

The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, SEPTEMBER 21, 1901.

No. 21

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

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The accompanying cut is of an

Ancient Celtic Cross,

one of the many Mr. Blake studied and measured, while abroad.

It will be noticed that it, like most of the old crosses, is somewhat mutilated. This damage has been done in recent years by tourists—vandals and desecrators are more fitting names for them. How any person of refinement and education could deliberately deface those beautiful crosses, is beyond comprehension. Fortunately the government has now taken it in hand to protect them.

Examination will show that one part of the circle is missing from the above cross, but this loss is not laid at the door of the modern tourist.

The Legend is,

that centuries ago a native, requiring a stone on which to whet his scythe, bethought himself of this cross. So that night he betook himself to the burial ground, and prepared to break off a part of the circle. Just as he raised his hammer, he was attracted by a bright light, and saw that his house was on fire. Rushing back, he arrived to find his house intact and no sign of flame.

The remainder of the Legend will be given in an early issue of THE LIVING CHURCH, on first page

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The Church at Work.

GENERAL CONVENTION.

ARRANGEMENTS have been made by which visitors to San Francisco, coming to the General Convention or to any meetings associated therewith, will find representatives of the Church in Room 19 of the Ferry Building. This room is on the second floor at the south end of the Mosaic Hall. This Ferry Building is the first possible point at which uncertainty can arise, the railroad making it impossible for a traveler coming to San Francisco by railroad to lose his way before he reaches the city—and here at the first point of uncertainty the representatives of the Church will meet strangers and guide them to their destination. If visitors will kindly leave the ferry boat from the upper cabin, they will find plain directions to this Room 19, where will be found any information desired.

ALABAMA.

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

New Church at Uniontown.

THE NEW CHURCH at Uniontown which has been in the course of erection as the gift of the widow of the late Alexander C. Davidson in memory of her husband, is now completed and has been presented to the parish. The structure is a fine specimen of Gothic architecture, said to be one of the handsomest buildings of the kind in Southern Alabama. Mr. Davidson, in whose memory it is erected, died in 1897.

ALBANY.

WM. CROSWELL DOANE, D. D., LL. D., Bishop.

Mission at Massena.

THE REV. WM. H. VAN ALLEN of Elmira, has just completed a most successful four days' series of services and instructions. At the end of the children's services each one who attended all meetings was presented with a beautiful medal, the picture of Christ and the Crucifixion on reverse side, and "Discerning the Lord's Body" in "Worthy Communion." The altar was duly lit with the two lights. Mr. Van Allen, an old Massena boy, had not returned before in 16 years, so his services were the more appreciated.

ARKANSAS.

WM. MONTGOMERY BROWN, D. D., Bishop.

Marriage of a Priest.

ON TUESDAY, Sept. 10th, in St. Andrew's Church, Mammoth Springs, the Rev. Henry R. Neely and Miss Laura C. Bush, both of Chicago, were united in holy matrimony. The Rev. Edmund A. Neville, rector of St. Andrew's officiated. The marriage was preceded by a celebration of the Holy Eucharist. The Rev. and Mrs. Neely will reside in Kokomo, Ind., where Mr. Neely has recently been called as rector of St. Andrew's Church.

CENTRAL NEW YORK.

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

Report on Sunday School Work.

A REPORT has been issued by a committee of the Diocesan Convention on the subject of Sunday School work, in which are printed some statistics of that department of work in the Diocese, as well as showing what are the details of the work of the several schools. Four schools within the Diocese report regular examinations on the Catechism, 7 have examinations on the general lessons, and in 52 there are no examinations at all. There are teachers' meetings in 7 schools and no such meetings in 53 schools. About 50 per cent. of the Confirmation candidates of the Diocese are gathered from the Sunday Schools. In 50 schools there are various Sunday School papers distributed, while in 18 there are none such. Twenty-eight of the

Educational.

MASSACHUSETTS.

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schools give their Lenten offerings to general missions, 13 take offerings for Diocesan missions, and 22 give all their contributions to the support of their own work. There are 48 different text books reported. Some very sensible observations and suggestions are made by various workers in the Diocese who are quoted by the committee, and the latter add their own views.

CENTRAL PENNSYLVANIA.

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

Church Destroyed by Lightning.

LIGHTNING destroyed the little Church of the Good Shepherd, Upper Fairfield township, on the evening of Saturday, Aug. 31st. A light was discovered in the tower by a passer-by, who broke open the church door and rang the bell so that the neighbors gathered, and every attempt was made to save the structure. This was found impossible, but the altar, font, organ, bell, and a few of the pews were saved. A sad incident of the conflagration was that one of the first persons who arrived and procured a ladder and climbed into the belfry and attempted to quench the flames, was knocked senseless by the bell and thrown to the ground, a distance of 28 feet. He was severely bruised but no bones were broken, and it was said several days later that his recovery was probable. The loss to the parish was about \$5,500 with no insurance. The Church of the Good Shepherd was the outgrowth of the labors of Miss Susan Hall, who founded a Sunday School which eventually developed into this mission. The church was erected from plans designed by the late Rev. Dr. John Henry Hopkins, then rector of Christ Church, Williamsport, and was of stone with frame gables and belfry. Quite recently the congregation had been again placed under the spiritual care of the clergy of Christ Church. It is expected that the work of rebuilding will commence almost at once, and subscriptions are invited for the purpose.

CONNECTICUT.

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

A Correction—Ministerial Association.

WE WOULD SAY with regret that the item recently printed in these columns to the effect that a gift of land had been made to Grace Church, Hamden, was in error. It appears that such a gift was made to the Methodist congregation at Hamden, and by mistake it was reported to us as a gift to Grace Church.

THE FAIRFIELD COUNTY Ministerial Association met at Holy Trinity Memorial Church Westport (the Rev. Kenneth Mackenzie, Jr., rector), on Monday, Sept. 9. The Holy Eucharist was celebrated by the Rev. F. C. H. Wendel of Huntington. A very interesting review of Allen's *Life of Phillips Brooks* was read by the Rev. J. M. E. Bel-lows of Norwalk.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Parish House at St. Augustine.

THE RENOVATION of Trinity Church parish house, St. Augustine, which has been in progress during the summer, is now about completed. The second story has been removed, so that the building is now one large hall with a gallery.

KANSAS.

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

Two Churches Consecrated.

THE CHURCH at Freeport was consecrated on Tuesday, the 3d day of September. The instrument of consecration was read by the Rev. W. E. Vann, missionary-in-charge and rector of Kingman. The sermon was preached by the Bishop. All speak in praise

Educational.

VIRGINIA.

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The forty-second session will open Sept. 19th 1901. Situated in the Piedmont region of Virginia on Southern R. R., 55 miles from Washington City. A limited Church home school. For catalogue address GEO. G. BUTLER, A. M. Principal.

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the tragic vicissitudes of the Christians of that period,
the dim and solemn associations of the catacombs,
and also the public and pagan life of the city above
ground. . . . Our children will be the better
for reading its lessons, and their elders, too, will find
its message full of interest and edification. Three
pictures of the catacombs help to convey to the
reader a more vivid impression of the scenes
described in the narrative.—*Living Church*.

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The Young Churchman Co.,
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the Churches in the early fall.
Photographs sent showing recently
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of the good work Mr. Vann has done in this
place.

ST. TIMOTHY'S CHURCH, Iola, was conse-
crated by the Bishop of the Diocese on the
Thirteenth Sunday after Trinity (Sept. 1st).
The instrument of donation was read by Mr.
E. J. Schwartz, senior warden, and the in-
strument of consecration by Archdeacon
Crawford. The sermon was preached by the
Rev. W. R. Cross of Atchinson. The lot,
valued at \$500, was donated by Mrs Sarah
Simpson, an old resident of Iola, and the
building as it now stands, not including the
lot, cost over \$2,300—insured and all paid
for, without any help outside of Kansas. It
is one of the most beautiful church edifices
in the Diocese.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

THE REV. H. G. ENGLAND, wife and son,
have returned to St. John's Church, Union-
town, after an extended vacation among
friends and relatives in Maryland. The Sun-
day after their return their infant son was
baptized and named John Mitchell, in St.
John's Church.

LONG ISLAND.

Archdeaconry at Greenport.

IN CONNECTION with the fall meeting of
the Archdeaconry of Suffolk, held at Green-
port Tuesday and Wednesday, Sept. 10th and
11th, there was a discussion on the subject
of Papal Supremacy. The missionary work
of the Archdeaconry was shown to be in
excellent condition as reported by Arch-
deacon Holden, and there was an apprecia-
tive tribute to the memory of the late Bishop
Littlejohn, presented by the Rev. C. A. Jes-
sup, adopted. Mr. Finch of the Church En-
dowment Society also addressed the meeting
in the interests of that society. The next
session is to be held at Kings Park (St.
Johnland) in May, 1902.

MARYLAND.

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

New Assistant at St. Paul's—Illness of Dr. Pur-
cell.

THE REV. JOHN C. GRAY, who resigned
the rectorship of Grace Church, Elk Ridge,
has been appointed assistant at old St. Paul's
Church, Baltimore, by the Rev. Dr. J. S.
B. Hodges, the rector. The Rev. Mr. Gray
entered upon his new duties Sunday, Sept.
15. Mr. Gray is one of the best known of
the younger clergymen in the Diocese of
Maryland. He was elected rector of Grace
Church, Elk Ridge, in 1897. For two years
he was also Archdeacon of Annapolis. He
resigned that position about a year ago.
He is also editor of the *Maryland Churchman*,
the official organ of the Diocese of Maryland.
Mr. Gray married a daughter of the late
Rev. Dr. William Scott Southgate, the former
well-known rector of St. Anne's parish, An-
napolis. He succeeds the Rev. R. S. W.
Wood, who has taken up work in the Diocese
of Washington.

THE REV. JAMES BRYAN PURCELL, M.D.,
rector of St. Barnabas' Chapel at Sykes-
ville, and former rector of St. John's Church,
Mount Washington, is critically ill at his
home in Sykesville. Dr. Purcell is about 66

(Continued on Page 715.)

The Rocky Mountains In Autumn

are specially attractive. The air is cool
and clear; the sunshine is brilliant and
the coloring magnificent.

If you visit San Francisco during the
GENERAL CONVENTION of the
EPISCOPAL CHURCH
in October, be sure your tickets read
via the

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which carries you through the heart of
the Rockies.

Through sleepers to San Francisco, via
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Notes From a Belfry.

WHEN Czolgosz shot two bullets into the person of our beloved President, he was aiming at you! It was his deliberate intent to take away from you all that good in life which you derive from stable and well-ordered civil government. He sees no good in it because it is not perfect: you differ from him because the benefits outweigh the disadvantages a thousand-fold. But whence did this wretch derive his unspeakable idiocy? He tells us that an unspeakable idiot of a female, one Emma Goldman, "set his heart on fire." But this wretched person, now fortunately under duress, is the representative of secret organizations for the assassination of rulers. After the murder of King Humbert, the London detectives seized a number of papers belonging to anarchists. One of these papers was a list of prospective victims, of whom President McKinley was one.

And now the anarchists have done the deed.

Nothing could be more impressive than the self-repression of the people when it flashed upon them that another President had been shot, and again, that he was dead. The penalty of lynch-law is in some cases the first suggestion of outraged moral sentiment, and that multitude must have felt like trampling the wretch to death; but, great as was the provocation, they repressed a natural impulse and left him in the custody of the law. It was a sublime spectacle, and might well be imitated by the mistaken mobs who have recently dealt summary vengeance on gross offenders. In the long run the public welfare is better served by the calm processes of law than by the anger of self-appointed executioners. Except that their action is the illegal expression of a just indignation, not the result of devilish rebellion against all that makes life worth living, it does not differ from that of the anarchists.

Now let us hope that the spirit of that multitude, who stood silent with horror and did not tear the assassin to pieces on the spot, but suffered him to be led away by the representatives of the law, will, with like force, demand of our law-makers new laws, not for vengeance, but for prevention. Anarchism is not an opinion; it is a crime. The pistol which was discharged into the body of William McKinley was also aimed, constructively, at every man, woman, and child in this land. Three Presidents have been shot in 36 years. Others in authority will be assassinated unless the crime is recognized as more heinous in its nature than ordinary murder. It will not suffice to leave these anarchists to the vigilance of secret service officials, valuable though they are. They surrounded the President at Buffalo, and still the President was shot. The voice of the country is for laws that shall define the crime and penalties that shall adequately punish it. If this strong demand does not survive the period of present indignation, and if our legislatures do not honor the demand, must we infer a moral degeneration? Is all our present horror, this shudder of indignation which shakes the nation, a passing sentiment? I do not believe it. That would be to condone the crime of Czolgosz.

As a PEOPLE we are unalterably loyal to freedom of opinion. What a man believes is beyond the purview of human law, because human law cannot get at it. But when opinion begets any offence known to law, freedom ceases and force steps in to regulate matters. Emma Goldman may hold her views, but when they crystallize into overt acts she becomes a criminal, and if it can be shown to a jury that she was a co-conspirator with Czolgosz she is *particeps criminis*.

ONE STRIKING THING about this dreadful affair is the unison of sorrow which rises from all parties and all nations. One touch of nature makes the whole world akin. Seldom has this country had a chief magistrate so popular with the opposite party. In spite of a few voices of bitterness, William McKinley has achieved the respect of our people, and thousands go further and admire him. The tragedy at Buffalo has only developed these feelings—they existed before. It is a great achievement when a man lifts parties above prejudice, so that the whole country shall say of him, He is *our* President—the chief magistrate of *our* country.

I HAVE been giving some careful study to the Thirty-eighth Psalm, and am profoundly impressed. It is simply tragic, but it is also a victory.

The writer details his sorrows and burdens. He describes himself as under the displeasure of God, and there is no rest in his bones by reason of his sins. The divine displeasure is like arrows sticking fast in his flesh, while his conscience is a burden too heavy for him to bear. Not only so, but his physical condition is intolerably painful. His wounds are unhealed and there is no part of his body that is whole. The very light of his eyes is gone from him. His state is so loathsome that his friends and neighbors avoid him, and even his near relatives hold themselves aloof. But in addition to all this complication of trouble, his enemies seek to take his life, and lay snares to catch him, while with their tongues they traduce his good name. They also gloat over his mistakes. Although he is a sincere penitent for his sins, he is still hounded by them, one man persecuted by many and mighty enemies. Although he is striving to do that which is right, they reward him with evil. A terrible plight, surely! Put yourself in his place, and is it not a tragedy?

It is a tragedy, but also a triumph. For neither the just displeasure of God, nor the pangs of penitence, nor the agonies of loathsome disease, nor the deadly machinations of enemies, nor the cowardly faithlessness of friends, have the least effect upon his personal faith in the Lord his God. On the contrary, he does not even hear the roar of these combined tempests. "As for me I was like a deaf man, and heard not; and as one that is dumb, who doth not open his mouth." In silent submission he accepts the situation, and not a word of complaint does he utter.

The heroism is almost superhuman. What is the secret of it? He tells us: "For in Thee, O Lord, have I put my trust: Thou shalt answer for me, O Lord my God." He did not deny the troubles that were poured out upon him—how could he? There was no science to teach him that they were illusions. His science taught him to bear them by taking refuge in Him who enables men to rise above pain. "This is the victory that overcometh the world, even our faith." Let those who have great sorrows read that psalm and learn how sublime a blessing it is to suffer and be strong.

SAINT THERESA was a witty woman as well as a saint. She was rating the Sisters for little excuses from great duties. She said: "No sooner do we fancy that we have the headache but we refrain from going to choir, which is not likely to kill us either. One day we omit going because our head aches, the next because it did ache, and three days more we keep away lest it should ache" (*Way of Perfection*, p. 61).

THE Church Eclectic for the current month, speaking of our Missionary methods, says: "Anything would be better than

the continuance of the present Board of Missions. The present methods for the extension of the Church are radically wrong. If they cannot be righted without destroying the whole of the present missionary organization, we are not one of those who would grieve beyond measure at its death." This is pretty strong language to print, and the last sentence is not judiciously worded, but it must be confessed that it approximately represents the long repressed opinions of many who love the Church, who are devoted to its missionary work, and who mourn to see so noble a cause go limping and lagging along; and who have kept silent through fear of inflicting further injury on a "sick man." But evidently the day of plain speech is setting in. Bishops are writing open letters, and editors are discussing things. Some want more centralization, and some want less of the kind now in stock. Some want an episcopal hundred pounder *a la* S. P. G., and others are satisfied with a battery of officials of small caliber. Some wish centralization of locality for the offices of administration, and others want to shut off the tide of missionary eloquence at the General Convention in order to give the canon-cobblers a chance. Indeed I could prolong the catalogue beyond your patience, but I forbear. What I want to say is that all these symptoms are of convalescence, not dissolution. The present system of operations, Missionary Districts and Bishops, Boards of Missions and of Managers, etc., etc. (again I say etc.), has not kept pace with the age. These belong to the Mosaic dispensation. They are boy's clothes, and the grown-up youngster feels that they do not fit him, or that he does not fit them, or something. He is sure it is something, for he is uncomfortable and out of temper. He will soon see the difficulty and make his way to the tailor's shop.

Perhaps I had better retract that adverb of time. We do not meet difficulties *soon*. We are very conservative of our old clothes. However, the old order will pass in time. We have revised the Prayer Book and the Hymnal. We are now revising the Constitution and the Canons. And when that is accomplished, Alexander will begin to sigh for other worlds to conquer. Then we shall begin to revise our missionary methods. When that day arrives there will be many questions asked which I hope will be asked and answered in the fear of God. Here are some of them:

1. Should the management of the funds, invested and currently received, be restricted by the convenience of local residence?

2. Should any of our Bishops be called "Missionary Bishops" when they are all that—or ought to be? And *some* of our diocesan are much more so than *some* of the others.

3. Is it wise to carry on this missionary work by two separate (and in some senses necessarily antagonistic) kinds of Boards—the General Board and the Diocesan Boards? It does not seem to be generally understood that the receipts of the General Board are (or were when I counted it up last) less than the combined receipts of the Diocesan Boards. It is a great pity that the offerings of the Church as presented in tables of statistics and in scolding invectives should be reckoned on the basis only of the receipts at the Church Missions House. It is moreover a greater pity that there is not statesmanship among us equal to the task of contriving a new method by which this antagonism with all the inevitable feeling and friction, shall be done away.

4. Ought there not to be established some check upon the expenditure of money given for aggressive work upon agents that are quite devoid of that quality? Such a check cannot possibly be operated by an instrumentality some hundreds or thousands of miles away, and yet, is there not need of a plurality of counsellors?

These are some of the questions which will be asked later on in the stages of convalescence. They are not put forth formally at this stage as more than presentiments of the good times coming when we shall be able to discuss them and answer them without losing our tempers. I believe that the Church is capable of greater things because she is inspired with a will and mind to do them. There is not a comparative lack of the spirit as some critics allege. Our people are just the same kind of people as those of other names. It is hinted that our *men* are indifferent, but whence then do our women and children get money to give? The real problem is that of method, and it is a large one, which I leave to others to solve.

You cannot claim a monopoly of the consequences of your sins.—
Southern Churchman.

LONDON LETTER.

LONDON, September 3, 1901.

THE Right Hon. Mr. Balfour opened a bazaar last week at Wickhamford, Worcestershire, in aid of the restoration of the ancient parish church there. Among other tombs in the Church is one of a lady, Penelope Washington (*obit* 1697), daughter of Colonel Harry Washington, Governor of the City of Worcester, who died in 1664. He is believed to have been a cousin of John Washington, one of the original emigrants to America, and thus forms a link between the English Washingtons and the family of President George Washington. On Lady Penelope's tomb are displayed the arms of her family, from which it is said the Stars and Stripes are derived. These genealogical facts were set forth in a letter to *The Times* from the vicar of Badsey and Wickhamford a day or two after Mr. Balfour's visit, with a view to obtaining "further information" on the point whether President Washington was descended from the Northamptonshire family, and also as to the validity of the opinion about the origin of the Stars and Stripes. With reference to the general subject of inquiry Lord Dartmouth has written to *The Times* to draw attention to the "very interesting" memorial tablet to Colonel William Legge at the Church of the Holy Trinity, in the Minories, London, on which also are to be seen the arms of the Washington family. Colonel Legge, father of the first Lord Dartmouth, married Elizabeth Washington, who was, it is believed, "the eldest daughter of the senior branch of the Washington family, and an aunt in several degrees of greatness to George Washington."

A Gladstone memorial chancel, early perpendicular in style, has recently been added to Buckley Church, Cheshire, by the late statesman's daughters, Mrs. Drew, wife of the vicar of Buckley, and Miss Helen Gladstone. The altar is raised some nine steps above the floor of the nave, and its ornaments are in copper, enriched with enamels. The altar frontal was paid for by the gift of £50 from Mrs. Gladstone to Mr. Drew shortly before her decease. A very handsome Bible was presented by Mr. Frowde of the Oxford University Press Warehouse. The Rev. Harry Drew has held the benefice of Buckley since 1897.

A meeting, under the presidency of Lord Mount-Edgcombe, has lately been held at Truro to consider means for permanently increasing the incomes of the Cornish clergy. Tithes, which used to be worth £100 a year, were now worth about £67, and are likely to drop even lower. Last year there were four incumbents in the Diocese of Truro receiving less than £50, fourteen between £50 and £100, 51 between £100 and £150, and 56 between £150 and £200. It was decided to appeal to the county for funds. At the annual meeting last month of the Poor Clergy Relief Corporation at the Church House, Westminster, the Bishop of Rochester said that "large bodies of the clergy were miserably—should he say shamefully?—underpaid," because the laity failed in doing their duty to provide for the clergy.

At a meeting of the synod of the Scottish Church, held last week in the chapter house of St. Mary's Cathedral, Edinburgh, Dr. Kelly, Bishop of Moray, Ross, and Caithness, was elected Primus, in succession to Dr. Jermyn, Bishop of Brechin, who had resigned the office.

An altar frontal, valued at over £2,000, has been presented by Mrs. Blogden, widow of the vicar of Hughenden, when Lord Beaconsfield was a parishioner there, to St. Frideswide's the handsome church of the Christ Church, Oxford, mission at the East India Docks, Poplar, E. It was some ten years being made, and is said to be remarkable for elaborate figure-work interwoven with human hair. A chalice of solid silver and about four inches high, supposed to be of Dutch workmanship, was presented in 1721 (says the *Westminster Gazette*) to the Church of Clontarf. About 100 years ago, however, it disappeared from the church in a mysterious manner, and all trace thereof was lost until quite recently, when it was discovered to be in the possession of the proprietor of Ascot Park, and has now been restored to the church where it belonged. It appears from an inscription on the bottom of the chalice that it was presented as a cup at the Cheltenham races in 1833, and won by a certain horse. No wonder that the Catholic Movement, beginning that same year, was absolutely required in England!

The Rev. C. B. Lowe, rector of Tydd St. Mary, Lincolnshire, is believed to be the most aged priest in the Church

still doing work, being 90 years old in July last. He is in the habit of preaching once every Sunday, and reads all the lessons.

An organ is to be erected at the expense of the Chinese Government in the chapel of St. Augustine's College, Canterbury, as a memorial of the Rev. Sidney M. W. Brooks, formerly a student at St. Augustine's, who was massacred in China last year.

The singing at the special service to be held in Winchester Cathedral on the afternoon of September 20, in connection with the celebration of the Millennium of King Alfred the Great, will be led by the Cathedral choirs of Winchester, Salisbury, and Chichester, and of St. George's chapel, Windsor Castle. The Archbishop of Canterbury will be the special preacher.

The new French book on *John Ruskin*, by M. Bardoux, is strangely disfigured by a colossal and ludicrous blunder. In alluding to the Tractarian Movement, the author says that the two opposing parties of the Anglican clergy were "*de la High Church, dirigé par Wilberforce, et de la Low Church, patronné par Keble.*" The *Times* book reviewer thereon exclaims: "The author of the *Christian Year* the patron of the Low Churchman! Keble College will be aghast with horror at the thought." But also fancy ascribing the leadership of the "High Church" section of the clergy to Bishop Wilberforce!

The Rev. Arthur Chandler, rector of Poplar, E., has accepted the Bishopric of Bloemfontein, having been unanimously elected by the synod as an alternative, in view of the contingent refusal of the see by Bishop Gibson, Coadjutor of Capetown. The Bishop-elect was a scholar of University College, Oxford, and in 1883 was ordained, and elected to a Fellowship at Brasenose College, where he was also tutor and afterward vice-principal. From '88 to '90 he was chaplain to the Bishop of Salisbury, his old colleague at Brasenose, and in '91, the year when he was select preacher at Oxford, the college presented him to the living at Poplar.

