. Price, \$1.40.

LOTHROP PUBLISHING CO.

*A Princess of the Hills*. An Italian Romance. By Mrs. Burton Harrison, Author of *The Anglomaniacs*, *A Bachelor Maid*, etc. Illustrated by Orson Lowell. Price, \$1.50.

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

*The House of Romance*. Certain Stories, including *La Bella* and Others, recollected by Agnes and Egerton Castle, Authors of *The Pride of Jennico*, *The Bath Comedy*, etc.

*The Lord of the Sea*. A Romance by M. P. Shiel, Author of *The Yellow Danger*, etc.

*Last Confessions of Marie Bashkirtseff*; and her Correspondence with Guy de Maupassant. With Farewell by Jeannette L. Gilder.

A. C. McCLURG & CO., Chicago.

*A History of the English Church*. From the Norman Conquest to the Accession of Edward I., 1066-1272. Edited by the Very Rev. W. R. W. Stephens, B.D., F.S.A., Dean of Winchester, and the Rev. Wm. Hunt, M.A.

McCLURE PHILLIPS & CO., New York.

*Five Years of My Life*. 1894-1899. By Alfred Dreyfus, ex-Captain of Artillery in the French Army.

## The Church at Work

## REMARKABLE ANTIQUITIES FROM EGYPT.

THE present exhibition of antiquities by the Egypt Exploration Fund in London from its last winter's work attracts much notice. Professor Flinders Petrie writes to the American Vice President, the Rev. Dr. W. C. Winslow of Boston, that "the new collection draws more attention than any that we have had before." Think of bits of gold dating 4800 B. C., of the earliest specimens of Ægean pottery yet found, and an ivory figure of "Sweet of Heart," Benez-ab, daughter of Egypt's first king. There is a continuous record of 16 kings from the morning of history by the Nile. Hundreds of these relics are to be distributed among our American museums. The society always presents its finds as it did last spring the papyri. Nothing is sold.

## ALASKA.

P. T. ROWE, Miss. Bp.

## Mr. Chapman in the States.

WORD HAS BEEN received at the Church Missions House of the safe arrival in this country of the Rev. John W. Chapman of the Church's Mission at Anvik, Alaska. Mr. Chapman is now at Middlebury, Vermont, where he expects to remain for a few days, recuperating, before accepting any appointments to speak on behalf of the Church's work in Alaska.

## CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

## Missionary Notes.

ST. STEPHEN'S MISSION, Gilroy, is about to build a guild hall, which will be paid for when finished, as will also the one at Santa Clara.

AT ARROYO GRANDE, in Monterey County, ground has been given for a new church, and a committee is now actively at work raising money for the building.

GRACE MISSION, Livermore, is also raising money, and hopes to put up a building this fall.

AT COTE MADERA, on Sunday, July 14th, the Ven. Archdeacon Emery opened the new Chapel of the Holy Innocents, holding three services; a celebration of the Holy Communion at 7 A. M., baptism of a sick child at 10 A. M., and morning prayer with another baptism and sermon at 11 A. M. It was a very auspicious beginning, with large congregations and a vested choir of 16 men and women. The altar cross of solid brass, with ebony base, is a gift from Mr. J. A. Wright, *in memoriam*. The altar furniture is also a gift *in memoriam*, as well as the chancel window, of which mention has previously been made. It is worthy of note that all these articles of really excellent workmanship were made in San Francisco.

THE MISSION of the Holy Saviour, Santa Clara, is now erecting a new guild hall, 42 feet long by 18 feet wide.

## CENTRAL PENNSYLVANIA.

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

Residence for the Archdeacon—Curates for St. Mark's, Mauch Chunk—New Church for Manheim—Church Consecrated at Forest City—Anniversary of Calvary Church, Tamaqua.

THE VEN. R. S. RADCLIFFE has been given a residence at Selm's Grove, in the centre of the Diocese, where he will hold services each week on his return home from his diocesan work, in the beautiful little chapel belonging to the estate of the late Miss Snyder, who left all her property to the Diocese.

THE VESTRY of St. Mark's, Mauch Chunk, are determined to make that beautiful church a centre of missionary operations. Two curates will be ordained to assist the rector in looking after the adjacent towns and villages.

THE PARISH at Manheim has secured new lots, and will shortly build a stone church.

THE CHURCH at Forest City, Rev. W. E. Broadhead, rector, lately paid off its debt, and was consecrated by Bishop Talbot. The Rev. Dr. Coxe and the Rev. F. E. Bateman made the addresses at the evening service and the Rev. Dr. Jones at the morning one. The topics were: "God's Mission Field," "The Beauty of Holiness," and "Stone Churches and Church Stones."

CALVARY CHURCH, Tamaqua, the Rev. Mr. Lauderbern, rector, commemorated its first fifty years. The Rev. Erskine Wright was the preacher; seven other clergymen being present.

## CHICAGO.

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

Brotherhood Convention—Death of James M. Banks.

THE NUMBER of rectors absent from Chicago just now is unusually large; but few are taking prolonged vacations. A few churches have abandoned the Sunday evening service during July and August, but none are closed, and only some of the Sunday schools. Chicago was represented at the St. Andrew's Brotherhood Convention in Detroit by eight of the clergy, and by about forty lay delegates, foremost among them Mr. Houghteling, father of the organization; Messrs. E. P. Bayley, ex-President of the Chicago Church Club; B. F. Tuttle, the present

President; Major Taylor E. Browne, its Secretary; Eustis Young, Burton White, Courtney Barber, and others.

THE DEATH of James Mead Banks, Junior Warden of Epiphany, on Saturday last, removed one who, during his 20 years' residence in Chicago, has been very prominent in the councils of the Church. An active Trustee of Waterman Hall since its opening, he has ever evinced an unremitting interest in its well-being. Born 80 years ago in Bainbridge, N. Y., he had acquired much property on the west side, which he managed up to a few days ago, when he succumbed to an attack of Bright's disease. The funeral services were held in the Epiphany, of which he was a regular attendant and a warm supporter; the burial in his native town. He leaves behind him a wife and one daughter, Mary, who is also an active worker in the parish he served so faithfully.

**COLORADO.**

JOHN FRANKLIN SPALDING, D.D., Bishop.

**Church Consecrated near Pueblo.**

BISHOP WILLIAMS of Nebraska consecrated the new church on the Huerfano Road near Pueblo on a morning in July, a procession of vested choristers and clergy passing from the school house to the church singing a hymn. Arriving at the church, Bishop Williams knocked loudly upon the door three times, whereupon it was opened by Mr. J. J. Ellis on behalf of the congregation, when the procession entered and passed to the chancel chanting the 24th Psalm. The instrument of donation was read by the rector, and the sentence of consecration by Archdeacon Grimes. The Rev. Messrs. Benjamin Brewster and V. O. Penley read morning prayer, after which the Bishop celebrated the Holy Communion, assisted by the Rev. B. J. Fitz of St. Paul's, Denver. Bishop Williams preached the sermon. The church is of native stone with an open roof ceiled in pine. The chancel furniture is of poplar, with an oak cross over the altar given by Miss Jayne, through whose efforts the first services were held in the vicinity by the Rev. E. P. Newton in 1888. The altar vestments were the gift of Mrs. Bell of Manitou, and there are other memorial gifts.

