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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, AUGUST 31, 1901.

No. 18

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COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

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The Living Church Quarterly.

Containing a Church Almanac and Kalendar for the Year of our Lord 1902.

The Almanac number, issued at Advent, will be as usual, a book of some 400 pages, replete with information about the Work of the Church, Parochial, Diocesan, and General, with Diocesan and Clergy Lists, etc. In the issue for 1901 there will be a Directory of the Services in our Churches in the Cities, with their hours and the character of the Ceremonial in each.

Portraits of the Bishops consecrated during the year, will also be included. Followed by quarterly issues containing the Clergy List corrected to dates of issue. Price 25 cents per year, or with Almanac number in cloth, 50 cents.

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RECEIPTS FOR AND FROM OLD EGYPT.

THE REV. DR. WILLIAM C. WINSLOW of Boston, makes a most hopeful report for the year of the American Branch of the Egypt Exploration Fund, which closed on July 31st. The total receipts from members and others have been \$12,468.25. All three departments of the Society, the Fund proper, the Archaeological Survey, and the Greco-Roman branch, have been active in the field and in publication.

Four fine quartos and the annual brochure have been published and mailed to subscribers of \$5 to the explorations. Of the papyri 118 have been given to our universities, one of which, the oldest piece of St. Paul's writings, that of Romans I., was illustrated in THE LIVING CHURCH of April 6th. Many hundreds of *ushabti* (curious images from the tombs) have been presented by the committee to American subscribers, and it voted another lot at its meeting on July 29th, as also a splendid collection of antiquities from Abydos for our museums. This collection includes hundreds of pieces which represent the first and second dynasties, ranging from 4200 to 4800 B. C. Among them are rare fragments in gold or partly so, both archaic and artistic. A large number of the subscriptions are for only \$5, which, however, entitles the donor to the quarto, the brochure, the annual report, and, if desired, the *ushabti*. No other archaeological society makes such large *quid pro quo*.

ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

New Rectory for Birmingham.

A NEW RECTORY will shortly be constructed for the Church of the Advent, Birmingham. It will be a spacious edifice of brick and stone costing some \$10,000, and will replace the present wooden building which adjoins the church. Work will be commenced in the near future.

ARKANSAS.

WM MONTGOMERY BROWN, D.D., Bishop.

THE CHURCHLY little chapel of Ascension mission, Booneville, has been completed and will be dedicated this fall. This work is in charge of Archdeacon Williams.

CENTRAL PENNSYLVANIA.

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

Improvements at York—Philipsburg.

THE CHURCH edifice of St. John's parish, York, is to be entirely re-modeled on an elaborate scale. The chancel is to be extended from 16 to 20 feet, and a clerestory will be erected in the roof, containing a row of five-foot high windows on each side, and raising the walls of the church eight feet. The roof-tree, however, will remain unchanged in position, with the effect of widening the angle of the roof. There will also be an eight-foot extension of the chantry in the southwest corner of the church, and a special apartment in the northeast corner for the vestry.

The vestry room and the chantryway may be connected by a passage to the rear of the altar, but this has not yet been decided upon finally.

The most important of the improvements will be those in connection with the chancel. The chancel is at this time too small to accommodate a full choir, and it is proposed to extend it westward about twenty feet, and to the north side about six or eight feet, thus leaving room for about four or five long benches. The acoustics will also be improved by the raising of the eaves line of the roof. An iron or wooden rood-screen will separate

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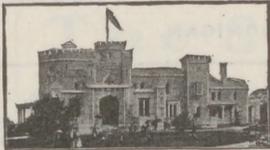
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PRESIDENT SUPER.

the choir from the nave, and the whole floor of the chancel will be tiled. A new altar with a high reredos will be erected.

Tiling will be placed in the aisles, and the effect of the whole interior of this time-honored structure will be greatly enhanced without detracting from the many old historical associations connected with it.

CHOIR STALLS will be purchased for the Chapel of the Incarnation, York, with funds raised by the ladies of the Sunday School, by a recent entertainment. A new prayer desk will also be purchased for the chancel.

THE VESTRY of St. Paul's Church, Philipsburg (Rev. Dr. Clerc, rector), have unanimously resolved to commence the erection of a new church building. The edifice is to be of stone and a committee has been appointed to raise the necessary funds and to arrange for the erection.

CHICAGO.

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

Dr. Stires' Farewell—Death of J. J. Janes—Choir Boy Killed—Notes.

THE REV. DR. E. M. STIRES preached a farewell sermon in Grace Church on Sunday, the 18th, and leaves for New York this week, in order to assume his duties as rector of St. Thomas' in that city. His severing of nearly ten years' connection with the Diocese is regretted no less by his congregation than by the community at large, though all of his friends rejoice with him in a change which partakes so largely of the nature of promotion.

ONE OF HIS LATEST parochial acts was the burial last week of an aged parishioner, Mr. John James Janes, long prominent in the charitable work, for which Grace is so conspicuous, who died on the 20th in his 68th year. He was born in Troy, N. Y., and came to Chicago in the '50's. Besides occupying an enviable position among the insurance men, Mr. Janes was mainly instrumental in the organization of the Fire Insurance Patrol system of the city. He was a charter member of more than one city club, and has left behind him a splendid memorial, by being "recognized," in the words of Judge Eugene Gary, "as a man of the highest integrity and for fidelity to his friends and to principle."

ONE MORE distressing occurrence is to be recorded with reference to St. Bartholomew's, Englewood. The fire some weeks ago caused postponement of the outing for the faithful choir boys, but, at last, they started, and reached the steamer on the morning of the 20th for St. Joseph, Mich. As the boat was leaving the dock, the happy boys being lined on deck, a fender broke loose, and swept the boys as if so many ten-pins. Several were hurt, more or less badly; and one, young Lester Shawle, was killed. The boat returned at once to her wharf, and the crowd of boys disembarked, their dream of a glad holiday being thus in a minute changed to a feeling of deep sorrow, which quite superseded that of their natural disappointment. The fatality evokes sympathy for the parents, the companions, the choir, and the congregation. The funeral took place on the 24th. Another boy, young Hill, aged 9, who was insensible for 12 hours after being struck, has happily recovered.

DR. FAWCETT moved to Chicago on the 26th, and assumed his new duties as rector of St. Bartholomew's this week.

THE CHOIR of the Transfiguration is in camp at Fourth Lake, being the last to take their outing.

THE HEARTY sympathy of his brethren will go out to the Rev. Herman and Mrs. Lindskog of St. Ansgarius', whose son, aged 23, was killed by a shot from a policeman's pistol late on Sunday night.

Educational.

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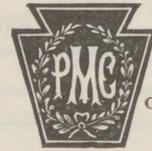
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CONNECTICUT.

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

Gift at Hamden.

A PIECE of land worth about \$1,500 in New Haven has been given by Mr. Henry Warner of Hamden, to Grace Church, in that village. The property is near the Hamden town line and the church.

KANSAS.

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

The Bishop—New Churches.

THE BISHOP returned to this Diocese last week after a month's rest at Sewanee, the University of the South. By the request of the Dean of the theological department, he lectured twice a week to the students there on the Prayer Book

A CHURCH BUILDING formerly used by the Roman Catholics has been purchased at Ellis, on the U. P. R'y, where the Rev. J. H. Lee is our missionary. With very few changes it will prove a very desirable church. The Bishop will consecrate it according to our use in the near future.

LOTS have been given at Hayes, on the same railway, and the mission expects to build of stone. Archdeacon Watkins has the refusal of sufficient cut-stone from a condemned store of stone for the purpose.

THE BISHOP has made appointment for the consecration of two more churches just finished, at Iola and Freeport. There are now 20 churches in western Kansas, where there were ten at the consecration of the Bishop six years ago.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Portland Desires General Convention.

THE PORTLAND *Express* of August 17th has an editorial mentioning a probability that the General Convention will be invited to hold its next session, being that of 1904, in that city, and editorially urging that the invitation be extended and that every inducement which the city or the Board of Trade can hold out be offered to secure the meeting. "Our natural advantages for such a gathering," says the *Express*, "are conceded on all sides, and will form a most effective argument in favor of the selection of this city as the location of the next Convention. To this let there be added the cordial invitation of the citizens, backed up with such inducements as other cities are willing to give, and the advantage will be manifest, both to the members of the Convention and the public of Portland."

MARYLAND.

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

Two Deaths.

MR. J. HALL PLEASANTS, for half a century a prominent figure in the social and commercial life of Baltimore, died at 4 o'clock Tuesday morning, Aug. 20th, at his country seat, Brookfield, Baltimore county. He was in his seventy-ninth year. For several years he had been in declining health though it was only a few days before his death that his life was despaired of. The members of his family were with him when he passed away.

The funeral took place Thursday morning at 10:30 o'clock, Aug. 22nd, from old St. Paul's Church, of which he was a vestryman for 20 years, but from which he resigned several years ago on account of the condition of his health. He was a regular attendant up to the time of his death. Services were conducted by the Rev. Dr. Hodges, rector of St. Paul's, assisted by the Rev. George C. Stokes, rector of the Church of the Redeemer, of which Mr. Pleasants was also a vestryman. The interment was in Greenmount cemetery. Mr. Pleasants was born in Baltimore in

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October, 1822. His parents were John Pemberton Pleasants and Mary Camilla Hall. In early manhood Mr. Pleasants for almost 10 years was engaged in the sugar business in South America, but afterward he became a member of the tobacco commission firm of John P. Pleasants & Sons. For a long period Mr. Pleasants was one of Baltimore's most public-spirited citizens. Mr. Pleasants served in the Constitutional Convention of 1864. He also served as president of the Board of Trade, and a number of years ago as president of the Canton Company. He was one of the commission that built the city hall. He was furthermore a trustee of the Johns Hopkins University and gave to it a great deal of his time, especially in his duties on the finance committee. Mr. Pleasants married Miss Margaretta Riggs. His widow and five children survive. They are John and Alfred W. Pleasants, Mrs. Josias Pennington, Mrs. Leigh Bonsal, and Miss Evelyn W. Pleasants.

THE REV. CHARLES W. BROOKS, colored, of Birmingham, Ala., preached Sunday night, Aug. 18th, at Trinity Church, Towson, of which his father, Albert Brooks, Sr., is sexton. An invitation to colored people to be present was given, and a number availed themselves of the opportunity. The clergyman is rector of St. Mark's Church at Birmingham and has charge of the Academic Industrial School connected with the church. He was ordained in Trinity Church some time before he went south. He married a former teacher in one of the colored schools of Baltimore county.

MRS. EMILY CHAPMAN GORDON McLEAN, aged 48 years, wife of Commander Thomas Chalmers McLean, of the United States cruiser *Don Juan de Austria*, died Aug. 19th, at the home of her mother, Mrs. Alexandria B. Gordon, 1313 Park avenue. Commander McLean, who has been on duty in the Philippines, is now on his way home on the gunboat *Castine*. He was last heard from at Port Said and is not expected here for three or four weeks. Mrs. McLean was Emily Chapman Gordon, a daughter of Mr. Alexandria B. Gordon, a Baltimore lawyer who died in 1861. About 24 years ago she was married to Commander McLean (then Lieutenant) in the Memorial Church, of which she was a member. The funeral took place Wednesday afternoon, Aug. 21st. Services were conducted at 4:30 o'clock in the Memorial Church, by the Rev. Walter B. Stehl. Bishop Randolph of Southern Virginia had been asked to officiate, but did not receive the letter in time to accept. The Rev. William M. Dame, the rector, is now out of the city.

MASSACHUSETTS.

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

Debt Paid at Great Barrington—New Rectory at Maynard.

A SUMMER collection exceeding \$6,000, in a church is somewhat unusual, even in our wealthiest churches, but this was an experience at St. James' Church, Great Barrington, on the morning of Sunday, August 18th. The rector, the Rev. H. M. Dumbell, with a committee of the vestry, had made an earnest effort to reduce the mortgage debt of \$5,500 which stood on the rectory of the parish. A careful canvass had been made and the offerings on Sunday morning were devoted to the

[Continued on Page 612.]

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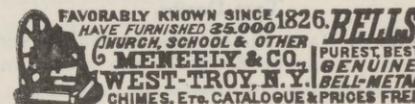
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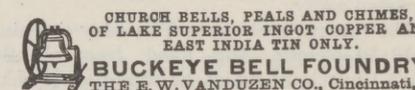
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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, AUGUST 31, 1901.

No. 18

Notes From a Belfry.

MY DEAR LIVING CHURCH:—The diocesan monthly of Georgia says a good strong word anent a recent publication: "Cheyne's *Encyclopædia Biblica* with its wildest of wild theories of Biblical criticism, is likely to prove a strong set-back to the progress of rationalistic criticism. Its attitude not merely to the Old Testament, but also to the New, and above all to the person of our Lord Himself, is so negative and destructive that we naturally begin to ask what there is left, and whether books so generally untrustworthy and discredited need have a large encyclopædia of four volumes devoted to them. That Dr. Cheyne should have allowed himself to select so rationalistic a writer as Professor Schmiedel, of Zurich, for such a theme as that of the Person of Christ, is saddening in the extreme. Indeed, sadness is not the only feeling, for there rises up a spirit of indignation at such treatment of the holiest of subjects. We hope it may be possible to deal with such a deplorable betrayal of trust." Well, the proper way to deal with it is to answer it, but not every school-ma'am nor every curate is competent to the task. Indeed the stock of champions seems to be running low. It takes time for the Church to wake up to the realities of war. I remember the story of a soldier in the early days of our Civil War. It was his first battle, and it was fine fun; but after awhile he reached a "realizing sense" and cried, "Well, if them blasted Rebs aren't shooting with bullets!" It is about time for the Church to open its eyes to the fact that the logical result of all this critical insanity is the death of Christianity as it has existed for nineteen centuries. Of course that result will follow because in time it shall become evident that it is a case of insanity, but some one must raise the question *de lunatico inquirendo*. It will be done; there is to be a great uprising of defenders of the Faith and the Word, and Margoliouth of Oxford has planted his firm feet on the outer walls. His *Lines of Defence* is a powerful book. It seems to me to be the preliminary play of one who is to be heard from again as a Samson Agonistes against the destructive critics. I cannot help comparing his serene confidence in old propositions and the masterly manner in which he shows why they should be held steadfastly, with the pitiful shivering of a certain school of apologists who think to save faith by compromise and convince doubt by concession. I could name several books written in this country by so-called, that is self-christened, scholars of a weakly sort, which in a quixotic attempt to adapt Christianity to something which they call "the new thought" and to chop up the Bible into mincemeat, for the sake of the weak in the faith, have led some to question the value of a religion which enjoys such champions. *Non tibi auxilio*, say I.

THERE is a vast amount of loose, indefinite opinion as to the nature of Biblical Criticism. Textual criticism has to do with the question of ascertaining the exact text of the Bible, by collating and comparing the various readings of the old versions. It does not go behind its task, which is purely a scientific one, and it has resulted in giving us a text which approximately represents the original form in which the several books were written. Scholars do not agree in all points, but their agreements are so numerous that we may safely depend upon the results of their critical studies as practically giving us the Book as it was written. This is called the Lower Criticism. But this is naturally succeeded by the Higher Criticism, which has to do with the ascertained text, as to its authorship and construction. Its sphere is the matter of the text. Is the matter historically accurate? are the several books authentic and genuine? The Higher Criticism is necessary and desirable when con-

ducted in a scientific way with absolute impartiality, and with freedom from prejudice. Christianity courts its aid and has nothing to fear from it. But there are higher critics of another Creed. They start in with a prejudice. They intend to reach foregone conclusions and of course they reach them, like the French jury which found Zola guilty, evidence or no evidence. They are anti-supernatural to their very marrow, and to them nothing is "probable" that does not keep step to their preconceived theories. This is not higher criticism—it is the very frenzy of unreason. Catholic orthodoxy is not proposing to surrender to a delirium. When this is strongly announced as a conviction, the question comes back, Are you then opposed to the higher criticism? Opposed only to the bolo-men among the critics who want to kill everything they can get a shot at. Opposed only to the methods of partisan critics, not to the results of impartial critics when the latter are fortified by a consensus of opinion. The Church does not bend her knee to *magni nominis umbra*, especially if it be the name of an evident enemy. As Margoliouth says, "That science is worthless in which the validity of a method depends on either the reputation of the person who employs it or the agreeableness of individual results." The higher criticism has its mission and it has accomplished much, but we must discriminate between ascertained results and the guesses of wild nihilists who come not to fulfil but to destroy.

IT WILL BE 27 years ago come October, that the Rev. Dr. James DeKoven said in the General Convention that he had for long years failed to find an avowed Ritualist, but at last he had found one. "Mr. President," said he, "I am a Ritualist!" *O, si sic omnes!* I had a conversation with an anti-DeKoven layman many years ago, in the course of which he expressed such an abhorrence of Ritualists as Michael might have had of the devil in their dispute about the body of Moses. Years have passed, and no doubt my friend may be quoted now as agreeing with another who 27 years ago agreed with him, and who recently said: "We have all come up to DeKoven's level now!" But I am afraid *he* has not sprouted so healthily. At any rate in our conversation of auld lang syne he denounced reverence for outward things: religion belonged wholly to the spirit within, it was pure popery to make much of forms, etc. I took occasion to reply that I considered him to be much more of a Ritualist than DeKoven, because he paid vastly more attention to external matters than our friend at Racine, and I proved it by showing that DeKoven dressed plainly and he extravagantly, that DeKoven's sleeping-room was almost devoid of furniture, while he slept surrounded by every luxurious appurtenance, that DeKoven could deny himself the ceremonies of the table when required by the Church, but that *he* insisted upon the ritualism of his tempting table three times a day, including Fridays and all other fast days. My friend's face was a bit aghast, but he managed to make the point that he was speaking about religious services. Very well, said I, and I reminded him that he had lately told me about a visit to Moody's meetings, how there was a world of singing; and how the tongues of the people seemed to be twittering like swallows into each other's ears; and what an awful rush there was when Moody came on to the platform with a bob-tailed coat, a turned-down collar, and unpolished shoes; and how he flew around from the melodeon to the desk and from the platform to the pews, and how the pews craned their necks to catch his faintest whisper or to experience a hearty and holy laugh at his amusing anecdotes; and how there was a standing up for prayers and requests

for prayer, and prayer after prayer; and how the walls were covered with mottoes and everything seemed to be in a buzz and a boom. Why, for a religious service it was more full of external movement well planned and thought out beforehand than any service I had ever heard of before, and yet my anti-ritualist friend came away edified and no doubt much helped in his soul. "If Father Ritchie would only just adopt Moody's style!" I could not but laugh at the contrast—Ritchie and Moody; but I had to insist that there was quite as much ritualism *a la* Moody at Chicago avenue as there was *a la* Ritchie at Elm street, and as a matter of taste I preferred the latter. Moreover R's methods smacked of the experience of ages and M's were too personal—too Moodyish. I preferred the ritualism of all time to that which sprang up in Chicago out of the mind of an ignorant but holy shoe-seller. Nothing against selling shoes, but I do not want to confuse things.

My friend leaned back in his chair, and I could tell that his mind was more on Ritchie's ritualism than Moody's.

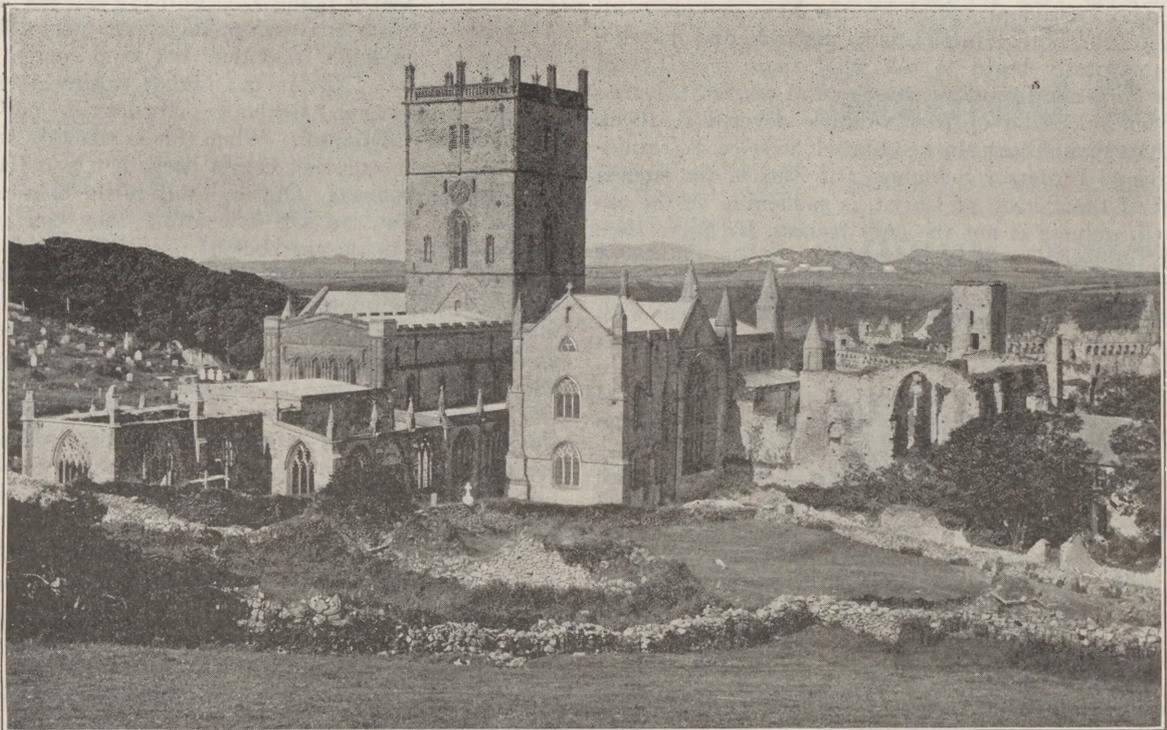
"And do you mean to say that there is not grave danger in the predominance of outward forms?"

To which I could not but reply that it depended upon how outward forms are used. There is always danger everywhere. The alb and chasuble in the sanctuary are not more dangerous

quite accordant with the spirit of the times. It might be very naughty, but it was like the Sunday paper—they all took it. You can scarcely keep count of the secret orders with elaborate ceremonies, with mysterious paraphernalia, and with dignitaries that range from Positively Worshipful to Superlatively Exalted. Mere ritualism is in the air. The people like it.

Then furthermore I reminded my friend that the ritualism of taste and beauty has made wonderful advances in this country. It is seen in art and architecture, painting and sculpture, furniture and carpets, hotels and depots. All outward, but all accepted as a praiseworthy evolution from the age of log-houses, corduroy roads, and two-pronged forks. While I could not stand up for a religious ritualism of mere taste, I could see how this movement in the world would have a reflex action upon the Church and lead it out of unsatisfying threadbareness into devout symbolism. It was a movement, and what created riots fifty years ago, was now "the use" everywhere. But the real merit of the movement in the Church was that while there is a revival of taste and a return to historic forms there is also a revival of the inner realities that are signified by the outward forms. The letter of ritualism would kill: it is the Spirit which giveth life.

Thus our interview ended. My friend walked away, lean-



CATHEDRAL OF ST. DAVID'S.

than thin underwear when on a hot day the wind whips around to the northeast. I had known my friend to go out in winter with the outward form of a spring overcoat and return home with a cold. I knew also that he was an Odd Fellow and a Knight Templar. I agreed with him that there is danger at hand when we make too much of outward forms. I begged him to consider further that outward form did not seem to have a demoralizing effect upon those who used them sincerely and with spiritual purpose. There was Moody—his ritualism, well used and honestly, made him a man remarkable in his generation for strong Christian character.

I did not know whether any one since 1874 had said "I am a ritualist," but was sure that of those reputed to be of that way I had known many, and I thought they were as saintly and devoted in their lives as anyone living. Perhaps I might have gone farther and declared them to be more evangelical than the present average of Evangelicals, and more devoted to good works than the theoretical humanitarians. If they were a trifle sensitive and retiring, in the Church, it was because they have snatched from their outward forms the whispered secret of God that it is not by might of ecclesiastical machinery, nor by power of commissions and conventions, boards and brotherhoods, but by the Spirit of God. First the Spirit, then the rite, then the machinery, then the outward shine which tells that the nugget is gold all the way through.

"But were not outward forms contrary to the spirit of the age and the wishes of the people?"

To which I replied that ritualism—mere ritualism—was

ing on the outward form of a cane which he usually carried for fashion's sake, but I thought that he did not lean quite as hard on that cane as he had. At any rate, he and the cane presented the appearance of a very graceful promenade.

LONDON LETTER.

LONDON, August 13, 1901.

THE Dean of St. David's has recently put forth a public appeal for funds to further restore the Cathedral of which he is *custos*, the most important and venerable ecclesiastical fabric in Wales. The first attempt at restoration, since the structure fell into sad disrepair after the Reformation, was begun as a memorial of Bishop Thirlwall (the historian of Greece) in 1864, when the Presbytery, Lantern tower, ritual Choir, Nave, and Rood Screen were thoroughly repaired at a cost of over £43,000; later work of the same kind being also done to the South transept, arches, and windows of the Lady Chapel, and roofs of Nave aisles. It is now proposed to take in hand more thoroughly the interesting group of buildings eastward of the Presbytery, consisting of Bishop Vaughan's early sixteenth century chapel, the vestibule of the Lady Chapel, and the roofless Lady Chapel itself, built between the years 1290-1328. It is also hoped that steps may be taken to arrest the decay of the picturesque remains of St. Mary's College, erected in the fourteenth century on the north side of the Cathedral, a prominent feature being the slender, Campanile-like tower of its chapel. For this whole undertaking the sum of £12,000 is required.

One is tempted to hope that in course of time something may also be done to the magnificent remains of the Episcopal Palace to the west of the Cathedral, also dating from the fourteenth century, and quite unique amongst episcopal residences in the British Isles for its elaborate arcaded parapet. St. David's is substantially a Transitional Norman church. Although externally severely plain, and of rather rugged aspect, its interior is very rich and particularly striking from the multiplicity of its component parts. The city of St. David, the population of which is not more than 1,000, is 16 miles from the nearest railway station, while well-nigh within sound of St. George's Channel; and situated in a purely Celtic district of South Wales, amidst wild and beautiful sea-coast scenery. It is traditionally the seat of the See founded by St. David in the sixth century.

The Report of the Joint Select Committee of both Houses of Parliament, appointed to consider the constitution of Queen Anne's Bounty Board, and also whether economy and efficiency in administration would be promoted by any change in the constitution of the Board, or by its amalgamation with any other body, has been presented to Parliament and will shortly be published. The Committee (the only clerical member being the Bishop of Winchester) express the view that a strong case has been made out for an amalgamation of the Bounty Board and the Ecclesiastical Commission; on which combined body the proportion of the clerical and lay elements should be adjusted so as to secure the necessary knowledge of the parochial clergy, of the management of property, and of business and finance. One of the arguments cited in favor of amalgamation is, that in the case of all the duties of the Bounty Board, either similar work is already done by the Ecclesiastical Commission, or both bodies are doing precisely the same work, or else the consent of one is necessary before the work can be done by the other. If it should be decided, however, to continue the former institution, as a separate body, its membership should be largely reduced, the proportion of the clerical and lay elements be re-adjusted, and its staff be paid on condition more nearly alike to those applicable to members of the Civil Service doing work of like nature. In 1868 a similar committee of inquiry was formed, but it reported adversely to what is now suggested. The Ecclesiastical Commissioners are very eager for the amalgamation, and also the Archbishop of Canterbury, though one of the Governors of the B. B., but the scheme does not appear to be acceptable to the majority of the members and friends of that venerable corporation. "Queen Anne's Bounty" does not mean, as it is sometimes understood, that that good Stuart Sovereign Lady gave of her own private resources to the Church; but that she granted, for the endowment of poor livings, the "first fruits," or "annates" (derived from bishoprics and richer benefices), which her predecessors back to Henry VIII., except Queen Mary I., had appropriated, while previously exacted by the greedy Court of Rome since the beginning of the Papal usurpation in King John's reign. The Ecclesiastical Commission is a body which was created by an Act of Parliament just before Queen Victoria came to the Throne; and has the management of episcopal revenues, augments the value of poorer livings, and holds title to upwards of 300,000 acres of land. Queen Anne's Bounty now amounts to 4½ millions, the income from which is about £167,000.

It really looks as if Cardinal Vaughan is theatrically bent upon having his new Byzantine "Cathedral" in London rival the old Abbey as far as possible. That august Anglican fane holds, we know, the precious dust of St. Edward the Confessor—therefore the smart Roman edifice in Westminster must also possess the relics of some celebrated royal saint. But whereas the genuineness of St. Edward's bones is absolutely beyond dispute, we are left very much in the dark as to the authenticity of those now temporarily at the Duke of Norfolk's Castle and alleged to be the body (or rather only a portion of it) of St. Edmund, East Anglian King and Martyr (870), whom the English Church commemorates on November 20. The Anglo-Romanist authorities assert that when Louis the Dauphin invaded England in 1216, he carried off St. Edmund's body from Bury St. Edmunds, Suffolk, and subsequently presented the same to the Basilica of St. Servin, Toulouse, where it reposed until the other day, when Cardinal Vaughan got possession of it in a round-about way through Pope Leo. Now, according to Dr. James, of King's College, Cambridge, the earliest document showing the presence of the alleged remains at Toulouse is dated in the year 1489, while the assertion of the removal of St. Edmund's body from Bury by the Dauphin rests on no documentary evidence anterior to 1644. No French historian has ever alluded to the acquisition of such a rare treasure, while the

English, at the time of their domination in France, were either unaware of Louis' theft or made no attempt to recover possession of the relics. Moreover, the monks of Bury firmly believed, down to the Dissolution, that the body of St. Edmund was reposing in its splendid shrine in their Abbey church. It is also rather significant that neither in the inventory of relics nor on the tomb at Toulouse is "St. Agmundus" styled a martyr. The learned Doctor of Literature, in his letter to *The Times*, finally sums up by saying that the Romanist story about St. Edmund's mortal remains is "lamentably weak."

London nowadays has quite a number of open-air pulpits of the conventional type, but the new pulpit cross erected in the churchyard of St. Mary, Haggerston, in memory of George Wingate, vicar of St. Mary's from 1881 to 1886, is a distinct novelty. The cross, of floriated Latin design, is erected on a platform, and stands fifteen feet high; the base being enriched with sculptures in high relief of the Nativity, the Crucifixion, the Good Shepherd, and the Blessed Virgin and Holy Child.

The passing away of the late Ex-Empress of Germany recalls to mind the rather noteworthy fact that the once "ritualistic" episcopal wig, which regrettably supplanted the mitre during the eighteenth century, was worn for the last time at the solemnization of her marriage by the Archbishop of Canterbury, Dr. Sumner, in the Chapel Royal, St. James, on the Feast of the Conversion of St. Paul, 1858.