The recent letter in *The Times* from its Rome correspondent in reference to the attitude of the Vatican toward what was designated the Anglican "Third Order of St. Francis," has produced in that journal some home correspondence concerning Anglican Tertiaries. A certain crusty "Romanus" labored the point that, until the members of the Third Order in the English Church adopted the principle of the absolute submission to the Roman see, "they are no children of St. Francis." Thereupon the Rev. G. C. Wilton, Organizing Secretary of the Parochial Order (miscalled "Third Order"), answered him by saying that "no true admirer of St. Francis could grumble because a society on the lines of his Third Order was founded for English Church people." The society was founded in 1889, and its official title is the Parochial Order. J. G. HALL.

DEATH OF BISHOP WHIPPLE.

THE death of Bishop Whipple occurred at 6 o'clock on the morning of Monday, Sept. 16th, at his home in Fari-bault, Minn., following on a short illness of but little more than a week's duration.

Bishop Whipple was one of the foremost figures among the American Bishops and was known throughout the world as the apostle to the red men. He was a native of Adams, Jefferson County, New York, where he was born Feb. 15th, 1822, being the son of John H. and Elizabeth (Wager) Whipple. He was prevented by ill health from entering college, though his preliminary education looking to that end had been completed, and thus engaged in the mercantile business, taking up the study of theology later under the direction of the Rev. Dr. W. D. Wilson, who was then and for many years after known as one of the ablest clergy of Central New York. The late Bishop was ordained deacon in Trinity Church, Geneva, N. Y., August 17th, 1849, and was advanced to the priesthood in Christ Church, Sackett's Harbor, N. Y., July 16th, 1850, both orders being conferred by Bishop De Lancey of Western New York. He was rector of Zion Church, Rome, N. Y., until 1857, and from that year until his elevation to the episcopate, was rector of the Church of the Holy Communion, Chicago. His election as Bishop of Minnesota occurred in 1859, and he was consecrated during the General Convention of that year on October 13th, together with Bishops Gregg of Texas, Odenheimer of New Jersey, and Bedell, of Ohio, in St. James' Church, Richmond, Va., the Bishops who conferred orders by laying-on of hands in his case being Bishops Kemper (Wisconsin), De Lancey (Western

New York), Cobbs (Alabama), Burgess (Maine), Whitehouse (Illinois), Scott (Oregon and Washington), Lee (Iowa), Clark (Rhode Island), and Bowman (Assistant of Pennsylvania).

Bishop Whipple threw himself at once into energetic work among the Indians in his Diocese, and early succeeded in obtaining their confidence to such an extent that he was looked upon by them, and indeed by white men as well, as the spokesman of the Indians. As such he was frequently called to Washington to consult with the Government in regard to the relations be-



BISHOP WHIPPLE.

tween the United States and the Indian tribes, and it was his constant and intelligent effort to see fair play given to these wards of the Government. This was appreciated by the Indians themselves, and they returned a warm affection for him and his work, holding him probably in higher esteem than any other white man has been held by the native American since the termination of Colonial days. At the dark period of the Indian massacres in Minnesota during the Civil War, the value of Bishop Whipple's work was shown from the fact that the Christian Indians, who had changed their lives under his direction, remained faithful to their white friends, and not only took no part in the massacres, but themselves, in a number of instances, befriended the whites, and warned them of the approaching severity. He declined an appointment from the Archbishop of Canterbury to the see of Honolulu in 1871. Through several visits to England, both he and his work had become well known in the Mother Church. After having received in the earlier days of his episcopate the degree of D.D. from Racine College, he received the same degree in later years from the Universities of Durham and Oxford, and that of LL.D. from Cambridge. At the time of his death he was Chaplain General of the Sons of the Revolution and of the Society of Colonial Wars.

It was difficult for Bishop Whipple to become reconciled, when old age had crept on him, to the fact that he was no longer able to perform the full duties of the Diocese which had grown from an Indian village to a thickly populated State. He first sought relief by the election of a Bishop Coadjutor in 1886, and afterward sought and obtained further relief by the setting apart of the northern part of the State, which included the great bulk of the Indian work which was so dear to the Bishop's heart, into a separate Missionary District. By that act the Indians were removed from the canonical jurisdiction of Bishop Whipple, but they were never removed from the closest place to his warm heart; and with the consent of the Missionary Bishop of Duluth, Bishop Whipple was received by the Indians of his former charge in a last visitation during the year 1900.

Nine days before his death, Bishop Whipple seemed in perfect health and full of glorious spirit for the autumn work and for General Convention, the work of which was of such deep interest to him. Without warning he was seized with an attack of neuralgia of the heart and pneumonia. The latter was conquered quickly. He made the same heroic battle for life that he had always made of life. The physicians believed that he would recover up to four o'clock Sunday afternoon, when a change for the worse occurred and he entered into rest, as stated, at six o'clock on Monday morning.

He suffered great pain, but through it all that sublime faith which has been his all through life, shone as a beacon light. The peace of God, which fell upon the beautiful face at the end, did indeed pass all understanding. The wonder of it stilled even the anguish of the stricken hearts gathered about the bed-

side. With charity for all and malice towards none, a great soul has been called home.

Around his bedside were gathered his wife and his two daughters, his nephew, H. B. Hill, and the attending physicians. His son, Colonel Charles H. Whipple, U. S. A., had been called to Chicago on important official business on Saturday and was not present. The funeral is appointed for Friday at 2 o'clock at Faribault.

Bishop Whipple's death leaves Bishop Edsall to assume the duties of Bishop of Minnesota instead of Bishop Coadjutor, to which he was elected during the past summer, and which election has already been confirmed by the Church at large, though at Bishop Edsall's request it has not yet taken effect.

NEW YORK LETTER.

ST. TIMOTHY'S parish, Brooklyn, gave last Sunday to rejoicing because of the completion of ten successful years of the rectorate of the Rev. Walter Irving Stecher. There was an early celebration in the morning, and at eleven Mr. Stecher gave a history of his work and of the mission which led up to it. In the evening the Rev. Dr. Henry C. Swentzel, of St. Luke's, preached. Last Monday evening there was a social gathering, attended by many former members and by all the present ones. St. Timothy's grew out of a suggestion of the late Bishop Littlejohn, and was planted by the Rev. C. Ellis Stevens, when Archdeacon of the Northern Brooklyn district. The work was begun in 1889 in a store room, and the Rev. James H. Smith, the Rev. Dr. W. A. Fiske, and the Rev. R. O. Page, were present at the first service. So were 48 Sunday School pupils. The first priest in charge was the Rev. H. W. R. Stafford, but he resigned to accept a Maine rectorate. Some time after that the mission had the usual experience. Thought of giving it up was entertained, but better counsels prevailed, and Mr. Stecher took hold. That was ten years ago. Almost immediately it was discovered that a new church could be built, Mr. Stecher having done meanwhile some hard work and the people some liberal giving. When the new church was blessed the Rev. Dr. Morrison, now of Portland, Oregon, preached as representative of the Bishop. During the incumbency of the present rector, many have received the ministration of the Church through his hands. So progressive had been the work without discrimination that on the petition of a number of colored people connected with the parish, a chapel was established under the name of St. Philip's Chapel. The first service was held in May, 1899, in a store at 1787 Pacific St. In May, 1900, the congregation purchased and occupied a church building lately used by the Baptists. The work here is prosperous and bids fair to become a strong parish. The financial condition of the parish has kept pace with the growth of the Church. The mortgage debt of \$3,500, and the floating debt of \$500 have been nearly eliminated until at present time the entire property has only the small bonded debt of \$2,250.

Mr. Stecher is a native of New York City, but has spent most of his life in Brooklyn. He had the Rev. Dr. W. N. Dun-



REV. W. I. STECHER.

nell of All Saints' as preceptor, but was transferred to the Long Island Diocese at the request of Bishop Littlejohn. He was ordered deacon in 1891, becoming assistant to the Rev. Dr. J. C. Jones at St. Thomas' Church in Bushwick Avenue. He was elected secretary of his Archdeaconry in 1899. His many fine qualities have endeared him to the hearts of all, and it is largely due to his earnestness that St. Timothy's is in its present prosperous condition. Some of the difficulties that he has had to contend with are suggested by the fact that within his parochial limits there are four Roman, two Congregational, two Baptist, one Methodist, one Mormon, and two Presbyterian churches, a Reformed Episcopal mission, the Salvation Army, and two rescue missions. The condition also illustrates the unhappy divisions of modern Christianity. Great credit is due Mr. Stecher also in connection with his work among the colored people, where he is not less beloved than among the people of his own color.

The annual meeting of the Archdeaconry of Westchester was held last week in St. Andrew's Church, Yonkers. There was a celebration, with Archdeacon Van Kleeck as the celebrant,

assisted by the Rev. R. M. Berkeley and the Rev. E. Atherton Lyon. An out-of-the-ordinary feature was a sermon by Mr. Lyon, which was so highly regarded that at the business session the Archdeacon authorized the printing of it. Following this effort at deeper spirituality in Archdeaconry work, that it may not relate wholly to financial details, Westchester took the lead in the Diocese of New York in deciding upon a retreat, to be held during Advent, at such date and place as a committee, of which the Archdeacon is the head, may determine. It will be for both clergy and laity. The proposition to establish a school at Lewisboro', to be under the care of the Archdeaconry, was reported adversely. General prosperity obtains in all missions, and sympathy was expressed with St. Andrew's, Brewster, where the new church was destroyed by fire. It is to be rebuilt. St. Mary's, Sherwood Park, has raised nearly sufficient funds to purchase a site, and arrangements were made to take title, permitting the old chapel to be removed to the new site. The deacon in charge is the Rev. G. H. H. Butler, and the work was reported to be in excellent condition. The corner-stone of a new church was laid on June 20th at Patterson, and the Rev. Richard Hayward has been placed in charge of Christ mission, Bronxville. The year closed, as have several years past, without debt. St. Andrew's served an excellent luncheon. The Rev. Mr. Freeman, the rector, had a narrow escape by being thrown from a wagon, but got off with a severely bruised foot and ankle.

Of course New York, in common with the entire country, was plunged into deep grief by the death of the President, but much confidence is felt here in President Roosevelt, where he and his family are well known. The Roosevelts have played a great part in New York public affairs, and no matter what members of the family may show on the surface, there is in all branches of it a strong saving streak of common sense. Reference to the country's sorrow was made in all churches on Sunday, and Bishop Doane of Albany wrote to the *Tribune* of this city a letter in which he aptly drew the moral lessons which the republic must learn, saying:

"The habit of rude and reckless criticism of our public men, so common as to be almost universal, sows seeds which issue in harvests that the sower never meant. What our Lord said of Himself, that He reaped where He did not sow, and gathered where He had not scattered seed, is a natural and spiritual law of universal application. . . . Is it not worth while for men in private and in public, in conversation and in the press, to learn to draw the line of difference between fearless and outspoken criticism of policy and the bitter denunciation of the person; between the condemnation of disapproved methods and the abuse of the man in office?"

With regret on all sides it has finally been recognized that the Rev. Dr. J. S. Shipman, so long rector of Christ Church, will probably never be able to resume his duties. Stricken some months ago with apoplexy, he has not improved, and it has now been decided to elect him *rector emeritus*. It is said that the Rev. Dr. C. S. Olmsted, of St. Asaph's, Bala, Pa., will be elected rector. During the summer the preacher has been the Rev. Dr. W. Dudley Powers, and the parish work is now in the excellent hands of the Rev. J. F. Lasher, the assistant.

During the last few days there have been several conferences with officers of the Board of Missions concerning the work in the Philippines. The conferees have been Bishop Graves and the Rev. Dr. C. C. Pierce, the Rev. W. C. Clapp of Toledo, and one or two others, who may be authorized, before this letter is printed, to go to this important field and take up work there. It has been decided, so it is learned, that Bishop Graves feels that he cannot take the Philippine work under his care permanently, and that it is his judgment that a Bishop of Manila ought to be chosen. Indeed, so far from taking new work, it is his wish to have the China mission divided, electing a new Bishop for the Shanghai district. The work in and near Shanghai has grown remarkably, and it is said urgently demands the additional episcopal supervision. The Rev. Mr. Clapp will sail for the Philippines about the middle of October.

The Rev. John Keller preached for the first time in Trinity Church, Arlington, on September 8th. He had before assisted in the service. There was no demonstration, although some feared there might be. The little village is divided hopelessly. There is a strong element that is opposed to Mr. Keller, and that strenuously insists that the clergy shall be above suspicion. How far their solicitude is for the purity of the clergy and how far to favor the man who shot Mr. Keller, it is difficult, perhaps invidious, to say. There are those, however, who think that Mr. Keller would do well, while taking steps if any are thought wise to disprove the base charge against him, to remove elsewhere, since Arlington is distracted, and progress in Church work is

out of the question. Mr. Keller's sermon related in part to the attempt upon the President's life.

The Rev. Dr. C. M. Niles reports marked interest in the Parochial Missions Society and its work. He will attend the General Convention, speaking in Trinity Church on October 4th in the Society's behalf.

The September meeting of the New York Local Assembly was held at St. Paul's Church, Stapleton, last Saturday, about 130 men being present. The meetings began at the United States Marine Hospital, where for six or eight years St. Paul's Chapter has maintained Sunday afternoon services. The work is of a transient character, the sick soldiers coming and going in a procession, but many good results are seen. The usual attendance is twenty to thirty. At the church, at five, the Rev. D. C. Pelton of St. Thomas gave an address, and later Messrs. Peake and Richardson gave suggestions on the forming, the instruction, and the management of Bible classes. Mr. Hubert Carleton, the new traveling secretary of the Brotherhood, was present and was warmly welcomed. With a rising vote the Assembly sent greetings to the Pacific Coast Convention, to be held in San Francisco, October 12th, during the General Convention, and chose Messrs. W. W. Lord, Jr., Council member; John W. Wood, corresponding secretary of the Board of Missions; and Eugene M. Camp, head helper of the Brotherhood Lay Helpers, to convey the same. The greetings sent across the continent were most enthusiastic.

THE DEFICIT IN THE MISSIONARY TREASURY.

BY CLELAND KINLOCH NELSON, D.D.,

Bishop of Georgia.

THE apparent deficit of \$100,000 which confronts our Board of Missions at this time is no new occurrence, as it has happened year after year. The alarming feature is that the special gifts and legacies which have heretofore been absorbed for this purpose, have not been received, and some of the generous givers of former years are dead.

The subject is properly one to produce great searchings of heart and much thought and calculation as to how permanently to provide for the large drafts necessary to carry on work already laid out or actively initiated.

Change of organization is strongly urged, but the propositions do not seem to us to give any promise of improvement.

Perhaps we shall add nothing to the solution; we shall nevertheless offer our views if, perchance, a trial may be made of some machinery or implements other than those now or heretofore used.

We begin with the postulates that the money is needed, that the cause is worthy, and that Churchmen have the means to do all that is contemplated in the present appropriation, and still more in new and aggressive missionary work. The call is not merely to sustain missions, but to push missions. So far we are, doubtless, all agreed.

But how to draw out the resources is the question which, if answered by increased offerings, will give the solution sought.

1. We must proceed on business lines, not only in the details of official management but also, and chiefly, in the recognized and improved methods which business men of every class have adopted. Business will not come in answer to published statements, occasional addresses, and circular letters. These as helps are supplemental only to the principal leverage of *solicitation, systematically undertaken and persistently followed up.*

This, as far as known to the writer, never has been adopted in our General Missions; it has been employed, and always successfully, in our diocesan and parochial work, as some recent writers testify.

The secretaries in the Church Missions House are worthy of all praise for the faithful and satisfactory performance of their weighty task. But the American Church has never utilized as a part of its business method the employment of selected and paid laymen (as they are known in England), commercial travelers, or in popular parlance, drummers. The iron, leather, cloth, flour, meat, and all other trades have done so for years. Newspapers and publishing houses, railroads and attorneys' firms, secure business nowadays by the use of solicitors of patrons and by active representation *personally* made. I do not overlook the spiritual side, the need, the call, the high duty, the blessed privilege, the enthusiasm, and the splendid reward in the propagation of the Gospel. The value and success of missions are abundantly attested. But there

are none employed specifically to spread the knowledge of these facts, to represent the cause, and to ask for a share of the Church's money by an effort which is authoritative, universal in its scope, individual in its application, and unremittingly pursued, with all the force of living personal earnestness.

The secret of all success in gathering money for missions is enfolded in two habits:

1. Frequent, united, constant prayer.
2. Direct, incessant advocacy and solicitation.

Every known illustration of successful missionary endeavor is marked by these two habits. The results are always greater or less as these two agencies have been steadily employed.

The American Church has not learned the lesson from either friend or enemy, and yet the case is so clear we wonder that the Board has never grasped the idea and applied it to practice in our mission enterprises. Half a dozen denominations have done so. The Church of England, in her great societies—the S. P. G. and C. M. S.—has done so for years.

The fault does not lie with the Board in its organization (which is natural, normal, and scriptural), nor in the Bishops, who cannot rightly be charged with this enormous obligation, nor with the clergy, who cannot apply the remedy by themselves, nor with the untaught and unsought laity, but in the *fatal omission of the recognized and constantly applied method throughout the business world.*

1. We plead for organized missionary centres all over the land.

2. A sufficient number of employees of the Board to "take the road" and keep to it.

3. The formation of missionary bands for prayer and collection of offerings in every city, town, and hamlet, every parish, mission and station of the Church.

The agents under No. 2 should be *colporteurs* of missionary literature, active canvassers, and men imbued with the spirit and equipped with the knowledge of missions. Assessment is resented; apportionment will fail of realization; public appeal, unless reinforced, will be forgotten. But the man who takes his bag and goes from parish to parish, from house to house, from office to office, and from *man to man*, cannot be forgotten, overlooked, escaped, or denied. We have not, we never have had, such agents.

Speaking tours pay little more than traveling expenses; occasional preachers make an impression which is good if followed up; secretarial addresses at Conventions are educative; but nothing, we submit, will reach the American pocket but religion in the heart, knowledge in the head, and activity in the feet.

The conditions of our missionary host may be described thus:

We have the general society, with its very long name, and rightly inclusive of all who by most holy ties and privileges are bound to it. We have an admirable (but not representative or well-selected) directorate in the Board of Managers, which is, however, too provincial, too exclusive, to elicit interest, and too changeless to be progressive. We have a rare corps of officers, the best Treasurer in the world, and several secretaries, any one of whom is worth five times his salary, not estimating their spiritual value. We have the local agents, the parochial clergy, and district managers, the Bishops; but the intermediate links, the agencies which railway companies and insurance companies know so well how to utilize and do *invariably* employ—these *have never been introduced into the policy and method of our society.* The D. P. A. and the T. P. A. and the Passenger Traffic Manager, the territorial agent, and such like officers, are unknown in our system, and they are badly wanted. *They are the special lack of our organization.*

It were far better, in our opinion, to let alone the attempt to conform the Church to the organization of a federal democratic republic, and bring its system into conformity with the best features of secular business, for which we have implied warrant of the highest origin in the world—"The children of this world are in their generation wiser than the children of light."

Nor does it appear to us in the least irreverent or inapt to apply literally to the consecrated men who should be appointed to the difficult and delicate task of traveling for the Church these encouraging words and cheering to the sent, and cheerful to those who receive them: "How beautiful upon the mountains are the feet of him that bringeth good tidings that saith unto Zion, Thy God reigneth."

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—MIRACLES OF MERCY.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: XVI. "Parts." Text: St. Matt. x. 8. Scripture: Acts iii. 1-16.

THE text indicated above, from the Gospel as recorded by St. Matthew (x. 8), gives the command of Christ, in fulfilment of which was performed the miracle of mercy, chosen for our present study: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Such a command was virtually a promise of power to do the thing commanded. The power, the needed ability, we may be sure was bestowed at Pentecost.

The will of Christ concerning His Church lies plainly manifested in this earliest history given us in the Acts. From heaven, we believe, the Ascended Christ directed and controlled the fortunes of the New-born Church, especially in those days when faith was warm and trust complete—just as the General from a distance directs every movement of his army engaged in battle.

The initial events, therefore, were not only important but also typical of what should follow and repeat itself through succeeding ages. This is true especially of the first apostolic miracle, the careful record of which occupies two whole chapters in the narrative: the healing of the lame man at the gate of the Temple: what more splendidly than this, could foreshadow the work of the Christian Church in the world?

We behold humanity in the helpless mortal, who, lying at the gate of the Temple, fixed his gaze imploringly upon the men who came to him, not in their own name but in the Name of Christ (vv. 2-3). We see the touch of Christ in the personal contact of His representatives with him whom they sought to help. We see humanity restored through Christ, in the new life of the cripple, who, "leaping up, stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God" (verse 8). It was indeed a prophecy of what should be, and would have been through all succeeding ages, if hearts were true, and faith warm, and devotion steadfast, as in the days that followed Pentecost.

Furthermore, the miracle is thus carefully recorded, because it gave occasion to a conflict between the Church and the World, and led directly to the first persecution of the Apostles by the authorities, as described in Chapter IV.

We have alluded to the fact, in connection with last Sunday's lesson, that the Apostles and early Christian converts did not at once withdraw from the Temple worship. "Peter and John went up together into the Temple at the hour of prayer, being the ninth hour" (verse 1). This was three o'clock in the afternoon, the hour of the evening sacrifice. A not unusual sight met their gaze: a lame man, lying helpless at the gate called Beautiful (an outer gate, on the east side, which led into Solomon's porch), who asked "alms of them that entered into the Temple" (verse 2).

The same request which he had made of others, the lame man made now of the Apostles (verse 3); which shows that "he did not know them as workers of miracles of healing, and expected to receive nothing from them except the ordinary dole."

"Peter, fastening his eyes upon him with John, said, Look on us" (verse 4). We may conjecture that this close scrutiny, this earnest gaze into the man's spirit, was in order to determine, not whether he had faith in the Apostles' power to heal, which would have been an unreasonable expectation, but whether he had such piety and such a disposition to be thankful as would make the benefit an appreciated and helpful blessing.

The Apostles, sharing as they did the universal poverty of the primitive Church, acknowledged frankly that they had neither silver nor gold to give (verse 6). Christ, however, had appointed and empowered them to give other and better things: in this case, a blessing apparently so stupendous as to have been dismissed forever from the cripple's expectation, even the healing of his life-long malady.

We may remind ourselves in passing that poverty does not debar the Christian from enriching his fellow men. Love is a greater gift than gold, and sympathy than silver. These we may freely give, in the Name of Christ; to withhold them, is to lose the great lesson of the Incarnation.

"It is related of St. Thomas Aquinas, how he called on Pope Innocent IV., when he had a very large sum of money on the table before him; and, on the Pope saying, 'You see, Thomas, that the Church cannot now say as the primitive Church could, 'Silver and gold have I none.' 'Yes, Holy Father,' he replied, 'but neither can she say, as did St. Peter to the crippled man, 'Arise and walk!'"

The healing of the cripple was accomplished through the power, and in the name, of Christ (verse 6). The Apostles take to themselves no personal glory in the matter. It is interesting to know that St. Luke the physician, in describing this miracle (vv. 7-8), uses "such terms as would have been employed by one possessing surgical knowledge" (Blunt, quoted by Sadler, *in loco*).

Naturally so stupendous a miracle drew together an excited multitude, who greatly wondered (verse 11). Whatever might be said, the fact remained, and could not be gainsaid: the cripple was cured of his malady. "Beholding the man which was healed standing with them, they could say nothing against it" (Acts iv. 14). Let us not forget that the Church is either honored or despised, according to what her members permit to be the success or the failure of her influence upon their lives. If others behold us, like the man once lame, "walking, and leaping, and praising God" (verse 8), "they can say nothing against it," and the Church will be gloriously shielded from the criticism of her enemies. But if we are still lame, after Christ has bidden us "Rise and walk," must it not be that we have "given great occasion to the enemies of the Lord to blaspheme" (II. Samuel xii. 14)?

St. Peter makes bold defence of this first apostolic miracle (vv. 12-16), by attributing the achievement wholly to the power of Christ. "We observe how the Apostle treats the miracle, almost as if it had been a matter of course, an ordinary thing; and so it was, if Jesus was exalted to the right hand of God. The marvel was, that He whom they had crucified was at the right hand of God; for, if so, His working of mighty works follows naturally."

THE VOICE OF THE CHRISTIAN YEAR.—XVIII.

BY A RELIGIOUS.

SIXTEENTH SUNDAY AFTER TRINITY.—INTERCESSION: BY THE CHURCH, FOR THE CHURCH.

Let Thy continual pity cleanse and defend Thy Church.—COLLECT.

THE Church in this land is looking eagerly toward San Francisco; hoping much, yet fearing somewhat as to what her representatives will do for her there. And other than the eyes we see are watching. There is the Prince of the powers of the air; there is the World-power; both enemies of the Cross of Christ, whose destruction is involved in our victory. And still others; the inner circle of the Family of God, the friendly Holy Angels; and the Master of the House Himself is watching, to see us make His Will our law.