**CONNECTICUT.**

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

**Gift to the Rev. H. L. Mitchell.**

THE REV. HERBERT L. MITCHELL, rector of St. Mark's Church, Mystic, for the past four years, was called upon by some of his parishioners Saturday evening and presented with a purse of \$72. It was a perfect surprise to the recipient, who expressed his thanks for the token of good will. The purse was a voluntary contribution from the members of the parish over which Mr. Mitchell has presided with such general satisfaction.

**DELAWARE.**

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

**St. James' Day at Stanton.**

ACCORDING to custom, St. James' Day was celebrated at St. James' Church, Stanton (the Rev. Wyllys Rede, D.D., rector), with ceremonies extending through the day. This old colonial church, whose first foundations were laid July 4th, 1716, with its venerable walls, spacious churchyard, and beautiful surroundings of field and wood, is one of the landmarks of Delaware, and is regarded with reverence and affection by many souls. Its anniversaries are always occasions of interest, and are attended by people from far and near. This year the day was ideal and the surrounding country most beautiful. The sermon at morning service was by the Rev. John S. Bunting of Christ Church, Christina Hundred, and that at evening service was by the Rev. Martin B. Dunlap of Old Swedes'

Church, Wilmington. The Bishop was present, with the Ven. Archdeacon Hall, the Rev. Enoch K. Miller (late rector of St. James'), and the Rev. Messrs. Jefferis, Hammond, and Poffenberger. Between the services lunch was served under the trees, and a social reunion was enjoyed by all.

**DULUTH.**

J. D. MORRISON, D.D., LL.D., Miss. Bp.

**Consecration of the Mercer Memorial—Consecration of St. John's, Lakeside.**

LEECH LAKE Reservation in Northern Minnesota, is the home of a large number of Indians of the Chippewa nation, and at the old Agency we have had for years a mission under one of our Indian clergymen, the Rev. Charles Wright. Miss Pauline Culby has also at this place one of the most flourishing of the lace schools which Miss Carter established among the Indians, and which have been to them a great blessing.

Two or three years ago the United States authorities determined to establish a new Agency across the bay from the old one, and to build there one of the Indian boarding schools. This design has been carried out by the acting Agent, Capt. W. A. Mercer, 7th U. S. Cavalry; and a considerable settlement of Indians has gathered around the new seat of authority. To build a chapel for the use of the children attending the school, the employees of the Agency, and the Indians settled there, has been the ardent desire of the Bishop, and owing to the energy and devotion of Mrs. Mercer, with the assistance of a few friends, a beautiful church has been completed, capable of accommodating a congregation of 250 or 300 persons.

The church stands on a bluff overlooking the beautiful lake, close by, with great pine trees surrounding it; and on one side stands the Indian school, at a distance of a hundred yards, and on the other the buildings of

source to which we mainly owe this most desirable addition to our Indian churches.

The photograph shows the Bishop and the Rev. Mr. Wright, and Captain and Mrs. Mercer standing on either side. A number of the school children and a portion of the congregation, whites and Indians, are also seen. The Bishop has appointed the Rev. Edward C. Kah-O-Sed pastor of the mission, and has transferred the Rev. John A. Maggrah from White Earth to the mission of Red Lake and vicinity.

THE BISHOP recently consecrated St. John's Church, Lakeside, as the eastern portion of the City of Duluth is called. St. John's Mission has hitherto worshipped in a hall fitted up to serve as a chapel, but last winter an excellent lot on the principal street was purchased, and a commodious and well appointed wooden church has been erected. St. John's, Lakeside, is the ninth church which has been consecrated in the District of Duluth since last General Convention.

**MASSACHUSETTS.**

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

**Clerical Vacations—Enlargement of the Ascension—Two Deaths.**

MANY OF THE clergy have gone abroad, including the Rev. Messrs. C. S. Hutchinson, Augustine Prime of Brighton, J. M. McGann of Mattapan, John Wynne Jones of Roslindale, E. W. Donald, D.D., and Leighton Parks, D.D. The Rev. Drs. Frisby and Lindsay are in New Hampshire, the Rev. G. F. Weld of Cohasset is carrying on a series of educational meetings in his town, the Rev. A. E. George is conducting a series of open-air services at North Eastham, Mass. The Rev. S. S. Searing is engaged at his prison work without much of a vacation, the Rev. Robert Walker is doing work as a probation officer in Middlesex Court, the Rev. S. H. Hilliard is holding daily services in a tent at Franklin Park, under the auspices of the Church Tem-



CONSECRATION OF THE MERCER MEMORIAL CHAPEL, LEECH LAKE, MINN.

the Agency, and the homes of the Indians. The cost of the church has been about \$2,500, and was mainly borne by Mrs. Mercer. The Society of the Double Temple generously gave \$200 towards the building fund, and other friends also assisted.

At his recent visitation the Bishop of Duluth consecrated the church under the name of St. John's (Mercer Memorial) Church, desiring to perpetuate the remembrance of the

perance Society. The Rev. N. K. Bishop of Somerville, and the Rev. Dr. Shearman of Jamaica Plain, are at Digby, N. S. The Rev. J. L. Tryon of Attleborough, has gone away for a two months' rest. The Rev. Wm. H. Willian of Waban has taken summer work in St. Matthew's, Boston, among the poor, and will return to his own parish in September. The Rev. Professor Drowne is officiating for the summer at St. Gabriel's, Marion.

THE CHURCH OF THE ASCENSION, Boston, is being enlarged, and services during the alterations are held in a hall on West Concord Street. The new chancel will be square, and panelled in dark-carved oak, with the body of the church finished in light oak. Three lancet windows of leaded glass will be placed at the rear of the church. The old altar and lectern will be remodeled. Twenty-six cathedral stalls will be added, and the organ will be removed to the right of the chancel, and a large robing room put in its place. Pews will be added, and the entrance on Washington Street improved by the substitution of a board flight of stone steps with marble wainscoting. The entire edifice will have electric lights. A new entrance will be made on Newcombe Street for the Sunday school rooms in the basement, will be double their former size. This church was designed by A. Lawrence Rotch, who established the Rotch Traveling Scholarship, and one of the recipients of this scholarship, Mr. Walter H. Kilharn, has drawn the plans for the enlarged building improvements. The cost of these is \$15,500, and \$2,000 were raised by the parishioners, and the remainder of the amount has been contributed by Emmanuel Church, of which this parish is the mission church. The Rev. E. L. Atkinson has resigned the charge, and accepted the rectorship of the Church of the Epiphany, New York City.

ST. PAUL'S CHURCH, Beachmont, has been greatly improved at an expense of \$800. The salary of the rector has been raised \$200 a year.

THE REV. J. P. FRANKS has been rector of Grace Church, Salem, for 31 years. The Rev. Dr. Morgan Dix preached the anniversary sermon, and referred to the quiet and humble work of this rector, and took the incident of the widow feeding the prophet Elijah, as the basis of his discourse.

MUCH SYMPATHY throughout the Diocese is felt for the Rev. George Walker, the esteemed missionary at Canton, for the untimely death of his son, the Rev. W. T. Walker, of Portland, Maine.

THE DEATH of Mr. George B. Neal removes from St. John's Church, Charlestown, an active worker in that parish for 57 years. His funeral was largely attended by representatives from the Church and business organizations, where he was prominent, and an efficient member. The Rev. Philo W. Sprague officiated, assisted by the Rev. George Maxwell.

