



# The Living Church

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# The Church at Work

## BRITISH SEAMEN AND THE LATE PRESIDENT.

THE MISSION of the English Church to Seamen desires to make known to the American people their action, presented to the American Ambassador, as follows:

"SIR:—The Committee of the Missions to Seamen desire to express their own deep sympathy, as well as that of all British seamen, with the people of the United States in their great grief at the sad loss of their noble President, Mr. McKinley, who, while engaged in an act of public duty to the Nation, fell by the cowardly hand of an anarchist, giving his valuable life for the God and the Country that he served so faithfully and well.

"Sailors of all Nations frequenting your shores have special cause to revere the honored memory of your noble President, whose Government ordained excellent laws for the protection of seamen from the dark deeds long practised upon them in American ports,—laws which it is much to be desired should be duly enforced.

"May the God of Nations cause that this terrible crime may eventually redound to His own glory in the spread of the Divine Kingdom of Grace, to the Christian advancement of the United States, and to the highest good of its people.

"On behalf of the Committee of The Missions to Seamen, and of the sailors whom we serve,

"We have the honor to be, Sir,

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## CHARLOTTE M. YONGE MEMORIAL.

AN AMERICAN COMMITTEE has been appointed to make an attempt to raise funds on this side of the water for a special American memorial to Miss Yonge's memory, which will probably take the form of some addition to Winchester Cathedral. Among those who have consented to serve on that committee are the Bishops of Albany, Springfield, Delaware, Tennessee, Los Angeles, and Milwaukee, together with six ladies, while the secretary is the Rev. E. F. Smith of St. Stephen's Church, Harrisburg, Pa.

## CALIFORNIA.

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

### Memorial Tablet at San Mateo.

ON SUNDAY, Sept. 29, a beautiful tablet was unveiled and dedicated at the Church of St. Matthew, San Mateo, in memory of the late Rev. Alfred Lee Brewer. The tablet has been placed in the chancel wall between the organ and the reedos, and the inscription reads as follows:

This Stone  
is  
Erected by the Parish  
of the  
Church of St. Matthew  
In Grateful Memory  
of  
Alfred Lee Brewer, D.D.,  
Born 1831. Died 1899.  
Founder of the Parish  
and  
Rector 1865-1890.

"Behold a sower went forth to sow."—St. Matt. xiii. 3.

A large congregation was present, including many of Dr. Brewer's former parishioners. Bishop Nichols read the prayers of dedication and the sermon was preached by the Rev. W. A. Brewer, a son of the Rev. Dr. Brewer. A touching incident of the service

was a brief address by the Rt. Rev. John Scarborough, Bishop of New Jersey, who was a college companion of Dr. Brewer. The tablet is of Utah limestone, upon which the letters of the inscription have been chiseled. The service marked the 36th anniversary of the founding of the parish.

## CENTRAL NEW YORK.

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

### Convocation at Watertown—Watertown Notes.

THE AUTUMN Convocation of the First Missionary District was held in the Church of the Redeemer, Watertown, Sept. 24 and 25. On the 24th evening prayer was said and a sermon preached by the Rev. C. T. Raynor. The following day, morning prayer and litany being concluded, the Holy Communion was celebrated by the Dean and a sermon preached by the Rev. G. H. Trickett. After an adjournment for luncheon the Woman's Auxiliary held their session under the presidency of Mrs. Hinds. The Diocesan President, Mrs. Knickerbocker, addressed the members, and made an earnest appeal for fidelity to missions and renewed consecration of life. The Convocation then held its business session, at which the secretary and treasurer were unanimously reelected. The report of the treasurer (Mr. Tilden) was not so favorable as his previous one—many parishes being in arrears for Diocesan Missions. From this circumstance, a protracted but friendly discussion took place, as to the best way to improve the situation. In the evening a missionary meeting was held at which addresses were given by the Rev. Messrs. Saphore and Tyndell, and reports read by the Dean from the different stations. In point of attendance, interest and kindly feeling, this Convocation was a gratifying success.