Crystallized in the Collect for the Sixteenth Sunday after Trinity, one seems to see a special message from this Master in regard to the coming Council. His message is a call to intercession and to confidence.

A call to confidence. It is His ship and He is in it; and if He sleep, His Heart waketh. The ship is bound on His business; and though for our sins He permit the storm to do some violence, His affairs cannot fail. Things are not the same as though we had not to be punished, and a lost opportunity can never come again; but finally the winds and waves will obey Him and there will come the accomplished calm of a victorious peace.

A call to prayer, to activity. Our very trust in His word emphasises our responsibility. He does so much, we must do our little, diligently! and His cause is committed to us. The character of the Church is the composite of all her members; her power against evil is the measure of their devotion; her attitude is the total of the mind of her members (her attitude having two aspects—antagonism toward evil and devotion toward God).

Thus, those Catholics who will not be at San Francisco have as real a duty to the Convention as those who compose the Convention have to the Church. When the Church makes mis-

takes, moral or intellectual, if a Bishop, a Diocese, an institution, commit the Church to or by a compromising statement, it is not alone the actors who are to be blamed; it is we who neglected our prayers. We, the Church, share guilt as well as onus. "Lord, if Thou hadst been here, my brother had not died." If we had been on our knees and so kept Him in Presence, our brother had not offended!

Faith cannot be fruitful without communion with its Object. The first impulse of faith is prayer; like the birth-cry of a babe, it is the act which necessarily demonstrates life. If we believe, with manly, sturdy faith, honestly taking God at His word, we *shall* pray, inevitably.

The mind of the Church upon the value and necessity of intercession needs no further expression than the examples which abound in her offices. Look at the Litany, *e.g.* But what does it mean to us as we utter it? If we come believing, we shall go away blessed; *according to our faith is it done unto us—us—us* who pray, those for whom we pray, and the whole Body by union with which we have the right to pray.

The Editor (God guide him!) of THE LIVING CHURCH (God bless it!) struck with strong hand a noble note, when he said: "*The question is, what Almighty God likes.*" That is our real want, and the world's real want; to know and to do His Will. "They that do the Will shall know of the doctrine." *To-day's Collect*, a full intercession, said by every communicant from now on with intention for the present epoch in American Church History, would bring inestimable blessing. Cannot many say it thrice daily, as Daniel for his dear Jerusalem? The busiest, *if he cares*, can make one earnest intercessory heart-lift, though it be as he walks to his work in the early morning, or drives to an "anxious case"; or the woman, passing from one pressing duty to another, will find it not a tax but a respite to think of what is at stake at our Occident and say this Collect, or Our Father, or "I believe," or "Take Thy Power and reign"; or the Collect for Sunday, XIX. Trinity, especially for our fathers the Bishops; that He may "direct and rule their hearts," desires, deliberations, and decisions.

But mere words will not do; it is devout desires—tested by "good effect" in practical piety—that are of value. Prayer demonstrates faith, faith vitalizes prayer. If our prayers be perfunctory or faithless, what gain can result, now, or in the hour of death, or in the Day of Judgment?

This is not an appeal for emotionalism but for reality. We are not Orientals; neither were the sober Britons to whose selective and constructive labors we owe the Book of Common Prayer; but we are men, fallen men; sinners, personally sinners; facts how terrible we shall never know till we see Him whom our sins did pierce (Rev. i. 7). He it is whose interests are at stake in the coming Council. He it is who calls us to intercession by the Collect for the coming week—He whose Sacred Heart, as it was pierced for our sins, is now for our prayers the open Gate to the Ear of God the Father.

Christians, Catholics, shall we obey our Master's Voice? The call is to the Church for the Church; to ourselves for ourselves, for we are the Church, "we are His people and the sheep of His pasture" (Ps. c. 2).

To recapitulate,—In the Council at San Francisco the interests of our Lord are at stake: therefore it is momentarily *our affair*, and the least and poorest can play a valuable part in it (though thousands of miles away), *by intercession*. Pray, pray persistently, pray *hard*; then we can quietly claim: "Be still, and know that I am God" (Ps. xli. 10). The complement to our obedience to this two-fold call—to recognize and fulfil our personal responsibility while trusting our Lord for all—is to *accept what follows as the wise and Divine answer*, whether it be "yes" or "no."

Intercession; Confidence; Loyalty: This last part, of the submission of sons, is most often forgotten, at least when the answer reads like "no." But the devil cannot have the victory even for one hour, if the heart of the Church be one, and that one heart fixed upon God (Ps. lvii. 8). "All things are possible to him that believeth"; even to submit, humbly, sweetly, loyally, to be disappointed of very dear hopes (Ps. cxix. 116).

A PRAYER.

Thou loving God, send unto me
Thy Holy Spirit watch to keep
Upon the threshold of my heart
That naught impure within may creep.
And grant unto my tired mind
The peace of holiness, that strife
And worldliness and sin may find
No door unguarded all my life. *Amen.*
ANNETTE SCHUYLER HARRISON.

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.

MISTAKES OF SECULAR REPORTERS.

To the Editor of The Living Church:

HERE are some amusing instances of journalistic blunders in your issue of August 31, and they are but samples of many that are occurring in the reports of Church services published by the secular papers. But I wonder how many of the clergy have considered that there is an easy remedy for all this absurdity? The reason reporters make so many errors is because they are left to their own resources in compiling their accounts. More often than not, a courteous application to the rector of the church, or to one of the congregation, for information about a service, is met either by a refusal to give any help or by so grudging an assistance that the reporter is discouraged from ever trying again. I *know*, because I have had editorial experience, and I can remember the complaints of reporters who have been sent on such errands.

—Most reporters are anxious to get correct reports. Of course a few of them *hunt* for sensations and are not averse to finding what they are on the lookout to get, but at least they wish to avoid making themselves ridiculous; and in ninety-nine cases out of a hundred, if the rector took the pains to let them know that he would gladly help them prepare their reports, they would as gladly receive the help. As a matter of fact, more often than not they receive a rebuff. This treatment is in marked contrast with the courtesy and patience shown by the Roman clergy. To take an instance: The latter are always ready to furnish accounts of services, and to help in explaining technicalities,—and the result is that such blunders, with them, are very rare. The reporters go direct to headquarters, and they get their facts straight, or have them straightened.

There is no doubt that the influence of the press could be made a real power for good in making the Church and her doctrines known, if our clergy would care to use it. Suppose the rectors of churches in small towns or cities should drop a note to the city editors, telling them that they would always be glad to give information about Church matters of general interest. Suppose (better yet) that they took the trouble to cultivate the acquaintance of a reporter or two, and to send him occasionally facts that might be of interest; don't you believe that we should soon be reaching a large number of people who never hear of our services now, or if they do hear, get an entirely incorrect notion about them?

I hope a few of the clergy will be at pains to take this hint.

Philadelphia, Sept. 10th.

CHARLES FISKE.

RITUALISM AND THE DOCTRINE OF THE ALTAR.

To the Editor of The Living Church:

THE following, copied from a book written in the early days of the Catholic Revival, by the editor of the *Monthly Episcopal Observer*, may be of interest to your readers. The book is called "The Causes and the Cure of Puseyism." The extracts are as follows:

"A priesthood would be an anomaly without an altar. Hence, our reformers have not preserved one without the other. The implied idea of an altar, so plainly preserved in our ritual, seems for some time to have slept. Recently, however, it has come out with new prominence; and has found a mute but emphatic expression, in the modern arrangement of chancels."

The above in regard to the Altar. Now, let us see what is said in regard to the Real Presence:

"We have seen that the leading English Divines believed in a 'change,' or 'mutation,' effected in the elements of bread and wine at the time of their consecration; that this change is 'real and true,' and is 'unto the Body and Blood of Christ.' We have found our communion office teaching the same sanctification of the bread and wine, so that those who receive them become partakers of the Body and Blood of Christ."

This book then goes on to say:

"The ordination office, and the forms of absolution, have unfolded to us the idea of a priesthood,—endowed with power to offer

sacrifices to God, and with authority to declare and pronounce absolution from sin."

"In addition to this positive verbal teaching, we have found an array of dramatic arrangements and representations, pointing in the same general directions, and distinctly implying the same errors. There is, first, the significant preaching and praying in separate places, and then the appearing in those two places in different habits, —both indicative of the double character of priest and prophet. Then there is the laying the priestly hands upon the elements, and making over them certain gestures, as if calling down some mysterious influence upon them; then the kneeling to receive them, as if they were objects of worship; and then, finally, the 'reverently' covering them with a fine linen cloth, and the eating them with the reverence due only to what has been 'changed' into the Body and Blood of Christ."

"No person, I think, need to wonder that we have 'Puseyism' in our Church. The only real matter for surprise is that we have not more. Here are causes enough for all the tractarianism we have, and for a vast deal more, too, unless they are removed."

If we are to judge from recent utterances, it seems as if Protestants of 1901 differ considerably from their brethren of 1847 in regard to the teaching of the Prayer Book.

Yours, sincerely,

Baltimore, Sept. 8. THOMAS E. DAVIS.

To the Editor of The Living Church:

IN YOUR issue of August 31st, in an editorial headed "Bishop Randolph and Ritualism," it is asserted that the Ornaments Rubric of Elizabeth restored altars in the churches. This is based on the assumption that altars are "ornaments." Again, it is asserted that "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."

But it is a question whether the Altar ever was an "ornament." Sir H. J. Fust in *Falkner v. Litchfield* held that it never was. The Judicial Committee of the Privy Council has ruled that no conclusion of law can possibly be drawn from the "altar" to the "Lord's Table" in *Barker v. Leach*. As to altar destruction, the Injunctions of Elizabeth provide for it and, as every careful reader of the history of the period knows, a wide-spread demolition of altars followed. In the first Visitation Articles of Archbishop Parker may be read the following: "Item, whether you have in your parish churches all things necessary, especially the Book of Common Prayer, a comely and decent table for the Holy Communion, and whether your altars be taken down according to the commandment in that behalf given." Bishop Jewel's "Apology for the Church of England" was, by order of Convocation, placed in all the churches. In his "Defence of the Apology" he writes: "This learned man telleth you, M. Harding, that your stone altars are but newly brought into the Church of God; and that our Communion tables are old and ancient, and have been used from the beginning."

Gambier, Ohio, Sept. 7, 1901.

H. W. JONES.

[We do not maintain that the Altar itself is technically termed an "Ornament"; but we hold that since the Ornaments Rubric revived and ordered the vestments, lights, and appurtenances of the Altar which had always been understood to signify the sacrificial aspect of the Holy Eucharist, and which from that day to this are conspicuously disused and held undesirable by those who deny that doctrine, the Eucharistic Sacrifice and the Real Presence must have been accepted as the teaching of the Church of England at that time. If they do not signify this, why have Low Churchmen always objected to their use?

The Injunctions of Queen Elizabeth are hardly to be interpreted as our correspondent believes. The portion referring to the altar is as follows:

"Whereas her majesty understands that in many and sundry parts of the realm the altars of the churches be removed, and tables placed for administration of the Holy Sacrament, according to the form of the law therefor provided; and in some other places the altar be not yet removed, upon opinion conceived of some other order therein to be taken by her majesty's visitors; in the order whereof, saving for an uniformity, there seems no matter of great moment, so that the sacrament be duly and reverently ministered; yet for observation of one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered that no altar be taken down, but by oversight of the curate of the church, and the church wardens, or one of them at the least, wherein no riotous or disordered manner to be used."—Gee and Hardy, *Documents*, etc., pp. 439-40.

This provision is rightly digested by the learned editors, Gee and Hardy, in the words: "No altar is to be taken down without proper supervision"; which appear correctly to state the intention of the provision. The whole point appears to be that Her Majesty considered the question of table vs. altar as "no matter of great moment so that the Sacrament be duly and reverently ministered"; and we consider the same, and have no objection whatever to the use of the term Holy Table, or

Lord's Table. But this is conspicuously different from Bishop Randolph's position, and he maintains as strenuously as do we that "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." Consequently when the Church refused to banish the Altar, and by the Ornaments Rubric revived practically "all the ceremonial around it," Bishop Randolph's conclusion is obviously the expression of the intention of the Church. Then as now, the Church tried to be conciliatory toward those who did not quite accept her eucharistic doctrine, and thus she permitted the removal of Altars in given instances; but that was the utmost concession which she made. No doubt, as Dr. Jones intimates, a "widespread demolition of altars followed"; but it is clear that this "widespread demolition" was contemplated neither by the Church nor by the Queen; nor was it so widespread that all altars were swept from existence, by any means. It is true that Bishop Jewel objected to altars. He also objected to the surplice; but will it be maintained therefore that the surplice was repudiated by the Church and has become illegal?

One can rightly understand the Elizabethan period only by remembering that every phase of individual "like" and "dislike," belief and non-belief, was represented among leading ecclesiastics, and it is difficult to find any such position from the lowest to the highest extreme that was not held by some of them. The interests of the Queen were to maintain the peace; and she permitted, sometimes by sanctioning and more often by overlooking, many irregularities in public worship. But during the whole period the witness of the Church, as expressed in the Prayer Book, remained unchanged; while the fact that the Queen maintained in her private chapel a decidedly "ritualistic" service, with all that it implied, shows her own interpretation of the political acts of her reign with relation to public worship. And while no doubt there was throughout her reign an increasing decline from the strict observance of the standards of the Book of Common Prayer, yet it was a decline not sanctioned by the Church corporately, and much of the loss was repaired during the Caroline regime, in which the banished altars were largely restored. But through all these variations of practice, the standards of the Church remained unaltered.—EDITOR L. C.]

THE MISSIONARY DEFICIT.

To the Editor of The Living Church:

THE deficiency in the Church's treasury comes, as Bishop Whipple so fervently states, from our lack of love. But how can this love be developed in our communion? It cannot be aroused by any mere human effort, or by human eloquence. It can only come by the action of the Holy Spirit. It is therefore something the Church should seriously lay to heart, why there is this coldness and why the Holy Spirit has in any degree withdrawn Himself from our Church. If we are sincere, we shall first of all inquire what are our sins and what hinders His work among us. We shall not gain His assistance by mere fervent words, any more than we can arouse the Church by fervent speech. It is not talk He wants. We must bring forth fruits meet for repentance. We must before we can gain any answers to our prayers, examine ourselves as a Church and, finding our sins, set about a reform. We must turn to God as Israel did in the time of Ezra and we need to do so.

It does not become me to point out those sins; it would be better for all parties and persons with humble hearts to find them out for themselves. But we might begin by laying aside for a time some of our boastings. We are the true Israelites indeed, to us belongs the Apostolic Succession, ours are the fathers, the sacraments are our own, we are the keepers of the oracles, we hold the faith of the ancient Creeds, ours is an incomparable Liturgy. We are free from all the errors of Rome and from all the evils of dissent. We don't fast much or give tithes of all we possess, but we are not like these publicans!

Possibly we might get some clue to our own sins if we considered in what way other religious bodies excel us. Is there not now a great lack of self-sacrifice in our Church in both clergy and laity? The Roman Catholic clergy give up matrimony. As a rule they are true to their celibate dedication. Giving it up for the love of Christ, it is one way by which they are united to Christ crucified. Our Methodist brethren give up all intoxicating beverages and the use of tobacco. It is also an offering to the Lord. What does the Episcopal Church ask her clergy to give up? Do men enter her ministry for the purpose of leading a hard life of sacrifice? Would it not be well if our clergy were not allowed, without a special dispensation, to marry till they had been five years in orders? If in West Point tobacco is forbidden to cadets, why would it be hard if forbidden to candidates for orders?

Again: The Roman clergy say their offices daily. They must give an hour or hour and a half to their prayers. The English Prayer Book requires of her clergy the daily recitation of morning and evening prayer. But the American clergy are not a praying clergy. A number content themselves with a short form of family prayer, if they have a family, and with some morning and night prayers. They neither pray much nor are taught the science of prayer. Very few make meditations;

nor could they tell the difference between meditation and contemplation or have they been led to any of the further degrees of communion with God. We have not the spirit of the puritans nor of the Carolinean Divines. We have not the earnestness of the Methodists nor the trained prayerfulness of the Roman clergy.

Again, the Roman Catholic Church honors our Lord's Presence in the Blessed Sacrament. We quarrel over it and seem afraid of it. Although our Reformers altered the existing Liturgy so that the Blessed Sacrament should be received after the communion of the people, and required the *Gloria in Excelsis* to be sung in Its Presence, some now object to its being reserved, after the custom of the ancient Church, even for the sick and dying. We believe that the Roman Catholic Church is very dear to Christ, and is blest by Him on account chiefly of the sacrifice of its clergy and its love and honor paid to Jesus in the Blessed Sacrament.

We might well ask ourselves which of the seven messages sent by the Ascended Lord through St. John applies to our Church. Have we kept the faith, or are we trying to do so? In prominent churches the doctrine of the Blessed Trinity is denied. The writer has heard pure Sabellianism preached; the Incarnation is repudiated in some. It is said not to be essential that Christ was born of a Virgin. The death of Christ is not held to be a vicarious atonement for sin. He did not in the flesh rise from the dead. At His Ascension He laid aside His Humanity. The Bible is full of errors. It is not the word of God. The Apostolic Succession is a delusion. The ministry of the sects is equally valid with our own. The Prayer Book is not an authoritative expression of the faith. The Christian religion chiefly means character. It can exist without a priesthood, sacrifice, or altar. Would not our Reformers have stood aghast at such negations of the faith? How can God's Holy Spirit work effectively or bountifully in or through such a Church? No wonder He has left us, and our hearts are cold and our treasures empty.

Again, look at that hidden and secret sin that like Achan's wedge of gold hidden in his tent caused Israel's disaster. Our Church has lost sight of the sacred meaning of Marriage as a witness to Christ's union with His Church. The second marriages of our clergy, so contrary to God's express command, must be extremely displeasing to Him. Not to realize this is only another mark of our spiritual blindness and decadence. That God bears with this branch of the Church is a wonder. It is a marvel of mercy. If we begin to fear lest our candlestick be removed, and repent and do our first works, the Holy Spirit will again be with us, and our hearts being full, our treasures will be full also. CHARLES C. GRAFTON.

To the Editor of The Living Church:

THE recent Open Letter of the Bishop of Washington concerning the apathy of our Episcopal Church in the cause of missions, the Call of the Bishop of Albany, and the Appeal of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States respecting a deficit of one hundred thousand dollars or more in its treasury, render proper the asking of a number of questions pertinent to the issue.

Who is to blame for the present condition of affairs? Is it the Board of Missions? Should the General Secretary be held to account? Is it because the seminaries engaged in training men for the work of the Church have sent out graduates who are apparently densely ignorant on this most important subject of mission work? Surely something or somebody is at fault. Certain it is that there must be a revolution of some kind in method or men or the usefulness of our Church in extending the Kingdom of our Lord upon earth will be seriously impaired. I do not presume to suggest the ways and means. I am not prepared to say that there should be a change in the personnel of those who manage this part of the work of the Protestant Episcopal Church of the United States. Such suggestions and such declarations should be made by those who have had far more experience than I and who more thoroughly understand the workings of the Board. I can only call attention to a condition of affairs that is almost appalling to a layman. When reports show that there was contributed for the support of the Church the sum of sixteen million dollars and more during the past year, with less than half a million for mission work, two thoughts are at once suggested. One is that the Church is not poor; its communicants are not niggardly in their donations. The other is that there must be either bad management some-

where or dense ignorance as to what God's Word tells us is the real mission of His Church, the extension of Christ's Kingdom upon earth. To the delegates to the General Convention, both clerical and lay, which is about to meet, these questions should appeal with force. Never was there a time in the history of the world when more liberal contributions were being made to charitable and educational institutions. Never was the time more propitious for carrying on the great cause of the missions of the Church. We are told that the work of collecting and disbursing the money donated to this purpose could scarcely be more economically done. Ninety-five per cent. of the money given goes direct to the mission fields. It is doubtful if any like organization can make a better showing in this particular. But the fact remains that the contributions for the purpose are ridiculously small and that a deficit is created in the treasury of the Board of Missions as regularly as the year rolls around. Should not the General Convention give to this and kindred questions its most earnest thought? It should probe to the bottom this defect in our Church polity and make changes where, after deliberation, they shall be found necessary. The great body of laymen throughout the country will await with more than ordinary interest, the action of the General Convention upon this subject. GEORGE H. WALKER.

Washington, D. C., Sept. 7th, 1901.

SWEDISH ORDERS.

To the Editor of The Living Church:

CIRCUMSTANCES are making my own attendance at the General Convention very difficult, and I will therefore ask the privilege of replying to the Rev. Dr. Hall through your columns. I am grateful to him for tabulating his points so that the answer is easy. And I would first premise that I see no contradiction between calling his paper scholarly, and at the same time "cursory." I have no doubt that he did the best he could with his materials. But I am completely satisfied by the results of correspondence with Sweden, that considering the vast field which is to be covered, the history of Sweden from 1520 until now, the materials for more than a cursory examination do not exist in the United States.

The Swedish Church could present advocates from among its own learned clergy, if it chose, who could make a much better showing than is supposed, and it would be entitled to be represented by advocates of its own choosing. A self-chosen advocate can be a literary defender, but should not claim that he makes the best defence possible.

May I first say that Dr. Hall is mistaken when he thinks the submission of the Swedish clergy to the Smalkald articles was always *ex animo* and that there is no evidence of discontent?

There was a great deal of discontent, and great relief when the imposition was removed. My point is that *personal* subscription is not the action of the Church.

The new King who enforced subscription was a German, and the situation in Sweden, in its effect upon the Church, is closely matched by the Hanoverian epoch in England. I think there is nothing much worse than Hoadley's elevation in Swedish Church History.

Plenty of English clergy have long acknowledged the possible validity of a presbyterian ordination. Bishop White's proposals in the perplexity of the American Episcopalians are by no means ancient history.

(a) Dr. Hall alludes to the suppression of the Diaconate. The diaconate appears to have been practically suppressed by the influence of Rome before the Swedish Reformation. True, one of the reformers seems to have been and remained in deacon's orders, but he seems likewise to have been an isolated case. The diaconate had been practically suppressed, or as a practical order, because ordination to that grade was so generally immediately followed by the bestowal of priest's orders.

There is simply no Swedish legislation on the subject of deacons at all, and it is quite true that the Swedish Church is entirely uncommitted to the necessity of a ministry of three orders. But if we concede, for the purpose of argument, a valid episcopate, the neglect of the diaconate would argue nothing, any more than the fact that the early Church was without it apparently for a time, and created it to meet an exigency.

I do not think anybody can deny, that however orders may differ, the Christian ministry is really one whole thing.

The episcopate is the plenitude of that ministry, the presbyterate is that ministry with restricted fulness, the diaconate

more restricted still. The Swedish Church betrays a deliberate and express intention to continue the Christian ministry *and not to make a new one*, by defining in exact terms the functions they intend to confer. They omit the diaconate from mention, but on the other points they are extremely explicit.

(b) It is this section (b) which repeats first a number of arguments which have been already answered by great scholars, and which no Swedish speaking man would be disturbed by for a moment. The Swedish Consecration service is objected to because it differs in important points from other Catholic ordinals. So does ours. But it agrees as does ours in every essential point with the rules for Catholic order. It reads Scriptures appropriate, defines the office to be conferred, has a profoundly impressive imposition of hands, and a prayer for the Holy Spirit.

Objectors allege that the use of the word *installa* renders the office suspicious. Why should not the use of "consecrate" render ours suspicious because we also use it of churches? To this, answer will be made that we qualify it in the immediate context with "ordain," and so does the Swedish Church. The preliminary rubric reads "*Biskopen som skall invigas.*" And besides, *installa* is already qualified by the significant addition "*i sitt ämbete.*" The word "ämbete" does not refer to a mere outward office to which appointment is being made, but means all that is implied by the office, spiritual functions and all. Now "*inviga*" is the regular Swedish word for "ordain," and has been so ever since the later derivative *ordinera* has been dropped from the rubrics. *Ordinera* was dropped, not that the office might be changed, but *translated*.

It is true that "*installa*" is also used in another office, somewhat resembling the ordination service, but different in intent. But it is used there with such qualifying words as relieve it of any such meaning as would make its use militate against the consecration of a Swedish Bishop.

(c) The reference to Dr. Pusey made by Dr. Hall would not mean so much if it were not quite plain from Dr. Pusey's writings that the ordinal he used was incorrectly translated. Dr. Pusey regarded the ordinal as referring the whole authority for ordination to the congregation. Now "*Guds Församling*" means in Swedish, "the whole Church of Christ." We cannot object to it as long as *we* call the Church "The Congregation of faithful men." And there is not a Bishop in our Church that would not be willing to say he had been made a Bishop by the Church. The way in which the Church makes Bishops is through other Bishops. And the Swedish Ordinal also refers all back to God, when it says the Bishop gets his authority for acting not only "*af Guds Församling*," but "*pa Guds vägnar*," which means that the Bishop acts for God.