#### MISSISSIPPI.

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

##### Death of Rev. G. G. Middleton.

THE DEATH of the Rev. G. G. Middleton, a colored clergyman, in charge of Trinity Chapel, Natchez, occurred early in July, and he was buried from St. Mary's, Vicksburg, of which his son, the Rev. R. T. Middleton, is in charge. The deceased was a Virginian by birth, and was received into the Church and also ordained deacon by the present Bishop of Mississippi. He was subsequently advanced to the priesthood at Cairo; leaving there on account of his health, he took charge of the work at Keokuk, Iowa. After spending some time there he returned to his adopted State of Mississippi. Mr. Middleton built, with his own hands, the neat little church at Natchez, wherein he officiated, as well as the rectory in which he lived.

#### MISSOURI.

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

##### Rector at Jefferson City.

AT JEFFERSON CITY, the rectory of Grace Church has been sold for \$3,200, and a lot has been purchased by the vestry adjoining the Church on Adams Street, where a new rectory will be constructed at once.

#### NEBRASKA.

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

##### Cathedral Choir Outing.

SIXTEEN MEMBERS of the choir of Trinity Cathedral, Omaha, have just returned from a two weeks' outing at Waterloo, where they pitched their tents on a farm by the lake.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

##### Removal of Burlington Academy.

BURLINGTON ACADEMY (the Rev. C. E. O. Nichols, headmaster), has been transferred from Burlington, N. J., to Cornwells-on-Delaware, Bucks Co., Pa., and will be known as Cornwells Preparatory School.

#### NEW YORK.

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

##### New Chapel for St. Alban's.

ST. ALBAN'S MISSION, New York, is to have a new chapel. A plot of ground, 25x78, has been given to the Archdeaconry of New York by Mrs. Maria M. J. Cooke, and on it the new building will be erected. St. Alban's has been having services in a store for several years, and is in charge of the Rev. R. H. Wevill. It is a growing neighborhood and is doing a good work, which has been hampered for some time for lack of proper facilities. These will be furnished by the new chapel, and the prospects are that a parish can soon be organized.

#### PENNSYLVANIA.

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

##### National Guard Encampment—Corner stone laid—Burglary at Jenkintown—Burial of Francis Fisher—New Organ—Will of Wm. Burgoyne—Corner stone at Pelham.

THE NATIONAL GUARD of the State went into camp on the 20th ult., the Philadelphia Brigade in the Perkaskie Hills. On Sunday, 21st ult., the First Regiment of Infantry, whose chaplain is the Rev. Dr. F. W. Tomkins, and who did not reach the camp until the following day, joined the Sixth Regiment for the purpose of divine worship, and listened to a sermon preached by the Rev. H. A. F. Hoyt, rector of St. John's Church, Lower Merion, and chaplain of the Sixth, on the parade ground in the rear of their quarters. The Rev. Leverett Bradley, chaplain of the Third Regiment, was not present, and an eminent Jewish rabbi delivered a most powerful discourse on "Patriotism," to that command.

THE CORNER STONE of the Mission Church of the Advent, at Hatboro' was laid on Tuesday, 23d ult., with appropriate ceremonies. In the absence of Bishop Whitaker, the Rev. A. A. Marple, rector of Christ (Old Swedes) Church, Upper Merion, and senior priest of the Norristown Convocation, conducted the service and put the stone in place. The Rev. J. Thompson Cole, rector of St. Paul's Church, Cheltenham (Ogontz), delivered an address. The Rev. Robert Coles, rector of the Church of Our Saviour, Jenkintown, and several other priests of the Norristown Convocation were in attendance.

This mission was started about nine years ago by the resident communicants, with the aid and patronage of the Norristown Convocation. Services were first held in the Odd Fellows' Hall, and later a room which had been used as a store was fitted up with Church furniture, and has been the home of the mission until the present time. The services at first were conducted by visiting clergymen. The Rev. John Hubbell was the first to have regular charge. About seven years ago he was succeeded by the Rev. H. F. Auld. The mission has slowly but steadily grown under the ministrations of the Rev. Mr. Auld, who has been untiring in his efforts

to make a success of the work. As a result of his persistent efforts and the cooperation of the communicants of the mission, sufficient money was raised to purchase a lot of ground and begin work upon the new building. The structure is of the English perpendicular gothic style of architecture. It will be built of local stone, with Indiana limestone trimmings. The interior of the church will show rafter ceilings and paneled wainscoting; the chancel will have a panelled wood ceiling. There will be a vestry and a choir room. The pews and furnishings will be of chestnut and cypress. There will be special designs for the altar, pulpit, lectern and font. Leaded glass memorial windows will be placed in the chancel and nave. Through the efforts of the Rev. Mr. Auld many gifts have already been donated to the congregation, and the present prospects show that the large painted windows, the pulpit, baptismal font, and all interior necessities of a church will be presented either as gifts or as a memorial by the time the church is completed.

SOMETIME DURING Monday night, 22d ult., or early the following morning, the Church of Our Saviour, Jenkintown (Rev. Robert Coles, rector), was burglarized. The silver Communion plate was stolen and the alms boxes broken into, where considerable cash was secured. The rectory was also visited and several articles of clothing and silverware were stolen.

AMONG THE wills probated on the 24th ult., was one of Margaret F. M. Farland, in which there are contingent bequests of \$500 each to the Episcopal Hospital and the (unsectarian) Home for Incurables. The entire estate of Mary Butler (\$800), is devised to the Church of the Crucifixion (colored congregation).

THE ACEPHALOUS body of young Francis Fisher, who was drowned on the 13th ult., as described in our issue of July 20th, was found floating in the surf off Avon, N. J., on Tuesday evening, 23d ult., and was identified by the clothing. The fact that the body was headless seems to maintain the claim made that Mr. Fisher was struck by one of the blades of the propeller of the steamer while he was struggling in the water. On the allegation that he had made no effort to save the life of the drowning man—positively refusing to have a boat lowered—Captain Swain of the "Benefactor," was on Monday, 22d ult., held in \$1,000 bail to answer the charge of manslaughter. On Thursday afternoon, 25th ult., the funeral service was held at Trinity Church, Oxford, Philadelphia, (Rev. Dr. L. P. Bissell, rector), which was largely attended by friends of the family.

ON SUNDAY, the 21st ult., at Trinity Mission, Collingdale (the Rev. Arthur W. Hess, in charge), a new pipe organ was used for the first time, when a special musical programme, prepared for the occasion, was rendered by the choir.

IN THE WILL of William Burgoyne, probated the 26th ult., estate valued at nearly \$100,000, a legacy of \$1,000 to a half-brother, and another of \$300 to an old housekeeper, both of whom are supposed to be living in Ireland, are made with the provision that if these two legatees are dead, these amounts will be divided between the Episcopal and Presbyterian hospitals of Philadelphia. The rest of his estate goes to his widow and children, or if they are dead, then to the Episcopal and Presbyterian hospitals this residue is bequeathed.