Through press of diocesan engagements the Bishop of London is said to have been prevented from accepting the invitation of the Archbishop of Capetown to visit him in South Africa, but he is spending his holidays up in Scotland. The recent newspaper report about his lordship having prohibited perpetual reservation of the Blessed Sacrament in his Diocese still awaits official confirmation.

The last service in the "German Chapel" in St. James' Palace was held on August 4th. Henceforth it is to be known as the Marlborough House Chapel, and will no longer be used for Lutheran worship. The "German Royal chaplaincy," now abolished, dated back to George I., from whose reign a service in German was regularly kept up at the Court of St. James' until Sunday before last. Prior to the accession of the Hanoverian Dynasty, there was a "Dutch chaplaincy" attached to William III.'s Court, while in the reign of Charles II. there existed at St. James' ministrations in Portuguese for the benefit of Queen Catherine of Braganza and the members of her Household.

The Bishop of Newcastle, Dr. Jacob, will sail next week for New York, having accepted an invitation to be present at San Francisco during the session of the General Convention of the American Church.

The Rev. Dr. Mortimer, of Philadelphia, has recently been a special preacher at the churches of St. Mary Magdalene, Munster Square and Paddington, and at St. Saviour's, Pimlico, and has also been conducting a Clergy Retreat at Lansing College, Shoreham, Sussex.

J. G. HALL.

THE NEW BISHOP OF DURHAM.

By T. P. H.

THE appointment of Dr. Handley Moule, Norrisian Professor of Divinity at Cambridge, England, will take English Churchmen by surprise. It was generally supposed that the eloquent and gifted Bishop Boyd Carpenter of Ripon would have been translated to Durham, which ranks next to London and Winchester on the English Bench of Bishops. Bishop Carpenter was a special favorite with the late Queen and of her daughter, the late Empress.

Dr. Moule is a brother of the present Bishop of Mid-China. He is a pronounced Low Churchman, a man of high spiritual gifts, an eloquent speaker, and a fair scholar. Only fair!

The Prime Minister of England probably nominated Dr. Moule as a "set-off" to the appointment of the Bishop of London, whose "ritualistic" proclivities are exciting the Low Church party in England at the present time. Moreover, the tradition of Durham for the last half century has been "Low Church"—Villier, Baring, Lightfoot, and Westcott. The two latter were known in America only as scholars, but in their Dioceses they were considered Low Churchmen.

The Province of York is now largely made up of "Evangelicals," Carlisle, Ripon, Wakefield, Newcastle, and Sodor and Man being of that school of thought, whilst Manchester and Chester are "Broad." The Archbishop of York is really the only decided High Churchman in the whole Province.

FOR NEW YORK LETTER

(See Page 602.)

The Church and the East.

An Explanation. By the Rev. Francis J. Hall, D.D.

I.

NOT long since the writer received an important letter from the Rev. Father Sebastian Dabovich, a highly competent theologian of the Russian Church, located at San Francisco. In this letter Father Sebastian summarizes certain differences which from his standpoint hinder a desirable corporate union of the Russian and Anglican Churches.

"Our Bishops and school representatives," he writes, "declare that the Episcopal and Anglican Church as a whole, i.e., as a Church, does not fully accept (1) the Seven Œcumenical Councils; (2) the Seven Sacraments; (3) the Doctrine of the Transubstantiation; (4) [Allows] too much liberty, or abuse of freedom, in personal interpretation of the Bible; (5) the majority refuse spiritual aid unto the faithful departed and spiritual consolation unto the living, inasmuch as they reject prayers for the dead; (6) the majority have strong aversion to reverence shown and due the saints glorified; (7) Pictures and articles for uplifting and strengthening religion are rejected."

"I do not mention the *Filioque*, as . . . it is not known in early Christendom."

In a later letter he calls attention to the English coronation oath, which the King takes "in the capacity of the Head of the Church and her defender," etc. He says, that this oath "shocks the religious feeling of our people," because of its language concerning the Transubstantiation, and its "referring to the invocation of the Blessed Virgin as idolatry."

Father Sebastian has invited the writer most courteously to consider these points in the columns of THE LIVING CHURCH, with permission to use his name. He says in this connection:

"I think it is not necessary, and I am sure that you will not write in a controversial spirit. Nevertheless an explanation at this particular time is expedient; and such irenic elucidation of doctrines, and concerning the intercommunion between Churches, will be both pleasing and edifying to my fathers and brethren in Europe."

The writer takes great pleasure in responding to the invitation so courteously given, and in taking advantage of the kind permission of the Editor of THE LIVING CHURCH to use its columns for the purpose.

The differences which separate us from the Orthodox Churches of the East are of centuries of growth, and the long mutual isolation which has prevailed makes it exceedingly difficult for us to understand one another. But all thoughtful Churchmen must recognize the paramount importance of Catholic reunion, if it can be had without sacrifice of vital principles. And, while no marked results can follow single pronouncements of unofficial nature, it is only by such utterances, frequently and frankly made, that we can learn to understand one another and face our differences intelligently.

At this point it seems expedient to say that in making these explanations the writer is not actuated by the slightest uncertainty as to the Catholicity of the Anglican Churches. He is firmly convinced that his own priesthood is the same with that of Father Sebastian, and that his Bishop shares with the Russian Bishop Tikhon the august office of a veritable successor of the blessed Apostles. The Anglicans do not approach the Easterns as suppliants, or with any feeling of insecurity touching their God-given position and mission; but in recognition of the fact that mutual explanations, calculated to further the interests of Catholic unity, are always called for by the highest charity. We recognize also that our conditions appear peculiar to strangers, and require explanation in order to be estimated rightly by the Easterns.

BEFORE CONSIDERING the points formulated by Father Sebastian in detail, it seems necessary to make a few prefatory remarks. The writer believes that the peculiar conditions and providential mission of the Anglican Churches not only account for some things which are calculated to puzzle Russian theologians, but that they rob these things of the heretical implications which they appear to bear when viewed from the Russian standpoint—at least so far as the official teaching and practice of the Anglican Churches are concerned.

This brings us to a distinction of some importance—that is, between the teaching and practice of a Church in its corporate and formal capacity, and the views and practices which gain currency among its members without constitutional and

ecclesiastical warrant. These last are not always in full agreement, and in no portion of the Catholic Church, East or West, have they always been so. It should be observed in this connection, that erroneous views and practices may come to prevail very widely, and be supported by schools and prelates; but so long as they are not sanctioned by any constitutional utterance of the Church, they remain on the level of private views and scholastic opinions.

The Church has received from her great Head, our Lord, the principle that *to root out the tares from the wheat is apt to result in rooting out the wheat as well*; so that nothing but the gravest emergency—such as a formal propagation of subversive heresy—will warrant extreme measures against those who fail through invincible ignorance to rise to the level of Catholic teaching and practice. Such has been the policy of the Anglican Churches since the Reformation, as it is called. It has no doubt been carried too far at times, and is carried too far with reference to certain priests in this Church to-day; but the principle of *not quenching a smoking flax* is of Divine sanction, and the Church is bound to apply it with such wisdom and discrimination as her officers receive the grace to exercise.

Historically, Anglican ecclesiastics have had peculiar reasons since the sixteenth century for exercising a liberal judgment in applying this principle. The revolt of the Teutonic races from Papal corruptions was naturally attended by more or less blind exasperation, which ultimately carried multitudes away from the historic Faith and Order of the Church. Thus arose Protestantism; a reactionary and one-sided system, the outcome of impatient and uncontrollable zeal against evils of which the Russian Church disapproves as truly as do we. The English Church found herself beset by a seething mass of prejudice against many Catholic ideas and practices, the natural result of Roman corruption. True and holy things were rejected by many because confused with the corrupt caricatures of them which had prevailed.

What was the English Church to do? Was she to deal sternly with this overwhelming crop of tares? Surely she would have been untrue to her Divine Master had she done so. She had to deal with Protestant ideas as the whole Western Church had dealt, in remoter time, with the pagan ideas of the barbarians who overthrew the Roman Empire. She had to *take time* with them, as far as possible, and trust to the leavening effect of her Apostolic Faith and Order gradually to win back the multitudes in and around her to the ancient paths. It was in such a temper that the more irritating externals and phrases of her inheritance were softened down, although in such wise that nothing vital was repudiated or forbidden. The Thirty-nine Articles were framed, not as a precise definition or Confession of Faith, but as an eirenicon intended to quell the storms of controversy, then full of peril and incapable of immediate settlement, by shelving the questions of the hour in general phrases. It was hoped that these Articles could be accepted by the bulk of Englishmen without Catholic doctrine being sacrificed. We do not maintain that the leaders of that day realized to the full this point of view. But God was with the English Church, and guided her into a more consistent and Catholic path than many of her members realized. The Spirit-guided mind of the Church which gains expression in her official transactions is, as a rule, more enlightened than the minds of individual prelates participating. This is to be noticed, however, that the prelates who shaped the ecclesiastical legislation of that time *made an appeal to Catholic antiquity the formal rule of their actions*, even when not realizing individually all that this involved.

Now what has been the result? It has been this. The Protestant element, so far as it was not too revolutionary in temper to be retained, continued in the form of a school or party within the Church, and has been slowly "leveling up." This process is not completed yet, but goes steadily on. On the other hand, the Conservative element has held its own; and, in spite of the vague and halting nature of the Articles and other Reformation formularies, has grown, especially in our day, into a fuller realization of the ancient principles and practices of the Catholic Church—Romish excrecences being removed. Recovery of this kind is necessarily slow, and is made more so by the ever-present activity of the Romish Church, which cannot

but keep alive the blinding prejudices of the sixteenth century.

History justifies our maintaining strenuously that the Anglican Churches are not to be regarded as having abandoned their Catholic heritage, but as *engaged in a holy mission*, which involves necessarily the strange diversities of opinion and practice prevailing among their members, if the patient and leavening policy demanded by circumstances and commended by the Lord Himself is to be followed.

The Church of England did not establish a new religion when she asserted her right to abolish Papal tyranny and corruption; and history does not warrant an assumption that only such truths and practices remained hers as were expressly re-enacted during the Reformation. All that was in force prior to that epoch remained and remains in force to this day, as part of her official position, unless expressly repudiated by her formal or official action.

One thing more should be said before closing these preliminaries. The corporate unity, or intercommunion, between the Churches, lies as a Divinely imposed requirement upon all the members of the Church universal. Nothing should be permitted to interfere with the fulfilment of this requirement except the necessity of maintaining the *essentials* of the Divinely imparted and ecumenically received Faith and Order of the Church. Let it be granted that the Easterns discern many imperfections in the manner in which the Anglican Churches have been discharging their God-given mission of weaning back Protestant souls. These imperfections do not constitute a justification for continued rupture of communion, in the writer's judgment, unless it can be shown that the Anglican Churches are guilty of real apostasy from vital articles and practices of the Catholic religion.

It is perhaps known to Father Sebastian that the conditions prevalent among us, which the writer has been trying to explain, have made certain language and practices of the Easterns assume an appearance and meaning to some of our people of which they cannot approve. Father Sebastian would say, no doubt, that our people misunderstand the East, and regard as superstitious and Romish what is not really so. Let this be granted. Still this misunderstanding is but another illustration of the

fact that explanations are needed on both sides. And a charity is required which will patiently take into account the great diversity of our conditions, and consequently the difference in meaning which certain words and actions necessarily assume among us.

The consideration of the points raised by Father Sebastian will be undertaken in another article.

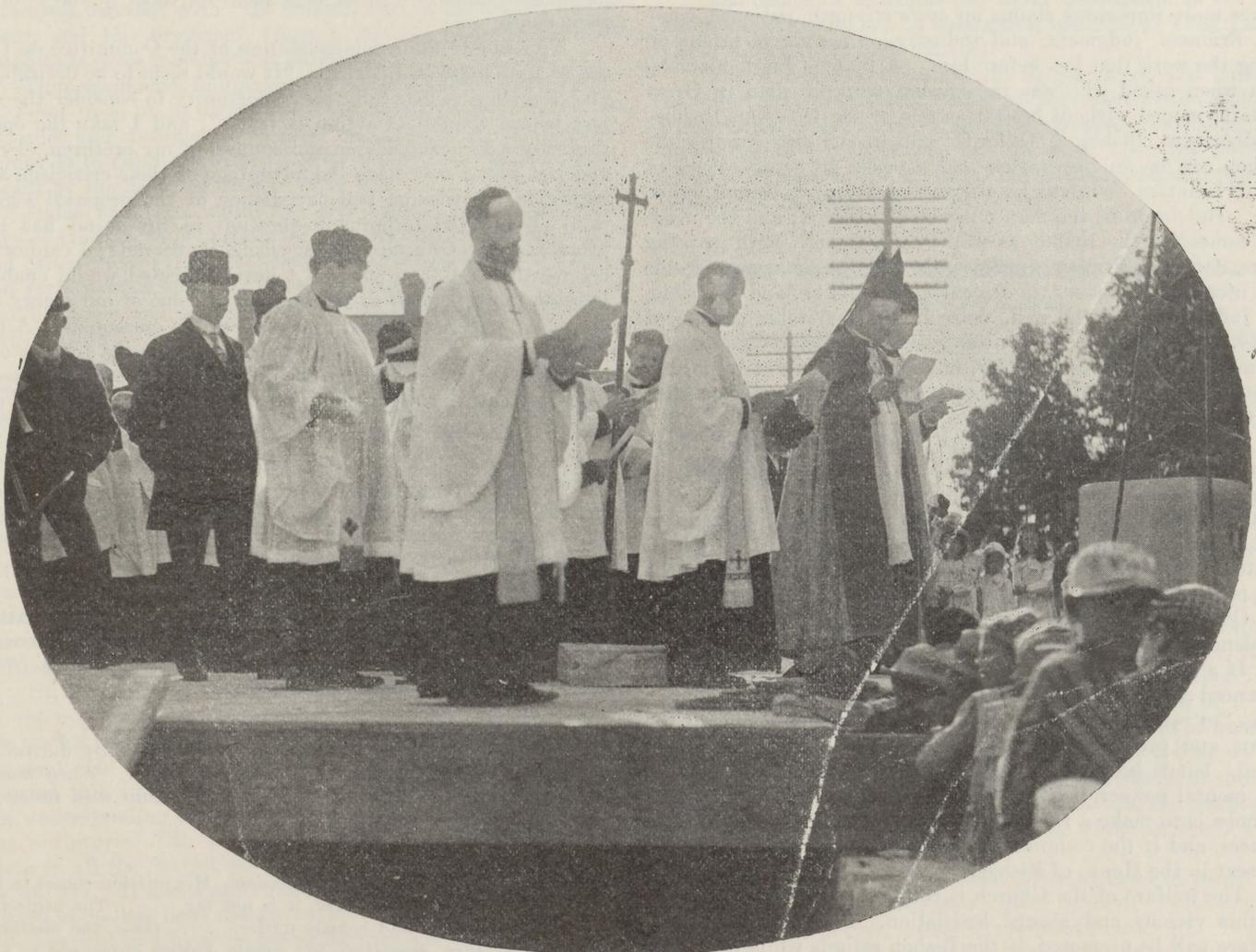
RESIGNATION OF BISHOPS.

By J. D. MORRISON, D.D., LL.D.,

Missionary Bishop of Duluth.

AT THE meeting of General Convention, 1898, I endeavored to secure legislation fixing an age when Missionary Bishops would cease to exercise jurisdiction (*Journal*, p. 25). For the benefit of those who may not have access to the *Journal* I may say that the resolution proposed that Missionary Bishops should retire at the age of sixty-five years, and should retain their seats in the House of Bishops without the right to vote. At the request of others I added a provision, that if the retiring Bishop was in needy circumstances the Board of Missions might assign him a pension of \$1,000. Any Bishop accepting the pension was to be at the disposal of the Presiding Bishop for such work as his strength might permit. The proposition was rejected in the House of Bishops, the Committee on Canons, to whom it was referred, asking to be discharged from its consideration for the reason "that the subject is so large and so begirt with difficulties, that it would seem to be desirable to give the Church generally the opportunity to consider it, before canonical action is taken."

It is my intention to bring the subject before General Convention in October, in the hope that a Canon may be enacted, fixing an age-limit when all Bishop of our Church, whether Diocesan, Missionary, or Coadjutor, will cease to exercise jurisdiction. It cannot be doubted that our present custom is unsatisfactory, and an attempt should be made to find a remedy. In considering the subject the welfare of the Church should be the supreme consideration. Whatever policy will promote the



LAYING OF CORNER-STONE—ST. JAMES' CHURCH, MANITOWOC, WIS.

[See issue for last week.]

welfare of the Church should be adopted, and tenderness or veneration for the individual should not permit us to forget the higher claims of the kingdom of God. Our tendency has been to act as if the Church existed for the sake of the individual, rather than the individual for the sake of the Church. During the twenty-three years that I have been a member of General Convention, our Presiding Bishop has, as a rule, been a prelate incapable of presiding, owing to infirmities of years. But the position is so important, that it should be filled by a strong man, in possession of all his faculties, and endowed with the peculiar gifts that pertain to leadership. Nevertheless, when in 1895 an effort was made to change the present custom, it was defeated in the House of Bishops, and members of that House apologized for their vote, on the ground that they did not like to hurt the feelings of some elderly brethren.

This has not been the policy which has obtained in the administration of the affairs of secular communities. The common sense of mankind has determined that the welfare of the State should not be put in jeopardy out of consideration for the individual, no matter how great his claims on our veneration and our regard. When the State places men in a position of grave responsibility it has found it wise to fix an age-limit when they must retire from office. It is considered that the duty laid upon them is so important, that it demands the full use of all their faculties of mind and body, and they are relieved of their burden, at a time when it may reasonably be anticipated that they will still be free from the infirmities of age.

We are admonished by our Master not to permit the children of this world to enjoy a monopoly of practical wisdom. The Kingdom of God is of more importance than the kingdoms of this world, and there should be as much prudence exhibited in the administration of its affairs. If the teaching of experience has admonished the State to assign a time-limit to the services of those to whom it commits grave responsibilities, why should not the Church do the same? The General of the Army, the Admiral in command of the fleet, and the Judge to whom is committed the administration of justice, each retires from office when he reaches a given age.

The effective administration of a Diocese also demands that the Bishop should be in full possession of all his powers, spiritual, mental, and physical. There is perhaps no position that makes more imperious claims on one's strength, patience, courage, firmness, judgment, and industry, if a man is intent on doing the work that lies before him. A famous English statesman when asked who was the hardest working man in Great Britain, named without hesitation one of the Diocesan Bishops (Wilberforce, Bishop of Oxford); and in our own country the Bishop can be an inspiration and a power in every corner of his jurisdiction of intent on stirring up the gifts committed to him. But to do it, the man must be at his best; and the evening comes for the Bishop as well as other men; with growing years, natural infirmities increase, the body becomes more feeble and incapable of the strain of continual exertion, and the mind, the judgment, and the will, share in the inevitable process of decay. And so in his declining years, the Bishop cannot any longer be the aggressive leader, but must be content to do, not what he ought to, but what he can; happy if he may keep alive the things that remain.

Perhaps, after long waiting, a Coadjutor is chosen; always an unwelcome remedy, and generally it is exceedingly difficult to secure even that measure of relief. Doubtless, the wise thing for the Bishop to do, is to resign the moment he perceives that his strength is unequal to the work. But it is a difficult matter. By a merciful provision of nature, an old man is the last person to see that he is no longer able for his duties. And the Church by its legislation has actually put a premium on feebleness and incompetency.

If a Bishop has held on to his position until infirmity and advanced age absolutely prevent him from working any longer, he is "to retain his seat in the House of Bishops, and all the rights and precedences to which he should otherwise be entitled," but if he resigns while still in possession of his bodily and mental powers, he is treated as a criminal. The House of Bishops is to make a *full investigation of all facts and circumstances*, and if the resignation is accepted, the person is to lose his seat in the House of Bishops.

The welfare of the Church is counted as a thing of naught in this vicious and absurd legislation. For manifestly that welfare will be promoted, if the Bishop resigns while he is still a strong man, and it will suffer if it must bear with him for years, while he gradually becomes more incapacitated for the

due administration of the trust committed to him. A man at the age of sixty-five or seventy years, we may reasonably presume to be in full possession of his bodily and mental powers, but the following decade will be a period of gradual decay. The nervous energy is gone. Activity demands a constant effort, little by little the sphere of labor contracts, as the leader becomes more feeble and incapable, but as long as he can hold on, yes, even when he has become bed-ridden, the Church seems to be content that he should remain the responsible head of a Diocese.

The State is wiser. It insists that the servants to whom it commits the administration of justice, or the command of the army, or of the fleet, should be in the prime of life. It does not leave it with the individual to decide when he shall resign, by reason of advanced age or bodily infirmity, but it fixes the time when he is to retire from active service.

Ought not the Church also to fix an age-limit, when its Bishops shall cease to exercise jurisdiction? The age should be such that the man may reasonably be presumed to be still strong and vigorous, say sixty-five or seventy years.

Of course, if the Church should make a decree of this nature, it would not be retrospective. It would not apply to Bishops who have accepted the episcopate, with the understanding that the position was for life, or until they relinquished it by voluntary resignation. But the Church which has legislated already in this matter, by fixing the age when a man is eligible for election to the episcopate, can also make a rule, that all Bishops who may hereafter be elected, shall cease to exercise jurisdiction when they shall have reached a given age. The proposed Canon might take some such form as this:

"All Bishops of this Church, whether Diocesan, Missionary, or Coadjutor, who shall be elected after the passage of this Canon, shall cease to exercise jurisdiction at the age of seventy years. They shall retain their seats in the House of Bishops, and all the rights and precedences to which they would otherwise be entitled.

"Any Bishop now holding office in this Church, may avail himself of the provisions of this act, by signifying his desire in writing to the Presiding Bishop, within one year after the passage of this Canon."

I do not think it necessary to enter into the question of the support of Bishops who may be retired by reason of age. They can make the same provision for their declining years that they presumably make for those dependent on them in the event of their death.

To recur to the recommendation of the Committee on Canons of the House of Bishops: "It would seem to be desirable to give the Church generally the opportunity to consider the subject before Canonical action is taken"; and I take the opportunity of asking the advice and counsel of my brethren, clerical and lay, that I may have the advantage of their criticism, with regard to the wisdom and expediency of the proposed legislation. While the prominent question in my mind has been "How may the Church be most efficiently served?" I cannot but believe that a Canon such as I have indicated would enable a Diocese to avail itself of the services of some of our clergy who are now practically barred by age from the episcopate. A man of fifty or sixty years of age would be as eligible for the office of Bishop as a man of thirty-five or forty. And often the steadiness, the maturity of thought and judgment, that the older man possesses, are just what the Diocese needs.

THE REASON why we speak of so many of life's experiences as "losses" is because we fail to take account of the gains of which these so-called losses were the price, and which we never should have obtained without them.

REFINEMENT is more a spirit than an accomplishment. All the books of etiquette that have been written cannot make a person refined. True refinement springs from a gentle, unselfish heart. Without a fine spirit a refined life is impossible.

WHEN DUTY is severe we must be more reverently dutiful. If love brings sorrow, we must love more and better. When thought chills us with doubt and fear we must think again with fuller soul and deeper trust.—James Martineau.

NO MAN NEED HUNT for his mission. His mission comes to him. It is not above, it is not below, it is not far. . . . The neglects of ours in daily, home, and homely duties, . . . these, the mission so rarely undertaken, constitute our simple, human duty—not to make happy human faces now and then among the children of misery, but to keep happy human faces about us all the time.—J. F. W. Ware.

Helps on the Sunday School Lessons

Joint Diocesan Series.

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

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

THE CHURCH AND THE APOSTOLIC MINISTRY.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism: XIII. "What Desirest Thou?" Text: Eph. ii. 20. Scripture: Acts i. 15-26.

THE choice of Matthias to be an Apostle in the place of Judas is an event of Apostolic history which deserves our earnest and careful attention. This event belongs in time to that short period known to us as the Days of Expectation. The ascending Lord had bidden His Apostles wait for the fulfilment of the Father's promise (Acts i. 4). This promise, touching the advent of the Holy Ghost, was fulfilled on Pentecost, the fiftieth day from the Passover (Acts ii. 1). Christ ascended into heaven forty days after His resurrection (Acts i. 3). The Expectation Days therefore were ten in number; and St. Luke, in Acts, gives us somewhat of information with regard to what was done meantime by the expectant Church.

From Olivet, the Mount of the Ascension, the Apostles returned to Jerusalem (Acts i. 12). "When they were come in" (that is, into the city), "they went up into an upper room" (*Ib.* ver. 13). This was their place of assembly, probably the room in which the Holy Eucharist had been instituted, and where their Lord had appeared to them after His resurrection (St. Mark xiv. 15; St. Luke xxii. 12; St. John xx. 19, 26), a marked and well-known place. It is not at all likely that this could have been an apartment connected with the Temple. The Apostles seem to have gone daily to the Temple at the appointed hour of prayer (Acts iii. 1), but for them to assemble there as Christians would scarcely have been permitted by the High Priest.

In this upper room "abode" (not lodged, but assembled as a company or body) those whom our Lord had chosen to be His witnesses, together with "the women, and Mary the Mother of Jesus, and His brethren" (Acts i. 13-14). The purpose for which they came together was prayer.

Thus assembled, in number "about an hundred and twenty," St. Peter stood up in their midst—not as prince or autocrat, but as leader and spokesman—to raise the question as to what they should do to fulfil the will of Christ concerning the place made vacant by the death of Judas (verse 15).

Judas had been numbered with them. He had obtained part of (that is, "his portion in") the ministry to which Christ had called them (verse 17); but by transgression he had fallen and forfeited his apostolic office. Should another be chosen to take his place, and to bear witness with the eleven to the resurrection fact?

We may note, in passing, that additional information is here given with regard to the tragic fate of Judas. St. Matthew (xxvii. 3-10) is more circumstantial as to the purchase of the field; St. Peter, as to the manner of Judas' death (verse 18). After his suicidal act, by some divine judgment it would seem, the lifeless body of the traitor fell headlong into the field which he had purchased with the price of his iniquity, and burst asunder (was ruptured). For one or another of two reasons, perhaps for both, this field bore from that time the name "Acedama, the field of blood" (verse 19). Christians would so regard it because purchased by the shedding of Christ's blood; others, because of the crime of suicide, which was especially revolting to the Jews.

St. Peter proceeds as if instructed by his Lord, rather than as one making a suggestion which has originated with himself. He quotes two Psalms (lxix. 25; cix. 8) and applies them to the sin and fate of Judas. We cannot doubt that St. Peter has learned this from Christ, who, after His resurrection, opened the understanding of His disciples "that they might understand the Scriptures" (St. Luke xxiv. 33-46), and "expounded unto them in all the Scriptures the things concerning Himself" (*Ib.* vv. 26, 27). It seems quite certain that in this matter St. Peter speaks as he has been taught by his Master, and makes known the very will of Christ in declaring that one must be chosen to take the place of Judas (verse 22).

Two marks of fitness are set forth as essential in the apos-

tolie office; not brilliancy and genius, but faithfulness and knowledge; for the choice is to be made from among those who have "companied" with the disciples "from the beginning," and are familiar therefore with the facts, concerning which their testimony is to be given (vv. 21-22).

"The narrative is a very simple one. Two persons are selected, and the choice between them is solemnly left to the ascended King and Head of the Church (verse 24). His decision is invoked; lots are given forth, and 'the lot fell upon Matthias, and he was numbered with the eleven Apostles' (verse 26). Just how the lot was cast, we are not told. But there can be no doubt that our Lord's direct intervention was sought. The prayer offered is most certainly addressed to Him who is the 'one Lord Jesus Christ' (I. Cor. viii. 6), and He is invoked as knowing 'the hearts of all men' (verse 24). The term 'Lord,' here and thus applied to Christ, in this first recorded prayer after the Ascension, is the keynote to the history of the Acts of the Apostles."

Matthias, then, was chosen to be an Apostle, and was numbered with the eleven (verse 26). As Churchmen we believe most firmly that this was undertaken and carried out in obedience to instruction from Him who, before His ascension, taught His Apostles "the things pertaining to the Kingdom of God" (Acts i. 3): in other words, that what was thus done should be done again and in all succeeding ages, that the Apostolate (developed in time into the episcopate) might ever be a living witness to the resurrection of Christ.

Matthias stands as an awkward, unwelcome, and inconvenient figure before those who are unwilling to believe that Christ desired that there should be Apostles other than the original twelve. In their effort to get rid of Matthias, some have suggested that this whole transaction was unwarranted (Pentecost having not yet come): "a mere piece of officious meddling upon the part of St. Peter."

To this we may confidently reply:

The Apostles invoked the guidance of the Master, as though they were conscious of fulfilling a desire which He had already made known to them (verse 24).

There is no evidence of adroitness upon the part of St. Peter. We behold, rather, unanimous consent upon the part of all the Apostles.

The choice of Matthias was never questioned, so far as we know, but is sanctioned by subsequent mention of "The Twelve" (Acts ii. 14; vi. 2; Rev. xxi. 14).

The Apostolate, then, was to be continued and enlarged: in order that a sufficient proof of the resurrection might be given to the world in every age, eye-witnesses passing away, to be succeeded by others who are witnesses upon the testimony of those who have seen, an unfailling ministry, an unbroken succession, to the glory and praise of God.

THE VOICE OF THE CHRISTIAN YEAR.—XV.

BY A RELIGIOUS.

THIRTEENTH SUNDAY AFTER TRINITY.—PRAYER: AS A MINISTRY OF MERCY.

THE Thirteenth Sunday after Trinity, as dominated by the Gospel for the day, might be called either the Feast of the Divine Compassion or the Festival of Faithful Service. The collect gathers both aspects of the Proper Scriptures into their true oneness: the same Divine Mercy which wrought our Redemption gives us now grace to do Him acceptable service—directly, in faith, submission, and devotion; and mediately, in works of mercy.

What do we mean by "works of mercy"? Acts of charity toward man from motives of piety toward God. Or, ministrations to man for love of God. Observe how, here as ever, the motive determines the value of the act. Whatever is done for the love of God, if it be only a hasty word withheld, or a frown smoothed into a smile, is a true service of Him and of humanity. So large and beneficent is God's love to us that it bestows somewhat of its own character upon the poor products of our small love to Him! He lifts up our feeble faculties, He teaches faith to bear good fruit—for faith without works is dead, a soon-forgotten name (St. James iii.).

Each Lesson illustrates some different form in which man's gratitude for God's mercy shows itself in service; with one form, the service of prayer, entering necessarily into all. Deut. ix., beside the sacred priestly Order, implies the "nation of priests," set apart to be a priestly people, the People of Prayer (I. Pet. ii.