(d) The objection that the second order is called "*prediko-ämbetet*" might avail something if it were not forgotten that "*prediko-ämbetet*" is used in Swedish generally to mean just what our term "the ministry" means, and in a restricted sense as the equivalent of "*prest-ämbetet*." There has never been a time when the Swedish clergy have not been called "priests," nor when priests were not understood to be clergymen empowered to preach, baptize, absolve, and celebrate the Holy Communion.

I had hoped that the arguments based on *installa*, *prediko-ämbetet*, and the use of the word "Bishop," by anticipation, when exact use would require "Bishop-elect," would by this time have been given up. There is not the shadow of justification for supposing that royal appointment makes the Bishop in Sweden. He must be, by canon, elected by the chapter, confirmed by the King, and consecrated by a Bishop or Bishops, by prayer and the laying-on of hands.

Now, with regard to "intention," I would say that our great divines are quite as likely to be right as the branches of the Catholic Church from which we are separated. I do not value papal briefs at a feather weight. If all the Romans really believed our orders valid, they would not say so.

The Archbishops argued well against the Pope, but if to accept their dictum on intention I should have to call an ordinal invalid which, while not mentioning the diaconate, did identify the other orders with those undoubtedly existing in Sweden at the Reformation, I could not go so far as they. The offices authorized at Upsala in 1593 do certainly identify the ministries to be conferred with those of constant authority in the historic Church. That is why I am satisfied with them. I am satisfied that the Swedish Church regards, has always regarded and has been careful in safeguarding, her present episcopate as the continuation of the old pre-Reformation episcopate, and

has also defined her priesthood as exactly as we have ours. I also hold that nothing exists to prevent her from reestablishing a primitive diaconate to-morrow. As to failure to persuade the General Convention to recognize Swedish Orders, I recognize this as a partially true statement. Yet no one can be said to fail in what he has not really attempted.

The subject would have to be carefully proposed and advocated by competent scholars, of whom I am not one. I have taken great pains with the subject, but I have never been to Sweden, and my familiarity with Swedish literature and language, while constantly increasing, does not lead me for a moment to suppose that I could be a sufficient representative for the Swedish Church.

I should regard any action detrimental to the claim of validity for Swedish Orders to be deprecated, because I am sure Dr. Hall, though better informed than most, is not completely informed, and the rest know almost nothing at all.

Nor do I seek to commit our Church any further than she is now committed. To venture to pronounce as a Church, Swedish Orders valid, would be, I think, tantamount to a claim of jurisdiction by our Church, which I am not prepared to have her make. The Swedish Church has preserved her dignity. She has asked nothing from us. She believes as firmly as the English Churchman does, that in her country, "the ancient customs prevail." Her Kings are no longer Germans, and the life of the Church shows itself in the strong objection to the Lutheran name which prevails far and wide among her scholars.

But the cause of mutual understanding has been greatly harmed by the repeated publication of long answered flings, and by what I must regard as the introduction of new tests. The minute discoveries, here and there brought forward, do not shake the position of this national Church, secure on its own ground. When the Smalkald Articles were imposed the question of ordination was not uppermost. The great fear then was Calvinism. Their statements about the possible failure of episcopal ordination were merely hypothetical, as far as Sweden was concerned. They go no further than Bishop White, who is certainly typical of a vast school. So that the mind of the Swedish Church on Episcopacy was and remains expressed in these authoritative words which date from 1571 and have never been repealed:

"Therefore as this ordinance was wholly necessary, and proceeded without doubt from God the Holy Ghost, who giveth all good gifts, it was also universally over all Christendom received, and has since continued and must continue so long as the world stands."—*Oren Svenska Kyrkeordningen*, p. 75. Printed in Stockholm, 1571.

The evidence for the new ministry which Sweden is supposed to have devised would not weigh anything to anything but the ecclesiastical mind.

Faithfully yours,

G. MOTT WILLIAMS.

To the Editor of The Living Church:

I AM far from the conviction myself that Swedish Orders are valid. But my lack of conviction is based upon the absence of sufficient evidence as to the fact of the actual transmission of the historic episcopate at the period of the Reformation rather than upon the facts asserted by Prof. Hall. If those facts could vitiate Orders otherwise actually conferred, it would cast doubt upon the validity of our own Orders.

The suppression of the diaconate! We have ourselves virtually suppressed the Office so far as the original purpose of its function is concerned. We have no permanent diaconate. Neither has any part of the Western Church. It exists simply, to all outward appearance, as a transitional state between layman and priest. It is doubtless, technically, an order of the Ministry, but only technically. In the original purpose of its institution it exists only in the person of the priest or of the Bishop. But I fail to see how the absence of the lowest Order, or any doctrine, or unfaithfulness about it can vitiate the Orders of either priest or Bishop. The doctrine of intention does not involve any such tremendous consequence as that. If it did I would not be certain of the validity of Anglican Orders. I would not like to base the validity of my own commission as a priest upon the chameleon-like doctrines of Cranmer and his associates upon Holy Orders or anything else.

Such a doctrine of intention as Prof. Hall seems to hold would be a stumbling-block to faith in Anglican Orders. The position seems to me untenable. As to the rule of conferring

the lower Orders first, that is purely an ecclesiastical ordering. It is the rule of the Church, and being so, to change it is of course to be condemned. But so is the violation of the rule of the consecration of Bishops by not less than three Bishops to be condemned. But in either case, the validity of the act is not involved, if the otherwise essential condition of the conferring of Order is observed.

"It is not of necessity," says St. Thomas Aquinas, "to the reception of the higher Orders, that one have first received the lower, their powers being distinct. In the primitive Church some were ordained priests who had not received the inferior Orders. They could nevertheless do all that the inferior orders could, the inferior order being comprehended in the superior, as are the senses in the intellect, and as is the dukedom in the kingdom. The Church afterwards prescribed that men should not thereafter enter the higher Orders who had not previously humbled themselves in the lower."

As for the doctrine of intention, St. Thomas says:

"As wicked ministers may confer Sacraments so may unbelieving ministers, provided they intend to do what the Church does, even although they believe that to be nothing; and secondly, that they omit none of those things which are of necessity to the Sacrament."

Of course that raises the whole question. It is not what doctrine was held in Sweden at the time of the Reformation, or now, under the enforcement of the Smalcaldic Articles or otherwise, but whether Peter Magnusson was a lawfully consecrated Bishop, and intended to consecrate other men with power to transmit a Christian Ministry such as Christ instituted, and omitted nothing that was essential to the conferring of such a ministry, and whether the episcopate thus established has continued without break ever since. Of course at this point is raised the question of form and matter. What is necessary, of outward form and word, in the conferring of ministerial authority? The discussion arising upon the publication of the Papal bull on Anglican Orders, it seems to me, sir, settled nothing on this head beyond the facts: that there must be a lawful Bishop in order to the conferring of valid Orders, and that he must intend to do what Christ did, whatever that was, and that he must make use of certain outward acts in the conferring of power to minister for Christ in the Church. Beyond the laying on of hands, and the use of some form of words conveying the intention of doing what Christ did, by a lawful Bishop, there was nothing else determined as to form or matter in the conferring of Holy Orders, as of necessity to validity, however much the question of regularity may be clouded. Error as to the powers of the office conferred, either on the part of the minister, or of the local Church or the recipient, cannot vitiate ordination or any other Sacrament. What the Swedish Ritual calls the Act of Ordination, what it expresses as to the office of a Bishop, what neglect or unfaithfulness the Swedish Church has shown as to the maintenance of the diacryate, or of the necessity of episcopal ordination, cannot of themselves invalidate Swedish Orders. It may cast a cloud upon them, by making it uncertain whether the episcopal succession has been duly maintained, just as a cloud might have been cast upon the Consecration of Archbishop Parker by the confessed looseness of Catholic doctrine, which existed among the Edwardian Bishops who consecrated him. That cloud must be cleared away before we can safely recognize Swedish Orders, just as it has been lifted from the Consecration of Archbishop Parker notwithstanding Papal objection on the score of defective form and intention, to the validity of Anglican Orders.

More than this, the fact that the Swedish Ministry in this land is clearly invalid, and that it is nevertheless recognized as valid in the Church of Sweden, must of itself form a barrier to intercommunion between us, so long as it remains unsettled. But it cannot, of itself, vitiate Swedish Orders, either past or future, even though one of those American-ordained elders should become Archbishop of Upsala, to become the Chief Consecrator of every future Bishop of Sweden. The invalidity of his American ordination could not invalidate his consecration or ordination to the episcopate, provided he is validly baptized, and his Consecrators are lawful Bishops.

As for error in doctrine as to the powers of the ministry, I have no doubt it exists in the Church of Sweden, but I do not think we are in a position to cast stones on that account. If the Swedish Ordinal calls the Bishop a preacher simply, the Swedish Church confines ordination, in the national Church, to Bishops, and in its acceptance of the Augsburg Confession it holds to the power of the priest or minister to consecrate the Body and Blood of Christ, and to absolve from sin. It does seem to me then, that we should extend the charity which we

ourselves claim and need, as to defect of language, in our interpretation of the formal language of the Swedish ritual. If Swedish Bishops to-day recognize the validity of Presbyterian Ordination, so did many of our Anglican Bishops at and since the Reformation period; and our own Bishop White seemed to think that the American Church might get along tentatively without Bishops, and its ministry could be extended and continued by Presbyterian ordination. Personally, I am not convinced of the validity of Swedish Orders, but I should be sorry to close the door against proof, upon the *a priori* objections raised by Prof. Hall. Most, if not all, of those objections lack validity, in my judgment, because of the absence of Catholic determination as to what is of the essence of a valid ordination, either as to form, or matter, or intention, or Catholic orthodoxy, without which Order is not conferred. I do not say, of course, that these things are at all a matter of indifference; or that the Church has not held always to the necessity of form, and matter, and a sound intention; but as to what these consisted of, there has been no Catholic determination, beyond the one supreme, ever-present purpose to transmit the Ministry instituted by Christ, in an orderly and authoritative succession, in a way that could leave no reasonable doubt of the fact of ordination in the minds of those to whom the minister was sent. Beyond that, if we search for uniformity of language or of act, of form, and of matter, and of intention, we will soon get lost in the maze of scholastic disquisition, which sought to reduce every Christian Rite and doctrine to the exactness of a mathematical formula.

JOHN WILLIAMS.

Omaha, Sept. 14th, 1901.

A RUBRICAL CHANGE DESIRED.

To the Editor of The Living Church:

WILL you kindly permit me to make an appeal in your columns to the delegates to the General Convention for a slight change in one of the rubrics of the Prayer Book that I feel sure will commend itself to every one who desires to obey each one of those rubrics in their entirety?

The particular instance I refer to is in the rubric immediately after the prayer for the Church Militant. At present this rubric provides that the priest *must* read the long exhortation upon *every week day* when there is a celebration of the Holy Eucharist *until* the first Lord's day in the month. Now I do not believe that was the intention of the Revisers of the Prayer Book at all, but rather that their purpose was to allow the omission of this exhortation at other times if only the priest would say it on the first Sunday in the month.

Of course the rubric can be literally obeyed, and I have no doubt is lived up to, word for word, by many a priest. I am also quite sure that it is often disobeyed by those who feel it a needless hardship to have to use it, as occurred last Holy Week, for seven days in succession, and who accordingly put their own interpretation on the words of a law that they do not wish to carry out.

The change I should suggest would make the latter half of the rubric read as follows:

"But *NOTE*, That the exhortation may be omitted if it is said on one Lord's Day in that same month."

As it now stands this exhortation must have been read in the year 1901 48 times in every church where there is a daily celebration, while in those churches that have a celebration each Holy Day it must have been read on the Feast of the Circumcision, the Feast of the Purification, Monday, Tuesday, Wednesday, and Thursday before Easter, Good Friday, Easter-Even, SS. Philip and James' Day, and on All Saints' Day, besides on the first Sunday in each month; that is to say, 22 times in all.

Yours sincerely,
Palenville, N. Y., Sept. 11, 1901. WILLIAM WHITE HANCE.

ENGLISH AND AMERICAN CHURCH PAPERS.

To the Editor of The Living Church:

A NUMBER of my Church friends here are very anxious to receive regularly a copy of THE LIVING CHURCH, but they are too poor to subscribe to it as well as the *Church Times* or *Church Review*. They are, however, willing to send

a copy of either of the latter named papers to friends in the United States who in return will favor them with their copy of THE LIVING CHURCH weekly when read or done with. This method puts the papers to a double use and affords pleasure to both parties participating. I will be glad to give names and addresses to American Church people who are thus willing to exchange. I have other exchanges open for *Guardian* and *Churchman*, and *Guardian* and LIVING CHURCH.

Further particulars may be had from

Yours very truly,
Sept. 7, 1901. RASMUS R. MASDEN,
95 Newcombe St., Liverpool, England.

MARGINAL READINGS.

To the Editor of The Living Church:

PERMIT me two further words on the subject of the proposed Marginal Readings:

1. Your editorial (Sept. 14) recommends that the proposed readings should be set forth "as authorized marginal notes for popular aid, but not for reading in Church," assuming that this was the restricted purpose of the Marginal Readings in the King James' version. But this is a mistake. The existing marginal readings are intended for use in the public reading of the Scriptures, at the discretion of the clergyman, and some of us have been for years in the habit of so using them. The Commission asks no different position for the margins now proposed than belongs to those of 1611.

2. It has been suggested that the proposed marginal readings might be authorized *tentatively*, with a view to their being tested before final adoption (or rejection) at a subsequent Convention. I must point out that it would be practically impossible on these terms to get a Bible printed containing these readings. The offer which the Commission has received from Messrs. Eyre & Spottiswoode (the King's printers in England) to print two editions (larger and smaller) of the Bible with the new marginal readings, is conditional on the adoption of the readings by the General Convention.

Sept. 13, 1901.

ARTHUR C. A. HALL,
Bishop of Vermont.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

ADMITTING that individual branches of the Church universal might well base their names upon the name given the whole body in the Creeds, it is interesting to note that that name is simply the New Testament name—the Church. Going back, as the Apostles' Creed does, to the very earliest ages of Church history, it would be strange indeed, to find its unknown compilers had undertaken what the Apostles certainly did not—the naming of the Church. It needed no distinguishing name, being universal, and the branches needed only to be indicated territorially.

That the modifying adjectives in the Creeds are explanatory of what we believe concerning the Church, and not a part of its title, further appears from the fact that they are not identical in the two Creeds—the Church, explained in one to be holy and catholic, the communion of saints, is in the other explicated as one, catholic, and apostolic. I am not deeply read in the Nicene Fathers; but it does seem to me that if they had undertaken, at the famous council, to "change the name of the Church," we should have heard of it, even though there were no Church papers in those days.

N. M. HUTCHCOCK.

To the Editor of The Living Church:

AS ONE of the Four who in the General Convention of 1877 voted to discard "Protestant Episcopal" as the proper name and title of the Church, I wish to say a few words as to the name which should be assumed in its stead.

This should be the *true* title, designating the Church for what she actually is, without regard to other religious bodies or the view they may take of it. It is not to be accounted as arrogance or presumption for one to assume his true name—it all depends upon whether it is, and can be shown to be his *true* name—and, if it has been wrongfully taken by another, it may become his plain duty to assume it without hesitation or delay, especially if any are liable to be misled in consequence of his not assuming it. No pretext of modesty can justify his failure to do this where the interests of others are involved as well as

his own, he is then bound to stand up for what he truly is and defy the comments of others.

I think that all will admit this to be so in the case of an individual; how much more so, then, in that of a public body where the vital interests of multitudes are concerned? When our Lord lighted the candle of His Church, it was clearly His purpose that her light should shine abroad freely and without obstruction, and for us to hide that light under the bushel of any false name is nothing short of an act of perfidy. We *must* declare the Church to be what she actually is. If this brings odium or reproach, we must patiently endure it.

Now, perhaps, no intelligent Churchman regards this Church as being other than that portion of the Body of Christ having rightful jurisdiction within this land. This mystical Body of Christ early assumed the title "Catholic" to distinguish it from all local sects which from time to time arose, and this has been perpetuated in the ancient creeds and is by us regarded as the proper designation of the true Church of Christ from its beginning and extending throughout the world. We do not doubt, perhaps not one of us, that this Church of which we are members is an integral part of that one, true Church of Christ, coming down from the beginning and historically known as "The Catholic Church"; then why should we hesitate to say so? Why not at once declare it to be the Catholic Church—not of the entire world, but—here in America? This will at once determine its true and proper name to be "The Catholic Church of America," which might be further restricted by adding "in the United States."

This will infringe upon the just claims of no other religious body, for, with the exception of the Romanists, none of them claims such a title for itself, and until the Vatican Council in 1870, Rome never assumed an exclusive right to this title, but in all official acts designated herself as "The Holy Roman Church," never using the term "Catholic" as restricted to herself alone.

That its assumption will confound and provoke Roman controversialists and propagandists is not to be doubted, but I see not why we should show them so much consideration as to hesitate about assuming the true name of the Church lest we cause them discomfort, and lessen their power to deceive the public with the false idea that Rome alone is truly catholic.

St. Louis, Sept. 14th, 1901.

GEO. H. HUNT.

To the Editor of The Living Church:

WE NOTE with regret that some of our weak-kneed brethren are still inclined to hang on to the name Protestant Episcopal. This is discouraging to those who are anxious to see the Church occupy its proper position in this country. There are many who, like the writer, came into the Church from the sects, believing that we were entering a branch of the Catholic and Apostolic Church. If we are not such, there is probably no good reason for our continued existence as a separate organization, as there are now admittedly too many sects. If we are a branch of the historical Church founded by Christ, why in the name of all that is good, continue to bear a name that gives every appearance of our being only a sect? That this unfortunate misnomer has been a great impediment to our growth in this country, there can be no question. Why then should we, under any false sentimentality, hold on to that which is certainly doing us harm?

We recognize the fact that there may be some difficulty to agree on an appropriate name. Several names have been suggested that indicate our true position; and if the matter is approached in the proper spirit, there should be no difficulty in uniting on a suitable name. At all hazards, we should drop the name which has so long placed us in a false light before the world and been a handicap to our progress.

Some of our friends who are still inclined to go into spasms at the sound of the word *Catholic*, or any term used by the Roman Communion, seem to think that by calling ourselves *Catholics* we would be going over "bag and baggage" to Rome. Such a narrow view is not complimentary to the intelligence or Churchmanship of those who hold it. The truth is, that no more severe blow could be administered to the Roman Church in this country than for the American Church to take that bold stand, both as to name and practice, as a true branch of the Catholic Church, which is its lawful right and heritage. We would then draw from the Roman Church as well as from Protestantism. There is good reason to believe that there are many enrolled under the Roman banner who are not in full

sympathy with the uncatholic position of that branch of the Church. If these could be assured of our true Catholicity, they would come with us. They will not come so long as we persist in calling ourselves Protestants.

If the Roman Church is in error in having added to the faith that which is unscriptural, Protestantism is still more at fault in having taken from it that which is both scriptural and vital. We cannot, therefore, afford to be affiliated with or known as Protestants. If the world is ever taken for Christ, it must be by the great historical Church which was commissioned by the Master to preach the Gospel to all nations. As an evangelizing force in the conversion of the world, Protestantism is an admitted failure. It is a house divided against itself—a chaos of diverging doctrines and opinions. And the end is not yet. The number of sects is constantly multiplying. It is true that sectarianism has had a wonderful growth in America, while the growth of the Church has been comparatively slow. It is not for us to discuss the causes that have led to this result. Suffice it to say that popular misconceptions concerning the Church, especially the very general belief that it is simply a Protestant sect like all the rest, have done much to retard our growth. For this our name is largely responsible. We cannot expect the world at large to make fine distinctions in regard to us. They take us largely at our own valuation.

It is encouraging, however, to note that there are indications that the waves of sectarianism that have swept over this land of ours have about spent their force. Those who observe the "signs of the times" can see a manifest disposition in many quarters to get back on *terra firma*. This tendency has recently been admitted by competent denominational authority. The truth is, that the minds and consciences of men are growing weary and heart-sick of the shifting sands of Protestantism. Its vagaries and inconsistencies do not satisfy the longings or aspirations of the human soul. This is well shown by the constantly increasing number of denominationalists, both lay and clerical, that are finding their way into our Communion. Notwithstanding our failure to properly proclaim the fact, it is slowly being realized that the Anglican Church is the Catholic Church of the Anglo-Saxon race, and as such is entitled to the allegiance of English-speaking people. We believe in time it will be universally accepted by them, just as the Roman Church is now accepted by the Latin races and the Greek Church by the Slavs.

As the Anglo-Saxon race is undoubtedly destined to exercise more and more a predominating influence over the destinies of the world's future, so its religion must have an ever increasing influence over the minds and hearts of men.

It requires no stretch of the imagination to see how in the end it may come to be the instrument in the hands of God for reclaiming the world to Christ, when all shall have become one fold with one Shepherd.

Boston, Mass.

EDWIN LE FEVRE.

To the Editor of The Living Church:

IT SEEMS to be no easy matter to find a substitute for the present name "Protestant Episcopal," which will be generally acceptable. Simply to leave out the words would seem to be easy enough, but the result, "The Church in the U. S. of America," would be unacceptable to many Church people, as making prominent an exclusive claim, which would not conciliate other Christian people. The "Holy Catholic Church" would be still more offensive, and liable to a false construction, as if we claimed to be the one Catholic Church of the Creed, which must be understood of the Universal Church. Your own choice, "American Catholic," would be very appropriate, were it not that "American" is itself a misnomer, as applied distinctively to our own country. For our country needs a distinctive name, quite as much as the Church, if not more. Canada and Mexico, and the countries of South America are just as much American as we are, and we are but a small part of the double American continent. To call ourselves specifically *Americans* seems to assume that we stand for all America. Our distinctive title according to our legal name would be United States of America-men. When our legislators can find the time and disposition to consider the interests of the whole country, rather than those of a party, they would do well to find for us a really appropriate name, whereby we may be distinguished from other Americans. In the meantime it would not be well to stereotype "American" in our formal title. If we should ever acquire some distinctive name, such as "The United States," or, better,

"The United Republic of Fredonia," or any more desirable name, then we should speak of The Fredonian Church with propriety, rather than "The American Church."

The prospect of a suitable name for our country may seem distant, but in the meantime let us not help to perpetuate the present anomaly. I would therefore venture to suggest The APOSTOLIC Church as unexceptionable, and exactly covering our specific claims to hold the primitive Apostolic Church as our model in constitution as distinct from Papal or Presbyterian, or Congregational; and in doctrine, as rejecting all innovations and corruptions. Thus the title would cover all the truth meant in the words "Protestant" and "Episcopal," without being invidious. If we must have a new name, I doubt if any can be found less exceptionable and descriptive than "The Apostolic Church in the United States of America."

It is true, if your scheme should be adopted, the distinction of American Churches would be made in the words following, as The American Catholic Church in Mexico, in Canada, or in Brazil, or as the case might be. But those Churches would still have the advantage of us; for their familiar name would naturally be The Mexican, the Canadian, or the Brazilian Church; while we would have nothing to fall back upon but The American Church, virtually ignoring other American Churches.

EDWARD P. GRAY.

To the Editor of The Living Church:

VERY many of us would be glad to see on the title-page of the Prayer Book: "According to the Use of the Church in the United States." Most of us would be as well satisfied with "American Catholic"; or, "The American Church."

But the chances are very large against carrying any of the above. The prevailing sentiment seems to be for the change of name, but the correspondence of THE LIVING CHURCH reveals a divergence of opinion as to the proposed name, which has a very evil presage for the success of the measure.

Surely we need a "Solid South." The great desideratum is the dropping of *Protestant*, and to that end all sentimentalism should give way.

A wise politician asks not "what would I do," but, "what can I do?" If we are agreed we probably can drop the "Protestant."

"Why should Catholics be divided in this matter?" writes Fr. Ritchie in the current *Catholic Champion*. Division may lose us the one important thing which we all most earnestly desire. It seems most likely that the Convention of 1901 really can agree, almost without dissent, just to drop "Protestant," and leave the rest as it is. But if we get into contention over a list of new names we may find ourselves in the position of the "powers" who could not deal effectually with China because they had differences about the share each was to take in the partition. Let future Conventions gild and glorify the Church with names. For the present let it be enough to "wipe off the dirt."

Ontario, Cal., Sept. 6.

RICHARD H. GUSHEE.