THE COLORED POPULATION of Watertown, numbering nearly 600 souls, are seeking ad-

mission into the Church, and have applied to the rector of Trinity parish for direction and jurisdiction. The Methodist system seems to have been unable to reach them, and Trinity's rector gave them, last month, the first service of the Church ever held in their new building, which closely resembles, in the interior, the construction of a parish church. Their colored preacher will shortly become a candidate for orders.

THE HANDSOME rectory of Trinity parish has lately been beautified by a new concrete walk, nearly 300 feet long, which separates it from the street on two sides, on the northern corner of the property. The residence, lately occupied by a Presbyterian minister, on the other side of the chapel, has been purchased for the use of the curate, and the parish now commands the entire block, with the exception of a house on the southeast corner.

## CENTRAL PENNSYLVANIA.

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

### Retreat at Harrisburg.

A RETREAT for the diocesan clergy was held during three days of the last week in September at St. Stephen's Church, Harrisburg. The meditations and addresses were by the Rev. Dr. Roper, Professor at the General Theological Seminary.

## CHICAGO.

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

### Woman's Auxiliary—St. Bartholomew's—G.

#### F. S.—Notes.

FOR THE FIRST noonday meeting of the new Auxiliary year, held Tuesday, October 3rd, the attendance was wholly satisfactory. In the absence of the president, Mrs. John

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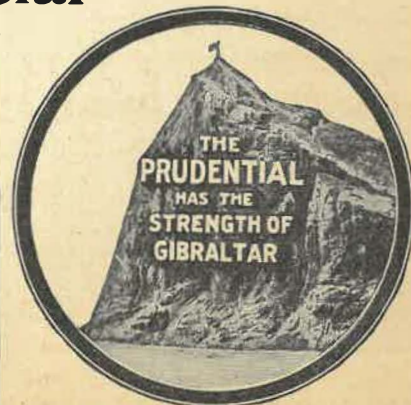
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Henry Hopkins, who is in San Francisco, Miss Arnold, vice-president of longest standing, occupied the chair. Miss Arnold read a letter from Miss Emery describing the plans and arrangements made in San Francisco for this day of days for the Woman's Auxiliary when the United Offering is to be presented. She also announced that the semi-annual meeting of the Chicago branch would be held in St. James' Church, Tuesday, November 5th, beginning at 2.30 P. M.

The conduct of the meeting was then placed in the hands of Mr. V. B. Fullerton, vice-president in charge of Domestic Missions. The programme she had arranged naturally pertained to this division of the work. Mrs. Fullerton said that in the accepted order of importance, Domestic Missions came second—Diocesan Missions being first. She read a letter from Bishop Wells of Spokane, describing the urgent need of funds for missionary purposes in the neighboring District of Olympia. At the chairman's request, Mrs. Fullerton gave a brief but interesting description of the historical exhibit she had gathered from this Diocese and forwarded to San Francisco. Composed of photographs and letters, it comprises a picture of Jenny Lind, an original letter written by her in 1852 on the occasion of a gift of a Communion set, valued at \$1,500, to St. Ansgarius' Church and a photograph of the service itself. The various collections of photographs are mounted on separate cards. Another card contains portraits of the four Bishops of the Diocese. Photographs of the four structures occupied by the people of St. James' Church, and the original Grace Church, were likewise a portion of this invaluable collection.

Mrs. Fullerton then introduced the Rev. J. M. D. Davidson, rector of the Atonement, Edgewater, who spoke also on Domestic Missions confining himself especially to that part of the work with which he was personally acquainted—mission work in the country towns. He spoke of the help given by the Woman's Auxiliary which enables priests to minister in these small country parishes. The salary is often too small to provide even a living without the aid which comes from the annual Woman's Auxiliary box of clothing.

The offering, about \$13, was given to the District of Olympia which, owing to Bishop Barker's sudden death, is greatly in need of funds.