9). St. Matt. xxiii.—Ah! this we must read upon our knees; weeping as we pray, if He give the grace of tears, lest our service being like those denounced, our lot be with the lost. The "woes" pronounced upon those who sat in Moses' seat were uttered with authority, by the Fountain and Fulfiller of all priesthood, the One Mediator. His character shows all its contrasts in this chapter, from the yearning "O, Jerusalem," to the unexampled self-assertion, "One is your Master, even Christ."

For evensong, Deut. xxxii. exemplifies the service of pure praise, in the wondrous "Song of Moses." (What relation has this to Rev. xv. 3?) St. James v. is a fitting climax: a corollary of all types of service, emphasizing prayer, specializing Intercessory prayer. Thus the whole group face the great message of Mercy—from God to man, from man to man for God's dear sake—in the Gospel.

Any law represents its promulgator, his character and his purpose. The laws of God testify to His character and to His Will for man. In the *Epistle* (which links the Old Testament Lessons to the Gospel), St. Paul sums all that made up the elder Covenant to its conclusion in Christ, who fulfils the first and opens the New. The priesthood begun in Moses (Deut. ix.) is both the witness and warder of the idea of a great Mediator who should reconcile man to God and God to man. Moses as an intercessor is the type of Him who, as more than man, shall be able to pay the "cost" to redeem men's souls (Ps. xlix. 7; I. Cor. vii. 23), and say with a double verity, "all souls are Mine" (Ezek. xviii. 4). When St. Paul wrote Gal. iii., had he not in mind the passage now paired with it as the *Gospel* of to-day? Our Lord's great answer to the legalist ("lawyer," one learned in the Law and Rabbinical lore), the whole of law summed into love; followed by the Parable of life summed into loving service. "Go and do." "Leave all and follow Me; do all in My Name; I Myself will be thy rich reward."

Not only is a life of "laudable service"—whether of devotion to God or ministration to man—impossible without prayer; prayer in itself is service. We would call it the highest sort of service, except that there is no high or low in the mere way in which the human heart devotes itself to God. All His callings are keyed upon "My son, give Me thine heart." "It is *you* I want. Your work is dear to Me, because in it you show how much you love Me: it is for this reason that so graciously I welcome your approach to Me in prayer."

Prayer is the universal work of mercy. It is universal as blessing all; it blesses him who prays, him who is prayed for, and the Church as the Body of Christ, by union with which we have the right of sons to approach an Omnipotent Father. It is universal as possible to all; none is too poor to pay this tithe due to the Church, scarce one too weak or sick to render this service to his fellows. Generosity is sure to bring a blessing, and suffering in itself (if borne in faith and trust) may be made intercessory by just the earnest "JESU, mercy."

"And thus the whole round earth is every way
Bound by gold chains about the feet of God."—*Tennyson.*

Those who have been long taught of the Holy Ghost in the school of life can instruct the younger, who have not yet won promotion to hard terms of watchings and fastings, not yet passed the test-times of storm and stress which best teach how to find heavenly lessons in earthly sorrows, how to become wise even by the foolishness of their own mistakes. Our own special guide can lay down the laws of Prayer as a Science; he can say, "Pray," and assure of rich reward; but the power and sweetness, the broad extent and high import of the work of prayer, is learned only by experience, under the direct tuition of the Holy Ghost. Moreover, it can be fully experienced only by those who will pay the price of it; "for it is the great reward of self-sacrifice; and comes after the sacrifice, not before it."

THE REV. S. BARING-GOULD, who has lately left his Devonshire rectory for a long rest, holds one of the most remarkable records in English literature. He is probably the most voluminous of living English writers, one hundred and forty titles following his name in the catalogue of the British Museum. Mr. Andrew Lang comes next with over one hundred and thirty titles, but most of these are merely introductions to other authors. Dr. Furnival, a great authority of early English literature, is third with one hundred and twenty titles. Dr. Furnival has just celebrated his seventy-fifth birthday, but half a century of hard work has not broken him, and only the other day he was seen rowing on the Thames.—*The Advance.*

GREAT MEN are those who apply the measures of heaven to the matters of earth.—*Ram's Horn.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A CANON ON PROVINCES.

To the Editor of *The Living Church*:

SEND you a scheme for a Provincial System, the result of a conference with Dr. Jewell and others, as something which, if it cannot be acted upon at the coming Convention, might be referred to a committee of both Houses, to report at the next General Convention in 1904.

The need of some such system is apparent. It would greatly aid the missionary cause of the Church. As shown in the late able letter of the Bishop of Washington, the present system is a failure. If the Church were divided into five, or possibly six provinces, in each there could be a yearly meeting of such dignity and with such able speakers as to arouse a greater zeal in the missionary work. If each province received from the General Board, as the central repository and distributing center, its allotment, a greater personal interest would be aroused.

If we had Provinces, the standard of admission to Holy Orders could be regulated and made uniform. Lately the Bishop of New York I believe, suggested there should be a central examining board. This would be impossible in our large country, but it would be possible in a province.

Again, the cause of Church Education would be advanced, if a Province took up, as it well could do, the question of Church Colleges, and it would certainly be a gain, if all our theological seminaries were placed under the control, so far as their text-books were concerned, of the Bishops of the Province. If the Province consists of twelve or fifteen Bishops, no one need fear of any narrowing influence.

The Province would afford, in the most proper way for Courts of Appeal and solve that long mooted question.

The confirmation of Bishops-elect would be better safeguarded. As it is, few can know in many cases much about the person chosen. The miserable scandal of appeals made for or against the elect through newspapers would cease. It would be easy to lay any facts before the Bishops of a Province and for them to investigate.

As we are to be greatly pressed with work at San Francisco, I suggest that the matter of the Court of Appeals be referred, together with some such scheme of Provinces as that submitted, to a committee, to report in 1904. CHARLES C. GRAFTON.

Fond du Lac, August 22, 1901.

NOTE.—Move to strike out all of the proposed Canon 46 after the title and insert the following:

[The letters in parentheses in the following refer to the subsequent foot notes appended, which are explanatory and not a part of the Canon proposed.]

CANON 46.

SECTION 1.—The Dioceses and Missionary Jurisdictions of this Church shall be, and are hereby, united into Provinces as follows: (a)

(1) THE NORTH ATLANTIC PROVINCE; shall embrace the Dioceses in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and New York.

(2) THE SOUTH ATLANTIC PROVINCE; shall embrace the Dioceses and Missionary Jurisdictions in New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, and Florida.

(3) THE CENTRAL OR EAST MISSISSIPPI PROVINCE; shall embrace the Dioceses and Missionary Jurisdictions in Michigan, Wisconsin, Ohio, Indiana, Illinois, West Virginia, Kentucky, Tennessee, Alabama, and Mississippi.

(4) THE TRANS-MISSISSIPPI PROVINCE; shall embrace the Dioceses and Missionary Jurisdictions in Minnesota, North Dakota, South Dakota, Iowa, Nebraska, Missouri, Kansas, Arkansas, Oklahoma, Louisiana, and Texas.

(5) THE ROCKY MOUNTAIN PROVINCE; shall embrace the Dioceses and Missionary Jurisdictions in Montana, Idaho, Wyoming, Colorado, Utah, New Mexico, and Arizona. (b)

(6) THE PROVINCE OF THE PACIFIC; shall embrace the Dioceses and Missionary Jurisdictions in Alaska, Washington, Oregon, Nevada, California, and Hawaii. (c)

SEC. 2. Dioceses and Missionary Jurisdictions may, upon the joint petition therefor by the synods of the Provinces concerned, be transferred from the one Province to the other, by the General Convention.

SEC. 3. For the purposes of the Province, Dioceses and Missionary Jurisdictions shall stand upon the same footing of equality with regard to synodical rights and privileges. (d)

SEC. 4. The representative or legislative body in the Province shall be a Provincial Synod;

(2) Which Synod shall be composed of two houses; a Synodical House of Bishops, embracing all the Bishops having jurisdiction within the bounds of the Province; and a Synodical House of Deputies, chosen by the several Dioceses and Missionary Jurisdictions.

SEC. 5. The Provincial Synod, when duly constituted, shall have power to enact statutes or canons: (1) providing for its own organization, regulation, and government; (2) for the erection and conduct of a Court of Appeals, for the proper and final adjudication of cases brought before it in due form from the Diocesan or other courts below; (c) (3) for the institution and government of a Provincial Board of Missions, for the care and conduct of Domestic Missions within the Province; (f) (4) for the regulation, unification, and perfecting of its educational institutions; (5) for the ratification of the election of Bishops duly chosen by its Dioceses, which ratification will be sufficient warrant for their consecration; (g) (6) for the nomination, through its House of Bishops, to the General House of Bishops, of fit persons for the episcopate in its vacant missionary jurisdictions; (h) (7) for such other matters as concern the general welfare of the Church within the Province; (8) always providing that such legislation shall in no way conflict with the constitutional powers of the General Convention. (i)

SEC. 6. (1) For the purpose of organization, the Senior Bishop in the Province by consecration, shall be the presiding officer of its Primary Synod, and until a permanent presiding officer shall be duly chosen by the regular Synod of the Province as fully organized; (2) the primary Synod shall consist of all the Bishops having jurisdiction within the bounds of the Province; (3) and the four clerical and four lay deputies representing each Diocese in the General Convention last preceding; (j) (4) together with four clerical and four lay deputies from each of the Missionary Jurisdictions, chosen by the Bishop of the same, acting in conjunction with his advisory council, (k) as provided for by Canon 13, Section 2, of the Revised Canons. (See page 31.)

SEC. 7. For the purpose of organization, still further, (1) within three months after the passage of this Canon the Bishop, acting as presiding officer of the Province according to section 6 (1) of this Canon, shall on due consultation with the other Bishops of the Province, issue a call for the convening of the Primary Synod as set forth in section 6 (2) of this Canon, at such time and place as shall have been judged expedient; (3) and when thus convened, a majority of those entitled to seats, being present, and after the two Houses shall have chosen their proper officers, he shall pronounce the Primary Synod organized and prepared for business.

SEC. 8. All other canons or parts of canons conflicting with the provisions of this canon are hereby repealed.

SEC. 9. This canon shall take effect from the date of its passage in General Convention.

NOTES.

(a) An alternative scheme of 5 Provinces:

(1) The Eastern Province or Province of New York, consisting of the Dioceses in the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania. Sixteen Dioceses.

(2) The Southern Province or Province of Washington; Delaware, Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Tennessee. Sixteen Dioceses.

(3) Central Province or Province of Chicago; Illinois, Indiana, Ohio, West Virginia, Michigan, and Wisconsin. Fifteen Dioceses.

(4) Trans-Mississippi Province or Province of St. Louis; Minnesota, North and South Dakota, Iowa, Nebraska, Kansas, Missouri, Arkansas, Oklahoma, Indian Territory, Louisiana, and Texas. Fifteen Dioceses.

(5) The Pacific Province or Province of San Francisco; California, Nevada, Arizona, New Mexico, Colorado, Utah, Wyoming, Montana, Idaho, Oregon, and Washington. Fifteen Dioceses.

(b) This Province is numerically small, but it embraces homogeneous territory, and it is open to large growth and development.

(c) This is also a numerically small Province, but its boundaries are almost absolutely fixed by nature, and almost before any other portion of the country, has before it a rapid growth and a commanding commercial importance.

(d) This equality recognizes justly the missionary character of the whole Church, and as some of the proposed Provinces are largely composed of Missionary Jurisdictions, it becomes almost necessary to the existence of the Province.

(e) This obviates the necessity for any such cumbersome scheme as that reported by the committee in Canon 46, which adds to the work of the General Convention, and misrepresents the extent of our "Criminal Calendar," prevents carrying litigation in personal cases to the House of Bishops, to the encouragement of strife and the disturbing of the whole Church; and it also gives to the Province what has always been the first plea for the Province.

(f) This will make it possible to conduct our interior missions with a better knowledge of their local needs and a juster distribution of means.

(g) This simplifies the work of ratification and makes it as a cautionary measure more intelligent and effective, the present mode having become a mere form.

(h) Almost necessitated by a system of Provincial Missions and necessary for the selection of the fittest men.

(i) This precludes the Provincial Synod from trenching upon the Constitution and the Prayer Book.

(j) These deputies having been present in General Convention and conversant with the discussion of the subject, will be better fitted for the work of the Primary Synod. Besides this, the times of meeting for some Diocesan Councils would prevent their being able to choose deputies in season for the Primary Synod.

(k) Made necessary if the Jurisdictions are to be duly represented; and in perhaps two of the Provinces, necessary to even an effective Synod.

NOTE.—Nothing has been done towards dove-tailing the Committee's Judicial Canon into this Provincial Canon. It would confuse and complicate the Canon hopelessly. Such a Canon should be the work of the Provincial Synod *only*.

THE TEXT OF THE PSALTER.

To the Editor of *The Living Church*:

CERTAIN evident errors in the text of our Prayer Book Psalter were corrected in the last Standard of 1892. Namely, in Psalms xxxviii. 10, "sight" was changed to "light"; l. 9, "he-goat" to "he-goats"; lv. 11, "their" to "her"; cx. 3, "the people" to "thy people" (as in Coverdale's Bible of 1535).

Also in Psalms xlii. 9, "the water-pipes" was changed to "thy water-pipes," and in lxxxvii. 4, "Behold ye" to "Behold yea" (as in the Great Bible of 1539).

It may be interesting to note the origin of the peculiar expression "noise of thy water-pipes."

Coverdale (1535) has "thy whistles," the Authorized Version, "waterspouts," and the Revised Version (marg.), "cataracts," which is probably the best rendering of the original. "Cataracts" has the support of the LXX., Vulgate, and St. Jerome's Version made directly from the Hebrew. The Douay Version has "flood-gates," and Cardinal Bellarmine says: "Those vast inundations poured in with such a noise and such a clamour, as if the flood-gates of heaven were opened." In 1528 there was published at Lyons a Latin translation of the Bible by Sanctes Pagninus (1446-1541), a Dominican monk, one characteristic of whose style is its extreme literalness. He renders this phrase "*ad sonitum fistularum tuarum*," as the Hebrew properly means "a conduit" or "canal," and so poetically "a cataract."

The change from "the King" to "this King" (Psalm xxiv. 8, 10) was (I think) no improvement as although the Hebrew term usually means "this," yet when it follows a pronoun it has an enclitic force, so that verse 8 might be rendered, "Who is, then, the King of glory?" and verse 10, "Who is He, then, the King of glory?"

I do not know whether the coming General Convention could authorize any more changes in the Prayer Book, but there are other just as evident errors in our Psalter text (a list of which are given below), which, if they could be corrected, would add greatly to its accuracy.

Psalms xxviii. 9. For "my strength" (Great Bible, 1540 Apr.), read "their strength" (G. B., 1539, A. V., R. V.). Our present reading seems to follow St. Jerome's "*mea fortitudo*."

xl. 6. For "the wondrous" (Annexed Book, MS. Book 1661), read "thy wondrous" (Coverdale's Bible, 1535). "Thy wonderful" (A. V.), "the wonderful" (R. V.).

xl. 11. For "thy righteousness" (Douay, "thy justice") read "righteousness" (A. V., R. V.).

xlvi. 10. For "daughter of Judah" (A. B., 1661), read "daughters of Judah" (Cov., A. V., R. V.).

lxv. 5. For "in thy righteousness" (G. B., 1569, 1st ed.), read "in righteousness" (A. V., R. V.).

lxxviii. 7. For "the people" (G. B., 1539), read "thy people" (Cov., A. V., R. V.).

lxxix. 21. For "Thy rebuke" (G. B., 1540 July), read "Rebuke." "The rebuke" (Cov.), "Reproach" (A. V., R. V.).

lxxxviii. 55. For "to his mountain" (G. B., 1541 Marg.), read "to this mountain" (A. V., R. V.). "This hill" (Cov.).

lxxxix. 1. For "Sing we merrily" (G. B., 1539), read "Sing ye merrily."

lxxxix. 13. For "hearts' lusts" (Prayer Book, 1639), read "heart's lust" (Cov.). "Hearts' lust" (A. V.). "Stubbornness of their heart" (R. V.).

cxix. 127. For "precious stones" (Prayer Book, 1765), read "precious stone" (Cov., present English Book). "Fine gold" (A. V., R. V.).

cxxxv. 7. For "out of his treasures" (G. B., 1540 July), read "out of his treasures" (Cov., A. V., R. V.).

cxxxvi. 13. For "in two parts" (G. B., 1540 Nov.—error from Zurich Bible through Luther's 'Zwei Theile'), read "into parts" (A. V.). "In sunder" (R. V.). HENRY A. METCALF.

West Roxbury, Mass., August 19, 1901.

THE ROUTE TO SAN FRANCISCO.

To the Editor of *The Living Church*:

I HAVE followed the invitations to Omaha and Salt Lake in your issues with much interest.

I have noticed with some surprise that nothing to speak of has been said of the shortest and most comfortable route west—the Union Pacific R. R. Many will take this road to the Convention, and to these I would like to state that the agent in Ogden assures me a free ticket to and from Salt Lake City will

be given to all who present their through tickets at the office here, and that this ticket will be good from Saturday to Monday.

Ogden enjoys scenic advantages far in advance of the Capital City and the air and water are purer. We have excellent hotels also.

I would suggest that tourists see Salt Lake City by all means—a day allows abundance of time—and then spend Sunday in the peace and quiet of this beautiful city.

The points of interest in Ogden are the Ogden canyon, the beet sugar factory, the \$1,500,000 electric-power works, etc.

I shall be glad to be of service to the brethren passing through in giving all possible information.

Both the Rio Grande and the Union Pacific are splendid railroads, and the latter offers as much to tourists in the way of courtesies and a view of "Zion" as the former, to say nothing of the saving of time en route. Very truly yours,

Church of the Good Shepherd, W. E. MAISON.
Ogden, Utah, Aug. 17, 1901.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

THE question of the title of the Church has been pretty well discussed, but there is one phase of it that has not yet been presented in your columns. The view I am about to present is as foreign to my feelings on the subject as to any other member of the true Catholic Church, but I feel that we are in fairness bound to examine every side of so important a subject.

A short time ago, for the sake of examining New England Protestantism, I attended an evening service in a Congregational place of worship in this city. The service began with the reading of sentences of Scripture, followed by our General Confession and the Lord's Prayer. A selection of psalms was followed by the *Gloria Patri*. The congregation was dismissed with the Benediction from our Holy Communion Service, given word for word. In short, the service was very like what we would find in one of the P. E. churches in this city (except that the minister wore a black gown), and the arrangement of the building was much the same as regards the altar, etc. A hymnal used by this congregation contained (i.) Selections of Psalms; (ii.) The Ten Commandments, with the *Kyrie* from our own liturgy; (iii.) "A Litany, compiled from Evangelical services in use since the Reformation," which was a variation of our own Litany; (iv.) The Apostles' Creed; (v.) Hymns, "classified chiefly after the Apostles' Creed." One of the classifications was called "The Holy Catholic Church." Many of us have seen the "Communion Service" in such books almost exactly as in the Prayer Book.

I would ask, then, If the name of the Church be changed in order to show to Protestants our Catholicity, what will be gained? For the Congregationalist (along with most of the other Protestant bodies) claims to be a part of the Catholic Church; holding that all baptized persons are members of the Catholic Church; they lay no special importance on the fact that ours is the *historical* Catholic Church. This idea is a bulwark of Protestantism, for if this view of Catholicity were not held, Protestantism would have no excuse for existence, recognizing the authority of the Apostles' Creed. The Protestant religion makes use of much of our liturgy, and even to a certain extent follows our method of government. It is hard, therefore, for them to conceive of any essential difference; so for two hundred years at least, this school has taught its adherents that the "Episcopal" Church is in no way different from its own bodies. Our Protestant title has, it is true, furthered this idea, but dropping it will never change what has been done. To the Protestant mind there are two kinds of Catholics, the kind described above, and the Roman Catholics. We are included among the former. Till the true meaning of the word *Catholic* has been taught the Protestants, and also some of our own Church, we can never hold our rightful place in the Protestant's mind, and we may be assured that changing our title will help us not a bit.

I heartily agree with all others who hold that the present name in the Prayer Book is an unfortunate misnomer, and should be changed at once for our sakes; and I truly wish that our Catholicity might be known of the world at large; but the proposed method of attaining *this* end is one based on theories and inconsistent with facts.

CUTHBERT FOWLER.
Portland, Maine, August 19, 1901.

[We beg to make an explanation to our correspondent. Baptized persons who are affiliated with the sects are members of the Holy Catholic Church but out of communion with her. They are individually members

of her, but the *organizations* of which they claim to be members are not. An illustration may be found by supposing that a citizen of the United States enlists in a foreign army. He remains a citizen, but the army does not thereby become an official representative of the United States. A thousand American citizens may voluntarily associate themselves into a military organization, but that does not make their organization a part of the United States Army. Similarly, a group of baptized Churchmen may associate themselves into a sect, but that does not make the sect an official portion of the Catholic Church. The adoption of a more distinctive name would not, indeed, at once terminate the misconception of the term *Catholic* to which our correspondent refers; but it would help to do so, and the fact, as stated by our correspondent, that the name "should be changed at once for our own sakes," is certainly argument enough.—EDITOR L. C.]

To the Editor of The Living Church:

I WANT to say a word in regard to the name of our Church. May we not at least hope that at the General Convention so near at hand, the title "Protestant Episcopal" may be eliminated, and the Church called and known all over the world as "The Holy Catholic Church"?

I cannot see who can with reason find the least objection to the name used in the Apostles' Creed, to which every communicant of the Church subscribes when he is admitted by Holy Baptism, and which is recited at every service of the Church, in all parts of this world.

The Church is Holy, and she is Catholic. Certainly nothing can be more beautiful, and more definitely describe her than the Holy Catholic Church. She is not "Protestant," but unfortunately by this misnomer she is, by those who are not her children, classed with the sects.

Let every communicant study well and carefully the true meaning of the words *Catholic* and *Protestant*, laying aside all prejudice; then it will easily be determined which is correct.

Who would for a moment be willing to change the Apostles' Creed so that it would read: "I believe in the Protestant Episcopal Church"?

Faithfully,
Rochester, N. Y., August 20. F. H. C. REYNOLDS.

To the Editor of The Living Church:

MAY I say another word advocating the changing of the name of our Church? I earnestly believe that the time has come for its preliminary proposal and adoption at the coming General Convention—the first in the new century. I devoutly trust that this may be done, so that such action may be confirmed three years hence.

We are exhorted in the New Testament to "Redeem the time, because the days are evil." Surely the days are evil now by reason of the "unhappy divisions of Christians in our country and throughout Christendom. Many men will belong to no Christian body because they do not know which one to join! Canon Gore, commenting on this text, well says:

"It is probably true to say that, among other characteristics which our generation exhibits, is a lack of great enthusiasms and strong convictions and inspiring leaders. . . . 'Causes' are at a discount. Men are disillusionized. It is a *fin de siècle* by some better title than a chronological mistake. It is this characteristic of the moment which ought to give the Church its opportunity."

Now is the time to declare (not assert) our Church's true Catholicity and nationality, by simply dropping out of her legal title the two denominational and unnecessary adjectives, "Protestant Episcopal," since the Catholic Church has always been protestant against all false teachings and has always been governed episcopally. The name will then read: "The Church in the United States of America;" ("*in*" not "*of*" as, fortunately, not legally tied to the State in this country), and the common appellation will be "The American Church." This negative changing of the present title will be far easier to accomplish than trying to introduce other descriptive adjectives. And none such are needed, for Jesus Christ, who, be it remembered, founded only *one* Church, never gave it any other title than "The Church." In the New Testament the religious society of Christians is always and only called "The Church." The Christian Church is Catholic; *i. e.*, universal—for all nations—and every independent nation is to have its own independent branch of the Church—not a branch of a foreign nation's Church, such as is "The Roman."

All possible seeming arrogance and exclusiveness in this proposed name can be conclusively exploded by assuring every validly baptized person that he or she is already a member of the Catholic Church; for all real Christians in America are already members of the Church in the U. S. A., though unfortunately

many are not yet in full communion with her by lack of episcopal Confirmation. Can anything be more inclusive?

The declaration of our catholicity thus made by the proposed title—one which we make every time we say the Creed—I feel confident will win and draw intelligent Christians from the sad errors both of Romanism and Protestantism, into the full communion of a pure branch of the Church, thus hastening the restoration of Christian unity! We do not want to make all Christians "Episcopalians," but full members; *i. e.*, communicants, of the Catholic Church in America; *not* of the Roman branch, but of "The American branch."

Moreover the simple dropping of "P. E." declares the nationality of our Church, which we can rightly claim from the fact that our first Bishop (Seabury) (1784) was the first Bishop on this continent, five years before any Roman Bishop landed here! Also the Father and chief founders of our nation were loyal members of this Apostolic Church; and furthermore its establishment, at present, though weak numerically, is fixed in every state, territory, and important city of the Union, *i. e.*, it is not local or sectional in any sense. The number of adherents does not constitute the nationality of a Church, but *facts*; priority of establishment, and universal settlement. These the American Church has always possessed, and the latter, together with the present extent of activity among all classes, high and low, rich and poor, she will, by God's grace, increasingly possess.

When in England this summer I found that intelligent people had no idea that our Church was in the Anglican Communion, supposing that the "P. E. Church" was one of the many "non-conforming," "dissenting" sects! So when they come over here to live they quickly drift away from the Church into the denominations. The rector at Skagway writes of this practical difficulty in Alaska!

Cannot all Churchmen of every shade and stamp rise to the glorious opportunity offered by the new century, and realize that now is the time, when by dropping "P. E." from the name of our beloved Church, they can remove a great hindrance to her growth and usefulness by thus declaring her Catholicity and nationality? The present unfortunate title has as grievously handicapped the American Church during the past half century, as the lack of the episcopate did during the two previous centuries! Hence her apparent smallness and weakness! Thus will they exceedingly aid the prosperity and progress of the Church in America and greatly help to hasten the consummation of Christian unity! Yours sincerely,

Boston, St. Bartholomew's Day, 1901.

HENRY MARTYN SAVILLE.

AN ERROR IN THE HYMNAL.

To the Editor of *The Living Church*:

I HOPE some member of the Hymnal Committee will see this, and cause action to be taken at the coming General Convention. The title "Septuagesima," etc., before Hymn 73 is misplaced. It should come after, not before. The hymn is one of the old liturgical hymns sung at the last service preceding Septuagesima, and was called "Farewell to the Alleluia." The period between this Sunday and Easter is supposed to represent the captivity of the Children of Israel when they hung their harps by the waters of Babylon, saying, "How shall we sing the Lord's song in a strange land?" During these weeks the word was omitted at all services, specially in the Gradual, of which it always formed a part, being repeated several times. The last lines of verse 2 refer to this omission. The word was resumed at the first Easter service and was repeated over and over by both priests and choir. From Easter it continued in use throughout the year, until the next Septuagesima rolled around. The last verse refers to "forever singing Alleluia" in the eternal Eastertide.

Notice how the hymn repeats the word, as though loathe to give it up, for we know it "cannot always be our song while here below" (verse 3), since it belongs to the "Voice of joy that cannot die" (verse 1). *Hymns Ancient and Modern* prints a correct title, assigning this hymn, number 82, "For the Week before Septuagesima." Our Hymnal should be liturgically correct, and this alteration can be made without changing the number or sequence of a single hymn or affecting the singing of any.

Frostburg, Md., Aug. 23, 1901. ALEXANDER C. HAVERSTICK.

THE LONGEST WORD.

To the Editor of *The Living Church*:

IN COUNTING the letters of the Greek word for "hash," years ago, I differed from either of your correspondents in making the number as it stands in Liddell & Scott, 169 (one hundred and sixty-nine). Perhaps I did not count correctly.

There is a long word in the Mohawk language (I know not whether it is the longest) of 50 letters, if I count correctly, and which may be expressed in English by about double that number. Here it is: Taontasakonatiatawitserahninoseronniontonhatieseke.

Sincerely yours,

Onondaga Castle, N. Y., August, 1901. W. S. HAYWARD.

[The discussion of "The Longest Word," which has been very interesting and amusing during the summer, is now at an end, and must give way to more weighty matters.—EDITOR L. C.]

"AN EPISCOPAL MISTAKE."

To the Editor of *The Living Church*:

I WANT most sincerely and warmly to thank you for your many kind and helpful words in the editorial entitled "An Episcopal Mistake," that appeared in the August 10th, 1901, issue of your excellent publication.

I am not a controversialist, and even if I were, my gratitude for your words which commend and encourage our missionary work would prevent me from an attempt to systematically and fully answer your criticisms of that part of my last annual address to our Council which relates to the perplexing subject of Ritualism. And yet, by your kind permission, I beg briefly to refer to what you have said as to genuflecting, altar lights, my predecessor, and the position taken by me in *The Church for Americans*.

1. Genuflecting, at the name of Jesus in the Creeds, is among the things that I am willing the clergy of the Cathedral should practise, if they must genuflect anywhere. And the statement of THE LIVING CHURCH that "the more quiet and usual bowing of the head would seem to us to be sufficient," is exactly in line with what I intended to express. As a matter of fact the Bishop, Dean, and Archdeacon do no more than what is recommended by THE LIVING CHURCH. We simply bow our heads at the name of Jesus, in the Creeds.

2. May I also thank you for pointing out the fact, that the "Bishop and Almighty God happily agree" in the matter of Altar Lights? I would, however, feel under added obligations, and no doubt some of your readers would have felt the same, if you had quoted all that I said on the subject of candles. Experiments in the use of them are proving and have proved failures, in the missionary work of Arkansas. Testimonies on these points are numerous and emphatic. And in regard to all of my restrictions and permissions, time will prove their fallacy or their wisdom. There was, I thought, in some quarters, a disposition to magnify the ceremonial at the expense of the sermon. It is my desire that the beauty of the service shall not overshadow the "foolishness of preaching." Our Missionaries are "fishers of men," and this being the case, it is not expedient for them to adorn the rod and neglect the bait.

3. It was necessary, even to the extent of being well-nigh impossible, to deal with the pressing question of Ritual, without making mention of my most learned and highly venerated predecessor. If, in the Providence of God, I am followed in the Apostolic Succession by one who shall be, in type of Churchmanship, as different from me as I am from the late Bishop Pierce, my friends will have no reason to complain, should he deal as gently with the customs I have established, as I have with those I found in the Cathedral. It was not, and is not, my intention, to reflect, in the least, upon my predecessor.