[We quite agree with our last correspondent as to the necessity for all standing together. We have given free rein to all points of view in order that the subject might have thorough discussion in advance; but the deputies to General Convention who find themselves in substantial agreement on the main subject, owe it to the Church to give careful consideration to all the names proposed; and then decide among themselves as to the proper course to take, and, sinking personal preferences, all work together to secure a definite end as may be determined upon. Never have people in the Church at large, and especially lay people, shown so much interest in any subject before. From the time of publication of the Symposium on the subject in the *Living Church Quarterly* up to the present, there has been a continual stream of letters, almost invariably demanding a correction of our ecclesiastical title. It has been simply impossible to print all the letters on the subject that have come to this office for the purpose. THE LIVING CHURCH has now done its part, and the case must go to General Convention for action.—EDITOR L. C.]

IN MEMORIAM.—PRESIDENT MCKINLEY.

SHOT down like some fierce-raging beast of prey,
Or hated vermin, loathsome, foul, and base,
By one not worthy to behold thy face,
While round thee thronged the bright, the glad, the gay,
While scarcely on the ear had died away
Words of high counsel wrought with earnest grace,
Words worthy thee and thy exalted place,
Words worthy of thy people and thy day,

O thou pure soul, how shall we utterance find
For the fierce storm that rages in the mind,
Of angry grief and sense of loss combined?
None can we find more perfect and more blest
Than was thine own, when sinking to thy rest,—
"Good-bye. It is God's way: His will is best."

(The Rev.) JNO. POWER.

Editorials and Comments

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WE ARE to-day a nation of mourners. We have lost one who had suddenly become—if indeed he had not increasingly become before—not a political leader, but a beloved brother. William McKinley was confronted with conditions for which the short history of this American republic afforded no precedent. He was repeatedly obliged to decide quickly on momentous questions. That he may sometimes have decided wrong may be quite probable. He would be more than human if he did not. At least once he publicly reversed his own opinion.

But this does not account for the late President's hold upon the affections of the American people. When we try to reduce that affection to its constituent parts, we are bound to see that it results from Mr. McKinley's *sympathetic nature*. He tried to put himself in the way of seeing the point of view of other people. Thus his real sympathy with the Southern people—to take an illustration—resulted from his successful attempt to put himself in their place. He had sympathy for the fallen soldier who had worn the gray uniform, notwithstanding that the gray uniform had stood for a cause against which he had himself engaged in combat. Mr. McKinley was broad enough to see the Southern side, and to sympathize with it, while not for a moment swerving from his own principles.

And so he had become perhaps the most beloved of Americans of recent years, to the great mass of the American people. But the assassin's bullet intensified that affection, for it brought with it the unifying influence that comes with the vicarious shedding of blood. He suffered and died as the constitutional head of the American people, and because he was their representative. The blow that struck him was a blow directed intentionally against the Constitution of the United States and against law and civilization.

But this is not an event that calls for inflammatory language nor for instigations to mob violence. Let the offended majesty of the law vindicate itself by means of law. Let the wretch who assaulted the law, have every protection at the hands of the law he insulted, and let him suffer only after due process of that law.

And as the tears of a united nation fall upon the bier of our beloved leader, let us humble ourselves before our God who

yet doeth all things well and who sitteth above the heavens guiding the destinies of nations. Let us pray Him to guide us through the problems that remain with us, and to guide him who is so suddenly called to the leadership of the American people.

And may God bless the soul of His servant who has been taken away, and bless those dearest to him, who yet remain.

IN CONNECTION with the crime against President McKinley, which has bowed a united nation in woe, the question of how Anarchy should be dealt with has been widely discussed; and and for the most part there has been exhibited a startling misconception of American liberty—a misconception which would make it impossible to deal with crimes of anarchists. This is not a time for hasty and paucy legislation.

The American republic was founded upon the principle of liberty of thought, action, and speech. That liberty is absolute, so long as it does not interfere with a like liberty on the part of other people.

The right to believe and teach the political principle that all government should cease, and each man be a law unto himself, is a right which cannot be, and ought not to be, abridged. That it is logically absurd has no connection with the case. Anarchy in politics (so understood) and atheism in religion, are twin cults, resting on the same hypotheses. We have outgrown the belief that Atheism must be suppressed by law; we must outgrow the belief that Anarchy can or should be so suppressed.

But when the teachers of Anarchy go beyond this abstract principle in political economy, and teach that the ends which they desire should be reached by means of murder or any other crime, whether directed against Kings, Presidents, or other individuals, or indefinitely against "the rich" or any other class or group of men, then they should be rigidly punished. Judge Gary held such inflammatory language sufficient to constitute its speakers principals in the resulting crime to which it had incited, and his position was happily indorsed by the Supreme Court of Illinois and the Supreme Court of the United States. But we have a right to go still further. We have a right to define such inflammatory and incendiary language as itself a crime, without waiting for it to take effect in an overt act, and then being under the necessity of connecting the incendiary talk with the criminal act.

Such a law would permit the punishment of instigators to violence, such as Emma Goldman is alleged to be, without being under the necessity of connecting the subsequent violence with the initial instigation. And only by such a law is it practicable to reach and punish such criminals, who are always shrewd enough to employ some irresponsible agent to commit overt acts, thus shielding themselves. But by discriminating between Anarchy as a political belief and Anarchy as an instigation to crime, we should be able to reach and punish those guilty of incendiary language, regardless even of whether or not an actual crime should be committed as a result of such instigation, without in the slightest degree infringing upon those principles of personal liberty which are the very bulwarks of American freedom. We do not wish to introduce political tests or to recognize as criminal any political beliefs, however absurd. If we should attempt any such legislation it would be thrown out as unconstitutional at its first test. But we have a right to protect our chosen officials, as well as members of those "classes" which are so frequently denounced by incendiary speakers. We have shown that this is quite susceptible of achievement without constitutional amendment to narrow our liberties as some have proposed; a plan which every American should vigorously combat and denounce.

An illustration of this discrimination between punishing one for his political belief and punishing him for inflammatory language may be taken from our dealing with Atheism, which, as we have said, is the twin sister of Anarchy. Atheism as a religious belief, or lack of belief, is and ought to be protected by

American law, and can only be met by argument and by sounder teaching. But if atheists should also demand that Bishops, or the clergy, or classes of religious people, should be put to death, then they would rightly make themselves liable to summary punishment. Yet such punishment would not be a limitation of their religious freedom.

The application to the political absurdity of Anarchy—an absurdity no greater or more destructive, however, than the religious absurdity of Atheism—is obvious.

Try to punish Anarchy, *as such*, and we shall introduce the insecurity and absolutism of Russia; but rigidly punish instigations to crime, *without waiting for overt acts to be committed*, and we shall succeed in protecting the safety of the American people and their chosen officials; which we not only have a right to do, but which it is our stern duty to perform.

IN THE death of Bishop Whipple there is removed from our episcopal bench not only one who has been at the very front of the ranks of American missionaries of the Cross, but one who has made the work among the red men, and its necessities, known throughout the English-speaking world. Often was it his privilege to stand between the Indian and injustice, and probably no white man of this or the next preceding generation was so thoroughly trusted by the red men themselves as was Bishop Whipple. The years of his strength were given to them, not as neglecting the ever-growing needs resulting from the growth of Minnesota from an Indian camp to a populous State, but as being weak and so possessing the first claim upon his heartstrings. When the Indian reservations, with the northern section of Minnesota were set apart as the Missionary District of Duluth, though it was at Bishop Whipple's own desire, it left him as one bereft of his work. In the autumn of his life, when the rigorous winters of Minnesota compelled him to seek the more genial climate of Florida during the cold season, he also became deeply interested in the condition of the negroes.

God grant him eternal rest and perpetual light!

THE state in which public morals relating to Holy Matrimony has fallen, is revealed by the interesting item concerning a young man in Chicago whose greatness is thrust on him, first by reason of his inherited wealth, and second by reason of his several escapades. It is now announced that this bright youth, being already married, is engaged to another woman whom he will marry as soon as he can obtain a divorce from his present wife; while wife No. 2, nothing averse to receiving his tenders of marriage while he is already married, was herself the divorced wife of a man who afterward died, friendless and alone, in the county hospital. Even among the scandals so frequently attending marriage and divorce in high life, it is seldom that this state of brazen degradation is reached.

Now ecclesiastical legislation is of course powerless directly to influence such a case as this. No doubt Almighty God has His own ways of dealing with such sinners, and will provide for their cases by due process of eternal law.

But it is the Church's duty to hold up *the highest* ideals of Holy Matrimony, in order that the world may know what is the law of God, and that knowing, society may be led to frown on such infractions to the extent of social ostracism—society's punishment for those who sin against her code.

Let us be explicit in teaching the *sacramental* character of Holy Matrimony, whereby it is an estate illustrating and typifying the holy relation existing between Christ and His Church, who are sacramentally united. Let us also once and forever terminate the abuses of that sacrament which arise from any toleration of re-marriage after divorce.

THE MILLENNARY OF KING ALFRED.

ENGLAND will soon be engaged in a patriotic celebration of the millenary—the one thousandth anniversary—of the death of the great King Alfred; and there are special reasons why we in America should be interested in the celebration and should make it our own. There is first the personal consideration that a great many of our old American families are able to trace their family descent back to Alfred himself, and there is the larger consideration that as American liberties are the inheritance from English liberties, so the foundations which Alfred erected are the patterns and the parents of all Anglo-Saxon institutions. It may almost be said that Alfred was the father of the Anglo-Saxon race.

More than all, we as Churchmen have reason to take our

part in this celebration; for it was King Alfred, the scholar-saint, who was the first of many reforming Kings to introduce a wise "Reformation Settlement" into the affairs of the English Church. No doubt the fact of Alfred's deep devotion and personal care for the interests of the Church, helped to build up in England that Erastianism, or undue influence of the State over the Church, which has been the bane of English ecclesiastical history, as it has also been of the history of the Church in European lands, as notably in Russia and France. But the personal work of King Alfred was that of a wise administrator and a holy saint.

The overlordship of the island had passed slowly southward, from one to another of the English kingdoms, when Alfred became King of Wessex and nominal Overlord. The invasions of Northmen, which after three centuries' lapse had been resumed, had threatened the entire extinction of English government, English institutions, and the Christian religion. Moving victoriously up the Thames, the ravaging hordes of pagans appeared to have conquered the disunited land. Then from out the forests of Wessex emerged the army of Alfred, strong in the sanctified wisdom and consecrated zeal of its head. How the Northmen were defeated, everybody knows; and the settlement of their pagan peoples in the northeastern portion of the island, while it seemed as a promise of coming extinction of the higher civilization and nobler religion of its earlier inhabitants, was first the means of drawing Englishmen out of their petty tribal quarrels and making it possible to build a united nation out of the jealous principalities, and also the means by which, as had so often happened before, the religion of the older inhabitants was embraced by the pagan settlers.

But it was not only through the creation of this new national spirit whereby the overlordship of Wessex succeeded to the later dignity of the Kings of England, nor yet only because of the new missionary spirit which led to the Christianizing of the alien hordes in Northumbria, that the services of King Alfred should be remembered. Alfred was England's great Reformer-King in religion; reforming, not by weak, negative protest against ills which he could not brook, but by constructive remodeling and correction of abuses. He found the state of learning at its lowest ebb. It was said that south of the Thames there was not a priest who could translate the Latin service books into the vernacular. The Venerable Bede, who died in 735, represented almost the last of the Saxon scholars. Alcuin had indeed arisen as a bright star in a dark firmament; but Alcuin's life, though it derived its mission and its spirit from English soil, yet belongs rather to the history of France than to England, and hardly could another Alcuin be produced from the decay which Alfred found. Important Bishoprics remained empty because no one was competent for promotion to them, and the evil of adding see to see arose from the very scarcity of men fit for the episcopate. As Charlemagne had planted learning anew in France, so Alfred, with no Alcuin to guide him, was forced to introduce it again, amidst the political distractions of his reign, into England.

And with the decay of learning in the monasteries, there had also been a decay in their morality. Men and women sought refuge in them, nominally for spiritual retreat, practically for unrestrained and lascivious indulgence. Bede had borne witness to these scandals, in their earlier forms, and the Council of Cloveshoo (747) had feebly attempted to restrain them. Perhaps, as in the case of Israel and Judah centuries before, it was the national disaster that awoke England and the English Church out of its lethargy; but it was the saintliness, the learning, and the wisdom of Alfred that, under God, effected the reformation. He imported scholars from across the channel, and searched the English monasteries for a fit man for the see of Canterbury, finding him finally in Plegmund. He founded schools everywhere, and himself set the example of translating the Christian classics into Saxon. He imposed new criminal codes, in which the idea of *sin* was recognized by compelling penance, through the Church, as well as restitution and punishment.

Such were some of the difficulties which the wisdom and the consecration of Alfred met and surmounted. We sometimes assume that the ecclesiastical difficulties of our own day are greater than those of our fathers. Such is the farthest from the truth. There is indeed enough in current events to make one blue; but the reading of history ought to keep any one from despair. Every age brings its difficulties; but those of the twentieth century do not compare with those which, by the

grace of God, Alfred surmounted. The same old Church which Alfred loved, lives still and shall live forever. No wonder that she reveres Alfred as a saint, though uncanonized; and when we in America shall some day face the question of recognition of black-letter saints, we cannot do better than to recognize among the greatest of these, the holy Saint Alfred.

ANSWERS TO CORRESPONDENTS.

W. D.—(1) As between the statements in the *Congregation in Church* and the observations of the priest which you have quoted, the former and not the latter represent the position of Catholic Churchmen. We greatly deplore the remarks of the priest in question, but they represent absolutely no one but himself.

(2) The office called Benediction of the Blessed Sacrament is one that has grown up in the Roman communion within the last two or three centuries, and in our judgment is one that is not desirable to introduce into this communion, whether technically legal or not. It does not follow, however, that a priest who thinks otherwise is disloyal, and the practice is not to be placed on the same level with the teachings which you mention in your first question.

Literary

Clue. A guide through Greek to Hebrew Scripture. By Edwin A. Abbot. New York: The Macmillan Co. Price, \$2.00.

This volume contains the first of a series of eight parts which Dr. Abbot intends to bring out, dealing in the most detailed manner with the various problems suggested by the textual comparison of the Four Gospels. This present volume is occupied with showing from the Septuagint the kind of mistakes which are likely to be made in the translation of a Hebrew original into the Greek tongue, and then arguing back from the textual comparison of various expressions in the Gospels to the conclusion that the variations found in them are the result of their derivation from a common Hebrew original. Dr. Abbot's investigations are always ingenious and interesting. Here and there they point with a high degree of probability to the dependence of the evangelical writers in some cases on the Hebrew document which Papias describes as the work of St. Matthew. Yet the work as a whole is far too subjective and uncertain in its method to justify confidence in its conclusions in any particular case. Thus, in the narrative of the Temptation, Dr. Abbot gives a very plausible argument from the purely philological standpoint in favor of regarding St. Mark's statement about our Lord's being with the wild beasts as the original of the statement by St. Matthew and St. Luke as to His fasting in the wilderness. Yet the result is shown to be beyond all doubt false by the account of the first temptation, which pre-supposes the long fast in a clearly undesigned, yet quite conclusive way. The attempt to back up this philological reasoning by an appeal to the ultra-supernaturalism of the Paulician heretics, who maintained that our Lord's physical frame was preserved from hunger in the wilderness by His communion with the Father, shows a striking lack of critical discernment. The Paulician view clearly pre-supposes the lengthened fast of the Gospels, of which it seeks to give a particular explanation. This special breakdown of Dr. Abbot's method in a crucial case destroys confidence in its other applications or validity. Moreover, Dr. Abbot's method entirely ignores the influence of the oral tradition of the Church on the fashioning of the Gospels and the assurance which the personal witness of Apostles gives as to the extreme improbability of such misunderstandings of a Hebrew original document as he supposes. As Canon Gore has lately shown in *The Pilot*, an exhaustive study of the various phenomena of the Gospels has led even the most radical of modern critics to acknowledge that the influence of the oral Apostolic tradition has to be recognized in all the stages which lead up to our Canonical Gospels. Any method of investigation which ignores this influence must be regarded as purely tentative and provisional. After all it is a far cry from the Alexandrian translators of the Greek version of books dealing with events for the most part wrapped in the darkness of remote antiquity, to the supposed labors of the Evangelists in translating a Hebrew record of occurrences which were probably not more than forty, and certainly not more than fifty years distant, and in regard to which investigation was constantly checked and

corrected by the continuous living witness of the Church to which these things were as its very life. Dr. Abbot's book is distinctly one for specialists only, and by them to be read with the utmost caution and reserve.

C. W. E. BODY.

Archbishop Plunket. A Memoir. By Frederick Douglas How. New York: E. P. Dutton & Co. Price, \$5.00.

Lord Plunket, Archbishop of Dublin, has been chiefly known to Churchmen outside Ireland from his consecration of Senor Cabrera in Spain, in what seemed wilful disregard of a resolution agreed to at the Lambeth Conference of 1888. We owe a much more complete and certainly far more pleasing portraiture of the Archbishop to the pen of Mr. F. D. How (a biographer already well known from his successful life of his father, the late Bishop Walsham How of Wakefield). Perhaps the Archbishop appears at his best in the stormy period of the negotiations immediately connected with the measure for the Disestablishment of the Irish Church. Although his Churchmanship was far from ideal in its completeness, it was yet vigorous and deep enough to lead him to reject any compromise proposition for retaining some vestige of State control and prestige for the impoverished and humiliated Church. Mr. Plunket (as he then was) saw that there were many gains as well as losses in the loosing of the ties which had bound the ancient Church of Ireland so closely to the English State. With dauntless ardor and invincible optimism, he threw himself with all his might into the work of reconstructing what was thus shaken in the organization of "the ancient Church of St. Patrick, St. Brigid and St. Columbkille," as he loved to call her. To his wise initiative was due the happy settlement of the serious controversy as to the position of the Irish Episcopate in the new General Synod. The Catholic position of the Bishops was fully maintained by the acknowledgement of their right to vote on all matters as a separate order, whilst conceding to opponents (in accordance with the precedent of the Province of York) the question of a separate chamber. The reader will learn from Mr. How's pages the story of the Archbishop's splendid contribution to Church education, by the revival amidst unexampled difficulties, of the Church of Ireland Training College for Teachers, will find the question of the Spanish consecration fully and impartially set forth, and will delight in the description of the Archbishop's manly defence of Canon Smith in the Cross controversy at St. Bartholomew's, Dublin. The late prelate was in no sense a theologian, and his optimistic longing for conciliation led him sometimes (as for example, in the Revision debates), to abandon positions which a clearer insight would have induced him strenuously to maintain. But with all this, his bright example of strenuous energy, Christian courtesy, and never-failing piety, are an inspiration to the whole Communion he so dearly loved. Truly pathetic is the record of his joy at the crowning of his life-long efforts to make his loved Church of Ireland better known to English Churchmen, by the visit of Archbishop Benson to preach at the opening of Kildare Cathedral, only to be followed within a few months by the removal of both prelates to their final rest.

Tilda Jane. By Marshall Saunders. Boston: L. C. Page & Co.

The story of *Tilda Jane* is of a poor, neglected girl in an Orphan Asylum, who despairs of being adopted into a family, and so runs away to find a home for herself.

There is just enough humor and pathos in the story to make attractive reading for boys and girls, and grown up children as well; while the lesson of kindness to animals and love of nature, is an incidental feature of the book. The story first appeared in the columns of the *Youth's Companion*, and the many readers of that paper will be glad to know it is now published in more permanent form.

LACK of reverence for God and God's law betrays a dullness and crudity of moral nature.—*Christian Advocate*.

COARSE parents need not be surprised if their children exhibit an utter lack of refinement.—*Christian Advocate*.

THERE is nothing in which good breeding is seen so clearly as in a delicate regard for the feelings of other people.—*Christian Advocate*.

Life's Wheel.

By GERTRUDE OKIE GASKILL.

CHAPTER IV.

MRS. RICHARD PARKHURST, the youngest sister of Margaret's mother, was a whole-souled, charming woman of forty years; a woman in whom husband, children, and friends, found an everflowing fountain of comfort. Mr. Parkhurst said of her: "I believe the proverb 'She openeth her mouth with wisdom; and in her tongue is the law of kindness,' was written expressly for my wife, it applies exactly to her attributes." At which Mrs. Parkhurst would blush as prettily as a girl and reply, "Richard, don't be foolish!"

Unlike Margaret, she had spent all of her life in cities, and mingled with many people. Her home was the resort of the cultured, and while in one sense she was a woman of the world, she was far from being a worldly woman. Had Margaret not felt that her first duty was to her brother, she might have made, after her mother's death, her home with this aunt, for many and sincere had been Mrs. Parkhurst's invitations to her to do so; she looked upon her sister's child as a younger sister rather than as a niece, and loved her as such.

It is in Mrs. Parkhurst's library where we next find Margaret. She has her traveling things still about her, and two little cousins are seated on the sofa near her, while her aunt is close beside her in an easy chair.

"It doesn't seem possible that eight years have passed, Margaret; you look no older, dear, than when we went away!"

"Oh, yes, Aunt Meg, wait until I take off my things; then you will see how old I have grown. Indeed, my hair is a trifle gray already," Margaret protested.

"Nonsense, child! It's nothing of the kind. It's beautiful—as golden as the hair of a school friend of mine, whose picture I must show you right off, because you remind me so forcibly of her."

Mrs. Parkhurst left the room for a moment, and returned with the miniature of an exceedingly pretty girl of seventeen or thereabouts.

"See, aren't you like her, don't you think? Children, isn't Cousin Margaret like mother's friend?"

"Aunt Meg, who is that girl? Her face is beautiful, but it does not look like mine; I only wish it did," and Margaret blushed up to her eyes.

"She was Mary Channing before she married; a Southern girl who married a Northerner and came to live in New York. She is not living now, poor girl, and I never saw her after our school-days, although we corresponded up to a short time before her death. I did not know her husband except through Mary's description; she was very much in love with him, judging from her letters. After her death, I heard something about him which prejudiced me somewhat against him, although one should not judge from a story which may have had but little truth in it."

"What was the story, Aunt? My curiosity is aroused. Will you not satisfy it?"

"Of course, dear, if you care to hear it. The story was told me by a lady whom I met out West. Personally, she did not know Mary or her husband, so you see how much latitude there is for misstatement. According to my informant, Mary had a habit of carrying her purse thrust halfway inside the front of her coat, which habit her husband disliked on account of the temptation for snatching it offered. In vain he had pleaded with her to place it more securely. In the street, one winter evening about dusk, he came suddenly upon his wife—he thought it was his wife—with her purse temptingly exposed in the front of her coat; so, to prove how easily it could be stolen, he snatched it from her breast, ran up a dark, side street to their home, where he impatiently awaited his wife. When she entered a few moments later what was his surprise to see the purse in its accustomed place and the one he held, upon investigation, proved to be that of another woman and contained a great deal of money. My informant also said that she had heard they had been unable to find the owner and were in great distress about the matter. On the whole, I thought it a senseless practical joke and not a kind one for a man to perpetrate

on his wife; much less on a strange lady. I thought it odd, too, that Mary had never mentioned the subject in her letters. But it may never have happened, or, if it did, there may have been extenuating circumstances. At any rate, I did not refer, in my letters to her, to the story, thinking she would tell me about it if she wished me to know."

"But come up to your room, Margaret."

Mrs. Parkhurst led the way, and as Margaret followed she said:

"It is an improbable story, I think, but I wish you knew more of the particulars. I should like to know how it ended. How dreadful if they never found the owner of the purse! To change the subject, Aunt Meg, I wrote you that this was partly a business visit and that my time would be largely taken up with publishers and that I can stay with you only a few days. I trust you will understand and not feel hurt."

"No, dear, I do not understand, and so I do feel hurt; but you must tell me about your writing; that is delightful; and later in the winter, say February or March, I want you with me for a month or two when you will feel equal to meeting our friends and accepting their invitations. Your life at Hillside is too lonely for you. It is not right for you to live so, dear child. Will you not come, Margaret?"

"Gladly, Aunt Meg! You do not know what it is to me to be petted and loved and made much of again. I have been very lonely."

Here Margaret threw herself on the bed, sobbing bitterly, while Mrs. Parkhurst soothed her as only a loving, sympathetic woman can soothe.

CHAPTER V.

The impression of Mrs. Parkhurst's tale of the stolen purse stayed so persistently in Margaret's mind, that the girl decided to make it the subject of a story. For the first time she let her imagination have full scope, and the result showed great improvement over her former efforts. She recognized this fact and knew she had made a forward stride.

The story was clever and interesting; the element of improbability, added to Margaret's original mode of description, made it exciting, while the doubt left in the reader's mind in regard to the owner of the purse was its master-stroke.

Margaret gave much time and thought to this first attempt, outside of children's literature; and notwithstanding she knew it was the best work she had yet done, it was with trepidation she sent it to a New York periodical.