Notice was given that our missionary to Porto Rico, the Rev. Mr. Van Buren, will be in Chicago from the 18th to the 20th of this month. He will give a lecture at St. James' parish house while here. The date will be announced later. He will preach at St. James' the morning of the 20th and at St. Paul's, Hyde Park, in the evening.

A CORDIAL and enthusiastic welcome awaited the Rev. Dr. Fawcett when, as heretofore announced, he took up his work September 1st, in the renovated St. Bartholomew's. The necessary repairs had suggested desirable improvements, and under the wise management of the senior warden, Mr. John Tredwell, and an energetic vestry, every detail has been brought to satisfactory completion. Looking now into the beautiful chapel which has been built in one of the transepts, and at the newly tinted walls throughout the building, one is forced to declare that a lightning-stroke may bring a blessing. With his rare ability Dr. Fawcett comes to a people already notable for their parochial activities, and now eager to go forward under his guidance.

MICHAELMAS falling on Sunday this year, and Monday being usually a *dies non*, the Western Theological Seminary commenced its session on Tuesday, Oct. 1. There is a fairly average attendance of students.

AT THE Church club rooms, on Oct. 1, the officers of the G. F. S. met, all the city

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branches but one being represented. Miss Groesbeck, the diocesan president, just returned in improved health from Alaska, reported as a result of her visit to this furthest North of our country, steps for the organization of a branch at Skagway. At the service in Sitka, which she attended, she noticed beautiful flowers on the altar. Among the interesting pieces of business transacted was the submission of plans for the year by the Diocesan Literature Association, by Mrs. E. J. Randall. Prayers were offered for two branch secretaries, seriously ill in St. Luke's Hospital. At the meeting of the Central Council of the G. F. S. of America, in Washington, Nov. 18th, Chicago is to be represented by Miss Groesbeck and Miss Prophet.

THE MONTHLY MEETING of the Woman's Auxiliary in the Church Club on the 3rd was well attended, though so many prominent members are in San Francisco.

THE REV. H. L. CAWTHORNE of St. Luke's Mission, has been under treatment in St. Luke's Hospital for ten days. If well enough he is to leave this week for Santa Monica, Calif., where Mrs. Cawthorne is invalided.

### COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

THE SPECIAL CAR in which many of the Kentucky and Lexington delegations to General Convention traveled, stopped for a day in Colorado Springs, and the travelers were shown over the city and the Church property by the rector, the Rev. Benjamin Brewster. In the evening there was a public missionary service at Grace Church, after which Miss Grace Bull, a returned missionary from Japan, gave some information concerning the work in the Orient.

### CONNECTICUT.

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

London Township—Bridgeport.

ST. GEORGE'S CHURCH, London Township, has a record which will be hard to beat. The Rev. R. Wilson has been rector for 32 years; Mr. R. S. Robson has been organist for 31 years; and the sexton, who has just resigned, Mr. John Akister, has served continuously for 32 years. The Rev. Canon Davis of London, Rev. T. R. Davis of Sarnia, Rev. G. A. Robson, of Bridgeport, Conn., and Rev. J. H. Gibson of Manitoba, are from this parish. Bishop Sullivan was one of its earlier rectors.

WITH REFERENCE to the allusion to St. George's, Bridgeport, in THE LIVING CHURCH for September 28th: the decision of the Standing Committee of the Diocese in the matter of the application of St. George's Mission for permission to become a parish, reads as follows: "In view of all the circumstances, the Standing Committee advises the applicants to withdraw their application for the present;" it being explained to the priest-in-charge that it was not as a refusal of permission, but simply to allow opportunity to arrange property matters as suggested by the arbitrators. The mission has increased its communicant list from 67 to 173 in a year and a half, and has become self-supporting.

(Continued on page 815.)