4. I continue ready to stand by all that I had to say in *The Church for Americans* about the value to the Church of the so-called Catholic movement, especially in its earlier stages, and still believe the Services of St. Paul's, London, and Trinity, New York, will ultimately be recognized as the Standard Services of the Anglican Communion. But under present conditions I could not if I would, and would not if I could, introduce such services at my Cathedral. And if the circumstances are such as to make the introduction of the Standard Services both impossible and inexpedient in the city of Little Rock, in my humble judgment, and I believe that the Editor of THE LIVING CHURCH and most sensible people will agree with me, it would be nothing less than absurd and suicidal to encourage the Ritualism of the average Ritualist in the mission field of Arkansas. Moreover while our Diocese remains a mission field, and re-

ceives outside help, it would be wrong to attempt the introduction of even the Standard Services, to say nothing about the ceremonialism of those who pattern after Mediævalism rather than St. Paul's, London, and Trinity, New York, because such services are much more expensive than the simple, undecorated services of the Prayer Book, which are all that the great majority of our people want, and more than they can pay for. As I have insisted in more than one of my Council addresses, in such a Diocese as Arkansas we ought to be satisfied with the necessities of worship, until we are able, without outside assistance, to pay for the luxuries of worship.

Personally I have no objection to some of the things which I have forbidden at the Cathedral and discouraged in the Diocese, especially in the mission field; but I believe that the introduction of any of them into our services would, for the present, be inexpedient, and in several instances it would, in my judgment, be a violation of the laws and traditions of our Reformed Communion.

Few will be more happy to learn than THE LIVING CHURCH, that the Church in Arkansas has manifested no disposition to enter upon a controversy over my rulings for the Cathedral. This testimony, I believe, will be received with deep thankfulness, by all who are vitally interested in this great missionary field. No one more than the Editor, will rejoice that the statement in the editorial, "the apparent unwisdom of opening a Ritual controversy, in which men are bound to differ, in such a Diocese as Arkansas," is a statement which, so far as I know, lacks in nothing so much as in proof.

And again I thank the Editor of THE LIVING CHURCH for his valuable and highly appreciated testimony in the following words; "The problem to be solved in Arkansas is not Ritual, but Missions, and that problem is being solved."

The one overwhelming, consuming desire of myself and the great majority of our clergy is to present the Holy, Apostolic Church, with its authority and attractiveness, to as many as possible of the Fourteen Hundred Thousand souls of my Diocese.

THE LIVING CHURCH has rightly pronounced the "mere Ritualist" as "the most useless of all Churchmen." The laity of Arkansas and the great majority of the clergy perhaps, with almost one mouth and one voice, would say Amen, to that characterization. The size, in each new community, of the Churchly beacon-fire, kindled by the Missionary, will depend largely upon the intensity and industry of the people enlisted in gathering the wood. The people rally to men of piety and wisdom, of tact and love, of simplicity and charity. Perhaps this is as true of this State, as it can be of any equal area under our flag. Arkansas is a great and needy State. When I see that a "mistake" has been made, I shall hasten to correct it. Meanwhile I shall not be aggrieved at those who, for the love of the work, publish their impressions.

Arkansas is a strategic State hitherto almost untouched, but now rapidly developing. It is a healthful, fruitful, well-watered, richly stored with minerals and for the most part densely timbered region, where thousands are seeking fortunes and homes. No missionary, whatever his privations, buries himself in hopeless endeavor in this Commonwealth; but, if wise and consecrated, he is at once a coöperative force with commerce, and allied to God. And the Church cannot prosper in Arkansas, except as it is active and missionary, in the fullest sense. In this, THE LIVING CHURCH and the Bishop of Arkansas are fully agreed. Pray for us. We will do all we can to speed on the work. Time is long-winged, and sleepless; the Church must be awake. Time flies right on, dipping his hoary plume in eternity's sea. We must not tarry long with points in dispute, but labor on, spend and be spent, to make all Arkansas the Lord's.

Very cordially yours,

WM. M. BROWN,
Bishop of Arkansas.

SWEDISH ORDERS.

To the Editor of The Living Church:

THE fact that this Church has never, as a Church, acknowledged the orders of the Swedish Church, does not justify your editorial statement that she has declined to do so. The matter is, besides, still before a commission; and as I happen to belong to that commission, I am sure I would know it, if any such declination had been made.

This Church can never decline, by a synodical act, to recog-

nize Swedish Orders, without affirming a theory of Holy Orders and of a certain sort of intention necessary in conferring the same, greatly at variance with many of our greatest divines.

When I read that Swedish Orders are doubtful, because the unsupported royal prerogative, for nearly a century, forced upon the Swedish Church the Smalcald articles, unsatisfactory in their view of the ministry; or because there is a mistaken quotation from St. Jerome in the Church Books from 1571 down, I am greatly surprised. And when I read of "incurable doubts" from a writer who has never made more than a cursory examination of the case, I am still more surprised. Scholarly as Dr. Hall's papers were, I do not see how they can be regarded as complete. On any theory of Holy Orders I have ever felt bound to accept, and unless Presbyterian intrusions into benefices in the Elizabethan times, the Jacobean episcopate for Scotland with its three *per saltum* consecrations, and the widely prevalent Low Church views of the episcopate among the Bishops of our own Church, vitiate our orders, I feel quite certain that Swedish Orders are generally good, and that only great care is necessary to investigate each particular case; a care which we should also exercise with regard to Englishmen claiming to be priests.

Sincerely yours,

G. MOTT WILLIAMS.

THE CHASUBLE AT ST. PAUL'S, LONDON.

To the Editor of The Living Church:

SOME years ago I was staying with the assistant priest of St. Mary's, Britannia St., off City Road, London, and at that time there was some trouble caused by the "notorious Kensit," who had a book store in the parish. The above priest was in the habit of carrying the "Reserved Sacrament" to a poor woman who lived in a filthy garret, and this Kensit complained to the Bishop. Hence the trouble. But to my point. At that time we frequently attended the early celebration in the Crypt chapel at St. Paul's, where there was a daily celebration with linen vestments. This had been the custom for many years, and I remember at that time there was some fear of Kensit going there, and disturbing the congregation as he was doing at St. Mary's, Britannia St.

A. OSMOND WORTHING.

Fergus Falls, Minn., Feast of St. Barnabas.

THE COLONIAL CLERGY ACT IN ENGLAND.

To the Editor of The Living Church:

SOME years ago I noticed in your paper some articles regarding the English law known as the "Clergy Colonial Act."

I have watched with interest to see the fruit but, alas! none has as yet appeared, and as long as our American Bishops hold their peace and quietly submit to the working of this outrageous and un-Christian principle we shall see no remedy in a hurry. Of course the Bishops feel not the strings of this whip which is firmly grasped and with little or no mercy used by the two English Archbishops against all Colonial and Foreign priests of the Catholic faith. The clergy as a body are seldom authorized at all to officiate in England even temporarily, and as to permanency they may just as well try to leap beyond the moon.

I am surprised that our Bishops have never made a public protest at the general conferences against such un-Catholic and non-Apostolic practice so stringently enforced.

Could there be no pressure brought to bear upon the Bishops to take up the matter for discussion at the coming General Convention at San Francisco and report the results to the two great apostles in England who evidently take a great deal of pleasure and delight in enforcing the law against outside clergy, although all English clergy have free access to officiate in the United States and return at their pleasure?

Our clergy as a rule are ashamed to admit that they were discarded and refused permission to officiate in England and so the matter stands, known only to each individual who has received in reply to his application the stern answer of "No."

The Church and her Bishops in New Zealand during the last general conference have decided to send a protest.

Will the great American Church do the same? I sincerely hope abler pens will take up the matter with vigor and determination to rid the Church of a scandalous law in these days of enlightenment.

D. DAVIES.

NOTHING is small that can be done from a mighty motive. The least action of life can be as surely done from the loftiest motive as the highest and the noblest. Faithfulness measures acts as God measures them. True conscientiousness deals with our duties as God deals with them.—Dr. Alexander MacLaren.

Talks on Extra Canonical Texts.

IX.

BY THE RECTOR OF ST. NESCIOQUIS.

"To be weak is miserable, doing or suffering."—*Milton*.

MACAULAY, in his Essay on Milton, has pointed out with much acuteness the difficulties with which the portrayal of supernatural beings, in an age later than those in which the most anthropomorphic ideas prevail, is invested, and how Milton has in fuller measure than any other, overcome them. His spirits are not men, although they have many characteristics of gigantic men. They are not refined abstractions, so that it becomes a metaphysical study to comprehend them.

The crowning success of his method is found in Satan. The skill with which the character of Satan is differentiated from that of a being originally evil is consummate. He is always an "archangel ruined" and the ruins betoken his original grandeur. Though they are to be used for hellish purposes, his arms are "celestial temper." Though it must suffer eternal and unmitigated pain, his substance is "empyreal, and cannot fail." He retains his powers, though they are all wrested from their destined purpose. Though his pride cannot be broken, he still retains so much of heavenly pity, that the words of blasphemous exhortation to renewed warfare are thrice choked with tears, and, at last, "interwove with sighs," find out their way. Though his heart is fully set to do evil, "the spirits beneath little know—

"How dearly he abides that boast so vain,
Under what torments inwardly he groans,
While they adore him on the throne of hell."

This, then, is a lost archangel's maxim, no matter by what other high names it may be endorsed, nor by what multitudes assented to. The world has always worshipped strength—strength of body, strength of intellect, strength of purpose. It has always counted it a great thing for a man to have pith in his arm, valor in his heart, force in his thought. And not altogether wrongly. There is a very true sense in which strength is the seal of worth. The wild-armed man, raised on the shields of his fellows and hailed with loud acclaim, "their acknowledged strongest" is "king by divine right, considering who it is that made him strong."

But there is a fuller and larger sense in which might is right. It is wonderful to follow out this truth in the pages of history. No man or body of men—no matter how strong physically, with what fulness of resource or culture endowed, nor occupying what coign of vantage—deliberately wrought wrong, but did, by the adoption of that purpose, pronounce, and, in the fulfilment of it, work out their own doom. No man or company of men—no matter how rude and poor, how down-trodden and oppressed—ever deliberately set themselves to work righteousness, but they did ensure the ultimate triumph of righteousness. The fact is that might and right, properly defined, are interchangeable terms; for no might that is at war with right is might at all, and no right that is unquestionable is weak.

It is not necessarily miserable to be weak. "Not to be weak," says Carlyle, "but to be weaker than our task is miserable." The very type of weakness is an infant; yet who will say that lying there on its mother's breast, pressed close to her heart, watched over and tended by her loving care—the child is miserable? A sick man, well cared for, and not worried by care, need not be miserable. A student with undeveloped biceps is not necessarily less happy than the blacksmith with corded muscles. But, let the immature strength of the infant be applied to continuous toil, let the sick man be compelled to undertake the task of the healthy, let the student be forced to swing the blacksmith's sledge, and there will be no question as to their misery. James of Monmouth, so long as he is but a courtier in the frivolous court of Charles II., so long as he has no cares of state to burden him, is happy enough. But let him undertake the overthrow of his uncle's throne, the conduct of a war, the inherent weakness of the man becomes his misery. He cannot face the battle when his all lies in the balance and the balance inclines against him. He goes forth with downcast eye and gloomy brow. He flees from the field and leaves his peasant

soldiers to their fate. Suffering, he is no stronger. He will crawl with unmanly tears to the feet of his stern kinsman and plead for life, as pitifully as did ever mendicant for alms. He will even repudiate the religion in the name of which he set up his banners and the cause of which he is the pretended champion. Miserable in action, miserable in suffering, infamous for all time, shall this man be—not because he is weak, but—because he took on him the strong man's task.

In the infernal council Belial and Mammon recognize this. Belial says that the trial at arms has been made and has proved unsuccessful. There is no hope of recovering their former place by war. Why expose themselves to certain defeat? Why attempt that to which their strength is certainly unequal? Why not remain where they are, submit to their fate, till time and custom have inured them and their lot become tolerable? Mammon sees that there are tasks which they can accomplish. There are veins of metal, there is fire in more than plenty;—why not devote themselves to the development of what lies under their hands and enjoy what they have the power to win?

Around us in the world lie many enterprises, some of which we must adventure—but all are not for us. There are wrongs to be righted, rights to be established, a whole world to be subdued and replenished. Within us are vices to be overcome, virtues to be cultivated, talents to be developed and used. A sober consideration of these cannot fail to bring to us a sense of our weakness; not weakness absolute—which we may well bear, but—weakness relative, which is the true source of misery. "Who is sufficient for these things?" is the cry of our hearts. And the answer is one of despair till we discover the source of strength, which is the placing of ourselves in the line of God's purpose and in the current of His action. We may ally ourselves with all the forces of the universe, with all the might of Omnipotence. No need for us to be weaker than our task, if we will but be content with our appointed task; for, be that task what it may, however insufficient we may be, however huge the difficulties, however formidable the opposition, we may be supported by the "wholesome strength of His right hand."

The joy of Paul is not that the "thorn in the flesh" is removed; but that the grace of God is sufficient for him. The promise is not that we shall not be weak; but that we shall not be too weak for what is assigned us, that "as our day our strength shall be."

"TOO MANY SPLIT P'S."

A WRITER in the *Evangelist* recalls the remark of the Rev. Dr. William Adams in the Edinburgh meeting of the Pan-Presbyterian Alliance that there are in the ecclesiastical world too many split P's, referring to a large number of branches of the Presbyterian Church: "Scotland, for example, furnished the Established Presbyterian Church, the Free Presbyterians, the United Presbyterians, Reformed Presbyterians, Associate Presbyterians, Covenanter Presbyterians, Seceder Presbyterians, Erskine Presbyterians, Cameronian Presbyterians, and what not. Time indeed would fail to name all the other factions who were present on that memorable occasion. As Dr. Adams described the various Presbyterian bodies who were present at the Council, he finally mentioned them only by their initial letters. He went on to say, 'I met the E. P's, the F. P's, the U. P's, the R. P's, the C. P's, the S. P's, the E. P's, the C. P's, and last of all the Split P's.' The mention of Split P's brought down the house."—*Cumberland Presbyterian*.

THE DEATH of Sir Walter Besant, who knew his "East London" well, reminds us, says the *Church of Ireland Gazette*, that nine years ago he was reported by an American newspaper to have expressed himself strongly upon the value of Church work in East London. A letter was sent from the E.L.C.F. office to ask if the report was accurate, and he courteously replied that it was, and that it represented his inmost convictions. These were his words, which are well worth quoting now:—"The Church of England has personal sympathy, the secret of success in work. The East End would have been lost but for the Church. . . . The Church comes in with lads between fourteen and eighteen, and she has certainly saved them from barbarism."

SOMEBODY, says the *Buffalo Courier*, is startling the papers with the discovery that it will be proposed to change the name "Protestant Episcopal" at the Triennial Convention in San Francisco; and this is commented upon as a "Romanizing move." The proposition has been discussed for at least twelve years, and is favored by some of the very "Low" Churchmen, and for the reason that in the title "Protestant Episcopal" there is no special significance.

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BISHOP RANDOLPH ON RITUALISM.

WE HAVE read with much interest a section of the convention address of the Bishop of Southern Virginia, which is published separately under the title, *The Purpose of the Ritual Movement, and The Proposed Change in the Name of the Church*. We were especially interested in it because of our own large sympathy with the Church in Virginia. A deputy to General Convention from the Diocese of Springfield not many years ago remarked to us in all seriousness that when votes were taken by Dioceses he had observed that the Dioceses in Virginia and in Illinois had almost invariably voted alike. The Church in Virginia has been blessed with Bishops of more than average ability, with real missionary vigor, and, more than all, with a large measure of vital piety. These—at least the two latter—are fundamental principles in the Catholic religion which we profess, and are sufficient to give us a warm sympathy for our fellow-Churchmen in that state. Knowing their good traits we have tried to see from their point of view and to be just to them.

We have sometimes felt that Virginia Churchmen have not altogether reciprocated this friendliness toward Churchmen of the frame of mind called Catholic. Trusting them, we have sometimes been hurt because they seemed not to trust us. Feeling at one with them in Christ's Church, we have sometimes felt that they did not care to feel at one with us. But if it takes two to make a quarrel, then Virginia Churchmanship and Catholic Churchmanship must remain friends; for we respectfully decline to be enemies to our fellow-Churchmen in Virginia.

BISHOP RANDOLPH goes beneath the surface admirably when he enquires:

"Can it be that any intelligent and educated person requires to be told that Ritualism in its essence is not a question of ceremonial details?"

And admirably he answers his question:

"From [the altar] Ritualism radiates. The reason for the altar and all the ceremonial around it is the protection and the expression of that doctrine. This is the account, given by all intelligent Ritualists, of the purpose and the meaning of their ceremonies. So that the rites and gestures, the vestments and prostrations and elevations derive their magnitude and their importance, not from anything in themselves, but in reference to the idea they carry, the

object they are designed to promote, the dogma they protect and propagate as the essential object of worship and the saving power of Christianity."

Here we would beg to interpolate the explanation that nobody would ever have doubted this plain truth if it had not been for that term, devised by its enemies, "Ritualist." Those who are called Ritualists, repudiate the name; not because they are ashamed of the Ritual which they employ and in which they believe, but because of the absurd inadequacy of the term. Ritualism is an incident in the Catholic revival. The Bishop of Southern Virginia is quite right in saying that the movement underlying it is "not a question of ceremonial details." It is only the enemies of the movement who ever sought to convey the idea that it was.

The Bishop is also perfectly correct when he states that the *Altar* is the essential distinguishing mark of what he calls Ritualism. "Around that," he says, "Ritualism revolves. From that, Ritualism radiates." He could not have better stated the truth. Bishop Randolph sees, as more shallow minds have failed to see, that the test of Ritualism (to continue to use the term which both of us admit is misleading) is not copes, or mitres, or this, that, or the other detail of ceremonial, but the *altar itself*. Given the altar, the whole position of Ritualism is admitted, and these details become insignificant factors:

"The altar implied a Sacrifice; the Priest is the Sacrificer, and the offering is the Body and Blood of Christ, created out of the bread and wine under the consecrating hands of the Priest, and offered to God as the Sacrifice."

This statement is admirable, and we venture to say, would substantially be accepted by every one of the adherents of "Ritualism." It is not exact theological language indeed to speak of "the Body and Blood of Christ created out of the bread and wine," and nobody maintains literally that position. But the Bishop no doubt intended only to paraphrase the doctrine of the Real Presence of Christ in the Sacrament, and that truth, taught by the Altar, we do indeed maintain. Perhaps the root of the misunderstanding between us is expressed in just that little misapprehension of our position shown when the Bishop uses the words "created out of the bread and wine." However, when in ecclesiastical matters we can each state so nearly accurately the point of view of our opponents, a long step will have been taken toward unity.

Since the Bishop of Southern Virginia has traveled thus far toward a realization of what "Ritualists" believe and are striving for, let us invite him to examine a little further into some points wherein he appears to us to be mistaken. Let us see whether we may not be nearer to agreement than he believes.

"The altar was not only the symbol, but it was of the very substance of the false doctrine that led to the Reformation and the final emancipation from the Church of Rome. It was the exponent of that doctrine. It was its teacher that never ceased to teach the votary of Rome from childhood to old age."

Here, we feel, the Bishop has made his root mistake. There were indeed reformers who held all that; but these were chiefly the reformers in, or from Europe; those who showed the attitude described by the Bishop by abolishing not only the altar, but the ministry which served at the altar. We do not need to remind the Bishop that when the English Church found, as was thought, that she could retain ecclesiastical unity in England only by abstaining from the use of language which was objectionable to some reformers, she dropped from her chief formularies such language, but without repudiating the doctrines which were thus signified. In short, English-like, she compromised; and failed in her purpose of retaining unity thereby.

This is not theory, but is susceptible of demonstration. The Bishop has so clearly perceived the Catholic position that we hope to be able to show him—and he is too keen a scholar and too great a man not to accept it when it is once made clear to him—that that doctrine of the Altar which he describes, is indeed the *only doctrine on the subject which is consistent with Anglican formularies*.

No DOUBT we shall both agree that up to the time when King Henry VIII. (of unhappy memory) came to the English throne—we use the name of the King simply to point to a period of time, and not because the King personally had much to do with any doctrinal matters—the English Church was what would be described as “Ritualistic” (to use the absurdly inadequate term) both in doctrine and in ceremonial. Now having once held this doctrine of the Eucharistic Sacrifice, as symbolized by the Altar, did she subsequently repudiate it? If so, when? The Bishop of Southern Virginia says:

“It (the altar) was always there to plant one idea, to mean one thing and only one.”

Such being the case—if the altar “was always there to plant one idea, to mean one thing and only one”—it must follow that so long as the English Church failed to repudiate the altar, she continued to teach that doctrine of which it was “not only the symbol but . . . the very substance.”

She certainly taught that at the beginning of the reign of Henry VIII; and at the end of that reign, although the break with the Papacy had occurred (which is generally reckoned as at least an incident of the Reformation) not an altar had been torn down, not a change made in the ritual or ceremonial of the altar. Bishop Randolph asks:

“Were the altars pulled down and destroyed in all the English churches at the Reformation, because Cranmer and Ridley fancied a Communion table in the place of the altar, or because Rome had altars and the people hated Rome?”

But the most important act—the essential, pivotal act—of the whole Reformation had been accomplished and not a single altar had been “pulled down and destroyed.”

Certainly when King Edward VI. came to the throne this same “Ritualism” in doctrine prevailed. The Prayer Book of 1549 must certainly be considered a product of Reformation times; but it continued to use the term *altar*, and to speak of “The Supper of the Lord and the Holy Communion commonly called the Mass.” It will hardly be denied that the doctrine which the Bishop calls “Ritualism” was the doctrine of the Church of England in 1549. That Prayer Book, in which the Eucharistic doctrine was emphatically taught, remained the “last word” of the Church of England until (at least) 1552.

Between these two dates—1549 to 1552—the tearing down of altars to which the Bishop alludes had commenced, in direct defiance of the law of the Church. Ridley’s injunction, in 1550, to remove the altars from his Diocese, and the subsequent similar orders of the King’s Privy Council, were in spite of the fact that the existing legal Prayer Book directed that at “the Mass” the “*priest*” should be “standing humbly afore the midst of the *Altar*.” Clearly, the doctrine of the Church remained that which was stated in her authorized standards, and not what mobs would have it. Unless the Bishop is prepared to maintain that John Brown, by his celebrated raid, legally repealed slavery throughout the United States, he cannot maintain that Ridley’s raid against altars repealed the doctrine of the Eucharistic Sacrifice. Unless he is prepared to admit that the anti-surplice riots of a half century ago in England made the use of the surplice illegal (when the surplice is not so much as mentioned in the Prayer Book), he can hardly maintain that the anti-altar riots of three centuries earlier caused the Church to repudiate the altar (which was distinctly provided for in the Prayer Book), even though Cranmer and Ridley may have been instigators of the riots. We think the Bishop must agree with us, then, that the Church of England officially maintained that doctrine up to the year 1552.

But was that doctrine repudiated in the Prayer Book of that year? Let us examine.

In the first place it might truly be said that the Prayer Book of 1552 was the work of Parliament, and not of the Church of England; but we shall not lay stress upon this fact because in effect the Church accepted the book in actual practice, though only for a period of about eight months.

But the doctrine which clings to the Altar was not repudiated by that Prayer Book. It is true that in the interests of conciliation and harmony the word *altar* was dropped from the book; but the corresponding word *Priest* was retained, and this as fully implies the Eucharistic doctrine as does the word *altar*.

Bishop Randolph, it will be remembered, insists upon the fact that “the Altar implied a Sacrifice.” “It was the exponent of that doctrine.” “As long as the Altar was there,” he asks, “how could the reformers strike the tap root of Rome? How could they unteach a dogma so perilous?”

We should expect then, that the “doctrine” of which the altar was the “exponent” would be at once repudiated when the altars were “pulled down,” if the Bishop’s position of anti-Ritualism was then adopted by the English Church. But so far from that being the case, the Prayer Book of 1552 continued to use the word *priest*, and in the Act of Uniformity which set it forth, so far from condemning the doctrines of the previous book, that book is referred to as—

“a very godly order, . . . agreeable to the word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this realm.”

Truly these are very strange terms to use if it had been intended that the doctrine of the previous Book should be repudiated. Is the Bishop willing to indorse that opinion relative to the Prayer Book of 1549? Yet that was the statement of the English Parliament at the moment of setting forth the utmost concessions to Protestantism that were ever made in connection with the English Church.

But even if it were true that the Church of England repudiated the doctrine of which the Altar was the “very substance” (though clearly it is not true), during the eight months of the life of the Prayer Book of 1552, that doctrine was certainly revived in the reign of Queen Mary, so that whatever loss there had been was now repaired, and where altars had been torn away they were restored. This carries us to the year 1559, when the doctrine was still plainly taught.

Was it repudiated under Queen Elizabeth? Certainly not, for the Elizabethan Prayer Book explicitly restored the “Ornaments” (furniture) of the “second year of King Edward VI.,” and nobody has ever doubted that altars were then “in use.” Thus were restored, not only altars, but altar lights, vestments, etc., which all help to imply, in Bishop Randolph’s words, that “the Priest is the Sacrificer, and the offering is the Body and Blood of Christ.” Surely the “Ritualistic” doctrine was the doctrine of the Elizabethan Prayer Book, beyond all possibility of doubt.

For although the term *altar* was not restored to the English Prayer Book, it is to be noted that the thing itself was restored (where it had been removed) by that provision; that the doctrine which pertained to the Altar was never repudiated; and also that a table with legs does not at all imply a contrary doctrine. The term “Lord’s Table” is frequently used in the Roman communion, and tables may be seen in place of altars in many Italian churches.

The only time when altars were really torn down in England except in defiance of law, was during the Commonwealth, when the anti-Altar doctrine prevailed, altars and ornaments were destroyed, the King and Archbishop put to death, Bishops banished, and the use of the Prayer Book forbidden under penalty. But this was the act of the enemies of the Church; while the fact that her enemies tore down the altars, proves conclusively that the altars had been retained by the Church; for how could they be torn down during the Commonwealth if they had not previously been set up? And Bishop Randolph himself declares that the Altar implies the doctrine. When altars were abolished, Bishops were beheaded or banished. Is Bishop Randolph prepared to accept the theories of those “reformers”?

And so we might go on. The doctrine of which the Altar was the “very substance” was indeed examined and purified by the Reformers of the Church of England; but it was not rejected by the Church.

The American Prayer Book has restored the word *altar*; not as introducing a doctrine which had been repudiated by the Church of England, which it would be a slur upon the memory of men like White and Madison (of Virginia) and Claggett and Jarvis to maintain. These men knew that the doctrine of which the Altar is the “very substance” was not “the false doctrine that led to the Reformation,” but the doctrine of their mother Church of England. Surely the Bishop must see, moreover, that this doctrine could not have led to “the final emancipation from the Church of Rome”; for that “final emancipation” occurred in England either before the Latin rite had been superseded or the Eucharistic controversy had begun; or else at the accession of Queen Elizabeth when the “ritualistic” “Ornaments Rubric” was expressly enacted.

WE SHOULD LIKE to go further and show how the Bishop misunderstands “Ritualists” in the matter of the name of the Church; but that subject has been so fully discussed that we do not wish to take it up again. It is good of the Bishop to say that

"The governmental question and the ritual question, though distinct, are connected by ties of sympathy."

We hope he may sometime see that all other really important notes of progress in the Church are similarly connected.

In asking to have the Church name "Protestant Episcopal" superseded by "American Catholic," we are not asking for a partisan designation. We look upon the Bishop of Southern Virginia as a Catholic Bishop. As such he was ordained and consecrated. We do not look upon Catholicism as a petty possession of a favored few in this Church, but we include him, his clergy and people, in the characterization. In hoping that that historic name may supplant our local ecclesiastical name, we are not seeking to triumph over him, but are using a term that *counts him in* whenever it is properly used, and which applies to him as well as to us. We ask therefore that he review the position he has enunciated in this charge, in the spirit one has a right to look for in a Catholic Bishop; and particularly in one of Dr. Randolph's ability. If only our friends in Virginia could see this matter in its true light, we are convinced that they would enter heart and soul with us in the movement to effect the reform. Certainly all possibility of a partisan triumph would be removed if only Bishop Randolph *would himself introduce the resolution to change the name*; and if the Virginia delegations in the House of Deputies would do the same. May we affectionately commend the matter to their consideration?

And as the altar is all but universal in this Church, there can be, on Bishop Randolph's own showing, no question of her Eucharistic doctrine:

"The Altar implied a Sacrifice; the Priest is the Sacrificer, and the offering is the Body and Blood of Christ."

And this is undoubtedly the position of the American Church.

THE letter from the Bishop of Fond du Lac, printed in this issue, to which is appended the draft of a suggested Canon on Provinces, presents a matter of grave interest. It will be remembered that so far back as last May, THE LIVING CHURCH presented a plan for such organization, as the only solution to the many perplexing questions and misunderstandings which are constantly arising in the American Church. The subject was widely discussed in the secular press throughout the country, and interviews with many leading Churchmen in all sections showed a general belief that such re-organization must sometime come, whether now or later. The Bishop of Albany, one of the most estimable and far-seeing of the American episcopate, has lately declared his belief that that will be and ought to be the ultimate solution of our difficulties.

Indeed we have already made half-way experiments in the matter, in our Commission for Work among the Colored People, which is substantially a provincial synod with certain defined powers, and by the grouping of the Southern Bishops around Sewanee.

Why then should we refuse now to take the first steps looking toward that reform? Bishop Grafton asks only that this proposed canon be referred to a committee—we submit it should be a *joint* committee—to report to the Convention of 1904. Perhaps speedier action is impracticable, but certainly no one can reasonably object to such consideration. Our own belief is that an attempt should be made to secure such a report at the approaching convention, and to pass the necessary measure without delay. Our missionary matters need immediate relief.

Some details of the proposed canon will require changes, varying according to whether the new Constitution shall be ratified or the old one continued. Thus Section 5 (2) seems inconsistent with Article 6 of the present Constitution, and Section 5 (5) with Article II., Section 2, of the proposed Constitution. It is obviously impossible to reconcile these, with other details, until we know what is to be the constitutional standard.

One thing is omitted from this proposed draft which we deem important; and we beg to submit the following additional resolution to supplement that of the Bishop of Fond du Lac:

"Resolved, That the same committee be instructed to consider the advisability of amending Title III., Canon 7, entitled 'Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,' by providing that each Province shall elect a given number of members of the Board of Managers of the said Domestic and Foreign Missionary Society, to serve with other members elected at large by General Convention; that the sections constituting the 'Board of Missions' and the 'Missionary Council' be repealed, and the duties of these two bodies be divided between the several Provincial Synods and the Board of Managers; and that all appropriations for domestic missions be

made by the Board of Managers in bulk to the several Provinces, to be further appropriated and applied by the several Provincial Synods for the work within their respective limits; and that all missionary funds raised by the several Provinces (other than for local or diocesan missions), should be paid in to the general missionary fund of the Church, and to be subject to appropriation by the Board of Managers as stated.

This reform in our missionary methods, which might be accomplished through the Provincial system, is one of the most important reasons why that system should be immediately adopted.