After ten days' anxious waiting, it was returned with the printed refusal-slip that is so discouraging to beginners. Margaret thought that if there had been one word of explanation about the story, even of detraction, it would have been a help. But with the persistence of those who are in earnest about writing, she sent the manuscript again elsewhere, with a like result. Then, in a spirit of desperation she mailed it to one magazine after another, only to have it returned, until, growing discouraged, she laid it aside.

Almost a year had passed, and Margaret, meanwhile, had written a number of good, short stories, two of which met with acceptance from the editor of a standard literary magazine in Boston. Encouraged by the kind words of advice and approval which this editor had vouchsafed her, she was emboldened to make another trial, and in his direction, of her long-hidden purse story.

Accordingly, she read and revised the manuscript, enclosed with it a short note, saying she believed the story was founded upon fact, and addressed it to *The Orient*, Boston. Three weeks dragged slowly by, and Margaret imagined all sorts of mishaps to the story which, verily, seemed fated, when she received a "missent" letter which, though properly addressed, had through some one's negligence, been traveling about the country.

The letter was postmarked "Boston." She tore it open with eager, trembling fingers, dreading, yet longing to read its contents.

This is what she read; nothing she had expected, and which left her no wiser than before:

"BOSTON, Feb. 1st, 1890.

"To Miss Margaret Catherwood:

"Your manuscript is at hand and in reply I ask for a personal interview regarding it. Business prevents my leaving Boston for about two weeks, but on Saturday, Feb. 14th, I shall take the liberty of going to Hillside to see you.

"Yours very sincerely,

FREDERICK BIGELOW."

"What can it mean?" Margaret asked herself aloud.

"Why is he coming to see me, and when will he come? He says February 14. That is to-day! He may be here at any moment, though hardly until afternoon. What shall I do when I see an editor face to face? There must be something dreadfully wrong with that story. I wish I had never written it! If only mother were here to help me now!" she sighed.

She had not many hours in which to ask herself unanswerable questions, or to indulge in vain regrets; for, at three o'clock, the maid-servant brought her a card saying, "Mr. Frederick Bigelow." "He's in the library, Miss Margaret, and said not to interrupt you till you were disengaged, ma'am."

"I am not busy, Prudence. Tell Mr. Bigelow that I will be down instantly," Margaret replied, all in a tremor as she held this stranger's card, and wished for any excuse to postpone the dreaded interview.

However, immediately upon seeing her guest, she regained her self-possession; for it was a dignified man of forty-two or three years who came forward at her entrance, saying gravely:

"Miss Catherwood, I know you will pardon my intrusion when I explain the object of my visit."

"Your letter announcing your coming reached me only this morning, Mr. Bigelow," Margaret made answer, "else I would have written to say I would be pleased to receive you. The address was correct. I cannot imagine what caused the delay; for although Hillside is but a small village, our mail delivery is quite punctual. Will you lay aside your overcoat and be seated, Mr. Bigelow?"

Margaret was the charming, gracious hostess to perfection; and though unaware of it, was very smoothly paving the way to Mr. Bigelow's explanation.

"There is no need for a long preamble, Miss Catherwood," he said, seating himself at her invitation. "I have read your story of the stolen purse. It is very good indeed; but—I cannot publish it nor do I want any one else to publish it."

Margaret looked up quickly, showing in her face the surprise she felt, and Mr. Bigelow continued:

"With your permission, Miss Catherwood, I wish to buy the story and—destroy it; because it tells of an unfortunate incident of my own life, which you have chanced to hit upon; one I would gladly forget, if that were possible."

He hesitated and glanced at Margaret for an answer, but she was too dumb-founded to reply at once. At last, she faintly asked:

"Have you the story with you, Mr. Bigelow?"

"Yes, I have it with me. Shall I give it to you or will you accept my proposition?"

"I certainly will not accept your proposition," was Margaret's firm reply. "At least, not in the sense you mean it. I shall destroy the manuscript myself, at once; I am more than sorry it was ever written!"

"You are too generous, Miss Catherwood. I cannot allow you to do so much for me. Your story is good, very good; and worth considerable money; you do not wish to throw away that amount. I will not permit you to do it. Will you not reconsider and accept my proposition? It is only just and fair."

"No, I will not accept it. I will do that alone which my woman's instinct tells me it is right to do. Please get the story for me!"

There was something in her voice which told him it was useless to argue further, so he drew the familiar envelope from his pocket saying, as he handed it to her:

"Will you let me tell you more fully why I ask this favor of you, Miss Catherwood, or do you not care to hear?"

"I care very much indeed to hear, if the recital is not too painful for you, Mr. Bigelow."

"It is painful, but it is your due," he replied. "Many years have passed since that incident which you have so vividly described occurred, yet, when anything recalls it to my memory, my self-condemnation is as bitter as at the time of its happening. Your description of my wife was not far wrong, Miss Catherwood, but I think you were at fault as regards myself."

"Yes," murmured Margaret, embarrassed, "I was greatly at fault, but the lady who told me the story heard it from a person who was a stranger to your wife and to you. I had no details—merely outlines. My imagination filled up all of the gaps. When I heard the story I thought it interesting but highly improbable. How could I know it would turn out as it has? Will you not pardon me? I did not dream of hurting any one."

"It is I who should ask pardon, not you. You have been only kind," he said; "but let me continue. I need not repeat the story; you know it too well; but for my own justification I want to say, that at that time I was a thoughtless boy of twenty odd years, full of mischief, yet without thought of harm in my mind. I knew, too well, my wife's courage, to fear any fright on her part. Had it been she, no accident could have occurred; and in the semi-darkness, I could have sworn that woman was my wife; the hat, the veil, the dress, the contour of the face, all were identical with hers."

"Did you discover who the lady was whom you mistook for your wife?" asked Margaret, as Mr. Bigelow stopped in his recital; and a look of sadness passed across his face.

"Yes, yes," he said, "but not for some time, that is what I want to tell you. She was a young married woman, a Mrs. Douglas, whose husband was in Europe on business. That day she had drawn a considerable sum of money from the bank and on her return to her mother's house where she lived during her husband's absence, had stopped to visit a friend, hence was belated."

"She fainted from the fright that my rash act caused, and was carried home unconscious, and a dangerous illness immediately set in, from which she barely recovered. Long afterward, my wife and I knew her intimately, and she forgave me for my escapade; though I will never forgive myself, because her child was born dead; and I was the cause. Can you now wonder that I do not wish the story published, Miss Catherwood?"

"No," Margaret answered gently; "it is very sad, and I am sorry that through me it has all been revived. I think you blame yourself too much though, Mr. Bigelow; the harm you did was great, no doubt, but it was unintentional and the lady could do no more than forgive you. Is she living now?"

"No, she died several years after my wife, leaving a little girl who is my boy's best friend. It is my greatest desire that their friendship may ripen into something closer, as the years go on. I have always thought that that alone could wipe out my self-condemnation."

"It is a pretty thought," Margaret replied, smiling sweetly, "but a fault which does not exist cannot be effaced. You have grown morbid on the subject, Mr. Bigelow."

"Thank you. It is good to hear you say so. I never thought to inflict all of this pitiful story on any one again, Miss Catherwood, much less a stranger; but you are not one to make a man feel he is a stranger, and I assure you, I appreciate your goodness. How the time has passed and I have not thought of my train! Have I time to catch the six-thirty back to Boston?"

Glancing at the clock, Margaret answered hurriedly, "Yes, you have time, but not a moment to spare;" then, as her guest rose with a bow to take his departure, she spontaneously put out her hand, saying:

"Mr. Bigelow, I want to take advantage of this opportunity to thank you for your kind advice. Those few written words you sent me have been so helpful to me."

"How little did I dream of meeting you when I wrote them, Miss Catherwood," he replied. "Perhaps Fate will be as kind again; good-by."

He was gone, and Margaret stood like a somnambulist, her eyes seeing nothing, though fastened on the door through which he had passed.

The dreaded interview was over; nothing remained now but to take up the thread of life as before. But first, she must unravel the snarl that this unexpected visit had made. "To do it is not easy, yet it must be done," she said firmly to herself, and, walking to the fire-place, burned the story which had brought about the tangle.

[To be Continued.]

MATERIALISM.

I have no soul, they find;
And brain's the whole of mind.

The body thinks and feels—
A thing of links and wheels.

A mill, it grinds as grists
Whate'er it finds or lists.

No miller there but mill—
Machinery rare, with Will.

What handy folk they've planned—
Grist mills that work unmanned!

CHAPLAIN J. S. WALLACE, U. S. N.

FATHER JUNIPERO SERRA AND THE SPANISH MISSIONS.

By MARY T. DICEY.

TO THE visitor in Southern California, aside from the charm of its wonderful scenery, and the beauty and novelty of its vegetation, fruits, and flowers, nothing appeals so strongly as the old Indian missions, founded so long ago, amid untold dangers and privations, by the heroic Fathers of the Church of Rome.

Of these saintly men, none surpassed Father Junipero Serra in zeal and courage, and the life of the Missions is so bound up with his life that it is impossible to appreciate them, or to feel the glamour that attaches to them, without some knowledge of his personality.

He was born in the Spanish island of Minorca, A. D. 1713, and was early devoted to the service of the Church, entering his novitiate for the priesthood before he was quite seventeen years of age. During his studies he formed the resolution to become a missionary to the Indians, but it was not until 1747 that he was able to realize his desire, when, with a few others who were

inspired by the same purpose, he set sail for Mexico. In the company was Father Palou, with whom he formed a life-long friendship, and who has given us the story of his life.

Father Junipero was a man of deep learning, a Professor of Philosophy, a Doctor of Divinity, and renowned as a sacred orator, yet his sole ambition was to labor among the heathen, that haply he might rescue them from the eternal doom which he believed awaited all who lacked the ministrations of the Church.

To this end he was, at his own request, appointed to labor among the Indians

of the Sierra Gorda, working among the Parma tribe for nine years, raising them from a rude heathen people to a state of Christianity and consequent civilization. He was then called to work among the Apaches, and later gave missions through the principal towns and cities of Mexico, walking, it is believed, two thousand miles in the course of six months, alternating six months of this strenuous labor with a like season of rest in convent. Wonderful tales are told of the miraculous intervention of saints or angels in his behalf during these journeys. Once, when it was nearly night, and he and his companions began to feel some anxiety as to a place in which to lodge, a house suddenly appeared by the way, and stopping there, they were welcomed by a venerable old man, his wife, and a lovely boy. They were told next day, by some muleteers, that there was no house for miles and miles around, and they then believed their hosts to have been no other than Jesus, Joseph, and Mary.

The earlier teachings of Father Junipero were what might

be called a series of object lessons, so faithfully did he illustrate by actual performance the different scenes in the life and passion of our Lord. By these impressive ceremonies, and by his evident belief in their necessity and efficacy, as also by his kindly ministrations to the people, he won their hearts, and obtained a lasting influence upon them.

It is related that once during his mission work in the capital of Mexico, he did penance for the sins of the people, by scourging himself so unmercifully with the chain with which he was always girded, that they wept, and one of them took the chain from him, saying: "I am the sinner who must do penance, and not the Father, who is a saint." Whereupon the zealous convert scourged himself so severely that he died soon after from the effects.

His biographer, Father Palou, says of it: "The world may call the action of the poor man suicide or self-murder, but if he had special inspiration from God to do so, he should be considered a martyr of penance."

With such a record for zeal and faithful service, it is small wonder that when in 1767 the Spanish Government decided to begin work among the Indians of California, Father Junipero Serra was appointed President of Missions. This difficult position was eagerly accepted by him, and after consultation with his superiors it was decided to found three missions, one at San Diego, one at Monterey, and the other at San Buenaventura, about midway between, these points having been visited by Spaniards 160 years before, with this work in view.

In July of 1769 the first mission, the one at San Diego, was established, that at Monterey following in 1770.

Although the mission at San Buenaventura was one of the first in contemplation, from various hindrances the establishment was delayed until 1782, many others in the meantime having been founded at various points. "In fact," says Father Palou, "it was the last one founded by this servant of God, and he used to say of it, as of the canonization of the 'Seraphic Doctor' (San Buenaventura), '*Tamen quo tardius, eo solemnus*,'—'the later it came the more solemn it was.'"

When finally the propitious time had arrived for the undertaking, Father Junipero, with Father Cambon, set out from San Gabriel, attended by the largest convoy that had ever been seen upon any similar occasion, the party consisting of seventy soldiers, with their captain and other officers, their wives and families, servants and neophytes. The Governor, with ten soldiers from the company at Monterey, the capital at that time, also started with them, but was obliged to return to San Gabriel.

The day after their arrival they erected a large cross, which was blessed by Father Junipero, who then sang the first Mass, and, it being Easter, preached a sermon on the Resurrection. Who can picture the solemnity of the scene? Well must he have felt repaid for the long years of waiting!

A flourishing Indian village, called Assumpta by former explorers, already occupied the site. The Indians, however, were friendly, and helped to erect a chapel, as well as suitable buildings for the missionaries and soldiers.

Leaving Father Cambon in charge, Father Junipero went on to Monterey, returning the next year to confirm the new converts, being then in his seventieth year.

He died soon after, in 1784, thirty-five years of his life



FR. JUNIPERO SERRA.



having been spent in Apostolic Ministry. His last words were, "Let us go to rest."

Seldom are such strength and simplicity combined in one man. He had wonderful executive ability, and showed remarkable prudence in all his dealings, both religious and secular; yet these were coupled with humility, which was counted his greatest virtue, and with an unfailing deference and obedience to his superiors, even in the most trivial matters. When any of his plans were thwarted, he would say, "God wills it so, the time of the harvest has not yet arrived."

The old mission, the last one founded by Father Junipero, stands in what is now the busy main street of the beautiful semi-tropical sea-port town, San Buenaventura, more commonly called Ventura. Fortunately, it is just at the end of a street, Figueroa, so that approaching it from that direction, one gets a comprehensive view of it. It is of plastered adobe, with a tower at the right, and a heavy buttress at the left, which seem to extend, as one draws near, like gracious welcoming hands. In the space between are the steps, looking glaringly new and seeming strangely out of keeping with the rich old plaster, as they are of artificial stone, of a grayish color.

This same unexpected up-to-date appearance of things strikes one upon entering the church, so different from the old



THE SANCTUARY—SPANISH MISSION—SAN BUENAVENTURA, CAL.

missions at San Gabriel and Santa Barbara, where only necessary repairs have been permitted.

The interior was originally very simple, the floors being of large adobe bricks, with not even seats for the worshippers. Gradually backless benches were supplied, which were in turn replaced by pews, many of the benches, however, being still in use. About 1870 the old tile roof was replaced by one of shingles, and later the rafters were enclosed by a plastered ceiling, the walls were plastered and decorated, and three altars were built, in place of the original very primitive one. The picture of the chancel shows its appearance at that time. Finally the plastering began to drop from walls and ceiling, making it dangerous for service, and so about four years ago the walls were newly plastered, and frescoed a cream color, with various emblematic decorations at intervals; the quaint little pulpit was removed from the wall, a new ceiling of narrow strips of wood, painted gray, took the place of the plaster ceiling, and the steps to the chancel were painted to look like a gray mottled stone or granite, making after all a certain harmony of gray and yellow observable.

The altars are little changed, except in the additional wealth of decoration. The one in the center is still richly dressed with silver candlesticks, tier upon tier, but at either side, in front, prostrate adoring angels have been added. There are three representations each of Our Lord and of the Virgin Mary, while many other images of saints and martyrs held in sacred veneration, have been gradually added. From the center is suspended a richly colored lamp, whose sacred flame is never allowed to become extinguished. The choir loft is over the vestibule, opposite the chancel.

The Stations of the Cross are represented by very old paintings, brought from Spain, and have, they say, always been

there. Windows of stained glass have replaced the original ones with their tiny panes, and are set even with the walls, the deep recess formed by the thickness of the walls (six feet or more) thus being on the outside.

The principal objects of interest, as the work of the Indian converts, are tall wooden candlesticks, used at funeral services, and the quaint confessional boxes, which stand at either side, near the vestibule. These have carved half doors, and the lattice for communication with the penitent is woven of strips of leather, perfectly resembling wood. Unfortunately these boxes have been so over-topped and extended at either side, for the seclusion of the penitent, that nothing of the original is seen but the doors.

About midway, at the right of the church, is a short aisle leading from the nave ending in a recess formed by the thickness of the walls, and furnished with massive wooden doors leading into the plaza, or garden, back of the priest's residence. These doors are also the work of the Indians, and for a wonder are left unpainted, and evidently just as they were made. The panels are rudely carved in waving outline, and the nails are headed with rosettes of metal, beaten and carved by hand.

The garden is a pleasant, sunny place, with orange and lemon trees, roses and lilies, and is trim and well kept, while at the side of the church, an immense wall of Passion Vine, with its blood-red blossoms, shuts out the world. The significance of the name was kindly explained by the priest, Father Grogan. The three pistils represent the three nails that fastened our Lord to the cross; the five stamens are the wounds, and the delicate serrated corona at the inner base of the petals marks the crown of thorns. Here in this perfumed, secluded garden the processions incident to the various festivals of the Church take place.

The tower is entered from the front side yard, and after climbing the narrow, winding wooden stairs, one is well repaid by the beautiful view, even if that were all. Here are the old bells, four in number, though the tower was built for two of four bells each. The upper story, however, contains but one, an ancient weather-beaten wooden bell, hung in the front space, just for appearance. Of those in use, San Francisco and San Pedro bear the date 1781, and St. Joseph was cast in 1815, while the largest of all, which hangs in the front space and is the one most commonly in use, was made in 1825. Although the latest of all, it is cracked, and its tone is on that account all the more pathetic and appealing. A curious feature, and one no doubt as ancient as the church, is the way in which the bells are hung. Heavy thongs of raw-hide attach them to their beams, these being fitted into sockets at either end, the intention no doubt being that the bells should be rung by the oscillation of the timber. The simpler means of ringing by a rope attached to the tongue of the bell is the one in practice.

The grounds are quite extensive, and are considerably above the level of the street. They are reinforced in front by brick walls, and slope steeply back to Pico Street, which is the last street on the hill sides, their precipitous heights forming a background to the town.

At the left of the church lies the old cemetery, long since abandoned, which extends to about the same distance as the garden on the right. Back of this, all is in a state of extreme and conspicuous neglect. The grounds at the right of the church were originally enclosed on three sides by the mission buildings of tile-roofed adobe. Here were the living rooms, school and work-rooms and everything necessary to the maintenance of the mission, the custom always being in mission work to furnish the Indians with food and shelter, as in that way only could they be attracted and held. After the secularization of the missions, the necessity for these buildings being done away with, they gradually went to decay, and were finally torn down. No doubt in time utter ruin will overtake all the old missions, as many are being abandoned, and are fast being obliterated.

The city is the Dark Continent of the century, into the depths of which have gone many explorers, each returning with but a fragment of knowledge; none with the whole truth.—*The Autocrats.*

A straggler of the Lord's great army—one unworthy to be His soldier; merely camp-follower, helping that splendid host a little on its toilsome way.—*Quality Corner.*

NOBILITY OF CHARACTER manifests itself at loop-holes when it is not provided with large doors.—*Mary E. Wilkins.*

The Family Fireside

HYMN.

How lifeless seems the Church to-day
In love, in warmth, in fellowship!
The prayers we breathe, the creeds we say,
Seem efforts only of the lip;
The Apostolic glow is gone,
The aurora of the early dawn.

And though the love be manifest
Which clothes the naked, feeds the poor,
And all the sons of want are blest,
As mercy speeds from door to door,
The love, which much to man has giv'n,
Is cold in thoughts of God and Heav'n.

The Church's life, the Spirit's fire,
Is wan and cheerless, as to-day
We struggle heavenward, and aspire
In prayers we breathe, in creeds we say,
Bewailing what we feel is lost,
We wait another Pentecost.

Markdale, Ontario.

REV. J. R. NEWELL.

THE TRICYCLE THAT CARRIED TWO.

BY ALICE MILLER WEEKS.

O LISBETH! Lisbeth!" called a small boy, riding down the walk on a shining new tricycle, "See my new wheel! Isn't it a beauty?" And he stopped, panting and breathless, beside the little girl, his face just beaming with happiness.

But Elizabeth, without even turning her head to look, walked on without a word. Stanley's face grew very sober, and two big tears gathered in his eyes. He was so proud of his beautiful new "wheel," and did want everybody to admire it so! He turned slowly around and started back toward home, when a door opened, and another little girl came out upon the veranda. She caught the glitter of the new tricycle at once, and came running down the steps.

"O, Stanley," she cried delightedly, "when did you get it? O, isn't it a lovely one? Rubber tires, too! It's just fine!"

Stanley's face brightened at once. "Don't you want to see me ride it?" he asked; and went spinning off down the walk as fast as his short legs would go, then turned and came swiftly back to where Esme was still standing.

"That was splendid!" she cried with shining eyes, clapping her hands merrily. "I wonder if I could learn?"

"Try it," and Stanley dismounted at once, rolling over in a heap on the lawn in his eagerness. Both children laughed; and Esme climbed upon the seat. And soon her short skirts were fluttering as she too flew down the walk.

"Now I'll ride, and you stand on behind," Stanley said, and a moment later the tricycle carried two laughing children instead of one; and when Stanley was tired, Esme rode, and he stood on the rod that ran across between the two back wheels. And so they rode up and down the square all the afternoon, and were quite astonished when Stanley's mamma came out and said his supper was all ready.

"Be sure and come out the very first thing in the morning," Stanley called, waving his hand as he disappeared in the front door.

"Yes, indeed I will," Esme answered back and ran laughing homeward.

In the very next house to Esme, a tearful little girl was standing back of the lace curtains in the front window, looking out and rubbing her eyes. It was Elizabeth, and she was very unhappy.

"He just thinks he's smart 'cause he's got a new tricycle," she sobbed. "I don't care, mamma, I just think I *might* have one!" And she began sobbing again harder than ever.

Esme had no new tricycle, either; not any more than Elizabeth had. But she was just as happy as she could be because Stanley had one. And the little lad enjoyed his twice as much because he could share it with somebody else. And how much happier Esme was than the little girl who would not look at the new wheel, but went home and cried because she did not have one!

ETCHING: SALLY'S DAUGHTER'S BOOK.

BY DIXIE.

SCENE 1.

(House in Brooklyn. Residence of aristocratic Virginian. Tastily furnished parlor. Occupants: Mrs. Rogers, hostess, cultured, refined; Mrs. Dalrymple, aged mother of city clergyman, and writer of religious tracts.)

Mrs. D.—"Have you any interesting book to lend me?—Something new and not lengthy."

Mrs. R. (mentally reviewing a list of books in search of one suitable)—I have it! There's a book my son James brought home a few days ago. I can recommend it, as it is written by the daughter of a former schoolmate, herself a talented woman, and as lovely in character as in face. I know Sally's daughter must be gifted."

Mrs. D. (leaning forward, with interest depicted upon her countenance)—"Ah! I shall enjoy the book the more for having heard of the authoress."

(Exit Mrs. D., carrying book.)

SCENE 2.

(Lady's maid at the door.)

"Mrs Dalrymple returns the book to Mrs. Rogers, with her compliments."

SCENE 3.

(Old Virginia country mansion. Comfortable sitting-room. Mrs Rogers in an easy chair, reading newspaper. Bevy of young girls in morning costume.)

(Brunette, engaged in untangling skeins of colored silk):

"I tell you, girls, it's a disgrace to her state, and to her family, to say nothing of the waste of talent!"

(Blonde damsel, languidly).—"But she uses beautiful language; her imagery is perfect, and her writings are certainly powerful."

(Delicate-looking girl, on the sofa, scornfully).—"Powerful, I grant you, but lacking in refinement."

(First speaker).—"And she pretends to be a lady!—is one by birth: but she has sold her birthright."

(Mrs. Rogers, looking up from her paper).—"Whom are you girls discussing so excitedly?"

"Why, Amélie Rives, mother."

(Mother, anxiously).—"I thought she was a brilliant writer."

"She has written some wonderful stories; but this last one is coarse and bold in style."

(Mrs. R., sitting bolt upright).—"You don't mean '*The Quick and the Dead*,' Emily?"

"That very book."

(Mrs. R., pale and gasping).—"What *will* Mrs. Dalrymple think of me? I supposed it meant something about the Creed or the Resurrection. Oh," throwing up her hands wildly, "if I *only* live to get back to Brooklyn to tell her I hadn't read it. To think of Sally's daughter writing such a book!"

(Looks of dismay pass round the circle, changing to merriment, then a burst of laughter from the group.)

PUMPKIN PIE.