ON SATURDAY AFTERNOON, the 27th ult., the corner-stone of the Church of the Epiphany (Pelham), Germantown, was laid by the Rev. Dr. John Fulton, acting for Bishop Whitaker, assisted by the rector, the Rev. James Alan Montgomery, and by the latter's brother, the Rev. S. G. Morton Montgomery, of the Ascension Mission Church, Parkes-

burgh. An address was made by the Rev. R. W. Forsyth, rector of St. Matthew's, Philadelphia. The ground on which the new church is being erected was donated to the congregation by the Carpenter estate, is valued at \$6,000, and measures 200x120 feet, over half an acre. Work was begun upon the building about two months ago, and it is expected that it will be completed and ready for occupancy in November next. It will be in the early Gothic style of architecture, cruciform in shape, 40x70 feet in dimensions, with a nave and two side aisles, and a seating capacity of 300. The church is ultimately to be surmounted with a tower 50 feet high. Provision is made in the plans for an extension, if needed, to include the chancel and sacristy, which will materially increase the seating capacity. About \$8,000 will be expended upon the structure at present. This Church of the Epiphany was organized in 1897, by some Church families residing in and around Pelham.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Anniversary of the Bishop's Consecration—Laying of the Corner stone of Trinity Chapel—The Porter Academy.

JULY 21 BEING within one day of the 8th anniversary of his consecration, which took place in Trinity Church July 20, 1893, Bishop Capers made a very earnest and encouraging address to his former flock at Trinity Church, Columbia. He drew a beautiful analogy from the Gospel for the day, likening his administration of the Diocese to the distribution through the disciples' hands of the loaves and fishes. During these eight years 3,443 persons have been confirmed; 29 clergymen have been ordained, of which 22 are now in active service in the Diocese; 41 corner stones laid, and 14 churches consecrated.

THE CORNER STONE of Trinity Chapel, in the mill district of Columbia, was laid on the afternoon of July 21. Bishop Capers officiated, assisted by the Rev. Churchill Satterlee, the Rev. W. P. Witsell, the Rev. R. W. Anderson, and the Rev. Harold Thomas. After a short service the Bishop laid the corner stone in the name of the Holy Trinity, and said: "I lay the corner stone of an edifice to be here erected by the name of 'Trinity Chapel,' to be devoted to the service of Almighty God, according to the doctrine, discipline, and worship of the Holy Catholic Church, commonly called the 'Protestant Episcopal Church in the United States of America.'"

The Bishop then made a short address, in which he told of how Mr. W. B. S. Whaley, President of the Olympia Mills, had, a short time before, kindly offered to give a lot and \$2,500 for the erection of a chapel, if any one of the churches in Columbia would add \$2,500 to it, and build a \$5,000 chapel; and of how Trinity had accepted this offer. Addresses were also made by the Rev. W. P. Witsell, and Mr. R. W. Shand, senior warden of Trinity.

The corner stone is of grey marble, and bears in gilt letters the inscription, "Trinity Chapel, A.D. 1901." Among other articles placed in the stone was a sermon by Bishop Capers on the Episcopate of the late Bishop Howe.

The Chapel, which will be of brick, is to be cruciform in shape, the arms of the cross being cut off by folding doors, so that each of them may be used for Sunday School work, and afterwards turned into the body of the church. With these doors thrown open, the chapel will seat about 400. There will be a picturesque tower over the entrance. The church will be about 100 feet long, and so constructed that its length may be added to

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if necessary. It will probably be completed by Nov. 1, and during the summer the Rev. Harold Thomas holds weekly services in a temporary shed. In the fall a deacon will be placed in charge under the direction of the Rev. Churchill Satterlee, and Deaconess Graham and her sister will assist in the work.

THE FRIENDS of the Porter Academy will be glad to learn that the Academy has closed the year most successfully. The commencement exercises were held on the 26th of June, when thirteen young men graduated. The trustees were present, the Bishop presiding, and conferring the diplomas. The friends of the institution have enabled the trustees to carry the school through the session without debt. The interest manifested, as well during the year as at the late commencement, has been a source of much encouragement to the trustees and to Dr. Porter. It will be gratifying to his generous friends to learn that Dr. Porter's health has improved. He was not able to be present at commencement, but he communicated with the trustees, and expressed his hopefulness of the future of the school. At his request, and for myself, I make this statement, and ask that the interest shown in this noble work, throughout its history, will be generously continued for its promising future.

ELLISON CAPERS,  
Bishop of South Carolina.

#### TENNESSEE.

THEOS. F. GAILOR, D.D., Bishop.

#### Dedication of Chapel at West Nashville.

THE NEW St. Andrew's Chapel, at West Nashville, was dedicated on July 14th, the Rev. E. A. Bazett-Jones preaching the sermon. The Bishop of Southern Florida, who has been for a few weeks at Sewanee, was expected to be present among his old parishioners and friends, but was called to New York on business, much to the regret of the people.

#### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

#### Diocesan Notes.

THE VEN. ARCHDEACON SPURR, rector of Trinity Church, Moundsville, has refused the tempting offer of \$4,000 per annum, as superintendent of the Protestant Episcopal Church in the Diocese of West Virginia. The Bishop has been at great pains to make it comprehensive, and an accurate account of all parishes and missions since Bishop Meade's time in 1857 to 1901. The volume will contain about 600 pages.

BISHOP PETERKIN has just issued a prospectus of his volume, now on the press, on the "History of the Protestant Episcopal Church in the Diocese of West Virginia." The Bishop has been at great pains to make it comprehensive, and an accurate account of all parishes and missions since Bishop Meade's time in 1857 to 1901. The volume will contain about 600 pages.

IF IT IS TRUE that the devil continues his work in the hot weather, the same is true of the clergy in Wheeling, where services are held every Sunday in all the churches as usual. St. Matthew's choir, of Wheeling, have returned from Chippewa Lake, Ohio, after a most pleasant camping of two weeks.

THE REV. DAVID W. HOWARD and wife intend leaving Wheeling August 2d for the Manitou Island, where they expect to stay for four weeks. In his absence, the Rev. Thomas J. Oliver Curran will have charge of St. Matthew's parish.

#### THE PHILIPPINES.

IN CHARGE OF THE RT. REV. F. R. GRAVES, D. D.,  
BISHOP OF SHANGHAI.

#### Another Missionary Appointed.

ANOTHER missionary who will go to the Philippines in the fall is the Rev. John A. Staunton, Jr., now rector of St. Peter's Church, Springfield, Mass. Mr. Staunton expects to sail with the Rev. W. C. Clapp on October 16th, and will take up the study of Spanish vigorously before that date. Mr. Staunton was recommended for the appoint-

ment by the Bishops of Massachusetts and New York, and by others.

**CANADA.**

**News of the Dioceses.**

*Diocese of Ontario.*

THE SERVICE for the dedication of the fine font lately given to St. George's Cathedral, Kingston, to take the place of that destroyed by the fire of 1899, was held at evensong, July 9th. The font is in memory of the wife of the Hon. John Macaulay. Bishop Mills held a confirmation at Napanee, July 7th. The new organ in the little Church of St. Mark's, Barriefield, was used for the first time July 10th.

*Diocese of Saskatchewan.*

THERE IS A rumor that the Very Rev. Jas. Dallas O'Meara, D.D., Dean of Rupert's Land, is shortly to be appointed to the Bishopric of Saskatchewan. The Rt. Rev. Bishop Pinkham has long been engaged in endeavoring to secure means in order that the Dioceses of Calgary and Saskatchewan may be under the care of a Bishop in each case, instead of being united as at present, under one Diocesan.