THERE has been a haunting fear on the part of some excellent people that in some way a change in the legal name of this Church would endanger property devised to or held in the name of the Protestant Episcopal Church. In order that this disquieting ghost might be laid, we have requested the Hon. John H. Stiness, LL.D., Chief Justice of the Supreme Court of the State of Rhode Island, one of the most eminent and trustworthy jurists in this country, to express an opinion whether any danger would be involved in making such a change. It so happened, also, that the Hon. W. M. Ramsey, D.C.L., of Oregon, seeing the importance of the subject and realizing the groundlessness of any such fears, wisely prepared a statement on the subject, which was received in the same mail with that of Judge Stiness. It is a pleasure to us to be able to publish these two weighty papers in this issue. Both jurists have rendered a service to the Church by their respective papers; and the agreement between them, the strength of their position, and the weight of their names, will, we trust, have the effect of removing this fear wherever it may exist.

IT MAY be of interest to note certain alleged facts gleaned from the secular press concerning the recent consecration of Bishop Taylor at Quincy, Ill. According to the Galesburg (Ill.) *Mail*, the Jacksonville (Ill.) *Journal*, and a Quincy evening paper, "This day is on the Church calendar as the Feast of the Transgression, and was chosen as a suitable time for the service of consecration." The Chicago *American* adds that the choir "sang several Latin anthems." It sounds like a description of a ball to read in several of the local journals, that "the dignitaries and clergy were gowned in their flowing robes of office." Recognizing, no doubt, the limited functions of a Bishop Coadjutor, the Quincy (Ill.) *Journal* re-assures those who may believe the office to be below the dignity of Dr. Taylor, by stating that "His hair and beard have a sprinkling of gray, which adds to his dignified office." From these very considerations it is not strange that, according to the Peoria (Ill.) *Journal*, several visitors from that city "returned home impressed more profoundly than ever with the dignity, solemnity, and ritualistic beauty of their Church services."

All this might be deemed alarming, if we were not assured that the less anarchistic East was quite as bad. According to the New York *Commercial-Advertiser*, the function at Bishop Littlejohn's funeral, "in grandeur and dignity approached Roman customs and ceremonials." We fear the effect of this press despatch on our yellow friends who have held that a secular statement of an ecclesiastical event must be so, because the paper says so!

This leads us to look through our collection of oddities from the secular press, which have gradually accumulated and some parts of which are worthy of reproduction. Some time ago we learned from the Chicago *Tribune* that at the institution of the rector at Kenosha, Wis., "On account of the fact that Bishop Nicholson is in Europe the ceremonies of the installation were of a simple nature and conformed to the ritual of the Church"—thus perhaps illustrating the lack of "absent treatment" by the Bishop. We learn from the New York *Journal* that at an ordination in that city, "Among the candidates for orders who followed the purple surpliced choir boys in the processional was one tall, slender figure that towered far above the rest. His eyes were riveted on the opened hymn he held as he walked." The New York adaptation of the *porrectio instrumentorum* is stated in the fact that "Placing his hand just over the young candidate's high forehead the Bishop authorized him 'to execute the office of a deacon,' and to 'read the Gospel in the Church' by placing the stole about his neck and handing him a New Testament."

Even worse irregularities connected with Ordination appear, however, to have been performed in the past, for, according to the Brooklyn *Citizen*, "the Rev. Dr. Bacchus ordained the

Rev. Dr. Twing in St. Mark's Episcopal Church in 1875"; and only two weeks ago the Milwaukee *Sentinel* gravely stated that "Bishop Isaac Nicholson left yesterday afternoon for Buffalo. . . . The Bishop will confirm a candidate for the brotherhood in Philadelphia next Sunday"—an approaching ordination to the diaconate being meant thereby. In connection with a function in Syracuse we learn from the *Standard* of that city that "This Diocese is known as the Central New York Diocese and Mrs. George Cotton is the superintendent."

Our good friend the *Southern Churchman* perhaps stated more accurately than had been intended in their issue of May 19th, 1900, when, speaking of the national problems connected with "Expansion" they declared: "This question, like all other great questions, has two sides, and many men of ability and intelligence and integrity . . . are on both sides"! and even the types in THE LIVING CHURCH only narrowly escaped in the last proof of a recent issue from speaking of the "expectant republican" instead of "repentant publican."

All of which shows the interesting variety which may be given to the news of the day.

SPECIAL CAR TO SAN FRANCISCO.

THE special car for San Francisco, which was announced in these columns to stop over Sunday, Sept. 29th, at Salt Lake City, is reported at the time we go to press, as all filled except four berths. The route is as follows:

Leave Chicago, Thursday, Sept. 26th, 10:25 P. M. C. M. & St. P. Ry.
 Arrive Omaha, Friday, 27th, 3:40 P. M.
 Leave Omaha, Friday, 27th, 4:25 P. M., via B. & M. R. R.
 Arrive Denver, Saturday, 28th, 7:10 A. M.
 Leave Denver, Saturday, 28th, 8:00 A. M., via D. & R. G.
 Arrive Grand Junction, 28th, 11:20 P. M.
 Leave Grand Junction, 11:39 P. M., via R. G. W. Ry.
 Arrive Salt Lake City, Sunday, Sept. 29th, 9:35 A. M.
 Leave Salt Lake, Monday, Sept. 30th, via Southern Pac. Ry. 1.00 P. M.
 Arrive San Francisco, Tuesday, Oct. 1st, 6:55 P. M.

The Pullman charge for a berth is \$15.50, which gives the privilege of occupying the car while at Salt Lake City. The following are the names of those who have secured berths:

Bishop McKim and wife, Bishop Francis and wife, Bishop Graves, of Shanghai; the Rev. E. W. Spalding, D.D., of Alabama; the Rev. A. B. Barrington and wife; the Rev. Messrs. C. L. Mallory, H. M. Denslow, F. O. Grannis, H. S. Foster, and Lewis Brown, the latter accompanied by his mother; Mr. Geo. E. Copeland and wife, Milwaukee; Mrs. D. B. Knickerbacker, of Indianapolis; Mr. A. C. Brown, of Springfield, Ill.; Mr. E. J. S. Wright and wife, Portage, Wis.; Gen'l J. P. Hawkins and wife, Indianapolis; Mr. L. H. Morehouse, Milwaukee.

To engage accommodations in this sleeper, send name and payment for berth to Mr. C. N. Souther, General Agent, Passenger Dept., Marquette Building, Chicago. One or more cars can thus be secured, and can be occupied the night of the stop-over at Salt Lake City. Returning, any route may be taken that is desired. Early applications should be made, so that if more than one car is required, the full number may be arranged for. The \$50.00 rate of fare from Chicago is accepted on this train, returning by any route that may be desired.

WE ARE requested to state that the Inter-Denominational Council of Women for Christian and Patriotic Service, 156 Fifth Avenue, New York City, has prepared petitions in sets of three, to be used in petitioning Senators and Representatives to work and vote for the proposed Anti-Polygamy Constitutional Amendment.

All friends of this movement can secure these petitions, postage prepaid, price, 25 cents for 10 sets; \$1.25 for 100 sets; \$12.00 for 1,000 sets. Address all orders to The Willett Press, 142 Fifth Avenue, New York City, N. Y.

WHAT THE SOUL SEEKS.

THE HUMAN SOUL seeks in the Church of God something more than a reed shaken with the wind; something more than a man clothed in soft raiment; even something more than an intellectually gifted prophet. It seeks that felt but indescribable touch of a higher world which lifts it above the trivialities of this; it seeks a temple, the threshold of which it may cross, but whose sanctuary lies within the bosom of the Infinite; it seeks a life, the divine pulsations of which it knows to issue from an invisible heart; above all, it seeks whatever will lead it most effectually and most intimately to Him—its Lord and God—who alone can satisfy the deep, mysterious yearnings with which He has Himself endowed it.—Liddon.

PERSONAL POWER IN PREACHING.

BY THE REV. ALFORD A. BUTLER,

Warden of Seabury Divinity School.

BOOKS on preaching are usually written by Professors of Homiletics. They are usually very correct, and often equally dry and unattractive. A recently published work by the Rev. Dr. Kennard* has the advantage of being written by a successful preacher and evangelist. In spite of a pedantic title it is a remarkably bright book, and what is better, a very practical and helpful book in a department of theology in which improvement is sadly needed.

Lacking the dignity, and devotional attractions of Prayer Book worship, the denominations are obliged to depend upon the drawing power of the pulpit. They have given attention to preaching, while the Church has too often neglected it; and what is the result? The Church possesses great and blessed advantages over her numerous ecclesiastical competitors. And yet when one in an ordinary Western town sees four or five large and costly places of denominational worship, while the Church is on a side street in an insignificant frame building, can he help asking the question—What has built up these great congregations? And whatever other answer may be given, it must include this: Those who minister in them have given attention to preaching.

The emphasis of true Church life must ever fall upon worship; but when the Christ-commanded function of preaching is neglected, the Church must suffer for it, and nowhere will she suffer more than in the new and growing sections of the West. Our great preachers are made conspicuous by their rarity. And singularly enough the few powerful preachers of the American Church have usually been found, not in the great central body of her clergy, but among the old Evangelicals and modern Broad Churchmen, or among the mission preachers of the Religious Orders.

The last generation has done a needed work in reforming the Church's worship, the time has surely come for a reform in the Church's pulpit. Certainly those clergymen who have an opportunity to sit in the pews of our ordinary parish churches, are not impressed with the preaching power of the average parish priest. And yet there is no pulpit on the earth that should have greater effectiveness than the pulpit of the American Church. Her clergy stand before their congregations with the authority of the Church of God, with the authority of the Apostolic ministry, with the authority of two thousand years of unbroken commission, and unchanging faith.

And there has never been a time when the American Church needed a powerful pulpit as she needs it to-day, because there has never been a time when worldly activity was so great, and worldly amusements so constantly claimed attention. As Bishop Butler says:

"People habituate themselves to let things pass through their minds, rather than to think on them. The great number of books and papers of amusement have in part occasioned, and most perfectly fall in with this idle way of reading and considering things. Review and attention, and even forming a judgment, becomes a fatigue."

If these words were true three hundred years ago, how much more true are they now! The ministry needs to-day priests who realize that He who said, "Do this in remembrance of Me," also said "Preach the Gospel to every creature." She needs fearless priests like Savonarola, armed with authority and inspired with zeal for the glory of God and the salvation of men. The hope of the Church and the hope of America to-day is a ministry of moral heroism and spiritual power.

Whence comes this power? Primarily it comes from the Holy Spirit. Nevertheless we must remember that it comes through man. Humanly speaking, the foundation of all pulpit power is soul-power—the force that comes from the yearning of the soul of the preacher for the souls of his flock. "It is the energy of the preacher's soul touching the soul of the hearer." "It is the living force of the living soul upon living souls" for the sake of their salvation.

But many who believe in truth, and logic, and rhetoric, and literary power, are afraid of soul power. Many an one—

"Who is the life of a company of congenial friends, whose conversation at home or whose after-dinner speech is contagious wit and vital thought itself, finds himself in the pulpit constricted in soul and speech. He is no longer a man, but has become a religious peda-

* *Psychic Power in Preaching*. By J. Spencer Kennard, D. D. Philadelphia: Geo. W. Jacobs & Co. 12 mo. 189 pp. \$1.20 net.

gogue, a dignitary, or some other sort of unhuman buckram, careful to maintain the clerical proprieties, and not to diminish the proper distance between the pulpit and the pews. Confidence, sympathy, spontaneity, reciprocity, are all wanting; and this is not with malice aforethought, but through a false idea, or want of daily heart-touch with his people, or some other cause quite remediable, if he wills to be his real self and all there is of him offered and sacrificed for the people."

But real soul power permeates the whole fabric of the man and becomes personal power.

"The truth must not come alone through the laboratory of his brain, but must be a living product, conceiving and carried in his soul, growing and struggling toward birth—a living thing into which the man has poured the warm blood of his heart and the energy of his will. Some preachers are scarcely more than talking manikins; the sermon is no more a part of them than the telephonic message is a part of the wire which conveys it."

"It is the large infusion of this personal force that made the throng press around (Saint) Paul at Athens, and Chrysostom at Constantinople, and Savonarola in Florence; and it is the same with every preacher that draws men to God—with Robertson of Brighton, and Spurgeon of London, and Brooks of Boston, and Beecher of Brooklyn. The multitudes have not wearied of preaching, but only of the average preacher. Let any man put a large, loving, vital manhood, rich with the humanities, into his ministrations, and people will respond to him. Truth is transmitted into life only through personality."

This does not mean that the preacher's personality is to be obtrusive or even objective in the pulpit. For self-consciousness is weakness, and egotism is offensiveness. The secret of strength (and after happiness) is the self-forgetfulness of the preacher in his message.

Again, power in preaching is the power of personal conviction.

"When Admiral Dupont was explaining to Admiral Farragut the reason why he failed to enter Charleston harbor with his fleet of iron-clads, Farragut listened till he was through, and then said: 'Dupont, there is one reason more.' 'What is that?' 'You did *not believe* you could do it.' The preacher who is never quite sure is never strong or aggressive, and the preacher who doubts is a source of spiritual delay, or a breeder of spiritual destruction."

In a certain trial Daniel Webster said of the argument of his opponent:

"Gentlemen of the Jury, this man neither alights nor flies forward. He hovers. Why does he not meet the case?"

We have too many preachers who merely hover over the great questions of doctrine, life, and destiny, who neither fly forward nor alight. More than one preacher might be the original of a flash-light picture a parishioner made of his late dear pastor:

"He was a nice old man with an evenly-balanced mind; one part of his mind thought he would and one part thought he wouldn't."

A strong personality means a rooted and muscular confidence in the great truths of the Gospel and in man's susceptibility to them as the power of God unto salvation.

That was a bold reply of Mirabeau to the King's messengers, when, speaking on behalf of the French Assembly, he said:

"Go tell your master that we are here by the power of the French people, and that it shall not be wrested from us except at the point of the bayonet!"

But the humblest parish priest can say, I am here in the name of God and with the authority of His Church. And he should also have the power which comes from knowing that he is backed by eighteen centuries of learning, and virtue, and victory, all springing from the Gospel, by more than ten millions of martyrs who have died, and unnumbered heroes who have lived to attest the truth of what he proclaims; he is the exponent of a fact the most stupendous and a force the most irresistible in the history of the race, and he is the tongue which a present God uses, and to which He says: "Speak, and be not afraid, for I am with thee." If these things be rooted in his soul and have become the thought of his heart, he will not lack power.

Again, power in preaching must include the power to awaken and hold attention. Did you ever hear a candidate for ordination ask the question: "In preaching, how would you secure and hold the attention of a congregation?" And yet if you preach a sermon that does not awaken the attention of your congregation you are blindly beating the air with meaningless sound, you are wasting your time and energy, and throwing away your labor and thought.

"Attention is the 'coupling' by which the locomotive draws the train. If there is a 'missing link' there, the engine, though well

built and well driven, spins away in rattling isolation, leaving the passengers in provoking immobility. To awaken and retain the attention is, therefore, imperative to successful preaching. There are sensational and empirical ways of doing this, and also others that are in harmony with the constitution of the mind."

"Sermons may be divided into two classes—vertebrate and molluscous. With the latter sermon there seems to be no frame-work on which it is built, and it might as well be delivered from the middle toward both ends. Sermons of the molluscous kind discourage the hearer before they have been rambling long. It is impossible to keep up the attention. To concentrate thought the discourse must be vertebrate. We do not want to see the anatomy, but we want to know that it is there."

Phillips Brooks says:

"The true way to get rid of the bonyness of your sermon is not by leaving out the skeleton, but by clothing it with flesh."

Emotion is another element of preaching power, and one which may be nobly used to arouse faith, or basely used to arouse fanaticism.

"Emotion is a tremendous power; it may be called the electricity of moral life—a magnificent, a wonderful, and also a perilous element. Under the direction of a skilful leader of men, emotion may furnish the motive power of conversion in an individual or a nation. Savonarola from his pulpit transformed the Florentine republic from moral debauchery to a theocracy, and amidst the wildest enthusiasm had Christ proclaimed 'King of Florence.' Sacred songs superseded ribald ballads in the streets, and the carnival of depravity gave place to festivals of religious chastity. On the other hand, Robespierre and his atheists, working upon the same elements, turned Paris into a pandemonium of incredible crimes and enthroned a prostitute as its tutelary divinity under the name of the 'Goddess of Reason.'

"When Saurin was preaching at The Hague, and places in his church engaged a fortnight ahead by the first people of the city, men even climbing on ladders to get a sight of him through the windows, the celebrated scholar, Le Clere, for a time refused to hear him, declaring that oratory was below the dignity of the Christian pulpit and that he distrusted effects wrought more by a vain eloquence than by the force of logic. One day he yielded, and went on condition that he should sit behind the pulpit screen so as not to see the preacher's delivery. Before the sermon closed he found himself in front of the preacher, listening with rapt expression, unconscious of the tears that trickled down his quivering face."

When a mother can love her child and yet stand before him and without emotion watch him go down to death, then, and not till then, will a parish priest love the souls God has given into his care and at the same time warn them against deadly sin without emotion.

There are other factors in effective preaching, but the supreme power in preaching is the power of personal consecration. It is a sad fact that a clergyman may be a popular preacher and yet a powerless preacher, *i.e.*, powerless to turn souls to Christ.

"When the necromancers of the Middle Ages were spending their days and nights in experimenting toward the making of gold by chemical process, it used to seem to them that only one thing was needed to crown their efforts with complete success. Often their combinations would seem to demand but a single substance to precipitate or crystalize into golden metal. But this one substance they never found, and so their mortars and crucibles contained nothing precious. Somewhat similar to these worthless compounds lacking only a single element, are those pulpit ministrations which omit 'for Christ's sake' from their strivings after success. Christ enthroned in the heart, every ambition, every personal aim, every effort consecrated in a sublime and humble surrender to His purposes, His love inflaming, and constraining—this is power. The explanation of the marvelous pulpit power of certain men of very modest talents is in one word—consecration."

"In listening to some men you feel repelled by an impression that in their heart of hearts they do not realize or believe a word of what they are saying; that they have never experienced aught of the things of which they are speaking. In listening to others, you know at once that they are on fire within with faith and conviction of the truth, and that in earnestness of purpose their lives correspond to their speech. And these are the only men that reach your heart. It is simply impossible not to listen to them. In the name of God they lay hold on your understanding and conscience, and you cannot escape them. When you come near to them you feel the heat of the hidden fire, and you know that this divine fire has been kindled by Almighty love."

The supreme power of the pulpit must ever be spiritual power. When this is lacking, all is lacking. Dr. Pusey puts this truth in a striking parable:

"Once upon a time Christian Faith heard of the threatening and formidable incursions of her foes, so she determined to muster her preachers and teachers to review their weapons, and she found, beyond all her expectations, everything prepared. There was, namely, a vast host of armed men; strong, threatening forms, weapons which they exercised admirably, brightly flashing from afar. But as she

came near, she sunk almost into a swoon; what she thought iron and steel weapons were toys; the swords were made of the mere lead of words, the breastplate, of the soft linen of pleasure; the helmet, of the wax of plumed vanity; the shields, of papyrus scrolled over with opinions; the spears, thin reeds of weak conjecture; the cannon, Indian reed; the powder, poppy seeds; the balls, of glass! Bitterly did Religion weep; but the whole assembly bid her be of good cheer; they would show their faith to the last breath. 'What avails me,' she cried, 'your faith, since your actions are worthless? Of old, when I led naked, unarmed combatants to the field, one martyr, one warrior faithful even to death, was worth more to me than a hundred of you in your gilded and silvered panoplies!'

The quotations we have made from Dr. Kennard's book (and there are many others which we had marked) will give a better idea of its breadth, point, sympathetic power, and vividness of presentation, than any formal commendation would do. There are few weak pages and no worthless chapter in this book. Naturally the chapter on "The Power of Authority" (with the authority of the Church left out), falls below the others. We notice one slip of the pen: "Father Taylor" of Boston, the great preacher to sailors, was hardly a "New York preacher." But this is a minor detail. The book as a whole presents brightly, persuasively, spiritually, the way to attain pulpit power. And we heartily commend it to all who are wise enough to know, and to be dissatisfied with, the limitations of their own preaching.

Literary

Mission Problems and Mission Methods in South China. By J. Campbell Gibson, M.A., D.D., Glasgow English Presbyterian Mission, Swatow, China. Chicago: F. H. Revell Co. Price, \$1.50 net.

There are two ways of presenting mission problems; by generalization from parts gathered from many sources; and by illustrations from a concrete case. Dr. Gibson has chosen the latter method, which has the advantage of making us feel that we are on solid ground so far as we go. The mission in South China has a history of 50 years back of it, which, if it has not produced spectacular results, has well tested methods. The methods of mission work as applied thus seem to us the embodiment of good sense. This appears in two critical instances. First in the difficult question of how far the missionary is to stand between the convert and the native authorities. Here, while avoiding the Roman mistake of sheltering all who will register as members of the mission, no rule of absolute non-interference is laid down. It has to be recognized that the Chinese do not lose their right to just treatment by becoming Christians, and that treaty obligations are as binding in the case of Christians as in that of travelers and merchants.

The second instance is in the requirement of a large measure of self-support from the native congregations. About 50 per cent. of the mission's expenditure on the support of native preachers is repaid by native contributions, and the rule obtains in the mission that no native minister shall be ordained except when there is a native congregation prepared to undertake his support. This method has resulted in raising the native contribution to what is equivalent to about \$16 a member; which is somewhat better than our own mission does; and, we may add, better than people of the same state of life do in this country.

Bible Characters: Joseph and Mary to James the Lord's Brother. By Alexander Whyte, D.D. New York, Chicago, and Toronto: Fleming H. Revell Co.

The first character that opened before our eyes when we took up this book was Zacharias, and we noted with increasing pleasure the way in which the author took us into the very life and times of this renowned priest of the old dispensation. Being childless his wife and he mourn, yet he chides Elizabeth, saying "Am I not better to thee than ten sons?" and they live on in the righteous and blameless life as recorded by St. Luke. The author goes on to describe the great event of the old priest's life—when he, like all the others, once in his lifetime, should don the spotless Aaronic robes, and go barefooted with covered head into the Holy Place. Pouring his incense on the perpetual fire that has never failed since it was lighted in the Tabernacle in the wilderness, he recites the words so familiar to Churchmen: "Let my prayer come before Thee like this incense, and

the lifting up of my hands like the evening sacrifice." The story of the angel at the right side of the altar, the promise, Zacharias' incredulity, the sign, the amazement of Zacharias in finding that the Lord had been hearing his prayers all the time—all these are beautifully told, interspersed with moralizing, hortatory, consoling, and of great sweetness and moderation.

Space will not permit the study of other articles. The one on Nicodemus is excellent. The reading of them makes one think that if we could only preach like these are written, how interested the people would become in the Scriptures.

A Princess of the Hills. An Italian Romance. By Mrs. Burton Harrison. Boston: Lothrop Publishing Co. Price, \$1.50.

This is a story with much more interest than originality, having an American girl with an overstrung, sensitive lover, an English nobleman, an Italian peasant girl, descriptions of Italian scenery (which seem to be inseparable from a novel whose scene is laid in Italy), and of course complications, all of which, however, unravel as the story proceeds. There seems to be no particular hobby or purpose to be inculcated (which is a relief) and we are glad to commend a pretty story; the more because it is easy reading.

D'ri and I. By Irving Bacheller. Boston: Lothrop Publishing Co. Price, \$1.25.

The author of *Eben Holden* has fully sustained his reputation as a master of character sketches, in his new book, *D'ri and I*. The background of the story is in the valley of the St. Lawrence, where the boy Ramon Bell spends his early life, and listening to the tales of the pioneers, early gains a taste for adventure and love of arms, so that he gladly joins the American army in the war of 1812, to fight against the British, as his father had done in the War of the Revolution.

Darius, or D'ri, as he was familiarly called, is a Yankee of the purest type, half servant and wholly friend, who becomes a willing companion to the boy soldier; and no braver man, or one more ingenious of resource could be found in the whole army. The story of their adventures with Perry on the *Lawrence* in the battle of Lake Erie is most thrilling, and the surprise of D'ri when he receives a medal for his bravery, is a picture in itself.

"'Wha' d' ye s'pose he gin me thet air thing fer?' he said. 'As a token of respect for your bravery,' said I. 'It's recdie'lous,' said he thoughtfully. 'Why?' 'Cause fer the reason why they don't no man deserve nuthin' fer doin' what he'd orter,' he answered. 'I hain't a-fightin' fer no honor.'"

But D'ri is a character to be cultivated; his wit, wisdom, and ingenuity are always at the service of his friends and his country, and his cool head, and active brain, are sources of great help in many a scene of danger.

The entire book is fascinating, and the dialect delicious, while the thread of romance which runs throughout the story, is the spice which flavors the whole. *D'ri and I* are delightful companions, and no one can fail to enjoy their acquaintance.

THE "Twentieth Century Shakespeare" is the title of a series announced by Messrs. Ainsworth & Co., 378-388 Wabash Ave., Chicago, of which *Julius Caesar* is the first volume to be issued. It is stated that the series is intended especially for use in high schools and for preparatory work, with but little philological study, almost no textual criticism, and very little of Shakespeare's grammar. The text will be expurgated only where essential for use in mixed classes. In the *Julius Caesar*, after a brief biographical sketch of Shakespeare, there are about thirty pages on Shakespeare, the Theatre, and Elizabethan England; intended to show something of the character of the English people, and why Shakespeare's plays satisfied their literary taste.

This is followed by a brief description of the life of the Roman people of the time of Cæsar. Illustrations are inserted to describe the streets and the Forum, and the costumes of the people. The price is 30 cts. net.

THE YOUNG CHURCHMAN COMPANY has in press for early publication a new volume by Mrs. H. M. Morrison (wife of the Bishop of Duluth) entitled *Flinging Out the Banner*; being a book bearing on the work of the Woman's Auxiliary, and full of practical suggestions for the better management and greater efficiency of that important work. It will be found very helpful to all women who are Church workers.

NEW YORK LETTER.

A NUMBER of parish churches, built years ago, are to be replaced with new structures. As has been announced, St. Thomas', Brooklyn, is to have a new structure. St. Mary's, Manhattanville, is to be re-built at a cost of \$11,000. Manhattanville is one of many villages long ago swallowed up by great New York. St. Mary's is on the Hudson river front, next above Grant's tomb, the Rev. H. R. Hulse, rector. The parish church, a quaint affair, was built eighty-five years ago. The seating capacity is to be increased from 300 to 600, for the parish is the western end of 125th street, the main Harlem business thoroughfare, and Mr. Hulse has been doing good work in it. A chancel and choir will be added. St. Clement's, long handicapped by being on narrow Third street, along which passed the Elevated road, has a windfall of \$20,000 and is considering a new church and probably a new location. The money came by devise, but St. Clement's has a hard problem and needs this money and much more. A necessity in its down-town location, it is seeking to fill it as its means permit. St. Edmund's at Mount Hope is to be re-built and enlarged at a cost of \$4,000, and the Mediator, Kingsbridge, has re-building plans in mind.

Bishop Littlejohn left by will an estate valued at about \$100,000. Of it \$500 is to keep his own and his wife's graves in order, and the balance is given entire to two daughters. At the decease of Mrs. Bird, wife of Canon Bird, the Bishop directs what is equivalent to three-twentieths of his entire estate to go to the Church Charity Foundation, to be used in the support of St. John's Hospital, the Sheltering Arms Nursery, the House of St. Giles the Cripple, and to trustees of the fund for the relief of widows and orphans of deceased clergymen and of aged, infirm, and disabled clergymen.

The Rev. Paul James Francis of the Society of the Atonement, whose mother house is at Garrison's, is assisting the Rev. William H. Barnes at St. Barnabas', Brooklyn, for a few Sundays. Sunday before last, in spite of a hard rain, he went with the rector and the choir out to a street crossing where a great number of people pass. The hour was four in the afternoon and a crowd soon collected. The choir sang and Father James made a strong appeal for righteousness. His topic was Christ as a Saviour, and concluding, he begged his hearers to go to church somewhere, saying any Church is better than no Church. When he had concluded, fully two hundred followed him into St. Barnabas', where the service was concluded and another stirring address was made.

A note of warning has been sounded in the New York Diocese by those who fear the Sunday School Commission may be led too far afield in its desire to improve Bible instruction for the young. That such improvement is needed, and that along certain lines denominations have made marked progress, are facts which nobody denies. A few years since, the Rev. Pascal Harrower, of the Ascension, New Brighton, suggested action by the Convention looking to the improvement mentioned, and after some agitation, wholesome and needed, a Commission was named, the Bishop rightly honoring Mr. Harrower by naming him chairman of it. The Rev. Wm. Walter Smith, M.D., formerly at Heavenly Rest Chapel and now at Holy Nativity, under Archdeacon Tiffany, was made secretary, and Mr. Henry H. Pike, superintendent of St. George's Sunday School, treasurer. Other members are the Rev. Drs. Henry Mottet, John P. Peters, E. Walpole Warren, G. R. Van de Water, David H. Greer, W. S. Rainsford, the Rev. Messrs. W. L. Evans, C. A. Hamilton, Lester Bradner, F. F. German, T. H. Sill, and E. C. Saunders, Dr. Nicholas Murray Butler of Columbia, Prof. W. L. Hervey of the Board of Education (a Congregationalist), and C. W. Stoughton.

Some time since, as duly chronicled in this correspondence, Dean Russell of the Teachers' College, affiliated with Columbia, suggested a comprehensive system of work, which involved courses of supplemental reading, lectures leading to a diploma, and a practice school. The suggestion, a more or less general one, was taken up by Union Theological Seminary, nominally Presbyterian, and Amity Theological School, the Dean of which is pastor of a Baptist church. A committee from the Commission met committees from these institutions at two or three conferences held at the Holy Communion parish house, and the conclusion was reached that nothing further could be done without authority of the Diocesan Convention. It is understood that no promise was made to bring the matter before the Convention, and so far as known, the Commission contemplates develop-

ment along its own lines, without regard either to the suggestion of Dean Russell or of the two sectarian institutions mentioned. The matter of the Commission is regarded as important, since it has been copied in seven other Dioceses, and an effort is making to induce the Church generally to take up work along this line, which line is to include not alone instruction of scholars and of teachers, but also the design for Sunday School rooms, in which there is crying need for improvement.

In this Diocese, and with a Convention approaching, conservative Churchmen felt their responsibility to speak. The Rev. E. H. Van Winkle of St. Clement's voiced, it is believed, the conservative position when he said in the local papers last week, in part, as follows:

"The danger is," said Mr. Van Winkle, "that this Commission will sacrifice distinctive teachings of the Church in order to make the Commission a success. Speaking of a certain class, and not specially of this Commission, it may be said that some people have Christian unity on the brain. The fact is that the attempt to promote unity by sacrifice or compromise of the truth has been the curse of the Church, even of Christianity itself, and especially so since the days of Elizabeth, and in the Anglican Communion, is one cause of languishment to-day.