HERE is a recipe for this popular pie given by the head pastry cook of one of the most famous hotels in the United States:

Take one quart of well stewed pumpkin strained through a sieve, add half a pound of sugar, two ounces of melted butter, nine eggs, half an ounce of ground ginger, one quarter of an ounce of ground cinnamon, one-eighth of an ounce of ground cloves, half a teaspoonful of grated nutmeg, a pinch of salt, and a tablespoonful of molasses; mix and beat well together, add a pint and a half of milk. This will make filling for two large pies; bake in a moderate oven.

To stew pumpkin for pies wash and dry the pumpkin, then cut in slices around the pumpkin. Remove the rind and cut in small pieces. Place the pieces in a kettle with one cupful of water and let it stew slowly, taking care that the pumpkin does not burn. When the pumpkin is thoroughly cooked, the water should have pretty thoroughly boiled away. Do not pour out any of the liquid, as this contains the richness and flavor of the pumpkin.

Strain one quart of this stewed pumpkin into a pan and add a scant tablespoonful of ginger, one tablespoonful of cinnamon, a piece of butter the size of an egg, five eggs beaten with one and one-half cupfuls of sugar. When the ingredients are well beaten together add two quarts of hot milk and a pinch of salt. Place the pan containing this mixture over a kettle of hot water to keep warm while the plates are being lined with paste. Then fill and bake without an upper crust in a moderate oven.

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.

CALENDAR OF COMING EVENTS.

Sept. 25—Dioc. Conv., New York.
Oct. 2—General Convention, San Francisco.

Personal Mention.

THE Rev. HENRY W. ARMSTRONG, formerly of Grace Church, Newark, N. J., having accepted the charge of St. Luke's parish, Memphis, Tenn., may be addressed at 1786 Harbert Ave., in that city.

THE address of the Rev. Dr. H. G. BATTERSON is changed to 156 W. 73d St., New York.

THE address of the Rev. W. P. BROWNE has been changed from Jonesboro, Ark., to Covington, Tenn., with charges at Covington (St. Matthew's), Beaven, (Ravenscroft Chapel), Ripley (Immanuel), and Dyersburg (St. Mary's mission).

THE Rev. A. S. CLARK has accepted work in the parish of St. John the Evangelist, San Francisco, and may be addressed at the rectory, 120 Julian Ave.

THE Rev. Dr. LOUIS DE CORMIS has resigned the rectorship of St. Paul's Church, Columbia, Pa., to take effect Oct. 1st.

THE address of the Rev. HENRY S. GETZ is changed to 3210 Powelton Ave., Philadelphia.

THE address of the Rev. WM. J. GOLD, D.D., is 1113 Washington Boulevard, Chicago, Ill.

THE Rev. FRANCIS J. HALL, D.D., is to be addressed now at 654 Park Ave., Chicago, instead of Nashotah, Wis.

THE Rev. R. MARSHALL HARRISON, D.D., will enter Oct. 1st upon his new work of vicar of Holy Trinity Memorial Chapel, Philadelphia.

THE Rev. EDWIN G. HUNTER, late rector of St. John's Church, Louisville, has entered upon the charge of St. Peter's Church, Talladega, Ala.

THE Rev. P. EDWARD HYLAND has resigned St. Stephen's Church, Ballard, and accepted the position of assistant in St. Mark's Church, Seattle, Wash.

THE Rev. HENRY MITCHELL has charge of St. Saviour's mission, Decatur, and Good Shepherd mission, Ashcroft, both in Clearfield Co., Diocese of Pittsburgh, with P. O. address at Phillipsburg, Centre Co., Pa.

FROM Sept. 14 until Oct. 23 the address of the Rev. H. H. OBERLY, D.D., will be care of the General Convention, San Francisco, Cal.

THE Rev. GEORGE F. PLUMMER has entered upon his work as missionary at Silverton, Colo., District of Salt Lake.

THE Rev. FREDERICK A. REEVE has resigned the curacy of the Church of the Holy Trinity, Middletown, Conn., and may be addressed at Oxford Mills, Ontario, Canada.

THE Rev. WM. C. RICHARDSON, rector of St. James' Church, Philadelphia, may be addressed at the rectory, 2208 Walnut St.

THE Rev. R. H. STARR, D.D., has returned to New York from his summer home and may be addressed at 17 W. 8th St.

THIS address of the Rev. P. G. SEARS, secretary of the Diocese of Mississippi, is changed from Jackson to Meridian, Miss.

THE Rev. JOSEPH A. TEN BROECK has resigned the charge of Grace Church, Minneapolis, and during October will be in charge of Christ Church, Calumet, Mich., Diocese of Marquette.

THE Rev. BEVERLY WARNER, D.D., rector of Trinity Church, New Orleans, resumes his duties on the last Sunday in September.

THE address of the Rev. R. H. WELLS, Sr., is Jacksonville, Florida, and not Lake City, Florida, as given in the *Living Church Quarterly* of September, 1901.

THE Rev. WALTER C. WHITAKER has resigned the rectorship of Christ Church, Tuscaloosa, Ala., and accepted the rectorship of St. Andrew's Church, Jackson, Miss. The change will not be made, however, until December 1st.

THE Rev. ANNESLEY THOMAS YOUNG has accepted the rectorship of St. John's Church, St. Louis. Address 1901 Hickory St.

DEPOSITION.

NORTH CAROLINA.—Notice is hereby given that I have this day deposed from the Holy Ministry, for causes not affecting his moral character, EDWARD PHILIP GREEN, Presbyter, he having declared to me in writing his renunciation of the Ministry and Communion of this Church.

JOSEPH BLOUNT CHESHIRE,
Bishop of North Carolina.

Raleigh, N. C., Sept. 5, 1901.

DIED.

BARDEN.—In Boston, Sept. 5th, 1901, JENNIE E. R., wife of Wallace L. BARDEN, and daughter of the late Joseph E. Cranston of Providence, Rhode Island.

PEASE.—Fell asleep in the afternoon of Sunday, Sept. 8th, after a short illness, WALLACE OSBORNE PEASE, son of Charles Schermerhorn and Mary Osborne Pease, of Upper Montclair, New Jersey.

PERRY.—Entered into rest at Memorial Hospital, Brooklyn, N. Y., August 20, 1901, REBECCA VAN VECHTEN LEE, formerly of Granville, N. Y., and widow of Samuel W. PERRY, late of Troy, N. Y. Aged 73 years. Buried in Oakwood Cemetery, Troy.

"At evening time it shall be light."

TARRANT.—Fell asleep in Jesus at 260 Hubbard Ave., Detroit, Mich., on Monday morning, Sept. 9th, 1901, ARTHUR GEORGE, twin son of the Rev. A. Overton and Ermina Tarrant, aged two months and twelve days.

"Not lost, but gone before."

WANTED.

POSITIONS OFFERED.

SUNDAY SCHOOL SUPERINTENDENT.—By large parish in the Northwest, a deacon or layman to act as Sunday School Superintendent and Treasurer of the parish. Give references. Address G. K., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST.—Cathedral organist wishes to make change. The South preferred. "D" care LIVING CHURCH, Milwaukee.

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

OFFICIAL.

TRINITY COLLEGE, HARTFORD, CONN., Sept. 1, 1901. Examinations for admission will be held at this College Monday, Tuesday, Wednesday, and Thursday, September 23d, 24th, 25th, and 26th.

GEO. WILLIAMSON SMITH,
President.

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, Buffalo, will continue to receive Pan-American visitors during September and October.

Address Rev. THOS. B. BERRY, 96 Jewett Ave., Buffalo, N. Y.

ROOMS and breakfast; quiet, good neighborhood. References, Rev. Dr. Guilbert, Southport, Conn., and Rev. Dr. Walter North, Buffalo. Apply MISS BOULTON, 105 Ashland Ave., Buffalo, N. Y.

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

FOR SALE.

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

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.

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.

BUSINESS OPPORTUNITIES.

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

The following letter explains itself:

Milwaukee, Wis., July 16, '01.
"I have recently made a personal examination of the Hannah Group of Mines in Granite County, Montana, took out ore from the various parts of the property and had assays made. I found everything in regard to the property as good or better than it had been represented, and the statements given in the prospectus of the Milwaukee Gold Extraction Co., to be borne out by facts."

Signed, HENRY F. SCHULTZ,
Formerly Schultz & Bond,
A Limited Number of Shares For Sale at 20 Cents Per Share.

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

The property contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton, which will assure stockholders a dividend of not less than 40 per cent. on the investment. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin work just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing.

Send for prospectus and look us up.
Make checks or money orders payable to
E. A. SAVAGE, *Secretary*.
Reference as to standing, First National Bank.
MILWAUKEE GOLD EXTRACTION CO.,
157 West Water Street, Milwaukee, Wis.

BOOKS RECEIVED.

FLEMING H. REVELL CO., Chicago.
A Clean Life. By Katharine Bushnell. With an introduction by Mrs. Josephine E. Butler. Price, 25 cts.

CHARLES SCRIBNER'S SONS, New York.
The Early History of Syria and Palestine. By Lewis Bayles Paton, Ph.D., Prof. of Old Testament Exegesis and Criticism in Hartford Theological Seminary. Price, \$1.25 net.

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

The Messages of the Bible. By John Edgar McFadyen, M.A. (Glas.), B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. Price, \$1.25 net.

THOMAS WHITTAKER, New York.
Sermon Seed Series:—Analyzed by J. F. B. Tinling, B.A. *Sermons on the Psalms, Sermons on Isaiah*, Sketches of 150 sermons on texts from Isaiah, *Bersier's Pulpit* an analysis of all the published sermons of Pastor Eugene Bersier of Paris. Price of each, 50 cts. net.

Pulpit Points from Latest Literature. By J. F. B. Tinling, B.A., etc. A thousand illustrations for Preachers and Teachers. Price, \$1.40 net.

The Modern American Bible. St. Luke (Gospel-Acts). The Books of the Bible in modern American form and phrase with notes and introduction. By Frank Schell Ballentine. Price, 50 cts.

HOUGHTON, MIFFLIN & CO., Cambridge, Mass.
The Government of the American People. By Frank Strong, Ph.D., Pres. of University of Oregon, and Joseph Schafer, M.L., Assist. Prof. of History in the University of Oregon. Price, 65 cts. net.

AMERICAN PUBLISHING CO., Detroit, Mich.
Nonscuse: Le Roman d'une Pussie Chat. A tale of ye olden times, Fan Henrique (old man) Ringtail. Carefully, faithfully, and accurately translated from the original Sanscrit by Frederick Rogers, D.C.L. (Trin. Coll. Tor.) of Osgoode Hall, Barrister-at-Law. Price, \$1.50.

PAMPHLETS.

Year Book of the Church of the Advent, Birmingham, Ala., 1901.

The Office for the Holy Communion. Set to Music in the Key of E Flat. By Horace Hills, Jr., Organist Mount Calvary Church, Baltimore, Md. Published by W. H. Keyser & Co., Philadelphia.

The Bishop's Address. Thirteenth Annual Convention of the Diocese of Oregon, 1901.

The Church at Work.

(Continued from Page 692.)

years old and a native of Ireland. His last public appearance in Baltimore was on the occasion of the Anniversary dinner of the St. George's Society, on April 23, 1901, when he responded to the toast: "England and Her Colonies." Dr. Purcell served two terms as Grand Chaplain of the Grand Lodge of Maryland, A. F. & A. M.

MASSACHUSETTS.

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

Return of Rev. W. B. Frisby.

THE REV. W. B. FRISBY of the Church of the Advent, Boston, who has been in ill health for some time past, and has been recuperating at Lake Lemapee, N. H., is much stronger than for some time past and expects to take charge again next Sunday.

MICHIGAN.

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

Sunday School Commission.

THE SUNDAY SCHOOL COMMISSION is making an attempt to learn, by means of a circular letter, what are the conditions of the Church Sunday Schools within the Diocese, and how their work in general is carried on.

MILWAUKEE.

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

Nashotah—Guild Hall for St. John's—General Convention.

THE REV. DR. WEBB, President of Nashotah, finds it impossible to attend General Convention, owing to the necessity for his presence at the seminary. The Bishop has therefore named the Rev. March Chase from among the alternates to serve in the place of Dr. Webb, and it is understood that he will be able to accept.

THE REV. JOSEPH W. HYDE, M.A., late of Danvers, Mass., has accepted the position recently tendered him in Nashotah House, as Instructor in Biblical Literature and Liturgics. The Rev. Chas. H. Schultz, M.A., of Cleveland, Ohio, accepts the chair of Greek Exegesis. Both enter on their duties at the opening of the coming term.

THROUGH the generosity of Mrs. Frederick Layton, a former parishioner, St. John's Church, Milwaukee (Rev. James Slidell, rector), is to have a new guild hall, which is very much needed in the parish work. Mrs. Layton's gift will be a one-story edifice, of dimensions 36 x 80 feet. The present guild hall, which was originally built for a chapel, will be moved back and be converted again to its original purpose as a chapel, with choir rooms. The old vestry room will remain and

part of the old guild hall will serve as a kitchen. The work of re-modeling the old structure must be accomplished by the parish, without debt, and arrangements for raising the funds necessary for the purpose will be commenced at once.

It has been Mr. Slidell's lot, during his rectorship of somewhat over ten years, to free the parish from the considerable debt that hung over it at the beginning of his administration, and at the same time to secure and pay for some considerable repairs that had become necessary. This having been accomplished, the addition to the fabric already mentioned becomes practicable.

MINNESOTA.

Opening of Seabury—Harvest Home at Gethsemane—St. Peter's.

AS THE FEAST of St. Michael and All Angels, the opening day of the Seabury Divinity School, falls on Sunday this year, the opening services will take place on the following Tuesday, October 1st, at 11 A. M. The entering class promises to equal in numbers the two upper classes, and may exceed them. The members of the Faculty have all returned from their various summer outings, and everything points to a year of prosperous work at the old Hall.

ON SUNDAY, Sept. 8th, Gethsemane Church, Minneapolis, celebrated their harvest festival. Notwithstanding the gloomy and threatening weather, the congregations at all services were satisfactory, the decorations beautiful, and the festal music rendered with great taste and precision. Of the offerings \$30.00 was donated to the Church Home for Aged Women and \$15 to the Sheltering Arms. A rally of the Sunday School children of the parish church and the missions of St. Thomas' and the Shepherd's Fold, in the afternoon, brought a large number of children to the children's service, when the rector, the Rev. Irving P. Johnson, gave them an appropriate and helpful talk.

MISS JESSIE LINGS, a faithful member of Gethsemane, after many years of suffering, entered into the rest of Paradise, Sept. 11th.

THE REV. DR. DIX of New York and Prof. Dobbin of Faribault have contributed generously towards the "Faude Memorial." The fund now amounts to \$1,251.

THE REV. C. HERBERT SHUTT, rector of St. Peter's Church, St. Paul, has just returned from a three weeks' vacation in the East. He preached at St. Barnabas', Ottawa, Ont., one Sunday while away. He also visited his late parish, St. Andrew's, Schroon Lake, N. Y. While there the parishioners presented him with a beautiful illuminated address, handsomely framed. Mr. F. O. Osborne conducted the services during Mr. Shutt's absence in a very satisfactory manner. A pipe organ is shortly to be introduced into St. Peter's and the rector is planning a vigorous campaign for the coming fall and winter.

MISSOURI.

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

New Church at Thayer—St. Luke's Hospital.

THE BEAUTIFUL new stone Church at Thayer was opened for divine service on Sunday, Sept. 8th. At 9 A. M. there was a choral celebration of the Holy Eucharist and a short sermon by the rector, the Rev. Edmund A. Neville. At 8 P. M. Evensong was sung, and the sermon was delivered by the Rev. Henry R. Neely of Chicago. The building is by far the most beautiful and Churchly edifice in southwest Missouri. Everything save the seats is fully paid for.

THE BOARD OF TRUSTEES of St. Luke's Hospital, St. Louis, are now considering the designs for new buildings of that institution to be located at the corner of Delmar and Belt Aves. The new plans call for an ex-

penditure of some \$400,000, of which half will be used for the administration building, to be erected in the English Tudor style, with wings to be added later.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Accident at Hammonton.

THE WIFE of the Rev. E. C. Alcorn, rector at Hammonton, had a narrow escape quite recently from a horrible death. A gasoline stove exploded and caught fire. Mrs. Alcorn took it up and carried it into the yard, thereby setting fire to her clothing. She then rolled in the wet grass until the flames were extinguished, and returning to the house, found the kitchen already in flames, which she also proceeded to extinguish. She escaped with only a few burns on her arms.

NEW YORK.

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

Sunday School Commission—Choir School at the Cathedral.

THE SUNDAY SCHOOL COMMISSION of the Diocese of New York has nearly completed quite a thorough Register of Sunday School Teachers, and in order to promote the efficiency of the schools is desirous of acting as an agency or Teachers' Exchange Bureau, wherein teachers may register free, when desiring positions, especially as paid Primary and Bible Class Instructors, and where clergy and superintendents may seek them. At the present writing, the secretary of the Commission has two excellently trained and experienced primary teachers, who are anxious to obtain large primary classes in New York City this fall. Clergy and teachers may at any time communicate with the office of the Commission, 29 La Fayette Place, New York.

A CHOIR SCHOOL—that is, a school in which the choir boys will receive a general as well as a musical education—will be opened in connection with the Cathedral of St. John the Divine, in the old building on the Cathedral grounds, during the month of October. The school, which will be under the control of the Board of Trustees of the Cathedral, will be in charge of a clergyman who has had wide experience in teaching boys, and is thoroughly conversant with modern methods of instruction. The curriculum is being arranged with the advice and assistance of a number of the foremost educators in this city, who have kindly extended their help in this matter in order that the school may be as fully abreast of the times as it is possible to make it, and may contain every desirable feature. Consequently it is believed that the school will afford an education equal in every respect to that which the boys could secure in the very first private schools in the city, for which they would have to pay several hundred dollars a year, whereas the choir boys will receive their education free, rendering in return for it only their services in the choir.

Especially effort will be made to keep the standard of the school as high in morals and in manners as it will be in education, so that it ought to appeal strongly to persons of refinement but of limited means, who desire not only the best of teaching but surroundings of the highest character for their sons.

The school will open early in October. The ages of the boys must be between nine and twelve years. In exceptional cases, where there has been previous vocal training of a satisfactory character, older boys may be taken. For the present, the school can accommodate only day scholars.

Enquiries in regard to the school may be addressed "Choir School, 29 Lafayette Place, Manhattan," or personally between the hours of 11 and 12 o'clock. It is advised that early

application be made, as the number of boys that can be taken is very limited.

OHIO.

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

Bedell Lectures—Grace Church.

THE BEDELL LECTURES for 1901 will be delivered at Kenyon College on Nov. 1 and 2 by the Rt. Rev. Henry C. Potter, D.D., Bishop of New York. The subject is announced as "Man, Men, and their Master." A general invitation to be present is extended to both clergy and laity.

THE CONGREGATION of Grace Church, Cleveland, some time ago sold their property on the corner of Erie and Huron Sts., and have since then been looking about for another location. They have now made arrangements to purchase the property known as the Unity Church, at the corner of Prospect and Bolivar Sts. It is stated that the property was purchased for \$50,000.

OREGON.

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

Pastoral Letter from the Bishop.

THE BISHOP has lately put forth a pastoral letter on the subject of the Observance of Sunday. He quotes from several others who have recently shown the widespread failure to observe the day, and especially during the vacation days of summer, and makes some excellent suggestions as to needed reform.

PENNSYLVANIA.

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

Improvements at St. James'—Illness of Mr. Moffett.

THE VESTRY of St. James' Church, Philadelphia, have been handsomely decorating and carpeting the rectory for the new rector, the Rev. W. C. Richardson. The rector has appointed the Rev. Dr. Hardcastle as senior curate and the Rev. J. Ogle Warfield as junior curate.

THE REV. GEORGE H. MOFFETT, rector of St. Clement's Church, Philadelphia, is ill at Chelsea, broken down in health from the severe strain resulting from hard work. During the six years he has been in charge of that parish he has taken no rest. He has paid off the debt of the parish, improved the property, and secured more than \$12,000 for a new clergy house, which will be erected in the near future. Mr. Moffett has three assistant ministers. The clergy minister to the All Saints' Sisters of the Poor at their Mission House in Philadelphia, the school in Germantown, and the Sea Shore Home at Point Pleasant, N. J. The corporation of this Order holds title to the Mission House and property at Point Pleasant.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Consecration of St. John's.

ST. JOHN'S DAY, December 27th, has been designated as the date for the consecration of St. John's Church, Pittsburgh, in the well-grounded hope that before that time the debt, \$2,450, will be paid. The rector, the Rev. T. J. Danner, has issued a circular appeal to the parishioners and friends, and already one-half has been promised on condition that the other half be raised, and a number of contributions have been received for that purpose. In his appeal the rector says, "Will you not help in this matter? An early response—as early as possible—is desired in order to avail ourselves of this generous offer." The Rev. Mr. Danner took hold of St. John's parish when it was encumbered with a debt of \$6,000, and he hopes to see the Church consecrated before the tenth anniversary of his rectorship, which will occur on February 1st, 1902.

QUINCY.

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

F. W. TAYLOR, D. D., Bp. Coadj.

Missionary Gatherings at Galesburg—Condition of Dr. Sweet.

AFTER A MEETING of the diocesan Board of Missions at Grace Church, Galesburg, on Tuesday, Sept. 10th, there was, in the evening, a most interesting missionary meeting, at which Dean Moore spoke on "Missions in Relation to our duty to God"; the Rev. Webster Hakes on "Missions in Relation to Our Duty to Our Neighbor"; Bishop Taylor on "Missions in Relation to Our Duty to Ourselves." There was a celebration of the Holy

MORE BOXES OF GOLD,

AND MANY GREENBACKS.

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

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

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

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

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

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

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

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

Eucharist next morning, followed by breakfast in the guild room, served to the clergy by the Woman's Auxiliary and Daughters of the King. Morning prayer was said later, followed by a meeting of the Galesburg deanery, Bishop Taylor presiding. A paper was read by the Rev. C. A. Nybladh on the Swedish Liturgy, and comparisons made between it and the American. This was a most interesting paper and a number of questions were asked by the clergy which Mr. Nybladh answered readily and satisfactorily.

THE REV. DR. SWEET, who is at the Sanitarium in Edgartown, Mass., is much improved. He hopes to return to Rock Island in October. He will not be able to attend the sessions of the General Convention, to which he was elected a deputy.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

THE LITTLE CHURCH at Silverton, Colo., has been rebuilt and decorated.

SOUTH DAKOTA.

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

Convocation at Sioux Falls.

THE TRIENNIAL convocation of this Missionary District met in the Cathedral at Sioux Falls, Sept. 3d, 22 of the clergy and 30 lay delegates being present, 20 of the latter being from the Niobrara Deanery (the Indian Field). Parts of the public services held Tuesday and Wednesday evening were rendered in the Dakota language, and addresses were made by several of the Indian clergy, and interpreted by the Rev. E. Ashley. In these portions of the services there was a good illustration of "the adaptability" of the Book of Common Prayer. The Bishop's address and the reports of officers and various committees showed an encouraging growth and increase in all the departments of Church work, as well as in contributions. All Saints' School reported on attendance of sixty boarders and forty day scholars. A large addition to the building and a generous endowment bequeathed by the late Felix Brunot have furnished means and room for extending the good work which has always characterized the school. The following appointments and elections were made:

Standing Committee: The Rev. John H. Babcock and Rev. Robert Doherty, D.D.; Secretary, the Rev. A. E. Fillmore; Registrar, the Rev. A. F. Morgan. Delegates to the General Convention, the Rev. Robert Doherty, D.D., and Mr. James W. Campbell. Alternates, the Rev. H. Burt.

SOUTHERN VIRGINIA.

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

Death of Rev. Dr. Hains.

THE DEATH of the Rev. Claudius R. Hains, D.D., an aged and beloved presbyter of the Diocese, occurred at his home in Petersburg on Sunday, Sept. 1st, his age being 69 years. For more than a quarter of a century Dr. Hains had been rector of St. Paul's Church in that city, from which position he had retired in 1895 by reason of advancing age. He continued, however, to serve as principal of the Bishop Payne Divinity School and was interested in that institution to the last. Dr. Hains was born near Columbia, S. C., Aug. 9, 1832. He took a theological course at the Virginia Seminary, and was ordained deacon in the Seminary chapel by Bishop Meade in 1858. From that year to 1860 he was engaged in missionary work in the Diocese of South Carolina, being ordained priest in 1860. From 1861 to 1867 he was engaged in similar work in the Diocese of Virginia, and from 1867 to 1875 he labored in the Diocese of Maryland, first at West River, then at St. John's Church, Hagerstown, and afterward at St. Timothy's Church, Catonsville, when he was called to Petersburg to succeed Dr. Wingfield on the elevation of the latter

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to the episcopate as Bishop of Northern California. In 1894 Dr. Hains began to suffer from an affection of the throat, which disabled him from public reading and preaching. For some months that work was done for him by the Rev. Thomas Spencer and the Rev. E. L. Goodwin. At the end of the year he was granted a year's rest by the vestry in the hope that he might recover his voice, and the vestry arranged with the Rev. Thomas Spencer to conduct the services, Dr. Hains retaining the rectorship and the work of pastoral visitation. But the recovery of voice

that he hoped for was never realized, and so before the end of the year he tendered his final resignation of the parish, and was succeeded as rector by the Rev. Oscar S. Bunting on the first Sunday in March, 1896.