*Diocese of Quebec.*

BY A MOST HAPPY combination of circumstances the Bishop of Quebec is able to announce that the Diocesan College for Young Ladies, at Compton, P. Q., will open in September under entirely new and most favorable auspices, for he has had offered to him the able services of several of the best educationists in England. These ladies desire to bring to Canada just those advantages for which many Canadian parents are constantly sending their daughters to England to school, and they have simply asked that certain great improvements shall be made in the way of adding baths and sundry elements of beauty and comfort to the already well-constructed and most suitable school building, and on this condition alone they have agreed to take charge of the College, managing it on the lines of the large and successful English schools, such as Cheltenham Ladies' College, Bedford, and other places.

BISHOP DUNN has proposed that the offerings in all the churches of the Diocese, on the last Sunday in October shall be given to the Society for the Propagation of the Gospel. During the past year large grants have been received from this Society towards the new buildings at Bishop's College, Lennoxville, the new church at Sherbrooke and smaller grants towards the erection of three or four country churches in the Diocese.

*Diocese of Montreal.*

THE PROGRAMME for the W. A. Triennial Meeting promises it will be of unusual interest. It will be held in Montreal the second week in September. The presentation of the thank-offering will take place during the service in the Cathedral, Sept. 12th. The Bishop of Huron is to be the special preacher. During the session a short address will be given by a Bishop or clergyman at each noon hour. There are to be discussions on Provincial Pledges, Devotional Readings, and upon Girls' Work and Junior Work, besides many other subjects of deep interest to Churchwomen.

*Diocese of Toronto.*

THE REV. CANON McNAB entered upon his duties as priest-vicar at St. Alban's Cathedral, Toronto, July 7th. An address and presentation was made to him from the congregation of St. Martin's, of which church he was rector, expressing their regret at his departure.

ARCHBISHOP BOND was making visitations in the Archdeaconry of Bedford during the last two weeks of July. The Very Rev. Dean

Carmichael has in a great degree regained his health after his recent illness, but is not expected to return to his work at St. George's Church until September. A committee has been appointed by the vestry of the church to consider the matter of the choice of a new assistant to take the place of the Rev. Mr. Howard who has resigned his position to take a professorship in the Diocesan College.

**WONDERFUL KNOWLEDGE.**

SCHOOL CHILDREN often make queer errors in replying to questions in examination papers, but the funniest collection of bona fide answers to questions on general topics seen for a long time is given herewith. They were received from time to time in a course of study given at a well-known Southern institution of learning:

What was the chief event of Solomon's reign? He died.

Who came before him and who came after him? David, the Queen of Sheba.

Name some of the early Christian Fathers? Jerome, Oxygen, Ambrosia.

What are the enduring remains of Egyptian civilization? Pyramids, obsequies.

In what Christian tenet did the Egyptians believe? In the immorality of the soul.

What religion had the Britons? A strange and terrible one called the religion of the dudes.

What caused the death of Cleopatra? It was because she bit a wasp.

Where is the climate hottest? Next to the Creator.

What can you tell of Ben Jonson? He survived Shakespeare in some respects.

What causes Perspiration? The culinary glands.

What are molars? Teeth which grow outside the head.

What do you call the last teeth of man? False teeth.

What is the form of water drops? Generally spherical for various reasons known only to the Gracious Providence who made them.

What is the spinal column? Bones running all over the body. It is considered dangerous.

Name a domestic animal useful for clothing and describe its habits. Ox; doesn't have any habits, because it lives in a stable.

Of what is the surface of the earth composed? Dirt and people.

What is the function of the gastric juice? To digest the stomach.

What is Milton's principal work? The exclusion of bad angles out of heaven.

What is the chief industry of Austria? Gathering ostrich feathers.

Name six animals of the Arctic zone. Three polar bears, three seals.

Define idolator. A very idle person.

Define ignition. The act of not noticing.

Define interloper. One who runs away to get married.

Define ominous. Power to be all present.

Define flinch. Use it in a sentence. Flinch, to shrink; flannel finches when it is washed.

Define hireling. One who is hired; teachers are the hirelings of the Government.

Define vengeance. A mean, spiteful desire to pay back: "Vengeance is mine," saith the Lord.

**A PAGAN PROPOSAL.**

A SIGN of the pagan spirit that pervades the intellectual life outside the Church, says the *Catholic World Magazine*, is the deliberate discussion in the Colorado State Medical Association of the advisability of putting imbecile children to death. Dr. Denison's contention was that "humanity in general would be benefitted." The report goes on to say that if the suggestion is adopted a petition will be presented to the Legisla-

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ture with the view of making such a practice a law.

The deliberate discussion of a practice that Christian civilization has universally condemned among the pagans, and now condemns among the Chinese, is very strong evidence that the principles of a supernatural religion are losing their hold on the minds and hearts of non-Catholics. It is the legitimate outcome of the banishment of religion from the educational life of the country. Fifty years ago, when the system of irreligious schools was inaugurated, there was a large infusion of the religious spirit among the people. But two generations have now been educated without any knowledge of God and the supernatural life, and the second generation is beginning to show a decided lack of a knowledge of Christian principles. The Church and the home are no longer the auxiliaries to religious education they formerly were. The lack of positive doctrine on the great fundamental truths, the obscuration of the teaching concerning the rewards and punishments of the next life, which are the sanctions of the moral law—these have broken down the barriers against crime and vice. Suicide was never so common as it is now. Respect for the life of the soul is being supplanted by a care for the body, and the custom of the medical profession of administering anodynes on approaching death is becoming very prevalent; all these are but signs of a growing un-Christian spirit.

We must get back to Christian standards again. It is not less religion but more that we want; we must begin with the children, by instilling into their hearts the great fundamental truths without which there can be nothing but paganism.

#### E. V. COOKE'S "HOT AIR."

EDMUND VANCE COOKE, who contributes to a recent number of *Lippincott's Magazine*, is better known as a platform poet than as a magazinist. Thus, in a degree, at least, he harks back to the spirit of the minstrel, the minnesinger, the bard and the troubadour of the middle ages; or, further yet, to the times when Homer travelled and recited the deeds of Achilles. Any man given to travel soon acquires the mark of it, which, though difficult to describe, is none the less apparent. Furthermore, most travellers are commercial men, who are wont to accost each other with, "What line do you carry?"

During a recent Texas tour, a drummer dropped into the seat beside Mr. Cooke and asked, "What do you sell?"

"Hot air," answered Mr. Cooke, in a matter-of-fact manner.

"Huh! Hot air?"

"Yes."

"Gee, I hope you don't sell any in this country. We want rain down here."

"Where do you reside?"

"San Anton'."

"Well, I sold a couple of lots there."

"Who did you sell?" asked the drummer characteristically, if ungrammatically.

"Franklin and Shaw," responded Mr. Cooke, mentioning the names of the president and secretary of the San Antonio Lyceum.

"Franklin and Shaw. Don't know 'em. You don't mean Lawyer Franklin, do you?"

"Yes."

"Well, pardner, I can sell a ton of coal to a man that's lookin' for a load of ice; I can sell men's shoes to a woman milliner, and once I sold a man a barrel of salt for confectioner's sugar, but if you can sell 'hot air' to a lawyer, you can go to the head of the class!"