"We Catholics are especially grieved over the list of books which the Sunday School Commission recommend for teachers to read. Many books in the list are desirable, but some are subversive of true Church teaching. In some instances the authors are men not in harmony with us at all. They deny that which differentiates us from other religious bodies, while in a few cases the authors are men who deny the very fundamentals of Christianity. What consistency is there in placing in the hands of our teachers, books written by Bishop Vincent of Chautauqua fame, the Rev. Dr. J. L. Hurlburt, former Sunday School secretary in the Methodist Church, Dr. Marcus Dods, the Scotch Presbyterian, Amos R. Wells, editor of the *Christian Endeavor World*, the Rev. Dr. A. H. McKinney, member of New York Presbytery, and for that matter, Dean Hodges and some other members of our own communion?"

"Do we stand for anything distinctive? Are we guardians of any faith worth preserving? The public is ignorant concerning this proposed alliance with a heretical Presbyterian and a polyglot Baptist institution. Three-fourths of the delegates to the Diocesan Convention about to meet, never heard of it. They ought to be warned.

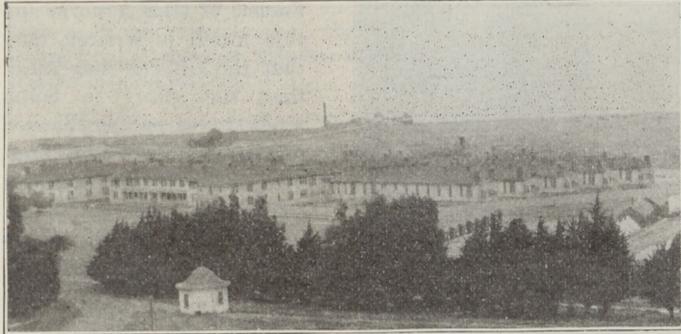
"Why is it, let me ask, that when an attempt is made to restore the use of becoming and appropriate ecclesiastical vestments, which are among the non-essentials, such a hue and cry is set up by Church people and by some Church papers? On the other hand, let some prime article of the Christian faith be denied, a very essential and profound silence follows, with not even a hint of rebuke from our ecclesiastical superiors. This Sunday School Commission of our Diocese professes to lay stress upon object teaching. Why not employ object teaching in the chancel? Why not teach the true meaning of Catholic symbols in public worship? Surely it is as important as secular matters.

"The Catholic party in this Diocese and in the country hesitates to voice its real sentiments. It is aware that Sunday School Commissions similar to the New York one have been formed in six or seven other Dioceses, and along the same lines as this one here. There is reluctance to appear discourteous to the Diocesan, and yet it can be said of Bishop Potter that he has ever been impartial, and that the first case of persecution from him because of ecclesiastical differences is yet to be reported. But we plead for forbearance. Don't crowd matters too far. We cannot include an alliance with Union Seminary, even a working one, for it would mean compromise, and we fail to see why it is needful to mix up with our Baptist brethren. I heard to-day that an effort is making to have the General Seminary enter the combine. The General is an institution of the Church, not a private matter, and as part of the Church we have a right to protest. It is bad enough to have a Sunday School Commission in the Diocese of New York careless of its teaching, but it will be worse to undermine and Protestantize the priesthood of the Church. It is bad enough to get Methodists, Baptists, Presbyterians, and members of no religious bodies, to write our text-books for us, and our reference books, to the neglect of plenty of literature on the same subject by true Catholic teachers and writers. But it is worse to ask the General Seminary to take part in the business. The fact that we are weak does not deter us. Our cause is just."

The Chairman of the Commission is in Vermont, and most of the other members are absent. The local papers have not, therefore, been able to get the other side. The Rev. Lester Bradner, assistant at the Ascension and member of the Commission, is reported in one paper to have said the Commission has arrived at no conclusion. He spoke of the meetings with representatives of the sectarian institutions, saying the Commission will decide upon its own report, and submit the same to the Convention, meeting on September 25th.

General Hospital, U. S. Army, Presidio, San Francisco.

THIS hospital is in many ways a notable institution, and in some respects it is unique. In addition to the Post hospitals, which are to be found wherever any portion of the army is stationed, the General Hospitals of the army are built to



GENERAL HOSPITAL, PRESIDIO, SAN FRANCISCO.

was kept constantly filled to its utmost limit, a transport coming in about once in two weeks, and each transport bringing from 200 to 500 sick, wounded, and convalescent soldiers to be provided for. Since January the necessity of returning the volunteers, as well as the comparative cessation of hostilities, have resulted in a considerable reduction in the number of sick men sent to the hospital, though at no time has the number of patients been less than 200. It is however expected that, after the volunteers have been brought home, the number of patients will increase again; and so long as an American army of 40,000 men is maintained in the Philippines, this hospital will be kept busy, although it is not probable that it will ever again be as crowded as in October and November of 1900.

To care for this army of sick and wounded, there is a full complement of officers, surgeons, nurses, and hospital corps men, all of them thoroughly organized and commanded by the ever-watchful and marvellously successful Col. A. C. Girard, Deputy Surgeon General U. S. A., seconded ably and thoroughly by the most competent executive officer, Lieut. C. C. Collins, Assistant Surgeon, U. S. A.

The spiritual necessities of this great procession of sick and wounded appealed strongly to the Bishop of California, and after some work and thought, and with the cordial coöperation of the commanding officer, he finally secured the support of a clergyman, and appointed to the work the Rev. Mardon

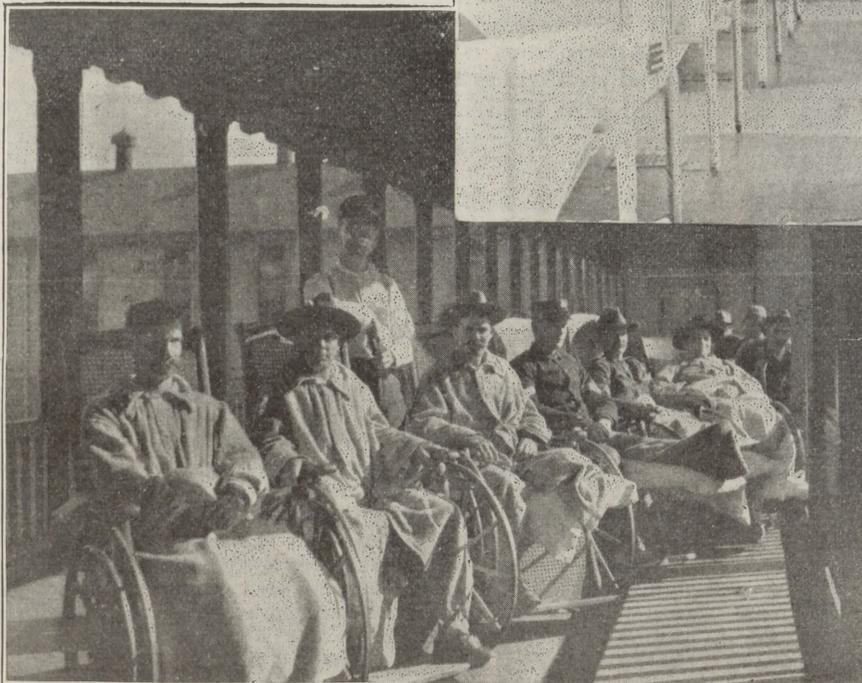
meet needs, and when the necessity has passed, the hospital melts away.

Montauk Point developed the need of an army hospital at the end of the Cuban campaign; the hospital satisfied the need and then in great part, if not entirely, disappeared. The Philippine and China campaigns have created the need of a general hospital at the home point nearest the seat of war, and in answer to this need this Presidio general hospital has been built under the able management of Col. A. C. Girard, and is to be carefully distinguished from Presidio Post hospital, which in itself is no small institution, the Presidio being one of the largest posts in the United States.

This general hospital is notable in the amount and character of the work done within its walls, as well as by reason of the thoroughness of its most modern equipment; and it is unique in that it is the largest army hospital now in operation in the United States. It has a capacity for



WARD C, GENERAL HOSPITAL, PRESIDIO.



GROUP OF SICK AND WOUNDED—GENERAL HOSPITAL, PRESIDIO.

1,000 patients, 400 in beds in the 10 wards around the central court, and the remainder readily accommodated in convalescent barracks. In the last six months of the year 1900, the hospital

D. Wilson, secretary of the Diocese. Since August, 1900, continual services have been maintained on Sunday evening in the hospital library and reading room, in which services the Church people of the garrison, notably Capt. Edw. Davis of the Artillery and his family, have rendered valuable assistance. It has also been possible, by the courtesy of the Post chaplain, who is not a Churchman, to maintain in the Post chapel a celebration of the Holy Communion on the first Sunday of each month and on Holy Days. A new chapel is now being built within the hospital, and by the time this is in print it is expected that we shall be able to have the full services of the Church in

a place properly arranged and with suitable chancel appointments.

The main work of the clergyman, however, has been, and is, the personal ministrations at the bedside of the sick, both convalescent and dying. Direct preaching of the gospel of love,

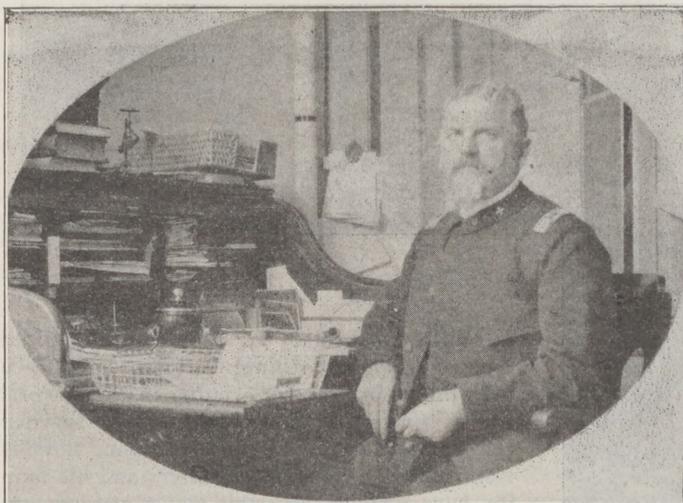
prayers with and for the sick, distribution of Prayer Books and Testaments, writing letters to friends and relatives, errands of all sorts for the sick, and in any possible way drawing the thoughts of the sick man away from the minute examination and measuring of his symptoms; these are some of the items of a work that has certainly been blessed of God the Holy Spirit.

Necessarily it is difficult to measure results, and as a



ONE OF THE WARDS—GENERAL HOSPITAL, PRESIDIO.

rule no effort is made in this direction. It has however been possible for the priest-in-charge to administer Baptism to seven persons, to present a similar number to the Bishop for Confirmation, and to be of evident help in a number of cases that cannot be enumerated. Besides all this, the form of the Church's evening prayer has been constantly maintained, and many men have gone to their homes all over the United States having, we believe, a clearer idea of the Church and her services than they ever had before, and it is to be hoped that more men than we can specify have gone to their scattered homes carrying with them a clearer conception of a personal religion than they had before coming to the hospital. No one realizes more clearly than the priest-in-charge the importance of the work and his own evident failures in many directions; but



LIEUT. COLONEL A. C. GIRARD, DEPUTY SURGEON GENERAL, U. S. A.

still something is being done, and there is an assurance that the work has been blessed by God.

It was the privilege of the priest-in-charge to take part in the remarkable Christmas-tree exercises at the hospital, where army people, Red Cross ladies, and the Church united to make a memorable occasion for the hundreds of soldiers then at the hospital.

It was also the privilege of the priest-in-charge to be in the hospital when the President of the United States went through the wards, cheering and encouraging the sick and

wounded with his gracious presence and his kindly personal interest.

Altogether it is a unique work, full of hope and cheer, as well as having its dark side of sorrow and suffering, both for the soldier and the lonely families at home. No one can estimate the influence of such a work, and this much is written only that the Church may know that the effort is being made to carry her blessed ministrations to the hundreds of sick and wounded soldiers, who in the Philippine Islands and in China have, we believe, been the instruments of God for extending the righteousness which exalteth a nation and for the spread of the Kingdom of Christ.



REV. F. D. MILLER.

Would a Change in the Corporate Name of this Church Render Property Rights Insecure?

BY THE HON. JOHN H. STINESS, LL.D.,

Chief Justice of the Supreme Court of Rhode Island.

A REPLY to your inquiry whether the Church might suffer loss of property, in case of a change in its name, is somewhat embarrassing, because the answer is so obvious.

A change of name could not affect its property rights.

A person, man or woman, does not forfeit property, nor lose bequests, by such a change. It often happens that a person does not choose to retain his legal name. Even Presidents of the United States, and others who have been high in office in the nation, have made changes in their names, of their own accord, but no one thought of its affecting any of their personal or property interests. Civil and charitable corporations, religious bodies, and parishes, are constantly doing the same thing without loss.

A corporation is a person, created by law, with the same general privileges as an individual.

Property is given to a person, not to a name. The office of the name is simply to identify the person. When the person is known, rights follow, whether there be a change of name, a mistake of name, or no name at all. In the quaint phrase of Swinburne:

"For names were devised to discern things. If therefore we have the thing, it skilleth not for the name."

This is so elementary that one can hardly conceive of a serious suggestion to the contrary. Text-books state the proposition plainly:

"A change of name does not affect the liabilities, duties or property rights of a corporation."—*Elliott on Priv. Corp.* §47. To the same effect is *1 Beach on Priv. Corp.* §375.

"A mere change or abbreviation of the name of a corporation does not change or affect its corporate identity, nor will such change affect the right of a corporation to sue upon a note made payable to it under its former name; nor to accept the benefit of a grant made to it under such name; nor in any other way affect its rights or liabilities. And where a corporation has been incorporated under the general laws of a State, but has assumed no certain name, and has been known by various names, such want of name will not affect its identity.—*16 Am. & Eng. Ency. Law* (1st Ed.), p. 138.

In *Girard vs. Philadelphia*, 7 Wall (U. S. Sup. Ct.), p. 1, Mr. Justice Grier said:

"Where the trustee is a corporation, no modification of its franchises, or change in its name, while its identity remains, can affect its rights to hold property devised to it for any purpose."

In *re First Pres. Church of Bloomfield*, 111 Pa. St., 156, a case involving a duplication of name, Mr. Justice Gordon made

remarks quite pertinent to the suggestion involved in this question:

"They (the exceptants) seem to be laboring under the impression that the giving the same name to the Bloomfield Church would somehow interfere with their charter rights. This is certainly a mistake. The Bloomfield Church, under the name of the Fourth Church, can no more meddle with those rights than it could under its old name. The exceptants are battling not with substance but with shadow, and their efforts are misdirected and purposeless. If they have a church organization, then are their corporate franchises secure from all external attacks, no difference under what name such attacks may be made."

While the law is thus clear with regard to the change of name of a corporation, it is to be noted that neither the General Convention, nor the body known as the Protestant Episcopal Church, is a corporation. It is a voluntary association, sometimes classed as a *quasi* corporation. It holds no property in its own name. Gifts to it are made to "The Domestic and Foreign Missionary Society"; "The General Theological Seminary"; "The American Church Building Fund Commission"; and other boards of trustees, which are incorporated. Hence any change by the General Convention could not affect these several corporations or any property held by or coming to them. In case of a change of the title of the Church, naturally a corresponding change would be asked for by the related corporations, which would be granted on the asking by the legislatures that gave the charters. But with or without such action there would be no peril of loss, as appears from the following citations:

2 *Perry on Trusts*, 5th Ed., §730: "It is well settled that a devise for a charitable use to church wardens, although not a corporation capable in law of holding and transmitting property, will be sustained; so to an institution neither established nor incorporated in the life of the donor; and so a devise to certain officers or their successors in office, or, if they are incapable of executing the trust, then to a corporation to be formed for the purpose, was held by the Supreme Court of the United States, to be a good devise and capable of being carried into effect. A gift to a corporation by a misnomer is good for a charitable purpose, if the corporation can be identified; gifts in trust to voluntary associations for charitable purposes have been upheld; and so have gifts to churches, societies, conferences, yearly meetings of Friends and families of Shakers and other organizations. These bodies, or *quasi* corporations, have been considered so far under the control of a court of equity that they would be compelled to execute the duties of the trust imposed upon them, and could be dealt with for a breach."

2 *Story's Eq. Juris.*, §1169, says: "Another principle equally well established is that, if the bequest be for charity, it matters not how uncertain the persons or the objects of it may be . . . or whether the legatee be a corporation capable in law of taking or not, or whether the bequest can be carried into exact execution or not; for in all these and the like cases the court will sustain the legacy and give it effect according to its own principles."

Numerous cases might be cited sustaining this rule, but it is not necessary to do so at this time. Enough has been said to show that no rights of a religious body, whether incorporated or not, can be affected by a change of name, or even by a misnomer, so long as the body itself can be identified. In the matter in question the identity of the Church would be evident. So would be the same Church whether it should be called "The American Catholic Church," "The Episcopal Church," or anything else.

It would hold all that it has, it would get all that may be given to it.

I therefore leave it for others to show how there can be a possibility of loss. I can see no such possibility.

BY THE HON. W. M. RAMSEY, D.C.L.,

Salem, Oregon.

HERE seems to be some fear in the minds of a few persons, that the Church might lose its property if the Convention should change the Church's name. There is no legal ground for such fear. The Church under the name of the Church of England owned property at the beginning and at the termination of the Revolution. The Church owned this property at the time the name of the Church was changed to "Protestant Episcopal," but it did not lose its property by reason of this change. If a change to "Protestant Episcopal" did not effect a loss of property acquired when the name was the Church of England, a change from the "P. E." to the American Church or any other name would not cause any loss of property or other

rights. I presume that nearly all the property owned by the Church is vested in incorporated parishes or in the Bishops as corporations sole or as trustees. The corporation of Trinity parish, New York, owns much property. Now, if this corporation should legally change its name to St. Peter's parish, could it be claimed with any reason that the property owned by the parish under its old name would be lost, or that it would not belong to the parish under its new name? Let us suppose that John Smith owns a section of land in Oregon, and that, for some reason, he obtains a decree or order of the proper court changing his name to William Jones. Would he lose the land by reason of the change in his name? Certainly not. A change in the name of a person or a Church does not destroy the identity of the person or the Church. The man whose name is altered remains the same man that he was before the alteration. The property belonged to the *man*—not to the *name*. It is an elementary principle, that a change in the name of a person or a corporation does not affect the vested rights of such person or corporation. In vol. 16 of the *Am. & Eng. Encyc. of Law* (1st ed.), p. 138, the rule is thus stated:

"A mere change or abbreviation of the name of a corporation does not change or affect its corporate identity, nor will such change affect the right of a corporation to sue upon a note payable to it under its former name; nor to accept the benefits of a grant to it under such name (the old name); nor in any other way affect its rights or liabilities," etc.

This citation shows the elementary rule of law on this subject. The change of the name of a person or of a corporation does not affect its rights or liabilities in any way. There are multitudes of cases that might be cited to prove this statement to be true, but it is not necessary to lengthen this letter by their citation.

It seems to be impossible to suggest a name that will not be criticized. Give us the name that we say we believe in every time we repeat the Apostles' Creed—"The Holy Catholic Church"; or if we cannot have anything better, give us "The Episcopal Church," the name borne by our branch of the Church in Scotland.

If the first aim of a public school system is to make men better workers, the second should be to make thinkers, and to accomplish this young minds must be brought into correspondence with the thoughts and works of the great men of the past and of to-day.

Nine-tenths of what they have learned, as arithmetic, algebra, geometry, and geography, will pass away as the cares of life come upon them. But the taste for pure reading, when acquired, will never pass away, it will be of use every day and almost every hour; they will find it a refuge and a solace in the time of adversity, and be happy when others are sad; it will spread from the father to the third and fourth generation.—*The Mother's Magazine*.

PLACE A GUARD OVER your strong points! Thrift may run into niggardliness, generosity into prodigality or shiftlessness. Gentleness may become pusillanimity, tact become insincerity, power become oppression. Characters need sentries at their points of weakness, true enough, but often the points of greatest strength are, paradoxically, really points of weakness.

SO SENSITIVE is a man's soul that a breath of love calls it into conscious life. A ray of divine light expands it, goodness attracts and shapes it—surrounds, softens—and adversity strengthens it; injustice petrifies, bondage contracts, and sin suffocates it.—*Southern Churchman*.

ANY ONE CAN carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means.—*British Weekly*.

LITTLE MISUNDERSTANDINGS often lead into lasting alienations. It will not do to let them stand. A few words will sometimes explain and avert what might be serious trouble.—*Southern Churchman*.

THE BRAVE MAN is not he who feels no fear, for that were brutish and irrational; but he whose noble soul its fears subdues and bravely dares the danger nature shrinks from.—*Southern Churchman*.

TRUE CONTENTMENT depends not on what we have. A tub was large enough for Diogenes; but a world too little for Alexander.—*Charles Caleb Colton*.

Emily Wardour's Opportunities.

CHAPTER IX.

LOOK, Dr. Hervey, at my presents," cried Gerald. "Just the very things I wanted. Is not that a splendid paint-box? Look at all the tubes—twelve of them—white, vermilion, yellow—every color, and six brushes, and liquid gold, and India ink, and a glass for water! Isn't it jolly? And here's a ludo board; now I can teach you and Miss Wardour ludo. It is a capital game; and then these two books—they look splendid. These are all from Aunt Emmeline, but Miss Wardour chose them. Then here is a watch from father and mother, and a drawing-block and a box of pencils from Miss Wardour. Oh, what is that, James?"—pausing with a little cry of astonishment.

"That is my present to you," said the doctor, laughing, "subject to certain conditions which I will not trouble you with at present."

"Oh, Aunt Emmeline! Oh, Miss Wardour! Isn't it splendid? A bicycle! Oh, Dr. Hervey, you are too kind! I do like it ever so much! Thank you all again. I never had such presents before!"

"And I must thank you, Gerald," said Emily, "for the lovely little fruit-knife you gave me; and see, here is a book I got from a friend of mine in London—and Mrs. Dove gave me this brooch," showing a beautiful and costly pearl and diamond pin. "She gave me something I like even better, too," and Emily's bright face dimpled with happiness.

"I am an old silly!" said Mrs. Dove; "but it is Christmas-time, and I can't have you ruining yourself and getting into debt for a set of people who play upon your ignorance. But the next time you must do it at your own risk."

"I will," said Emily, "and you must let me be very much obliged to you this time."

"We'll say no more about it," said Mrs. Dove, half frowning.

"I must ask after Miss Middleton," said Dr. Hervey. "Have you heard from her since you left London?"

"I heard this morning. She is very well and very busy, thanks to you. I only hope that when I am away she will not work too hard."

"And what about your other *protégées*?" said the doctor.

"They are not mine," said Emily, blushing, "they are friends of Miss Middleton. She says they are very happy in the present, and hopeful about the future."

"With you at their back, I don't wonder they feel hopeful," said her godmother. "You would pauperize a nation, Emily, if you had the means."

The doctor looked keenly at the girl, and said, "Mrs. Dove is right in thinking indiscriminate charity an evil."

"There was no thought of charity in this," said Emily warmly. "It was an act of friendship. Have you never been helped over a hard bit in your life, and if you have, has it ever done you any harm?"

The doctor smiled. "The man who cannot take a kindness when it is offered in that spirit," he said, "is worse than the man who never does a good turn for anybody. And when we meet with the genuine Good Samaritan, we can only remember the command, 'Go and do thou likewise.'"

"Why isn't it right to help everybody?" said Gerald. "If the rich people divided their money with the poor, then everybody would be happy and comfortable. That is what I should like to do."

"They would not be happy and comfortable long, my dear boy," said his guardian. "Some don't deserve to be helped. 'If any will not work, neither let him eat'—that is sound political economy. Then it is almost impossible to help others, on account of their surroundings, and even the best are apt to lose their moral fibre if they do not feel that they must depend on their own exertions. The difficulty is whom you ought to help, and how you ought to help them. I hope you will make that your study as you grow older."

"But rich people's children don't deserve to be helped any more than poor people's. Why does it not do them harm to have money they did not work for?"

"It does a great many of them more harm than you and I can ever understand. Some it does not injure, because they find real work for themselves, and they only regard their money as a means of setting them free to do it. Some rich men work a greater number of hours a day than most artisans, and work harder. Their money then may be regarded as their wages, and they do not suffer; but there are many who are as truly paupers—that is, dependent on the labor of others—as those whom idleness and intemperance have sent to the workhouse."

"It is a very difficult subject," said Emily thoughtfully. "One is able to do so little, and yet so much needs to be done."

"It is a subject we cannot study at a distance," said the doctor. "We need to get down among the people and see for ourselves. The man that has his mind and heart thoroughly convinced of the necessity of the case from actual observation and experience is the only man who has the enthusiasm and conviction that can move public opinion."

"The pioneers of such a movement have always a hard time," said Emily.

"The harder the better. One martyr does more for a cause than a thousand who would shrink from the last sacrifice. The world is moved by the man whom it sees is ready to die for his belief, whatever it may be."

"I don't believe a word of it," said Mrs. Dove. "It is all nonsense about martyrdom. It is very easy to talk about it over a good breakfast in a comfortable room, but neither of you appears to be much of a martyr."

"I daresay not," said the doctor, smiling. "It takes a good deal to make a martyr, and I never held that he did all the work. He gives the impetus, and diffuses his spirit through his followers, and they carry out his plans. It has always been the way, only it is the martyr that commands our admiration, and that in the long run gets the credit for the work."

"Not from me," said Mrs. Dove. "I like a cheerful, contented person who does not think it her mission to fret herself into a thread-paper over the miseries of people she has nothing in the world to do with. I believe in acting justly and uprightly towards all who are dependent on me, and expecting other people to do the same. I don't see why I should be expected to do more than that."

"If everybody went as far as you did, there would be less left to do; but still there are a large number for whom circumstances have been too strong, and yet you can scarcely say it is the fault of anyone in particular. What are we to do in these cases?"

"It must always be somebody's fault, but so long as it is not mine I have nothing to do with it. I know how notions like yours end—in the total subversion of society on the one side, and in your own individual ruin on the other. There is Emily, now. If she goes on much longer as she has begun, she will end her days in the workhouse."

"If I do," said Emily gaily, "I promise you that my ward shall be the liveliest in the place. I don't mean to be dull, even in the workhouse."

"I sha'n't ever let you go into the workhouse," said Gerald gravely. "You shall come and live with me, and I will work for you."

"Thank you, Gerald," said Emily, turning her laughing face towards him. "Or, if we cannot manage that, you must come sometimes to see me, and bring me tea and snuff, which last is, I believe, the correct thing in the workhouse."

"Emily!" said Mrs. Dove in a scandalized voice. "How can you speak in that light way?"

"Just because I am not afraid of ever coming to that pass," said Emily. "No doubt I should feel very differently if I had it in near prospect!"

"If you intend to go to church at all, you had better get ready," said Mrs. Dove. "It is an hour's walk to St. Mark's. Who is going?"

"I am," said Gerald. "Miss Wardour has promised to take me."

"And I," said Dr. Hervey, "if Miss Wardour will be my guide too."

"With pleasure," said Emily; "but we really have plenty of time yet. Service does not begin till eleven."

The day was bright and frosty, and it was a merry party that, not long after, issued from Mrs. Dove's front door. People involuntarily turned to look at them—the tall, broad-shouldered young man with his careless ease of bearing; the bright, happy girl, whose foot touched the ground so lightly, and who seemed

the very embodiment of joy; the pale, slender boy, whose clear inquiring eyes looked out on the world so eagerly.

That night as Emily went to her room she remembered what she had said to Helen about the probable dullness and monotony of her visit to Nethercross, and blushed and smiled to think how very differently from her anticipations things had turned out.

"Gerald is a delightful boy," she thought, "and Dr. Hervey is really very interesting. I had no idea he could be so nice," and the blush deepened on her cheek.

The doctor remained over the next day, and the three young people went for a long walk into the country. The cold still continued, and every twig, bush, and tree was delicately silvered with hoar-frost. The sky was blue and the sun shining. It was happiness to be alive.

In the evening Emily, having dressed for dinner, ran down the wide oak staircase and entered the drawing-room. It was glowing in the light of a great coal-fire, and she advanced, thinking she was alone. However, as she approached the fire a figure jumped up from one of the big armchairs, and she saw it was Dr. Hervey.

"You are down early as well as myself," he said. "Sit here," drawing forward a low chair. "You will be out of the glare of the fire."

"You are going back to London to-morrow, Dr. Hervey?" said Emily, making conversation with a nervousness very unusual with her.

"I must," he said, and paused. Then he continued with an effort, "I should like to tell you how I am situated with regard to my profession. My practice in London is not exactly an ordinary one."

"I understood as much from Miss Brooke," said Emily. "She said you worked among the very poorest people, and"—with a smile—"she seemed to think you might have done better for yourself if you had chosen a different locality to settle in."

"I suppose she meant I might have made more money," he said. "As to doing better for myself—well, everybody has his own ideas on that subject. Ever since I was a lad and went up to spend a month with a cousin of mine, who was a curate in the East End of London, my aim has been to do something to help with another side of the work. I made my choice of a profession for that purpose. I have enough of my own to live on independently of my practice, and since I began my work I have been more and more convinced of the justice of my choice from every point of view. The discouraging thing is the little one can do."

"And your cousin? Is he working with you?"

"No; and yet, perhaps, I ought to say yes. He is my martyr who has given form to my life. He killed himself by overwork, and by denying himself the very necessities of life that he might have the more to give. As a doctor I reprobate his conduct, and avoid imitating it; but as a man and a Christian I am the better for having known that 'such as he have lived and died.'"

Emily looked up with full comprehension in her eyes, but she said nothing.

"You must not, however, think I am doing anything specially wonderful or admirable. I have chosen to live as I do, and it pleases me. Another sort of life would not suit me, but I thought I should like you to know how it was."

"Thank you," said Emily softly. She had time for no more as Mrs. Dove entered at that moment, but she pondered long over Dr. Hervey's confidence when she was alone. She felt a warm glow about her heart when she remembered that he had thought it worth his while to explain his motives to her, and she was more determined than ever to go back to London ready for every opportunity of helpfulness and usefulness that might come in her way. Thanks to Mrs. Dove's kind liberality, her purse was well replenished. She smiled as she thought of the book she had prepared in which to keep a record of these opportunities as they arose. She had been so busy with the realities that she had not had time to add anything to what she had set down that first night.

[Concluded next week.]

THE TASTE for pure reading cannot be too early cultivated. The careful selection of books for the young and a watchful supervision over their reading matter cannot be too strenuously impressed upon parents and teachers. Books are to the young, either a savor of life unto life, or of death unto death; either contaminating or purifying,

Family Fireside

HYMN TO THE DIVINE PITY.