The burial service was held on the succeeding Tuesday from St. Paul's Church, being conducted by Bishop Randolph, assisted by the Rev. H. L. Derby, the Rev. John Ridout, and the Rev. T. L. Banister. The honorary pall-bearers were the members of the vestry of St. Paul's Church, while the active pall-bearers were other friends. A Masonic

Over the Rocky Mountains 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.

On the World's Famous
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Lodge, of which Dr. Hains had for many years been a member, attended in a body.

In an appreciative notice contained in the Petersburg *Index-Appeal* it is stated:

"Dr. Hains was a man of exceeding loveableness. In an intercourse with him of nearly a quarter of a century, the writer cannot recall that he ever heard him speak a word of harshness or bitterness against any man. In the days of his seminary life, more than forty years ago, his sunny disposition won for him the name of 'Felix,' or happy. And by that name the old schoolmates who are left, and especially his devoted friend, Bishop Randolph, love to speak of him to this day. In spite of the afflictions which darkened his last days, including among them the death of his wife about two and a half years ago, and of a beloved daughter only a few weeks ago, he retained to the end the spirit of cheerfulness and love. His pure life left him blameless among his fellows, and his helpful Christian love and cheer leaves him many friends who will long remember him, now that he has passed into the light of the Father's home."

SPRINGFIELD.

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

Pastoral Letter—New Rector at Pro-Cathedral

THE BISHOP of the Diocese has issued the following Pastoral with relation to the death of President McKinley:

"To the Clergy and Laity of the Diocese of Springfield:

"DEAR BRETHREN:—A great calamity has fallen upon our nation. I call you as a family to gather around your Father in God, while he echoes on your behalf and his own the pathetic and devout dying words of our deceased President: 'Good-bye all. It is God's Will; God's Will be done.'"

"We say, 'Good-bye,'—those dear old Saxon words, which have gone forth millions of times from quivering lips at the parting of friends through the ages past, but never have they been said with a deeper feeling than from dear McKinley to the nation, and in response from us to him, who has been snatched from us by the cruel hand of death. Yes, 'Good-bye, God be with you,' dear McKinley, forevermore, and may He be with us as you have prayed that He might be, when your life was fast ebbing, and the voice was low and trembling in the last agony, and strength was left but for a few words more. 'God be with you.'"

"We need God's Presence as a nation, as a Church (I am addressing primarily my flock), and as individuals. We need the recognition of that Presence. We have the Presence; God is with us; but we rush madly on, and fail to see Him. 'He is far above out of our sight.'"

"Let us echo President McKinley's prayer for him and for ourselves. May God be with him and with us now and forevermore."

"'Good-bye all,' is the loving, pathetic utterance which binds President McKinley to the nation's heart and the nation's to him forever."

"Strength was left to our President but for a few words more. We could not wish for better words, for a more precious legacy from a dying chief. 'It is God's will,' he said; 'God's will be done.' Resignation, complete and unreserved."

"Our President was in the grandest position which this world has ever given to man; the ruler, the chief magistrate by popular choice of one of the greatest Nations on the earth. His hand, under constitutional limitations, holds all national interests in his grasp. The awful responsibilities, the tremendous weights of duty, the splendid opportunities, the vast influence, and in a legitimate sense, the glory of this world are his, and then, at this supreme moment, when the Nation by representation are around him at Buffalo, and the pomp and glitter and applause of a great ovation are greeting him, the assassin's bullet strikes the centre of life, and the terrible sentence is pronounced: You, one of the mightiest and grandest of earth's rulers, must die and leave all; and he meekly bows his head and says, 'It is God's Will; God's Will be done.'"

"McKinley has wrought nobly and well in civil and political life in his own state, and in the wider fields of national legislation, and the chair of the executive. In these spheres of action there may be, and there doubtless are, wide differences of opinion as to the wisdom of his course and acts; but at the end, when he comes to die, there can be but one opinion and conviction among all good men of whatever class and condition, that his parting with the Nation, and

with earth was all that could be desired. It was a farewell for the people of the United States, yea, for all, condensed into the ancient Saxon prayer: 'God be with you, Good-bye, all.' It was a splendid example of resignation, as a sacred bequest to the Nation, as the words came tremulous from his lips through the weakness of approaching death; the words of complete and absolute self-surrender to his Maker, 'It is God's Will, God's Will be done.'"

"Let us treasure as a sacred gift dear McKinley's dying prayer for us: 'God be with you, Good-bye all'; and his precious example of entire resignation, and hold it up for universal and perpetual imitation; 'It is God's Will, God's Will be done.'"

"Commending you to the grace of God, my dear people, I remain faithfully and affectionately in the faith and love of Jesus Christ,

"GEORGE FRANKLIN SEYMOUR.

"POSTSCRIPT.

"As to special services in these days of national humiliation and sorrow, I venture to offer the following suggestions:

"Let us all in our devotions, private and public, use daily the Prayer for Persons in Affliction (Prayer Book, page 43), adapting it, so as to read as follows:

"O Merciful God, and heavenly Father, who hast taught us in Thy Holy Word, that Thou dost not willingly afflict or grieve the children of men: Look with pity, we beseech Thee upon the sorrows of Thy servants, the wife and family of our deceased President, and upon us, the afflicted people of this land, for whom our prayers are offered. In Thy wisdom Thou hast seen fit to visit us with trouble, and to bring distress upon us. Remember us, O Lord in mercy; sanctify Thy fatherly correction to us; endure our souls with patience under our affliction, and with resignation to Thy blessed Will; comfort us with a sense of Thy goodness; lift up Thy countenance upon us, and give us peace; through Jesus Christ our Lord. Amen."

"When the time of funeral of the late President shall be designated by the civil authority, I would recommend that as far as practicable in all our parishes and missions throughout the Diocese, commemorative services be held, as nearly as possible coincident with the hour of actual interment. I would also suggest the following order of service as suitable to be observed on the occasion:

- "1. Introductory sentences from the Burial Office.
- "2. Psalm from the same Office.
- "3. Lesson, I. Corinthians xv. 20, to end of the chapter.
- "4. Anthem or hymn.
- "5. Sermon or address. (Would not the late President's dying words be a suitable text?)
- "6. Hymn.
- "7. The discretionary portion of the Litany, and appropriate Collects.
- "8. Benediction."

PASTY FOOD.

Too COMMONLY USED.

The use of pasty cereals is not advisable. A physician says, "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves."

Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition."

A gentleman from Evansville, Ind., whose name can be secured upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich., says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into grape-sugar, could be easily digested. I have become very fond indeed of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and none of the distressed, full feeling after my meals that I had formerly. Grape-Nuts Food has done the work."

The Value of Charcoal.

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

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

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

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

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

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

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

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

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

BESIDES benefiting the children, Mellin's Food is a blessing to the tired mother. Its preparation adds nothing to her household cares. It does not have to be cooked, but is simply dissolved in milk and water. A few minutes night and morning prepares baby's food for twenty-four hours.

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

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Eagle Brand Condensed Milk.

THE REV. F. A. DE ROSSET has accepted his election as rector of St. Paul's Pro-Cathedral, Springfield, and will enter shortly upon his work, succeeding Bishop Taylor, now of Quincy. Mr. De Rosset is a native of Wilmington, N. C., and a graduate of the University of the South, from which latter institution he received the degree of M.A. in 1877. He was ordained deacon by Bishop Atkinson in 1880, and priest by Bishop



REV. F. A. DE ROSSET.

Green of Mississippi in 1882. His diaconate was spent in the Diocese of New York, first as assistant at Holy Trinity, Harlem, and afterward as missionary at Wappinger's Falls. After working in different parts of the Diocese of New York he became assistant at St. Mark's, Grand Rapids, Mich., and in 1887 was appointed rector at Natchez, Miss. From 1892 to the present time he has been rector of the Redeemer, Cairo, Ill., and for some years past has been Archdeacon of Cairo, as well as examining chaplain of the Diocese of Springfield.

TENNESSEE.

THOS. F. GATLOR, D.D., Bishop.

NEW PEWS have been placed in St. Andrew's Church, West Nashville, as the gift of the ladies' guild of the parish.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Improvements at St. Albans.

RECENTLY extensive repairs and improvements have been made in the interior of St. Luke's Church, St. Albans, especially within the chancel, where a handsome memorial reredos has been placed to a former senior warden, the late Hon. James M. Foss, by his wife. The work is of solid black walnut and fills the entire space between the fine east window and the floor. It consists of carved Gothic panels between pillars ending in decorated caps. The central and largest panel is adorned with a golden *gloria*. The sanctuary floor has also been renewed and laid in mosaic, with steps of marble at altar, choir, and nave. The designs of reredos and mosaic, as well as the execution of the work, are from the firm of J. & R. Lamb of New York City, and are most Churchly and dignified. The nave and aisles have been furnished with a new carpet through the kindness of Col. Charles S. Forbes, secretary of the vestry. The ceiling of aisles has also been rebuilt in natural wood. Incandescent lights replace the gas throughout the church, the arrangement of which are especially pleasing within the chancel. On the north side of the nave it is expected a beautiful double memorial window will be placed to the memory of the late Judge Myron W. Bailey, his son, and two of

his grandchildren, the gift of Mr. Bailey's family. The above, with other minor improvements, make the interior of this (English Gothic) stone church very satisfactory. The exterior is acknowledged to be a perfect specimen architecturally.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Improvements at Alexandria.

AFTER BEING closed almost five months, Grace Church, Alexandria (Rev. Clarence Ernest Ball, rector), was reopened on Sunday, Sept. 8th. The interior of the nave has been completely renewed, and stained glass windows, memorials to members of the Church, have taken the place of the former plain glass and inside blinds; while the chancel, under the personal supervision of the rector, who designed the improvements and decorations, has been remodeled and handsomely finished with polished oak floor and wainscot and frescoed wall and ceiling. The old chancel was a half dome, terminating in a round arch, with no opportunity for light, and a door behind the altar leading to a robing closet in the rear. The new chancel is a rectangular recess, and in the rear wall above the reredos has been placed a beautiful gothic opalescent glass window, in memory of Louisa Jackson Cooley, widow of the Rev. William Curtis Cooley. She was born in Providence, R. I., in 1809, and died in Grace Church rectory, in 1895, after a life full of loving kindness to every living thing, of Christian courtesy and alms-deeds, a spirit without guile, a character without blemish, a life without regret. The window is rich in its simplicity, bearing beside the name and dates, the words "Blessed are the pure in heart."

The services of the day were Holy Communion, 7:15 A. M., Choral morning prayer at 10 with address to Sunday School, the theme being "Reverence and Worship in the House of God." Solemn litany, as an act of cleansing, was said at 11, followed by Holy Communion in which Tours' Service in F was used. Choral evensong closed the day which crowned the hopes and labor and sacrifice of years.

WASHINGTON.

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

Improvements at St. Thomas—Chevy Chase—Woman's Auxiliary.

DURING the summer months alterations have been progressing in the chancel of St. Thomas' Church for the purpose of providing for the vested choir, which will begin its work in the fall. The organ has been moved into the chancel, and stalls put in for twenty choristers. This was the last of our city parishes to adhere to the quartette choir, and the change will greatly increase the attractiveness of the services in this beautiful church. The only thing to be regretted is that the new choir will have women sopranos instead of boys. Mr. Varcla, for many years choirmaster of the Church of the Epiphany, has been training it for some time.

ALL SAINTS' CHURCH, Chevy Chase, of which the corner-stone was laid in June, is rapidly approaching completion, and may be ready for service before October 1st, the time set in the contract. It is built of grey stone, from quarries in the vicinity, and is Gothic in design, after the old English country churches. The interior is finished in antique oak, and the beams of the roof exposed. Many memorials and gifts have been offered for the furnishing of the nave and chancel. St. Agnes' guild of the parish has provided the pews and part of the chancel furniture, the altar is the gift of the Rev. John Cornell, assistant minister of the parish, of which this is the second church building. A marble font, pair of brass vases, Communion Service, and

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These text books to be supplemented by the Lessons in *The Shepherd's Arms* and in *The Young Churchman* and by Miss L. L. Robinson's *Story of Jesus of Nazareth* (75 cts. net).

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The Church Catechism.

The text only, reprinted from the Prayer Book. 1 ct. Postage 2 cts. per dozen.

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4th thousand. 10 cts. Postage 2 cts.

The Church Catechism, with Explanatory Notes.

For use of Sunday Schools and Confirmation Classes. By the Rev. T. G. McGonigle, L.Th. 2d thousand. 10 cts. Postage 2 cts.

Supplement this course with Mrs. Smith's *Catechism Illustrated* (10 cts.), Daniel's *How to Teach the Catechism* (30 cts.), and Sadler's *Church Teachers' Manual* (57 cts.). Postage additional.

SECOND YEAR (second half)—THE CHURCH AND SACRAMENTS.

The Little Catechism of Holy Baptism.

By the late Rev. Dr. Elmendorf. 3 cts. Postage 4 cts. per dozen.

Catechism of Confirmation.

By the Rev. T. D. Phillips. 20th thousand. 1 ct. Postage 2 cts. per dozen.

A Plain Catechism on Confirmation.

By the Rev. W. H. Vibbert, D.D. 25th thousand. 5 cts. Postage 4 cts. per doz.

A Manual of Instruction for Confirmation Classes.

By the Rev. Wm. C. DeWitt. 4th thousand. 10 cts. Postage 10 cts. per dozen.

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THIRD YEAR—THE CHRISTIAN YEAR. Church Teaching for the Little Ones of the Church.

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The Young Churchman's Second Catechism.

By Miss L. L. Robinson. 47th thousand. 4 cts. Postage 6 cts. per dozen.

(Continued on Next Page.)

lectern, are also promised. It is an interesting fact that among the builders and workmen are several Churchmen, who have taken much interest in the work, and contributed in material, and to the building fund.

AT THE APPROACHING triennial meeting of the Woman's Auxiliary the amount for the United Offering from each Diocesan branch, will be placed in an envelope bearing upon it a water-color sketch of the oldest church in that Diocese or Missionary Jurisdiction. The envelope for the Diocese of Washington has been decorated with a very beautiful picture, by a lady artist of Christ Church, Chaptico, St. Mary's County, the oldest of the Colonial churches within the Diocese.

IT WAS RECENTLY announced in the Church of the Ascension, that the Rev. Dr. Elliott, who has been for some time in North Carolina, is steadily improving in health. He will be unable, however, to attend General Convention, and his place will be taken by the Rev. Richard P. Williams, Archdeacon of Washington, who was elected as an alternate.

CANADA.

Prayers for President McKinley—Provincial Synod—News of the Dioceses.

Prayers for President McKinley.

THROUGHOUT the Dominion, on Sunday, Sept. 8, prayers were offered in the churches at morning and evening service, for the complete recovery of the President, and reference made from the pulpits to the deep sympathy felt by Canadians for the American people in their hour of anxiety and trial. Mr. James Kent, the manager of telegraphs of the Canadian Pacific Railway Co., gave instructions on Saturday that every church in every city in Canada, from the Atlantic to the Pacific, should be furnished with the latest news of the President's condition on Sunday. The congregations much appreciated the thoughtfulness which furnished them with the bulletins. Archbishop Bond made sympathetic reference to the attempt on the President's life before beginning his sermon in the evening at St. Thomas' Church, Montreal. Bishop Du Moulin, of Niagara, requested his clergy to remember the President in the Church's prayers; the sympathy was universal.

Provincial Synod.

THE OPENING SERVICE was held in Christ Church Cathedral, Montreal, on Wednesday morning, Sept. 11th. The festival Litany was read by the Bishop of Ontario. There was a choral celebration of Holy Communion, at which the celebrant was the Archbishop of Montreal, who also preached the sermon. The epistoler was the Bishop of Toronto, and the gospeller the Bishop of Quebec. The members of the Synod assembled at the Synod Hall and walked in procession to the Cathedral.

Archbishop Bond completed his 86th year on the day of the opening of the Synod and he received many congratulations on his birthday both from his own clergy and people and from members of the Synod.

Dean Carmichael, the Prolocutor of the Lower House, has recovered his health in a great degree. He preached in St. George's Church, Montreal, of which he is rector, on Sunday, Sept. 8th, for the first time in five months.

Diocese of Calgary.

ST. STEPHEN'S CHURCH, Colchester, has been opened for divine service. Many handsome gifts were received for it. It is hoped to finish the interior next year. The church was opened free from debt, thanks to the self-denial and earnestness of the people.

Diocese of Huron.

THE HALF-YEARLY business meeting of the diocesan Woman's Auxiliary will be held at

A FEW FACTS

About the New Catarrh Cure.

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You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

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(Continued from previous page.)

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By Miss L. L. Robinson. 14th thousand. 12 cts. Postage 2 cts.

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Galt this year, Oct. 9th. The Bishop and Mrs. Baldwin are both expected to be present. —Two FINE colored glass windows have been placed in Trinity Church, Aylmer.—MUCH REGRET is expressed at the departure of the Rev. J. T. Kerrin, rector of Trinity Church, Mitchell, who has accepted a call to Jamestown, N. Y.

Diocese of Toronto.

A PAPER on "The History of the Church of England" was read at the August meeting of the rural deanery of Haliburton, which was held in the clergy house at Minden. The next meeting takes place the last Wednesday in October at Kinmount.

Diocese of Ontario.

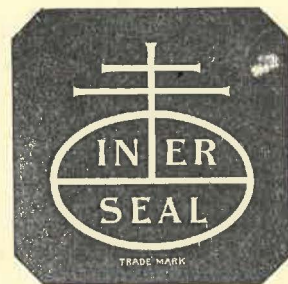
THE INTERIOR of St. Peter's Church, New Boyne, has been renovated and much improved. A number of the clergy were present and took part in the special service when the church was re-opened.—THERE was a large attendance at the service of sacred song in St. George's Cathedral, Kingston, Aug. 27th.

The Magazines

IN ADDITION to the fashion features and practical dressmaking advice that has made *The Delineator* famous, the October number is full of good general reading, most tastefully illustrated under the immediate direction of the well-known artist, William Martin Johnson. Mr. Johnson's work is known to lovers of the beautiful, by reason of the Garfield edition of *Ben Hur*, as well as some other books of large sale. Mr. Johnson believes in illustrations that illustrate, rather than in pictures that only ornament a page. The whole October number of *The Delineator* is full of interest to men as well as to women.

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Single subscriptions, 20 cts. per year. In quantities, 12½ cts. per copy per year with a further DISCOUNT of 10 per cent. if paid for a full year in advance.

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The Monthly Edition of *The Shepherd's Arms* consists of one issue per month of the weekly, only the date being changed. It thus includes the musical text and the outline illustration with the Lesson.

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FUN AT A CARPENTER'S.

THE CARPENTER had put down his tools and gone for his luncheon.

"Life for me is a perfect bore," said the Augur.

"I'm a little board myself," said the small Plank.

"There's no art in this country," said the Screw-driver. "Everything is screwed in my eyes."

"You don't stick at anything long enough to know what you're driving at," interjected the Glue.

"That's just it!" said the Screw. "He never goes beneath the surface the way that Jack Plane and I do!"

"Tut!" said the Saw. "I go through things just as much as you do. Life is stuffed with sawdust."

"Regular grind!" said the Grindstone.

"I agree with you," said the Bench. "It doesn't make any difference how well I do my work, I'm always sat on."

"Let's strike!" said the Hammer.

"That's it!" cried the Augur. "You hit the nail on the head that time."

"I'll hit it again," retorted the Hammer; and he kept his word, but he hit the wrong nail. That is why the carpenter now wears his thumb in a bandage. It was the thumb-nail the Hammer struck.—Chicago Bulletin.

VAULTING AMBITION.

RICHARD WHITEING, author of *No. 5 John Street*, who has made a study of life in the East End of London, was once talking with a grizzled old woman, when he chanced to refer to the Queen.

"O, 'ow I would like to be the Queen!" said the ancient beldame.

"Why?" asked Mr. Whiteing.

"It isn't because of her 'orses, because if I were Queen I would 'ave a donkey cart with red wheels; and it isn't because of her band of musicians on 'orseback, which goes ahead of the 'orse Guards, for I'd much rather 'ave a Hitalian with a 'and organ; but just think, if she wakes up at three o'clock in the morning and wants a bit to eat she can touch a bell and 'ave beef and boiled cabbage right away."—*The Congregationalist*.

FEASTING in New Guinea, in which one village gives feasts and receives them in turn from another village, leads to unexpected results. There is a certain amount of quarreling, which begins over the size of the pigs, alleged to be under scale. As the measurements from previous feasts are kept, it is easy to substantiate or deny this particular statement. Language grows strong, the gossip of the village is raked up, and charges of all kinds of misdeeds are levied. "Murder will out," is an old saying, and on these occasions accusations of murders long ago committed and undetected have been brought up, then afterwards investigated and the guilty party punished. Thus feast-quarreling has tended to check crime. After the food has been apportioned and consumed, there is peace and good will.

IN A COLLEGE TOWN.—Student (to servant at the door—"Miss Brown?" Servant—"She's engaged." Student—"I know it. I'm what she's engaged to."—*Exchange*.

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"Now there is poor Mis' Brown," she added, as she pinned her Sunday bonnet into the green veil. "How encouraged she'd have been, if she could have heard what the minister said to-day! I wouldn't wonder one mite if she'd have got well."

"And Deacon Brown a-wipin' his eyes and all of them taking on so! Poor soul, she never dreamed they set so much by her."

"Mis' Brown got discouraged. Yer see, Deacon Brown, he'd got a way of blaming everything onto her. I don't suppose the deacon meant it—'twas just his way—but it's awful wearing. When things wore out, or broke, he acted just as if Mis' Brown did it herself on purpose, and they all caught it, like the measles or the whooping cough."

"And the minister a-telling how the deacon brought his wife here when 't wa'n't nothing but a wilderness; and how patiently she bore hardship, and what a good wife she'd been! Now the minister wouldn't have known anything about that if the deacon hadn't told him. Dear, dear! if he'd only told Mis' Brown herself what he thought, I do believe he might have saved the funeral."

"And when the minister said how the children would miss their mother, seemed as though they couldn't stand it, poor things! Well, I guess it is true enough. Mis' Brown was always doing for some of them. When they were singing about 'sweet rest in heaven,' I couldn't help thinking that that was something Mis' Brown would have to get used to, for she never had none of it here."

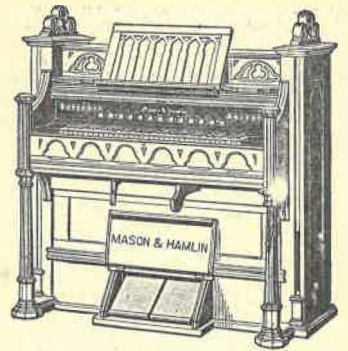
"She'd have been awful pleased with the flowers. They were pretty, and no mistake. You see the deacon wa'n't never willing for her to have a flower-bed. He said 'twas enough prettier sight to see good cabbages a-growin'; but Mis' Brown always kind o' hankered after sweet-smelling things, like sweet peas, and such."

"What did you say, Levi? Most time for supper? Well, land's sake, so it is! I must have got a meditating. I've been thinking, Levi, you needn't tell the minister anything about me. If the pancakes and the pumpkin pies are good just say so as we go along. It ain't best to keep everything laid up for funerals."—AUNT JERUSHA, in *Evening Herald*.

A JAPANESE WEDDING.

ANY BRIDE, prospective or newly-made, is interested in the customs of the people of other nations. In Japan, the bride, dressed in a long white silk kimono and white veil, sits upon the floor facing her future husband. Two tables stand near. Upon one are two cups, a bottle of sake and a kettle with two spouts. Upon the other are a miniature plum tree, typifying the beauty of the bride; a miniature fig tree, which signifies the strength of the bridegroom, and a stork standing upon a tortoise, representing long life and happiness. The two-spouted kettle is put to the mouths of the bride and bridegroom alternately, signifying that they are to share each other's joys and sorrows. The bride keeps her veil, and it is used as her shroud when she dies.—*The Lutheran*.

TOKYO, JAPAN, is the seat of the Imperial University, an institution which is attended by more than 2,000 students. Bishop McKim is planning the establishment of a house in Tokyo for these students, where they may come in contact with men who stand for Christian truth.



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