#### LOST MANUSCRIPTS.

FEW PERSONS think how much literature has perished by the destruction of manuscripts. The *Catholic World Magazine* for

July has a striking article on the subject, in which it says:

"We would certainly think that in the present age an English chancellor of the exchequer would have some idea of the literary value of old manuscripts and records; but in 1840 a collector of antiquities found out the contrary, to his own profit. He was buying some soles of a fish-monger in old Hungerford Market, Yarmouth, and noticed that the fish-monger wrapped the soles in some stiff paper torn from a book at his side. The antiquarian went home, and on unwrapping the fish discovered that the paper bore the signatures of Lauderdale, Godolphin, Ashley, and Sunderland. The wrapper proved to be a bill for feeding prisoners in the Tower in the reign of James II., and the signatures were those of James II.'s ministers. Much excited, the antiquarian hurried back to the fish-monger, and by judicious and careful inquiry, discovered the man had a quantity of similar paper, ten tons in all, which he had bought at seven pounds a ton at Somerset House.

"The antiquarian secured more of the paper and found accounts of the exchequer office in the reigns of Henry VII. and Henry VIII., wardrobe accounts of Queen Anne, a treatise on the Eucharist written by Edward VI., and another on the Order of the Garter in the handwriting of Queen Elizabeth, besides numerous other valuable papers dating from Henry VII. to George III. Little by little the antiquarian acquired all the paper he could, when the secret leaked out, and the Government woke up to a sense of what they had lost. The public demanded an inquiry; but by this time the papers were lost, destroyed, or scattered."

#### A NEW MISSOURI WRITER.

LORA S. LA MANCE, whose signature frequently appears in THE LIVING CHURCH, and who contributes to the July *Lippincott's* a seasonable paper on the men who signed the Declaration of Independence, is descended from Mayflower ancestry, but has English, French, Scotch-Irish, and German blood in her veins. "In fact," she writes, "I am that cosmopolite, an American. And while in feature I markedly resemble a great-great-grandmother who came from France one hundred and sixty years ago, in mental traits I am as markedly like a Revolutionary grandmother. She dared to study in those days when a blue-stocking woman was regarded with horror, and in spite of repression developed such a passion for mathematics and history that her mind was a storehouse of dates, biographical data, and arithmetical problems. My home is in the heart of that mountainous, little-known region of the South Ozarks of Missouri. My quiet picturesque house is surrounded by flowers, of which I am passionately fond. Without a thought of being an author, I began to write for floral journals. I found an open door, and almost without knowing it began to drift into other channels. My success has been gratifying. Writing is absorbing work for me. All that is best in me goes in my work. Because of this very intensity, I find it rests me to have several things on hand at once, as varied in character as possible. When my brain tires of one, I turn to another bringing an entirely different set of faculties into play. Thus I have now on hand, nearly completed, my first novel, a life of Christ, and a work on the development and meaning of English surnames."

#### A RUSSIAN TRAMP AUTHOR.

ALTHOUGH Maxime Gorki, the Russian tramp, who awoke one morning to find himself famous, loves to "disappear from the ken of the multitude," "he need be no mystery," says Henry F. Keenan, writing in the *July Literary Era*. "He need be no mys-

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tery, however, for he tells of himself in 'Konowalov,' that he was born outside of society, and for that reason cannot take in a strong dose of its culture without soon feeling forced to get outside of it again, to 'wipe away the infinite complications, the sickly refinements of that kind of existence. 'I like,' he confesses, 'to go about in the meanest streets of towns, because, though everything there is dirty, it is all simple and sincere, or else to wander about on the highroads and across green fields, because that refreshes one morally, and needs no more than a pair of good legs to carry one.' This is the life he depicts, seeing with eyes trained to the secrets that millions ignore or lack the sympathy to penetrate. This is the sort of realism the scientist surprises by co-ordinating the relations and inter-relations of organic things. But even these ordinary things, related with the spirit of participation, the subjective insight of the tramp, take on the lyric tone of Wordsworth's pastorals and seem to the reader an interpretation of old things in a bewilderingly enthralling new speech. Every body who reads books in France is reading this extraordinary tramp, and he has but to appear in Paris to be apotheosized as the master of masters."

#### FIRST-BORN CHILDREN STRONGEST.

IT WOULD seem that first-born children excel later-born children in height and weight, says Arthur MacDonald, in *Everybody's Magazine*. This may be due to the greater vigor of the mother at the birth of the first child. We are reminded of a fact mentioned later, that out of fifty great men of this century, thirty per cent. were the youngest sons.

In England it was found that growth degenerates as we go lower in the social scale, there being a difference of even five inches in height between the best and worst fed classes in the community.

An investigation of 10,000 children in Switzerland showed that children born in summer are taller for their age than those born in winter; as a majority of children in the public schools are poor, in winter their parents are forced to economize more on account of expense of heating; their rooms are also liable to be small and poorly ventilated, while in summer they are out in the fresh air; food is also cheaper and more varied. The influence of unhealthy conditions on a very young child would be much greater than when it is older and better able to resist them.

#### CHILDREN'S RIGHTS.

IN ORDER to test the ideas of children as to rights, says Arthur MacDonald, in *Everybody's Magazine*, the following story was told them:

"Jamie's father gave him a dog, but Jamie often forgot to feed it, and the dog cried often at the door. Then Jamie's father gave the dog to a kind little girl who lived down the street."

The children were asked: Who had the best right to the dog, the father, Jamie, or the little girl, and why?

In answering this question seventy per cent. of the boys and fifty-seven per cent. of the girls thought the little girl had the best right to the dog; forty-four per cent. of the children thought, because Jamie had been so cruel in neglecting to feed the dog, he did not deserve it. This seems to weaken the theory commonly held that children are cruel by nature.

About twenty-five per cent. thought the father had the best right to the dog, saying that he had paid for the dog, and he was older and would take better care of it. About eight per cent. said Jamie had the best right, because when a thing is given away you can't take it back again. It was princi-

pally the older children who took this last point of view.

#### LACKED TERMINAL FACILITIES.

"I WANT to tell you a good one," and Dr. George H. Ide's eyes sparkled and the muscles of his anatomy gathered and relaxed and gathered and relaxed again.

"In a church not a thousand miles from Milwaukee a railroad conductor attended services recently. It was the first time he had ever been seen in the church, and his presence caused quite a stir. The minister preached his sermon, and then, reluctant to lose the opportunity to make a lasting impression, he traveled over the same ground in language more impressive, and spun his discourse out into unwarranted length.

"When the service ended one of my deacons—that is, one of the deacons of the church, waited for the railroader and, accosting him, inquired:

"How did you like the sermon?"

"It was all right."

"You enjoyed it, did you?"

"Yes, it was a very good sermon."

"I suppose we shall have the pleasure of seeing you at our church again?"

"I don't know; I may come. There's only one trouble with that parson of yours."

"And pray what is that?"

"He doesn't appear to have very good terminal facilities."

"The deacon had nothing further to say."  
—*Milwaukee Sentinel*.

#### THE MALARIA-BEARING MOSQUITO.

THAT mosquitoes transmit the malaria germ from one person to another is no longer a disputed question.

This fact established, it is of the utmost importance that one should be able to recognize and check the propagation of the malaria-producing mosquitoes. There are about 250 species known to science, of which only about thirty have been found in the United States. These are divided into five genera; but only those of a single genus, anopheles, have been connected with human malaria. The sparrow malaria is transferred by the genus culex. The habits of these two genera are so distinct that the adult insects can be recognized and separated at a glance. Mosquitoes belonging to the genus anopheles hold their bodies nearly at right angles to the surface upon which they are resting, while on the other hand, culex keeps its body nearly parallel.