The Lord is very pitiful, and of tender mercies.—St. James v. 11.

O praise to Thee for all Thou art,
Most Holy Trinity!
But praises best for Pity blest,
That draws Thee down to me.

What were to me Thy glory great,
Thy Wisdom's wondrous laws,
If in Thy Heart there were no art
To plead a sinner's cause?

What were to me Thy circled choirs,
Thy rainbow-radiant Throne,
Without the Cross to cure my loss
And win me for Thine own?

Without Thy Pity, black despair
Must shroud my wretched race;
And death indeed be rightful meed,
Instead of life and grace!

But O, Thy Pity is Thy Power's
Fair crown of loveliness!
And this doth ope the "door of hope"
To man's extreme distress.

O Pitiful! O Powerful!
Pity the souls that lie
In darkness deep or dullard sleep—
Convert them, lest they die!

Lift up the hands that faintly hang,
Confirm the feeble knees;
Teach every tongue a triumph-song,
Give every heart Thy peace.

—A RELIGIOUS.

A WORK OF MERCY FOR THE SICK: THE MINISTRY OF INTERCESSION.

BY A RELIGIOUS.

ONE of the sorrows of long sickness is the feeling of uselessness—except in the humiliating "use" of being an opportunity for the exercise of grace in others! Yet the call of sickness is the call to the ascetic life: those who "take their sickness patiently" are indeed the ascetics of the Church, bearing bravely physical penance as well as most real austerities of heart and will. But so much is passive, is what they cannot choose but suffer? Then there is an active work; which, when long-sustained prayer be impossible, may be accomplished by brief heart-lifts and ejaculations. The sick can make their very suffering intercessory, and thus bear a part in the work of the whole Christian army, as it follows its Captain and fulfills His bequeathed Will.

Intercession is the universal act of charity. How wonderful, that therein the weakest of the Lord's flock can share in the mediatorial work of Him who is "mighty to save" (Is. lxiii. 1)!

When we take God at His word, we simply enable Him to fulfill His promise. Recall the promises, offered throughout Holy Scripture, to the prayer of faith; and in the New Testament the blessings, laid like an oldentide entail upon suffering—suffering borne as nearly as may be after His example—recall and weigh these two, and see that whoever will serve after their laws leads no idle or useless life. The action of the will can make mere pain and mere weakness to be worship and work—a double service. ("Labor" is *not* necessarily "worship," but has its value from its relation to worship.) Suffering borne with filial trust in a Father ever kind, most kind when most severe, who will not allow one pang beyond "what is profitable for us"—such suffering becomes, by union with THE SUFFERER and devotion to God's will, a fund of real material for sacrifice; which, with generous joy, the human sufferer offers to the Divine; not for himself, but for all who suffer, "in mind, body, or estate."

Soon such a soul not only believes but *knows* that "the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us" (Rom. viii. 18). *In us*, the Body of Christ; knowing that none can receive grace or enter into glory except as a sharer of the common salvation: knowing too that while nothing in a fallen creature can merit aught but

condemnation, the sacramental incorporation into the blessed company of the Household of God makes us ourselves acceptable to the Father in the Beloved Son; enables us to offer acceptable sacrifice, day by day, hour by hour, continually, in the power and assurance of our relationship to the Anointed.

Ye who are well, tell this to your sick.

Ye who are well, learn and do now; that when ye too be sick, good habits shall stand you in good stead.

ETCHING: UNRECOGNIZED.

By DIXIE.

SHE stood in the doorway of the room. Fourscore years had left their impress upon the once stately form, yet few wrinkles marred the face. All her life she had breathed an intellectual atmosphere: the daughter of a New England clergyman, her youth was spent among cultured people. From a child she had given evidence of talent, coupled with poetic genius. Beauty of face and form were added to the higher gifts of the mind. Twice married, she had reigned a gracious hostess in each successive home.

Her poems were copious and graceful; they showed depth and originality, and were mostly of a religious tone.

The cares of wifehood and motherhood long occupied her thoughts; then came her second widowhood, and the breaking up of home ties.

At threescore years and ten, Chicago was her place of residence. Later on she made her home in a more quiet Eastern town.

For the first time in her life the dream of her youth gave promise of fulfilment. A friend high in literary circles attracted the attention of the public to a certain poem of lofty sentiment. This led to the collecting of the scattered verses with a view to publication in book form.

Meanwhile, the years that had been so kind in the past were bringing about marked changes. Physically she held her own; mentally, there were signs of decay. The splendid intellect, the mind stored with well-nigh a century of thought, gave way; there remained but a confused remembrance of the past, and a ceaseless struggle to comprehend the misty present. Every day came new signs of mental failure. Now it was a mania for elaborate dress, and startling arrangements of head-gear pleased her fancy.

Each morning saw her come forth from her chamber holding in her hands a medley of "treasures"; a pearl brooch, a bit of lace or velvet; and always with them she carried the poem which had won her fame.

"I shall now read you a poem written by a distinguished man of my acquaintance; it is really worth hearing, you know."

Then followed the recitation of her own poem, with something of the eloquence of the old days when elocution was her forte.

The mind might lose connection, the thoughts wander past recall; but still the eyes flashed fire, and the voice rose and fell in musical cadence.

The book of poems, elegantly bound, and fresh from the press, was put into her trembling hands.

"Very beautiful," she murmured. "Who wrote it, did you say?"

IN LIGHTER VEIN.

By FLORIDA C. ORR.

THE town of which I write prided itself upon its strict observance of the "sabbath." Drug stores were not allowed to sell anything but medicine upon Sunday.

One Sunday, a pompous looking negro, gray trousers, long, greasy, frock coat, rusty old beaver hat, large silver-rimmed spectacles, came in and demanded ten cents' worth of cigars.

The fun-loving clerk solemnly asked:

"Why do you wish to desecrate the sabbath, preacher? Don't you know that they who bought and sold and changed money on the sabbath day were put out of the temple?"

"Yas suh, but dem was *money changers* and folks what bought doves. Now, I ain't never changed no money in my born days—just allus leaves it like I finds it: needer is I ever bought any doves."

"Well, at any rate," said the clerk, "you can't get any cigars here on Sunday. Why didn't you buy 'em here on Saturday, like everybody else does?"

"Well, boss, to tell you de trufe, *de collection wasn't took up till Sunday!*"

HOUSEHOLD HINTS.

WITCH HAZEL and water or rock salt and water will harden the muscles and make a healthy looking skin.

FOR MANY complexions, good by nature, rainwater is better than expensive cosmetics. Buttermilk baths are good.

CLOVER TEA is excellent for purifying the blood, clearing the complexion, and removing pimples. Dried clover may be used for the tea.

THERE IS NOTHING better for the relief of tired and weak eyes than to bathe them with a strong solution of salt and water applied as hot as it can be borne.

A COOLING and refreshing drink for a person suffering from a feverish cold may be made by dissolving a teaspoonful of tart cranberry jelly in a glass of ice water.

TO PRESERVE carpet brooms, dip them in very hot soapsuds once a week, and put in the air to dry. The washing makes the bristles tough and pliable, and the brush will last much longer.

PLASTER OF PARIS stirred into a solution of gum-arabic makes an excellent cement for mending china, especially pieces used as brie-a-brac.

DO NOT WASH oilcloths or linoleum in hot soapsuds. Wash them with tepid water and wipe with a cloth dampened in equal parts of cold milk and water.

ONE CLOSET or set of drawers should be used exclusively for bed linen and towels. It may be made fragrant by scattering among them little bunches of lavender flowers tied in Swiss or cheese-cloth bags.

ALWAYS PUT a few drops of ammonia and a few of benzine in your bath. The ammonia is cleansing, and the benzine as an astringent, prevents the skin from becoming flabby. Blackheads are impossible when it is used.

TO MAKE LIME WATER.—Soak a piece of unslacked lime about the size of a walnut in two quarts of filtered water contained in an earthen vessel, stir thoroughly, allow it to settle, and use only from the top, replacing the water and stirring as consumed.

SILK OR RIBBONS that are to be packed away should be rolled in brown paper, as the chloride of lime will discolor them. White satin should be folded in blue paper and a brown paper put outside and pinned closely together at the edges.

CARPET MOTHS do not like to make their nests where salt has been, and one may often get rid of them by scrubbing the floor with strong, hot salt and water before laying the carpet. Sprinkle the carpet lightly with salt every week before sweeping; this not only destroys moths, but brightens the colors in the carpet.

TO MAKE a wax for polishing hardwood floors, cut a pound of beeswax into small pieces, put them in a dish and place it over the fire in a pan of hot water. Allow the wax to melt and then stir in three pints of turpentine. When the ingredients have thoroughly blended, place some of the wax on a woolen cloth and rub it on the floor, treating one board at a rubbing lengthwise. Then cover a heavy brush with flannel and rub the floor until it is perfectly smooth.

HEMORRHAGES from the nose may be stopped by snuffing salt and water, or vinegar and water, up the nose, by raising the arms above the head, by applying ice to the back of the neck, and by putting absorbent cotton or lint in the nostrils. Hemorrhages from the lungs may be alleviated by placing the patient in bed in a sitting position and giving teaspoonful doses of salt and vinegar every fifteen minutes. In both cases strive to allay the patient's fear until the arrival of the physician.

SPIRITS OF TURPENTINE, simple as it is, is one of the most valuable articles, and when it has once obtained a foothold in a house it becomes a necessity, and could ill be dispensed with. Its medical qualities are very numerous. For burns it is a quick application and gives immediate relief. For blisters on the hands it is of priceless value, searing down the skin and preventing soreness. For corns on the toes it is useful. It is good for rheumatism and sore throats, and it is the quickest remedy for convulsions or fits.

NEVER LET a bird cage hang in a room where the gas is alight; unless it is exceptionally well ventilated; the air near the ceiling is always the most impure at night. Make a rule of always setting Dicky's cage on the floor at night, and his health will rapidly improve. After the gas has been alight some time, put your own head near the ceiling and see how you would like to sleep in such atmosphere. If the owners of birds would only realize the necessity of lowering their cages at night, they would enjoy the society of their feathered pets for many long years.

SINCE SO MANY PEOPLE use pure glycerine for the skin, a word of caution seems necessary. If you apply a little glycerine to the tip of the tongue you will taste, although it has a pleasant, sweet taste, the first sensation that is felt is one of pain and burning. This is caused by the fact that glycerine has a strong affinity for water and that it absorbs all the moisture from the surface which it touches, thus drying up and parching the nerves. Ignorant of this fact, nurses and mothers have applied pure glycerine to the chafed skin of infants, producing often great pain. The glycerine ought to have been first mixed with an equal bulk of water. This being done, it may be applied to the most tender surfaces without producing injury, and as it does not dry up it virtually maintains the part in a constantly moist condition, excluding the air and promoting the healing process.

Church Calendar.



| | | | |
|----------------------------------|-----------------------------------|------------|-----------------------------------|
| Sept. 1—Thirteenth | Sunday | after | Trinity. |
| | (Green.) | | |
| " 6—Friday. | Fast. | | |
| " 8—Fourteenth | Sunday | after | Trinity. |
| | (Green.) | | |
| " 13—Friday. | Fast. | | |
| " 15—Fifteenth | Sunday | after | Trinity. |
| | (Green.) | | |
| " 18—Wednesday. | Ember Day. | (Violet.) | Fast. |
| " 20—Friday. | Ember Day. | (Violet.) | Fast. |
| | (Red at Evensong.) | | |
| " 21—Saturday. | St. Matthew, Evang. | Ember Day. | Fast. (Red.) (Green at Evensong.) |
| " 22—Sixteenth | Sunday | after | Trinity. |
| | (Green.) | | |
| " 27—Friday. | Fast. | | |
| " 28—Saturday. | (White at Evensong.) | | |
| " 29—St. Michael and All Angels. | (White.) | | |
| | Seventeenth Sunday after Trinity. | | |

KALENDAR OF COMING EVENTS.

| | |
|----------|--|
| Sept. 4— | Dioc. Conv., Marquette. |
| " 11— | Canadian Synod, Montreal. |
| " 17— | Dioc. Council, Milwaukee. Convocation, Oklahoma. |
| " 25— | Dioc. Conv., New York. |
| Oct. 2— | General Convention, San Francisco. |

Personal Mention.

THE REV. F. B. AVERY has resigned the rectorship of St. James' Church, Painesville, Ohio, and will become managing director and *de facto* President of Lincoln Memorial University, Cumberland Gap, Tenn., of which General O. O. Howard is President. This University is founded as a monument to the martyred President and is intended "to teach the mountain youth the best methods of farming and the mechanical arts; also to provide them with normal and academic training, and, when needed, the higher branches." Mr. Avery remains Secretary of the Standing Committee of the Diocese of Ohio, and mail addressed to him in that capacity should go to Painesville, Ohio.

THE address of the Rev. J. G. H. BARRY after Sept. 1st will be Bannister and Follett Sts., Fond du Lac, Wis.

THE Rev. ROBERT BENEDICT enters upon the rectorship of Christ Church, Eddington, Pa., September 1st.

THE Rev. WM. CONEY of St. Stephen's Memorial Church, Newport, Oregon, has accepted a call to the rectorship of St. Paul's Church, Salem, Oregon, and will take charge on October 1st.

THE Rev. DR. STUART CROCKETT will assume charge of the Church of the Transfiguration, Brooklyn, N. Y.

THE Rev. E. T. DEMBY, priest-in-charge of St. Augustine's mission, Kansas City, is spending his vacation in the mountain towns of Colorado with his headquarters in Denver.

THE address of the Rev. M. E. FAWCETT, Ph.D., is changed from Elgin to 6645 Stewart Avenue, Englewood, Chicago.

THE Rev. EDWARD W. FLOWER has resigned as rector of Christ Church, Duaneburg, Diocese of Albany, to accept appointment of Arch-deacon in the Diocese of West Missouri.

THE Rev. CLARENCE D. FRANKEL of the Jurisdiction of Laramie, has declined the call to become rector of Christ Church, Central City, Neb. He remains in charge of his present work with residence at Wood River, Neb.

ON ACCOUNT of illness in his family, which prevents their residence during a large part of the year in the extreme South, the Rev. S. H. GREEN has resigned the charge of the congregation worshipping in St. Mary's Cathedral, Memphis, Tenn. Address, until October 1st, Ipswich, Mass.

THE Rev. L. D. HOPKINS has resigned the rectorship of Grace Church, Sheboygan, Wis.

THE Rev. DR. LEFFINGWELL and family arrived in New York by the *Fuerst Bismarck* on Friday, Aug. 23d. Address, Knoxville, Ill. St.

Mary's School will re-open on Wednesday, September 18th.

THE Rev. WALTER BIDDLE LOWRY has resigned the rectorship of Calvary Monumental Church, West Philadelphia, Pa.

THE Rev. HOBART LOUIS MARVIN will become the priest-in-charge of Christ Church, Shelbyville, Ind., on Sept. 1st.

THE Rev. B. S. MCKENZIE has resigned the rectorship of St. Stephen's parish, Sherman, Texas, and accepted a call to St. James' parish, Macon, Missouri, and will enter upon his duties there October 1st.

THE Rev. H. R. NEELY has resigned the charge of St. Paul's Church, Rogers Park, Chicago.

THE Rev. WM. CROSSMAN OTTE, formerly rector of St. John's Church, Lexington, Ky., has accepted a call to Trinity Church, Connersville, Ind., and will take duty Sept. 1st.

THE Rev. C. E. ROBERTS is spending his vacation at his former parish, Pittsfield, Illinois, and taking the services there. Mail should be addressed accordingly until Sept. 15th.

THE Rev. E. M. STIRES, D.D., has entered upon the rectorship of St. Thomas' Church, New York. Address, 1 W. 53d St.

THE address of the Rt. Rev. F. W. TAYLOR, D.D., Bishop Coadjutor of Quincy, is 831 Broadway, Quincy, Ill.

THE Rev. WALTER C. WHITAKER, rector of Christ Church, Birmingham, Ala., has received a call to St. Andrew's Church, Jackson, Miss.

ORDINATIONS.

DEACONS.

COLORADO.—On Friday, August 16th, at St. Andrew's Church, Manitou, ROBERT T. WILSON, by the Bishop of Salt Lake, acting for the Bishop of the Diocese. The candidate was presented by the Rev. B. W. Bonell, the litany sung by the Rev. A. N. Taft, and the Bishop preached the sermon. Mr. Wilson will have charge of St. James' mission, Lake City, a flourishing work commenced by the Rev. B. W. Bonell two years ago, where Mr. Wilson has already served as lay-reader.

MILWAUKEE.—On Tuesday, Aug. 20th, 1901, at Grace Church, Mt. Airy, Philadelphia, by the Bishop of Milwaukee (acting with the consent of the Bishop of Pennsylvania), GEORGE WARRINGTON LAMB, M.D., was placed in Deacons' Orders. The candidate was presented by his father, the Rev. James H. Lamb. The sermon was preached by the Rev. George Bringhurst, of the House of Prayer, Branchtown, Philadelphia. The Rev. Addison A. Lamb, of Philadelphia, a brother of the candidate, assisted in the services. The newly-ordained deacon will for the present assist the Rev. Mr. Bringhurst, at the House of Prayer, Branchtown.

DEPOSITIONS.

DIocese of Louisiana.

NEW ORLEANS, LA., June 27, 1901.

Notice is hereby given that, as provided by Canon 5, of Title II., of the Digest, I this day, in the presence of the Rev. C. L. Wells and the Rev. J. W. Moore, Presbyters, deposed from the ministry of the Protestant Episcopal Church, FREDERICK A. ROEHL, Presbyter, he having in writing renounced the same.

DAVIS SESSUMS,
Bishop of the Diocese of Louisiana.

MEMORIAL.

THE LATE BISHOP OF LONG ISLAND.

Action taken by the Chapter of the Cathedral of the Incarnation on the death of the Rt. Rev. ABRAM NEWKIRK LITTLEJOHN, D.D., LL.D., D.C.L., Bishop of Long Island.

The Chapter of the Cathedral of the Incarnation of the Diocese of Long Island, convened in special meeting to express its profound sorrow in the sudden removal from earth of the official head of the Corporation, the Bishop of Long Island, direct that the following minute be extended upon its Journal:

The death that with a pathetic fitness translated Bishop Littlejohn in a moment from labor to reward, leaves a vivid sense of the monumental results of his toil as in other parts of the Diocese so in this Cathedral system. In the utilization of the great benefactions that will

perpetuate the names of Alexander Turney Stewart and Cornelia M. Stewart, his wife, the world must acknowledge the directive force of our departed prelate. The conception of this foundation as the Episcopal center of the Diocese owes to him genesis and development. The legal, financial, and practical aspects of the work took from his view color, fibre, and form. The stateliness of the Cathedral services, the patience and faith that waited through manifold discouragements for the schools to attain efficiency and influence, the far-sighted and aggressive zeal that sought constantly to enlarge the missionary operations that have carried the worship of God into the destitute places of our Island, the energy that urged advances in the policy of the Cathedral—these all were his. The imposing group of structures now looming where twenty-five years ago was a treeless plain, attest his daring initiative, his astute diplomacy, and his marvelous administrative skill. That the foundations of this philanthropic and religious work might be massive and immovable he gave his toil by day and his thought by night.

The members of this Chapter who have seen gathered to their fathers well-nigh all the early laborers in this Corporation, now stand bereaved and awed, yet offering to Almighty God their devout gratitude that this Church and Diocese and our American Christianity have been enriched with the radiant and stimulating vision of such soundness in the faith, such scholarly diligence, such philosophic insight, such skill in the direction of men, such courage and such devotion to each of the varied interests of Christ's Church as appeared in the life and labors of him who now vanishes from earth, but who will ever be remembered as the first Bishop of Long Island and the father of this Cathedral.

Attest:

SAMUEL COX, SPENCER S. ROCHE,
Dean. Chancellor.

HARRIET STUART BAQUET.

Entered into rest, on Monday morning, July 29th, 1901, at Orrs Island, Casco Bay, Maine, HARRIET STUART BAQUET, daughter of the late Camille Baquet, LL.D., and Harriet Stuart Baquet, of Burlington, New Jersey. Miss Baquet was born in Elizabeth, N. J. While still very young her father moved to Burlington, where she spent all the years of her early life, receiving her education at St. Mary's Hall.

At an early age, Miss Baquet undertook private teaching in the family of a well-known Philadelphian, there to enter upon her evident vocation, a career as an educator.

Several months were spent in Burlington, N. J., in that capacity, followed by four years in Flushing, N. Y., where a most successful school was developed. Ill health compelled the relinquishment of this work and a return to Burlington, where a spirit indomitable, even in sickness, originated plans for a school in Mt. Holly, N. J., which were ere long realized.

Success so crowned her efforts here that she called to aid in administration her father and mother, well known in the educational circles of those days.

For thirteen years, having been twice enlarged, this flourishing school sustained an enviable reputation.

The strain upon an affectionate nature wrought by the death of her father, Dr. Baquet, forced the daughter to break the hitherto happy association with Mt. Holly, whence she moved to Short Hills, N. J.

A labor of six years here, with the now accustomed success, was ended by answering the call of filial devotion to the side of an aging mother and an invalided sister in Burlington, where without stint she long discharged the offices of loving daughter and tender nurse.

From this self-imposed duty nothing could draw her, although often solicited by persons high in Church and public life to undertake the care of schools in New York, Philadelphia, Princeton, and elsewhere.

Attracted, in 1895, by the natural beauty and the quaintness of Orrs Island, Casco Bay, Maine, Miss Baquet with others purchased property there, purposing to make it a summer home.

As the island became more thickly settled, the promptings of a very religious nature led her to essay the building of a chapel. With pious and grateful satisfaction she was permitted to attend its consecration by the late Bishop Neely.

In God's mysterious providence it was ordered that she—the first—should be taken tenderly from within its walls to her burial.

On Tuesday, July the 30th, the memory of her real, Christian life, of a life so pure, so

guileless, so full of generous impulses and acts having inspired loving hearts and willing hands to pay all possible tribute, an office was said in the chapel which owed so much to her zeal, by Bishop Codman, assisted by the Rev. Dr. J. B. Falkner, Rev. Wm. H. Falkner, Rev. W. G. Ivie, and Rev. Wm. P. Taylor.

At the conclusion of the service which was not only under most fitting conditions but was also singularly beautiful and impressive, immediately before the blessing, Master Packard, the soloist of Emmanuel Church, Boston, sang with extraordinary sweetness: "I heard a voice from heaven."

Miss Baquet was buried in St. Mary's churchyard, Burlington, N. J., beside her father and mother, to whose welfare in this life, she was so wholly devoted. The funeral service in St. Mary's Church was unusually impressive and solemn, the Rev. Mr. Olmstead officiating, assisted by the fine choir.

And now the devoted daughter, loyal friend, and true Churchwoman, lies with her loved ones, in the peaceful rest that a gracious God gives to His faithful children. W. P. I.

OFFICIAL.

GENERAL CONVENTION.

The pamphlet giving information in regard to railroad fares and hotel rates in connection with the General Convention of the Church in October next, can be had on application to

FRANCIS AVERY,

Chairman, etc., Diocesan House, San Francisco, Cal.

DIocese of Ohio. RETREAT FOR THE CLERGY.

The second annual Retreat will be held (D. V.) in St. John's Parish, Cuyahoga Falls, Ohio, beginning Monday evening, Sept. 9th, and closing Thursday morning, Sept. 12th. The Retreat will be conducted by the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross.

Accommodations for the attending Clergy will be provided at the rectory and in the church parlors. The expense for board will be \$1.25 per day.

Those purposing to attend should send word, before Aug. 31st, to the Rev. ROBERT KELL, of the Committee, Cuyahoga Falls, Ohio.

The Fifth Annual Retreat for Priests will be held in the Church of the Ascension, Atlantic City, N. J., beginning Monday evening, September 16th, 1901, with Evensong at 7:30, and concluding with Mass at 7 A. M., Friday, September 20th. The expense for board and lodging for the period of the Retreat will be \$5.00.

The Conductor will be the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross.

Any of the Reverend Clergy expecting to attend will please communicate with the

REV. A. ELMENDORF,
of the Committee.

Holy Cross Rectory, Jersey City.

RETREAT.—A Retreat for Priests will be held at the Mission House of the Society of John Evangelist, Boston, from Monday, October 7th, to Friday, October 11th. Conductor, the Rev. Fr. Osborne, Prov. Supt., to whom the names of those wishing to be present should be sent. Voluntary offering for expenses.

WANTED.

POSITIONS OFFERED.

CURATE.—A young unmarried Priest as Curate for Trinity Church, San Jose, Cal. Salary, \$800 a year. Apply, forwarding testimonials, to Rev. C. H. MOCKRIDGE, D.D., Rector.

CHOIRMASTER in Church School; unmarried man. Address, B. F. CLARK, 378 Wabash Ave., Chicago.

CHOIRMASTER for Howe School, Lima, Ind. Applicant must be able to teach in Academic department also. Address, THE RECTOR.

MATRON for St. Matthew's Hall. Essentials: economical, some experience, influence for the Church. Apply, THE DEAN, Cathedral, Laramie, Wyoming.

TEACHER.—A lady, Churchwoman, fond of children, who can teach and would enjoy the South, for the Day Nursery, Selma, Alabama. Address, MOTHER MARY MARGARET, C. A. A.

POSITIONS WANTED.

PRIEST.—Married, musical, Catholic, desires a parish in the North or East. The best of references. Address, D. C., Care THE LIVING CHURCH, Milwaukee.

DEAN HART can highly recommend an excellent organist, English-trained; a capital boy and choir trainer, and a hard worker. Address, 2000 Welton St., Denver.

PARISIL.—A young, hard-working, married priest desires work in parish, mission, or as an assistant. Address C, care THE LIVING CHURCH, Milwaukee.

RECTOR (known) desires few weeks' duty September-October. Extempore preacher, musical, references. Address, LOCUM TENENS, care THE 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.]

THE RECTORY of the Church of the Good Shepherd will continue to receive Pan-American guests during September and October. Address, Rev. T. B. BERRY, 96 Jewett Ave., Buffalo, N. Y.

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

THE 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.

HOTELS.

L EXINGTON HOTEL, MICHIGAN BLVD. and 22d St., Chicago. High-grade, European; absolutely fire-proof; large, cool rooms, finely furnished; hot and cold running water; electric light; large closet; \$5, \$6, and \$7 per week; rooms with private bath, \$1.50 per day; Wabash ave. cable passes door; coolest rooms in Chicago; ladies' and gentlemen's bath-rooms on each floor; no extra charge; new, popular-priced cafés.

SINGING.

AMERICAN METHOD of singing. Through this method (a new discovery) every voice accepted will be developed into the same tones with which Patti, De Reszke, and all great artists were born. Booklet free. MARY M. SHEDD, Auditorium Bldg., Chicago. This method is not taught outside of Chicago studio.

BUSINESS OPPORTUNITIES.

WANTED.—Partner to join me in building houses on my clear subdivision in Seattle, Wash. Must have \$5,000 to \$10,000 cash. A splendid chance for making money. References given and required. Investigate! Wm. C. FRICKE, 803—84 La Salle Street, Chicago.

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 Co. has acquired the celebrated Hannah Group of Mines in Granite Co., Mont., and offers to the public a limited number of shares for the purpose of erecting a 100-ton mill.

The property contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this

entire mammoth body of ore will yield a net profit of \$5.00 or more per ton, which will assure stockholders a dividend of not less than 40 per cent. on the investment. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin work just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing.

Send for prospectus and look us up.

Make checks or money orders payable to

E. A. SAVAGE, Secretary.

Reference as to standing, First National Bank. 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.

PAROCHIAL MISSION SOCIETY.

CHURCH MISSIONS HOUSE,
New York City, September 2, 1901.

THE UNDERSIGNED, in the hope of increasing the strength and usefulness of the Parochial Missions Society for the United States, invite your attention to the following statement:

The Society is the direct outgrowth of the great Advent Mission held in New York in 1884. Since its organization the Society has held Missions in many parishes in the United States and has done earnest and successful work through its General Missioners and through parochial clergy who have held Missions under the direction of the Society.

Three years ago the plan was adopted of holding Preaching Weeks where asked for in place of Missions or as a preparation for them. This new feature seemed demanded by the circumstances of the time, and even the limited extent to which it has been carried out assures the Society of the wisdom of adopting it.

The demand for Missions and for Preaching Weeks has never been greater than it is at this time. During the last few years there have come to the Society a very large number of calls for Missions and Preaching Weeks. By the test of actual demand the work of the Society would seem to be necessary to the Church, and we cannot but regard this as a divine call to the Society to take its place in the economy of grace and to put forth its energies to work for God's glory and man's salvation.

We are confronted by a grave obstacle toward the removal of which we ask your aid. The funds now at the disposal of the Society are inadequate to its work. We are unable to meet many of the demands made upon us, and we have no means for increasing our work.

The field is ripe for the harvest, but we cannot supply the laborers. Our horizon is constantly enlarging but we cannot reap the harvest that is close at hand.

We address you in the hope that you will help the Society by becoming a member of it, by sending a contribution to its funds, and by remembering it in your prayers. Offerings should be sent to SAMUEL A. BLATCHFORD, Treasurer, 31 Nassau Street, New York.

HENRY C. POTTER,
President.

CHARLES MARTIN NILES,
General Secretary.

HENRY H. OEBERLY,
Chairman of Ex. Com.

SWEDISH WORK.

UPON ENTERING into the work of the Diocese of Quincy, the Bishop Coadjutor is confronted immediately with a condition which compels him to appeal for aid to the Church at large.

The property of the Swedish Church of St. John, Galesburg, the Rev. Carl A. Nybladh, rector, is encumbered with a first and a second mortgage. The holders of the second mortgage are pressing for the payment of their note. By earnest efforts on the part of the rector and his people, \$1,000 have been raised towards the payment of the \$3,000 due in full payment of the note, and a kind friend in the East, upon the request of the Bishop of Springfield, has promised to give \$1,000 on condition that the whole amount is raised by October 1st. The creditors have also consented to wait till Oct. 1st prox. for their money. The people of St. John's have already taxed themselves beyond their limit to keep their property, and to raise this third \$1,000 among themselves is beyond their power, especially in the short time at their disposal. If they can pay the principal of the note for \$3,000 they can sustain the burden of the note for \$4,500 secured by the first mortgage, and in due time pay it in full. They are faithful folk. The work in Galesburg has the hearty endorsement of the Board of Managers, who, however, can give it no financial assistance. Hence, I appeal to the members of the Church for "special" contributions in aid of this debt of St. John's, Galesburg, to be sent either to the General Secretary of the Board of Missions, the Rev. A. S. Lloyd, D.D., Church Missions House, New York, or to the undersigned, at Quincy, Ill.

Respectfully, FREDERICK W. TAYLOR,
Bishop Coadjutor of Quincy.

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 on 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,
WM. 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 WANTED.

[The Young Churchman Co. will advertise free of charge under this head for Books which may be ordered from them, and which they may not be able to obtain elsewhere. Parties desiring such books should send orders. Those who may have copies to sell, should write stating edition, condition, and price. Address all correspondence to The Young Churchman Co., Milwaukee, Wis.]

The Liturgy of Sarum. Walker.
Lectures on the Apocalypse. Seiss.

BOOKS RECEIVED.

THOMAS WHITTAKER., New York.

Memorial Days and other Poems. By Juliet C. Smith, author of *Echoes from the Psalter*, and *My First Duty*. Price, 50 cts.

THOMAS NELSON & SONS, New York.

American Standard Edition of the Revised Bible. The Holy Bible, containing the Old and New Testaments translated out of the original tongues. Being the Version set forth A. D. 1611, Compared with the Most Ancient Authorities and Revised A. D. 1881-1885. Newly Edited by the American Revision Committee, A. D. 1901. Prices, \$1.50 to \$9.00.

FLEMING H. REVELL CO., Chicago.

Codex Christi; or What Would Jesus Have me do? A Digest of the Teachings of the Lord Jesus Christ on Duty to God, Duty to Fellowmen, and Duty to Self. By William Edwy Dawson, LL.B. Price, \$1.25.

CASSELL & CO., LTD. (Through Des Forges & Co.).

An Eton Boy's Letters. Selected and arranged by Nugent Bankes, Author of *A Day of My Life at Eton*. Price, \$1.25.

HENRY T. COATES & CO., Philadelphia.

A Summer Hymnal. A Romance of Tennessee. By John Trotwood Moore, Author of *Ole Mistis*, etc. Price, \$1.25.

THE YOUNG CHURCHMAN CO., Milwaukee.

Teddy and His Friends. By Emilie Foster, Author of *The Haven Children*. Illustrated by W. F. Haakey.

PAMPHLETS.

Fond du Lac Tracts No. 2.—
The Holy Eucharist in the New Testament.
By the Bishop of Fond du Lac. Milwaukee:

The Young Churchman Co. Price, 15 cts. each; 50 copies for \$3.50.

Facts and Principles Pertaining to the Protestant Episcopal Church. By the Rev. Thos. Tracy Walsh, Rector Church of the Redeemer, Orangeburg, S. C. With a preface by the Bishop of South Carolina. New York: The Church Publishing Co. Price, \$2.00 per 100. Orders for less than 100, at 3 cts. each.

All Saints, Chelmsford. Historical Sketch of the Founding of All Saints' Church, Chelmsford, Mass.

The Deadly Error of Christian Science. Philadelphia: Church Literature Pub. Co. Price, 10 cts.

The Spiritual Danger of Occultism, or Sorcery. Including Spiritualism, Hypnotism, Psychological Research, Theosophy, Mind Reading, and the Like. Philadelphia: The Church Literature Publishing Co. Price, 5 cts.

In Education Lies Strength. An Address by H. N. Hills, A.M., Rector of Ashland Seminary, Versailles, Kentucky.

Beauty and Bands. Baccalaureate Sermon by Rev. Thomas E. Green, S.T.D., Rector of Grace Church, Cedar Rapids, Iowa. Delivered before the Graduating Class of Ogontz School, June 2nd, 1901.

The Eucharistic Sacrifice. A Charge delivered to his clergy by the Rt. Rev. Chas. C. Grafton, S.T.D., Bishop of Fond du Lac.

HONEST RECOMMENDATIONS.

WOMEN CAN, if they will, help each other immeasurably by giving strictly honest recommendations to servants. We are warned against engaging servants without references—as if references meant anything! Women dismissing maids for untruthfulness or drunkenness, or some other unpardonable sin, extol their cookery or their ironing, suppress the truth, in fact, until each employer feels that no reference is almost as valuable as a "good character." Weakness in this particular is mistaken kindness to the servant and often a grievous wrong to the next employer. It would seem that common honesty and class spirit should be sufficient to persuade a woman employer to protect others from worthless, and worse than worthless, servants, so far as in her lies. 'Tis a pity that there is not some potent way of enforcing this particular sort of truth-telling, which Christian training and humanity apparently have failed to do.—*Good Housekeeping.*

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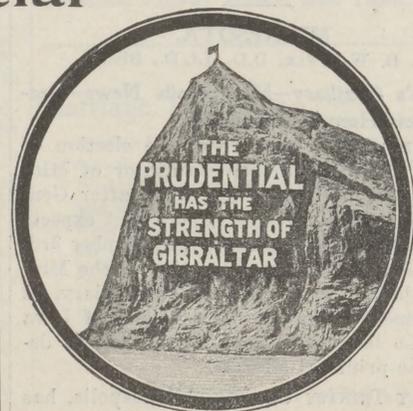
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The Church at Work.

MASSACHUSETTS.

[Continued from Page 582.]

purpose. The congregation was surprised and delighted at being informed at the evening service that the amount of the special collection was \$6,025. Of this amount, \$5,000 was in the form of a check from Mr. Edward F. Searles, and \$500, a check from Mr. Charles H. Kerner.

ON THE EVENING of August 17th, the corner-stone of the new rectory of St. George's Church, Maynard, was laid by the rector of the parish, the Rev. Arthur B. Papineau. At 5 o'clock the parishioners and other residents of the town gathered on the grounds in the rear of the church. A procession was formed in the edifice. The choristers, preceded by the crucifix, escorted the rector to the adjacent rectory grounds. There was a hymn by the choir, invocation, responsive reading, dedication, laying of the corner-stone, hymn, consecration, prayer, and the benediction.

The project of building a rectory was introduced by the rector about one year ago, and met with hearty support from his parishioners, who at once voted to set apart a portion of its land for the purpose. Generous contributions came from Bishop Lawrence and others toward a building fund, which has steadily increased until the required amount, \$2,000, has been nearly reached.

The lot has a frontage of 200 feet. The building will be a one and one-half story wooden cottage of colonial style, with rubble stone underpinning. It will contain seven rooms on the ground floor and three rooms on the second.

The building committee consists of Rev. Mr. Papineau and J. W. Whitehead and George Turner, vestrymen. It is expected the work will be completed in November.

MILWAUKEE.

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

Council Sermon—Illness of Dr. Durlin.

OWING to the illness of the Rev. C. L. Barnes, who had been appointed to deliver the sermon at the opening of the Council, that office will be taken by the Rev. C. N. Moller, rector of La Crosse.

THE REV. FAYETTE DURLIN, D.D., rector of Grace Church, Madison, is very seriously ill, and on Monday of the present week it is stated that his condition is very low indeed and that he is suffering constantly. It is feared that there is very little hope of his recovery. Dr. Durlin is the senior of the clergy in the whole state of Wisconsin by residence, having been engaged in clerical work within the state since 1856. He is one of the last—perhaps the last—survivor of those who were intimate with Bishop Kemper and who were associated with that eminent missionary in his work in Wisconsin. Dr. Durlin has been also for some years an Honorary Canon of the Cathedral at Milwaukee. His degree of D.D. was received from Nashotah in 1895.

MINNESOTA.

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

Woman's Auxiliary—Minneapolis News—Deaconess' Home—Missionary.

WHILE the acceptance of the election of Bishop Edsall as Bishop Coadjutor of Minnesota does not take effect until after General Convention, yet the Bishop-elect expects to be in St. Paul on Tuesday, September 3rd, to preside at the annual meeting of the Minnesota branch of the Woman's Auxiliary, at St. Clement's Church. The Bishop of Iowa will also be present and is expected to deliver the principal address.

HOLY TRINITY CHURCH, Minneapolis, has undergone extensive repairs and improve-

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Episcopal Church Excursionists

attending the General Convention at San Francisco, Cal., October 2nd, will naturally desire to see the grandest scenery en route. This is insured by selecting the Denver & Rio Grande and the Rio Grande Western, "The Scenic Line of the World, and the Great Salt Lake Route," which traverses the most picturesque scenery to be found on the continent. This is the only road which offers two separate routes through the Rocky Mountains. Tickets reading via The Denver & Rio Grande and The Rio Grande Western, may be used either via its mail line through the Royal Gorge, Leadville, over Tennessee Pass, through the Canyon of the Grand River and Glenwood Springs; or via the line over Marshall Pass and through the Black Canyon of the Gunnison, thus enabling the tourist to use one of the above routes going and the other returning. The rate via this route is the same as via all others. To get the full benefit of the trip you should lay your plans in advance, and to enable you to do so attractive illustrated booklets will be furnished free on application to S. K. Hooper, G. P. & T. A., Denver, Colo.

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The Clergy can be supplied with a fine quality of Sermon Paper for \$1.25 per ream (500 half sheets). Express charges additional. Sample on application. It can be had either rule or unruled. Three eyelets. Same, double sheets, \$2.50 per ream. Express charges additional on both.

Sermon Covers, Manila Paper, 25 cents per dozen.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

ments during the past month. A red oak floor has been laid in the entire church—sanctuary, choir and nave. The walls have been tinted a light green, and the wainscoting and girdes of the roof painted to harmonize with the walls. The rectory and guildhouse were painted last year, so the parish property is in the best condition it has been for years.

The choir of the church has just returned from its annual outing at Bald Eagle lake, where it has been camping for the last ten days, under the care of the rector, Rev. S. B. Purves, and the choir-master, O. B. Bass. The time was spent in fishing, bathing, boating and sailing. Sunday in camp was opened with a celebration of the Holy Communion in the parlor of the Hotel, hymns and the service being sung by the choir. This service was much appreciated at the lake. In the evening the rector and choir conducted the services in St. John's-in-the-Wilderness, White Bear Lake. The church was crowded. Mrs. Fulton, a prominent resident of White Bear Lake, as a token of her appreciation of this service, treated the rector and his guests and the members of the choir to a steamboat ride on White Bear Lake the following day.

HARRY ORCUTT, a chorister and Sunday School boy at Gethsemane, Minneapolis, died after a brief illness. He was a faithful and bright boy, and possessed a voice of unusual sweetness and strength.

MISS LUCILE BROWN, a devout and faithful Communicant of Emmanuel Church, Alexandria, was drowned at Lake L'Homme Dieu, July 28th. This distressing accident has cast a gloom over the whole parish.

THE DEACONESS' HOME, St. Paul, will open for the fall and winter term next month. The Home can this year accommodate ten more students. The "House Mother" appeals for more volunteers for this work and asks very pertinently: "Is there not sufficient consecration among the young women of our branch of the Church to prompt them to offer for this service? Are we less devoted than the Roman Catholics or the Methodists? Or are we content to drone our beautiful Liturgy while others do the work of ministering to the needs of humanity?"

MONTEVIDEO and Granite Falls parish are to be consolidated. Between the two it is hoped a resident priest can be supported.

LESUEUR, Henderson, Lesueur Center, and Cordova, also Rush City, North Branch, Harris, Goose Creek, and Sunrise, two groups of missions are now vacant and suffering for the want of priestly administration.

NEW HAMPSHIRE.

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

THE FAMOUS Deer Park Hotel at North Woodstock, has had summer services for several seasons conducted by the Rev. John Edgar Johnson of Philadelphia. The Bishop of Texas, and the Rev. Dr. William C. Winslow of Boston, have been guests for sometime this season. The former gave a graphic account of his labors in Texas, and of the disaster at Galveston, and the latter has aided Mr. Johnson in preaching.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Gigantic Pillars for the Cathedral.

SOME DIFFICULTY has been found in obtaining the gigantic pillars of granite which were planned for the Cathedral of St. John the Divine, and which it had been hoped might each be erected of one solid piece of stone. The granite is to be obtained from quarries in Maine. The pillars are to be 56 feet 6 inches long and 6 feet in diameter, and the plans call for eight in all. Attempts have been made to get them out of the quar-

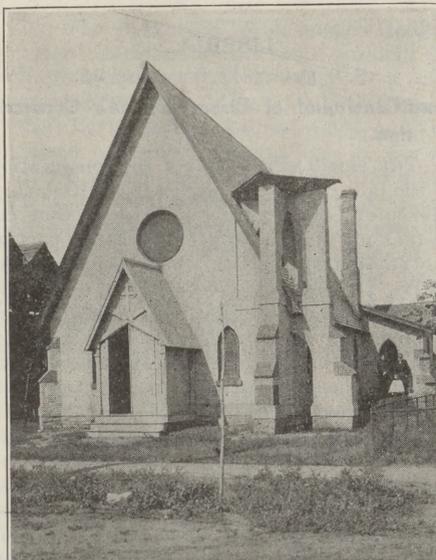
ries in solid pieces, but after breaking two that scheme has been temporarily abandoned, and the pillars will probably be made of two pieces, each 28 feet in length.

The first two pillars broke on the granite lathe, because of the great pressure necessary to reduce the rough stone to circular shape. The lathe used is one made expressly for the purpose and cost in the neighborhood of \$50,000. It is the largest machine of its kind in the country, and nothing like these pillars has ever been attempted in modern times. Each of the full length stones weighs about 175 tons. In putting them into circular form they lose about 50 tons each.

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.
Church Consecrated at Dickinson.

THE BISHOP consecrated St. John's Church Dickinson, August 20th, and confirmed a class of 13 persons. The services began at 8 p. m. The building was crowded with worshippers. A vested choir of 18 voices assisted in the service. The procession moved from the vestry door to the front door of the church, where the Bishop knocked and was admitted by the warden and the 24th psalm was sung as processional. The Hon. J. G. Campbell read the "Instrument of Donation" and presented it with the deed of the property to the Bishop, who then offered the



ST. JOHN'S CHURCH, DICKINSON, N. D.

consecration prayer. The rector read the "Sentence of Consecration" and proceeded with evening prayer.

The class for Confirmation was the largest in the history of the church.

After the service, the congregation proceeded to the new rectory, where the Bishop said the prayers of blessing, and refreshments were served and an informal reception given to the Bishop.

OHIO.

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

The Brotherhood in Toledo.

IN TOLEDO, the last Council of the Brotherhood of St. Andrew, had a good monthly meeting in St. Paul's Church on Tuesday, August 20th. President Pritchett was in the chair. The Trinity Chapter having moved in favor of a revival of the State Convention of the Brotherhood, a letter was read from Columbus, promising that at an early day a call would be issued for such a Convention. Our Council at once voted, asking the State Council, to invite the Convention to Toledo. Echoes from the last Detroit Convention being in order, short speeches followed from clergymen and laymen, who had attended. A resolution was passed asking the Rev. L. P. McDonald of St. Mark's to write a letter

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to the Rev. W. C. Clapp, late rector of St. John's expressing the regret of the Brotherhood that he had left us, and pledging him our prayers and best wishes on behalf of his great work in the Philippines. Mr. Conners, the new rector of St. John's, being called out for a speech, told of his chapel tent (happily now in Toledo) and of his work in Indiana and his street preaching in Boston.

Hopes were expressed that the Church would engage in such work here.

PENNSYLVANIA.

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

Death of Major Carpenter—City Mission—Dr. Yarnall.

THE DEATH of Major James Edward Carpenter is announced as having occurred at the residence of his daughter, Mrs. Frederick S. Morley, in Newburyport, Mass., on the 16th inst., in the 61st year of his age. He had been in failing health for several months, and early in June left his Philadelphia home to pass the summer with his daughter, but his condition did not improve, and for several weeks past little hope had been entertained for his recovery. Major Carpenter was a representative of the highest class of citizenship. By his gallant services in the Civil War, and his honorable, patriotic and useful career in times of peace, he achieved an enviable life record. He was a distinguished member of the bar and conducted many prominent cases. For many years he was rector's warden of the Church of the Ascension, Philadelphia, and was a son-in-law of the late Rev. Dr. Benjamin Dorr, rector of old Christ Church, Philadelphia. Mrs. Carpenter died several years ago. Major Carpenter is survived by three sons and one married daughter.

AN INSTITUTION which is doing a great deal of good in a quiet way is the Children's Summer Home at Riverton, N. J., which is under the management of members of the Society of Friends, both Hicksite and Orthodox. For two weeks in September, the house is always turned over to the old St. Peter's Church, Philadelphia (Rev. R. H. Nelson, rector), which fills it with some forty or fifty members of the Guild for Working Girls, connected with that parish.

THE REV. T. WILLIAM DAVIDSON has resigned from the regular clerical staff of the City Mission, though he is still assisting the Mission with occasional services. After his resignation of the charge of St. Stephen's Church, Norwood, and acting as a pastor in the service of the City Mission, he officiated for about four months at the Epileptic Home, Oakbourne, and at the James C. Smith Memorial Home, same locality, besides giving a third service at the Wayside Mission, Cheney, all in Chester county. The latter, which has been in existence since the opening of the Smith Memorial Home, is for the benefit and is under the care of certain Church women, who are members of the visiting committee of the Home, and who reside at a considerable distance from any of the rural parishes of Chester county. This Wayside Mission may eventually become a regular, self-supporting parish, and the grain of mustard seed may grow into a large tree, affording shelter for the "birds of the air."

THE ROBUST vigor of the much-beloved rector emeritus of St. Mary's Church, West Philadelphia, is especially evident at this time, for despite his 87 years, the Rev. Dr. Thomas C. Yarnall is in active charge of all the services during the present month of August, continuing the same during a portion of September, and until the return of the rector, the Rev. W. W. Steel, from his vacation.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Debt Paid at Alton.

THE INDEBTEDNESS which for twelve years has stood upon St. Paul's Church, Alton, in the form of a mortgage, has now been cleared away through the efforts of the ladies of the parish. The debt was incurred from the fact that an accidental land-slide caused the whole east side of the rectory, adjoining the church, to cave in, so that the building was almost totally wrecked. It was necessary to borrow money therefore to make the improvements that were called for by that accident, and it has just been paid as announced.

TENNESSEE.

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

A NEW MISSION, called Trinity, has recently been organized in Memphis by the Rev. T. W. Windiate of Chelesea. It begins its work during mid-summer with good attendances and prospects of sturdy growth.

WEST VIRGINIA.

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

Illness of Rev. R. J. Morgan.

THE REV. R. J. MORGAN of St. Philip's, Charlestown, is quite ill, being collapsed from over-work, and is suffering from fever, with complicated troubles and general debility.

LIBERIA.

S. D. FERGUSON, D.D., Miss. Bp.

Semi-Centennial of Bishop Payne's Consecration.

THE SEMI-CENTENNIAL of the consecration of the late Bishop Payne, the first Missionary Bishop of Liberia, was celebrated in that far distant mission on July 11th. Every part of the missionary district which comprises the native republic in West Africa took part locally in the celebration. The programme, as arranged at the meeting of the Convocation held last February, included Morning Prayer and Holy Communion at 7 a.m. with a special historical sermon on the work of the African Mission; at 2 p.m. a children's service; and at 7 p.m., Evening Prayer with addresses on the Life and Work of Bishop Payne, The Development of Native Churches in Africa and the Episcopate, and The Practical Value of the Episcopate in Mission Fields. The offerings taken in all parts of the district on that day were devoted to the purpose of the erection of a chapel at Bolobo to be known as The Bishop Payne Memorial Chapel. The various proceedings and papers read on the occasion in the several missions were afterwards sent to the Rev. S. J. Taylor, who was appointed officially to make record of the event.

Bishop Payne, who was born in 1815, was consecrated as the first Bishop of the Ameri-

A NOVEL WAY.

TO KEEP GRAPE-NUTS CRISP.

A novel way of opening a package of food is shown on the Grape-Nuts package, where a line indicates that a slit should be made with a knife, and the package squeezed, which makes it gap enough to pour out what is needed for a meal, then the package automatically closes, preserving the contents from the moisture of the air.

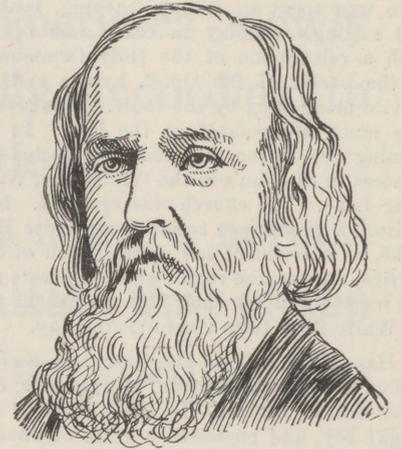
As a rule, Grape-Nuts packages are not kept on hand very long in any family, but it is well to know how to keep the contents of the package in prime condition. Grape-Nuts Food is ready cooked, very crisp, and can be served immediately with a little good cream or milk. This feature is of great advantage to those who appreciate ease and convenience in preparing breakfast.

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.

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KINGSFORD'S STARCH.

Pure and Silver Gloss for the Laundry.
OSWEGO CORN STARCH FOR THE TABLE.

can Church in West Africa, July 11, 1851, and remained at that arduous post for about twenty years. He died October 23, 1874.

CANADA.

Provincial Synod—News of the Dioceses.

Meeting of Provincial Synod.

THE TRIENNIAL SESSION of this synod will meet in Montreal, Sept. 11th, and will open with a choral celebration of Holy Communion in Christ Church Cathedral. Ten Bishops are expected, and Archbishop Bond, the Metropolitan, will preach the sermon. The Bishops, with the clerical and lay delegates, will meet in the Synod Hall, University St., before the service, where they will robe and afterwards proceed in procession to the principal entrance to the Cathedral. The clergy are expected to bring their cassocks, surplices, hoods, and stoles for this service. The musical portion of the service will be rendered by the Cathedral choir. The members of the Synod will assemble in the Convocation Hall of the Montreal Diocesan Theological College at 2:30 in the afternoon for business. A number of important matters are to be presented to the Synod for discussion at the coming meeting. One has reference to the re-marriage of divorced persons, while another consists of a memorial from the Synod of Toronto, asking that the Dioceses in the Province of Ontario be erected into an ecclesiastical Province. A number of reasons are given why it is most desirable that this should be done. Amongst others it is pointed out that the civil Province of Ontario now contains one more Diocese than were comprised in the present ecclesiastical Province of Canada at the time of its original constitution, and that the civil Province of Quebec and the Maritime Province contain only one Diocese fewer than the said number.

A memorial from the Diocese of Montreal will also come before the Synod asking that it may be pleased at the present session to enact some definite, unmistakable, and universal rule for the guidance and instruction of the clergy of this Province touching the re-marriage of divorced persons.

Diocese of Quebec.

VERY GOOD ACCOUNTS of the mission work done on the Labrador coast have come to hand. Aid is asked to enable the indefatigable missionary in charge, the Rev. George Pye, whose stipend is paid by the Society for the Propagation of the Gospel, to have the assistance of a second clergyman and also a second lay reader and schoolmaster. The mission is a difficult one, consisting of over 400 miles of rock bound coast.

BISHOP DUNN held a confirmation in the parish of Upper and Lower Ireland in the county of Megantic in July, where a fine new church is being built to replace the old and unsuitable one now in use.

Diocese of Montreal.

THE DEATH of Mr. Hector Mackenzie, Aug. 20th, removes an old member of the congregation of Christ Church Cathedral and a liberal supporter of the musical part of the services. During the last few years he donated many thousands of dollars in additions to the equipment of the fine organ in the Cathedral. Mr. Mackenzie was a fine musician and frequently at the close of the services played selections on the instrument. He was a prominent capitalist as well as a generous patron of art.

BISHOP MILLS, of Ontario, has been visiting Montreal and preached in St. Thomas' Church, Aug. 18th.

THAT which we are, we shall teach not voluntarily, but involuntarily.—Emerson.

GOD has to take some people out of the world in order to put their money in circulation.

The Magazines

THE AUGUST magazines present a midsummerly appearance and are replete with good things, running largely to the department of fiction no doubt, but the hot weather has made the lightest of reading the most popular.

Scribner's is especially replete with short stories, so that the issue bears the title "Fiction Number." Olive Thanet contributes a clever skit entitled "The Object of the Federation," in which the serio-comic features of the "Woman's Club" movement and its Federation make an apt setting for the brilliant career of a middle aged woman, who finds a sufficient object for the Federation to be "to help me find myself—and my husband." We miss the sanguine rascality of our old friend Raffles who does not appear in this issue, but certainly there is light reading enough for anybody; while another example of exquisite color illustration is given in "Phoebus on Halzaphron," in which the plates are models of sumptuous beauty. Travel is represented by James B. Connolly's paper, "From Reykjavik to Gloucester," and there is a paper by Jesse Lynch Williams treating of the suburban and out-of-town sections of the Greater city, under the title of "Rural New York City."

In *The Century's* "Midsummer Holiday Number" there is not only some excellent fiction by Noah Brooks and others, but also some readable material in other departments. Bishop Potter writes entertainingly on "Impressions of India," showing that in his recent trip around the world he saw with a discerning eye and is able to write as a statesman and not as a mere traveler. He sketches the rise of British ascendancy in India from the first trading voyages of the East India Company, through its long maintenance of a commercial spoils system which yet, according to the Bishop, gave to India official meth-

HARD TO PLEASE.

REGARDING THE MORNING CUP.

"Oh how hard it was to part with coffee, but the continued trouble with constipation and belching was such that I finally brought myself to leave it off.

Then the question was, what should we use for the morning drink? Tea was worse for us than coffee; chocolate and cocoa we soon tired of; milk was not liked very well, and hot water we could not endure.

About two years ago we struck upon Postum Food Coffee, and have never been without it since. We have seven children. Our baby now eighteen months old would not take milk, so we tried Postum and found she liked it and it agreed with her perfectly. She is to-day, and has been, one of the healthiest babies in the State. I use about two-thirds Postum and one-third milk and a teaspoon of sugar, and put it into her bottle. If you could have seen her eyes sparkle and hear her say 'good' to-day when I gave it to her, you would believe me that she likes it.

If I was matron of an infant's home, every child would be raised on Postum. Many of my friends say, 'You are looking so well!' I reply, 'I am well; I drink Postum Food Coffee. I have no more trouble with constipation, and know that I owe my good health to God and Postum Food Coffee.'

I am writing this letter because I want to tell you how much good the Postum has done us, but if you knew how I shrink from publicity, you would not publish this letter—at least, not over my name.—Milford, O.



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6. Absolute safety,—be sure you're right, then go ahead. 651

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ods that "on the whole" "were on a higher plane than those of the native princes whom they supplanted," extending to the present trained diplomacy under which the best of English manhood is given to India and the colonies. Bishop Potter once more draws the oft-sketched contrast between American political diplomacy abroad and the more carefully trained product of the English schools, to the discredit, of course, of the system which with all its faults has gradually been working to greater perfection and larger statesmanship, in recent years of American history. On the whole, it is strange that the American diplomatic system does not show more frequent and more conspicuous failures than it does. "Photographing by the Light of Venus" is an accomplishment which would seem impossible, but which was actually effected by the writer of the article, Wm. R. Brooks, of Hobart College; and we are asked to believe that several perfectly distinct and indeed perfect photographs are really products of this weird process—"the use of the simple, direct rays from Venus, not concentrated by means of a lens or mirror, but just as they come from the planet." "The light by which these experiments were made," continues Professor Brooks, "proceeded first from the sun to Venus, and was then reflected from Venus to its neighboring planet, the earth. How far had this light traveled on its great circuit? One hundred and sixty millions of miles." Professor Brander Matthews writes on the hopeless, yet growingly hopeful subject of "The Simplification of English Spelling." The reform is really advancing, and it might perhaps advance faster if its devotees would not press it unreasonably. We have become sufficiently reconciled to it so that we can write *traveler*, and *honor*, and *check*, and we shall probably come in time to drop the diphthong and to tolerate *program*; though we cannot see *Savior* without a shudder, and have no inclination to banish the combination *ph*. On the whole, the August *Century* is an exceptionally readable number.

THE NEW publisher of *Everybody's Magazine* (John Wanamaker) has raised that periodical to the front rank. General Funston writes in the September number on his dashing and successful campaign in which Aguinaldo was captured, and the story, already familiar, is doubly entertaining when read in this authoritative shape. There are also a number of other interesting papers, of which "Sherreaf's Exclusive," by O. K. Davis, struck us as exceptionally good.

IN THE *Catholic World* for August there is an interesting paper on "The Letters of Cardinal Newman" by the Rev. William Henry Sheran, in which it is well said: "Cardinal Newman was born a poet, and bred a Romanticist; and poetry and romance inspire his earliest letters." Much of his subsequent career is explained by this characterization; yet Keble, the poet *par excellence*, was able to withstand the temptations of mere Romanticism, while Newman, the theologian, was led away by it. "It was the Romantic movement," says Father Sheran, "that led Newman to a serious study of Catholic history." "He wished to feed the senses and the imagination which were starved by the blank walls of the Church of England." A laudable object; but one that had a sad ending to it for John Henry Newman.

THE LEADING article in the September *Forum* deals with "The Commercial Position of the British Empire." Its author, Benjamin Taylor, urges that computations of British trade should not be confined to the British Isles, but should include the colonies also. Another fiscal article is that by Jacob Schoenhof on "The German Tariff Proposals,"

which he considers likely to inflict a more serious injury upon Germany than upon any other nation. Sir John G. Bourinot contributes a historical retrospect of previous "Royal Visits to Canada." President G. Stanley Hall outlines the programme of "The Ideal School as Based on Child Study," while F. W. Clark traces the record of "The Evolution of the American University." Karl Blind criticises "English Neglect of Old Indian Poetry." "Finland's Plight," by Eugene Limerdorfer, is a strong indictment of the recent policy of Russia toward her weaker neighbor. Prof. Peter T. Austen relates a large number of recent illustrations of "The Utilization of Waste" in various scientific processes. "The Essay as Mood and Form" is the subject of a critical paper by Prof. Richard Burton. Other articles in the September number are "England, Portugal, and the South African Republics," by Lt. Gen. Den Beer Poortugael; "A Model Factory Town," by Leonora Beck Ellis; "Can Cubans Govern Cuba?" by Edmond Wood; and "The Southern Problem," by George A. Thacher.

"MISS ALCOTT'S Letters to Her 'Laurie,'" now printed for the first time, and edited by "Laurie" himself, form one of the strongest features of *The Ladies' Home Journal* for September. "With Seton-Thompson in the Woods" shows the great animal-story teller in his element, and "Some College Scrapes We Got Into," as told by "A Graduate," give good cause for laughter. There are also interesting articles about "Cats That Draw Salaries," "Famous People as We Do Not Know Them," and "How a Village Changed its Name." Mr. Bok's editorial on "The School Question Again" is a strong arraignment of American parents for not taking the proper part in the education of their children. In addition to many other literary and pictorial features, twice the usual amount of space is devoted to the coming styles, for this is the "Special Autumn Fashion Number" of *The Journal*. The new dresses, hats and wraps are all shown. There is also a double page of photographs of "The Handsomest Laces in America," and a striking cover design by Miss Ellen Bernard Thompson. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

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