The male mosquito is not a blood-sucker and is not dangerous. It is the female that does the biting and transmits the disease germ. The eggs of mosquitoes are deposited in water. The larvæ inhabit stagnant pools, ponds, or even slow-running streams. If a larva is found in water with its body hanging downward at right angles to the surface it is culex, but if the body is parallel to the surface it is the dangerous anopheles.—*PROF. WILLIS G. JOHNSON in Good Housekeeping*.

#### THE WASP'S REPLY.

A MAN who saw a wasp creeping into a bottle filled with honey that was hanging on a fruit tree, said: "Why, you sottish insect, you are mad to go into that vial when you can see many of your kind there dying in it before you." "The reproach is just," answered the wasp, "but not from you men, who are so far from taking example from other people's follies that you will not take warning from your own. If, after falling several times into this vial and escaping by chance, I should fall in again, I should then but resemble you."—*Dean Swift*.

A MAN IS in general better pleased when he has a good dinner than when his wife talks Greek.—*Johnson*.

## FOR WELL PEOPLE.

### An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wiechold gives pretty good advice on this subject, he says: "I am 68 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets.

"My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, pepsines and diastase, and after using them a few weeks I have never ceased to thank him for his advice.

"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best-known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well-regulated household from Maine to California and in Great Britain and Australia are rapidly pushing their way into popular favor.

All druggists sell Stuart's Dyspepsia Tablets, full-sized packages at 50 cents and for a weak stomach a fifty-cent package will often do fifty dollars worth of good.

## New Wabash Equipment.

The Wabash Railroad has just received and placed in service on its lines running out of Chicago the following new equipment: Eight combination baggage and passenger coaches, thirty palace day coaches, ten reclining chair cars, three café cars, and two dining cars. The majority of these new cars are seventy feet in length, and fitted with the latest style wide vestibules. They have six-wheel trucks with steel wheels. The cars are finished in the finest selected Jago mahogany. The lighting is by Pintsch gas with the exception of the café, dining, and some of the chair cars, which are unusually well lighted by electricity, the fixtures being especially designed for these cars. The dining cars will seat twenty-nine persons and have ample kitchen space. The café cars will seat eighteen persons in the café, and have a library and smoking room in the observation end of the car which will seat fourteen persons. These cars also contain a private café with seating capacity for eight persons. These new cars represent the highest stage of the development of modern car building. Nothing has been omitted and no expense spared that would add to their luxurious elegance, or to the comfort and convenience of the patrons of the Wabash Road.

No line is now better equipped than the Wabash for handling business to the Pan-American Exposition. Write for a copy of Pan-American folder, containing a large colored map of the Exposition grounds and zinc etching of the principal buildings. F. A. PALMER, Asst. Gen. Pass. Agt., Chicago, Ill.

NEW WORDS.

THE Observer in *The Literary Era* for July has something to say about newly adopted words.

"A curious speculation might be started as to what words now in current use, but unknown to the dictionary of to-day, will force acceptance from the dictionary of to-morrow. The accident of the Transvaal war brought into our daily speech a number of South African words of Dutch origin, such as 'kopje' and 'veldt,' which previously had found meagre tolerance only in books of travel. The latest supplement to Webster's Dictionary, issued about six months ago, opened wide its doors to a large number of these. The century, the Standard, and other dictionaries, of course, do not contain the majority of them. The popularization of golf and of bridge whist has invited lexicographical sanction to a number of verbal barbarities. Science almost daily spawns novelties of nomenclature which may or may not be fecundated through the general lust for exact expression. Slang, the garbage of speech, often possesses the fertilizing qualities of the manure heap. So it will be seen there are innumerable avenues of all sorts through which new words may arrive to knock at the portal of the dictionary.

"Talking of slang, here is an American word that is something like half a century old—it occurs in Haliburton, if I am not mistaken—and is of widespread use among Uncle Sam's nieces, yet has received no recognition from any authoritative dictionary issued in America. I refer to 'connoption fit.' Bartlett's 'Dictionary of Americanisms' has a short entry under this head. So has Murray's great English dictionary, the latter classing it as 'vulgar U. S.' Now, although the term be slang and an Americanism, it has passed out of the province of the merely vulgar. Sure am I that I have heard it from lips whose dainty refinement would stir delicious tremors in the blood of the dullest pedant. Neither Bartlett, by the way, nor Prof. Murray has made any attempt to trace the word to its origin. Full well do I know that the path of the amateur etymologist, though rosy to the eye, is thorny to the feet. Nevertheless, with barefaced and barefooted effrontery, rushing in where Bartlett and Murray have feared to tread, I shall make the amateurish suggestion that connoption is a corruption of catnipian, and results from feminine observation of the way of a cat with the catnip leaf. Any thorns which good friends of keener acumen may choose to strew before me will be howlingly acquiesced in as righteous retribution for unrighteous presumption. Look you, I put my best foot foremost, and challenge the world, the age, and the *Literary Era*.

"MICKY FINN" ON THE GOSPEL OF LAUGHTER.

"They laugh who win," said Shakespeare. But Ernest Jarrold ("Micky Finn"), who writes in the July *Literary Era* on "The Gospel of Laughter," rather reverses the line in his doctrine and reveals another truth, they win who laugh. He suggests the endowment of a Professorship of Laughter as a practical means of stemming the tide of pessimism and weariness that is submerging the youth of the twentieth century

"There are so many wise men in the world," he says,—“men with bald heads caused by such hard thinking that their skulls have become heated and killed the hair follicles—who say that everything is right 'because it is.' And we, poor mortals, who are not wise, nor learned, nor profound, we bury our faces in the dust, and chew gum! But seriously now, are we not paying a little too much attention to ancient Gaelic and modern Greek, which burst like lyddite in the mouth? How many of us really have

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etry in the pawnshop or on the horse-car? Let us change the curriculum in our colleges and public schools. Let us endow a Professorship of Laughter, so that our sons and daughters may learn to become adepts in the art of being cheerful!"

Referring to the physiological benefits and moral effects of laughter, he says: "Up to within a very recent period it was deemed a kind of sacrilege to introduce laughter into the pulpit. That is the reason why the Church deacon almost invariably goes to sleep in his pew, and his bald head becomes a skating rink for agnostic flies!"

"Why is it Shakespeare's plays are not a success?" he asks. "Is it because the great actors are dead? No! It is because these strenuous days in which we live are so crowded with the tragedy of effort, so replete with the nerve-racking, heart-breaking strife to keep abreast of the mercenary spirit of the age, that men have no strength to expend in the comprehension of lofty dramatic thought or expression."

THE BISHOP OF NORWICH has perhaps more stories told of him than most Bishops. "I asked him not long ago," says a clerical contributor (to M. A. P.), "if he were really the hero who performed upon the out-of-reach knocker for a small girl and was then told to follow her example and run away." The Bishop said he could not lay claim to that experience. But he told the following which once occurred to him. He was to hold a Confirmation at a small town, and arriving some time before the hour for service, took a stroll. His steps led him to the outskirts of town, and, passing a picturesque little cottage, he stopped to admire it. A pretty little garden separated the garden from the road, finished off with a neat hedge and green gate. 'Oh please, sir,' said a voice from the other side of the hedge, 'would you open the gate for me?' This the Bishop at once did. Then, to his surprise, instead of the tiny child he had expected, there stepped forth a girl quite big enough to have opened the gate for herself. 'And why, my dear,' said Dr. Sheepshanks, 'could you not open the gate for yourself?' 'Please, sir, because the paint's wet,' said the child. A glance at his hand testified to the Bishop but too plainly the truth of her statement."

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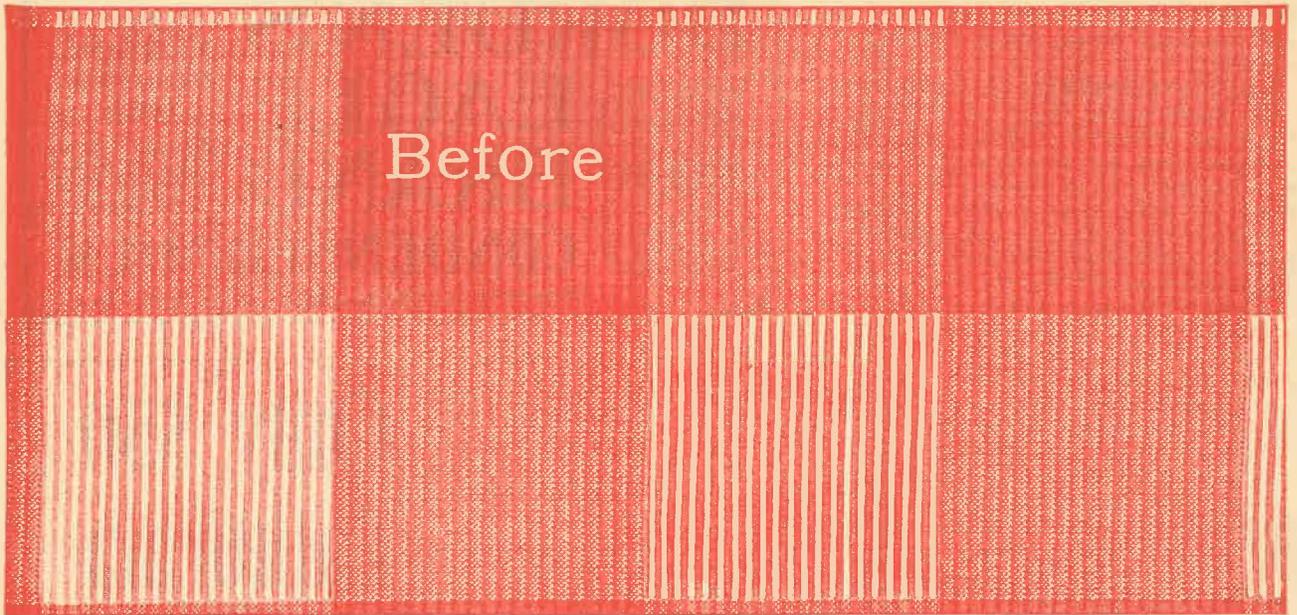
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## Who Fears Pearline

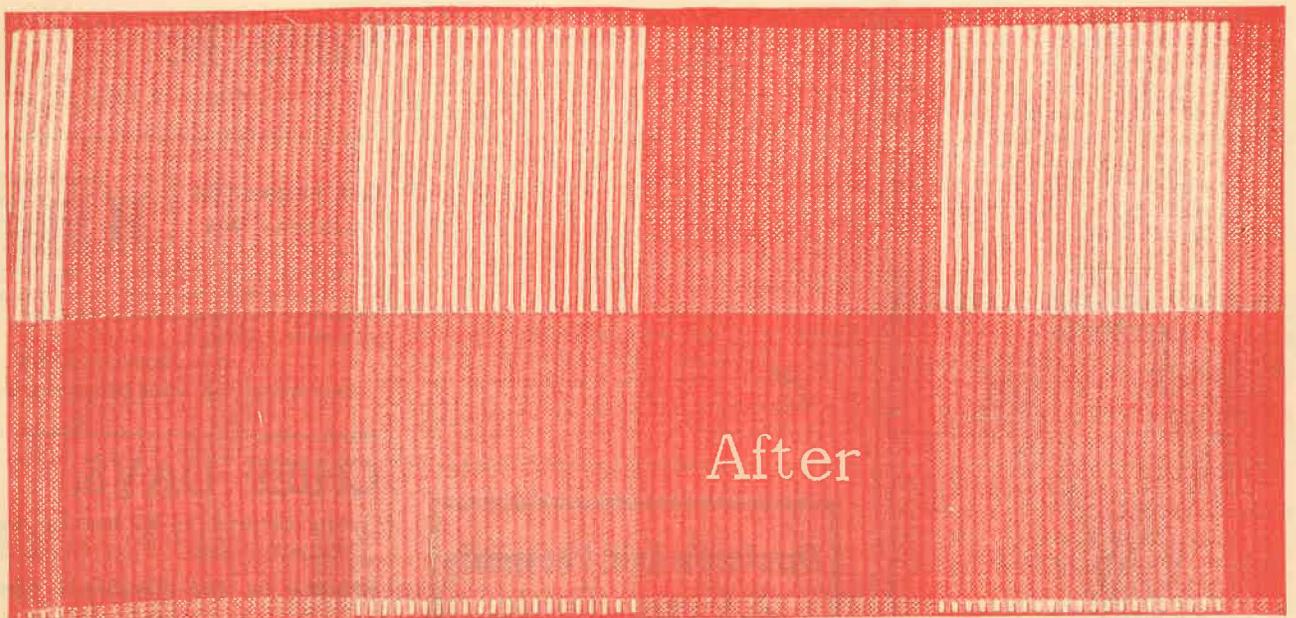
for colored wash-fabrics, fine gingham, etc., after the test-results shown above and below? In this test we took a

**Risk 1728 times** as great as that of an ordinary PEARLINE wash, where the contact period is 20 minutes and the quantity of PEARLINE used only 1-12 of that used in our test.

**THE TEST** The piece marked "after" was cut from the same goods as that marked "before," and was then soaked for 48 hours in a solution of PEARLINE and water, almost hot to begin with and 12 times as strong in PEARLINE as the suds prescribed in PEARLINE DIRECTIONS.

**THE RESULT** Both pieces were photographed side by side. An expert cannot detect any loss or deterioration of color or fabric—there isn't any. The ever truthful camera would reveal any loss or injury; however, if any doubt remain, try some scraps of goods for yourself. PEARLINE restores faded colors.

Test was made on celebrated "Whytlaw's Wash Fabric."



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New York City.

June 17, 1901.

Messrs. Jas. Pyle & Sons,  
New York City.

June 18, 1901.

Gentlemen—Will you kindly examine the piece of red and white checker board Piqué herewith? This is of your manufacture. One end (one-half of the piece) has been submerged for forty-eight hours in a solution of Pearline twelve times the ordinary wash tub strength. This is a more severe test of the effect of Pearline upon fabric and colors than would be seventeen hundred ordinary washings.

Can you tell us which half of this piece has been submerged? Does the color or the fabric show the slightest deterioration?

Yours truly,  
JAMES PYLE & SONS.

Dear Sirs:

We have your favor of the 17th, along with the cutting of red and white checker board Piqué. In reply, we beg to say that the white in the end which we believe to have been submerged appears to us to have been improved, i.e., a cleaner white, and the red comes up a slightly deeper tinge than in the original—improved, if anything. So far as the fabric is concerned, we could not decide which end has been soaked in Pearline.

Yours faithfully,  
R. A. WHYTLOW, SON & CO.  
W. A. McCreery, Treas.