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speech which called forth applause, which, however, was checked by the chair, in which he justified the use of the reserve fund to make good the amount of the deficit in missionary offerings. Mr. John W. Wood, Corresponding Secretary, addressed himself to the point when he said that out of 200 lay deputies in the present Convention only 50 were subscribers to *The Spirit of Missions*, and that it was impossible for the Church to carry on her missionary work as it should be done, when her chosen legislators took so little practical interest in the work of the missionary organization. The Bishop of Georgia believed that more systematic efforts must be made to collect funds, speaking somewhat on the lines of his paper recently published in THE LIVING CHURCH, and moved that the Board of Managers be authorized to employ district secretaries to solicit personal pledges. His resolution was referred to a committee of two Bishops, two presbyters, and two laymen. The Bishop of Washington spoke, also on the lines of his paper in THE LIVING CHURCH, declaring his belief in the necessity for re-organization of our missionary system; and on his motion it was resolved that a committee of five Bishops, five clergymen, and five laymen be appointed to report to the Board of Missions at the next General Convention what changes in the missionary organization are in their judgment desirable. The Bishop of Montana believed that no re-organization was necessary, and that an appeal should be made to the Dioceses here represented to pledge themselves in some manner, or to submit to voluntary allotment carrying no penalty, so that the amount of \$1,000,000 might be raised. He offered personally \$500 toward making good the reserve fund that had been drawn upon to pay the deficit of \$102,000 in this year's contributions. The Rev. Dr. Cameron Mann of West Missouri said the trouble was apathy on the part of the Church at large and timidity on the part of the Board of Managers. He plead for larger ideas, and declared everything useless until the clergy themselves got more interest in the work.

#### FOURTH DAY.

SAN FRANCISCO, SATURDAY, OCT. 5.—The House of Bishops to-day concurred with the lower House in ratifying Articles 1, 2, 3, 4, and 7 of the new Constitution, thereby completing the legislation so far as those several articles are concerned. They also referred to a committee the application of Bishop Graves to divide the Missionary District of Shanghai, China; appointed a committee on the Prayer Book in the Swedish language; and named the Bishops for the joint committee on the next Convention, being the Bishops of New Hampshire, West Missouri, Georgia, Kentucky, and Los Angeles. They resolved to create two new Missionary Districts: one to comprise the Islands of Porto Rico and Vieque, to which islands the episcopal jurisdiction was ceded by the English Bishop of Antigua, in the West Indies, who has considered those islands to be under his charge. The church property held by the English Church had already been transferred to American jurisdiction by mutual arrangement. The other new Missionary District created is that of the Philippines. Consent was given to the change of the name of the Diocese of Indiana to Indianapolis; and the Bishops of Dallas, Southern Virginia, Tennessee, Massachusetts, and the Bishop Coadjutor of Southern Ohio were appointed a committee to consider the question of uniform examinations for admission to holy orders and for theological seminaries. An amendment to the Constitution was also introduced to provide for the election of the Presiding Bishop, in place of the seniority rule now prevailing. Both Houses consented to the division of the Diocese of Massachusetts.

In the House of Deputies the subject of constitutional revision was continued by the adoption of Articles 8 and 9 and the first portion of Article 10. The second portion, being that commonly known as the Huntington Amendment, occupied the balance of the day, and was warmly debated, beginning with a strong address against the amendment by the Rev. John Henry Hopkins of Chicago. A general debate ensued, in which other speakers in the negative were Mr. A. D. Parker of Colorado, the Rev. Dr. Olmsted of Pennsylvania, and the Rev. Dr. Oberly of New Jersey; while those speaking in favor of the proposition were the Rev. Dr. Alsop of Long Island, Mr. Stevens of Minnesota, Archdeacon Carey of Albany, and Chief Justice Stiness of Rhode Island. At the end of the day, the matter being still unsettled, it was made the special order for Monday morning.

Mr. Chase of Nebraska presented a constitutional amendment providing for the triennial election of the Presiding Bishop by the House of Bishops with the advice and consent of the House of Deputies. Mr. Ringwalt of the same Diocese in-

troduced a joint resolution declaring that "good citizenship should be encouraged and promoted by this Church," and that the Church "expects her sons to take an active part at the ballot box and elsewhere when occasion permits." The House of Deputies' members of the committee on the next triennial Convention, to be added to the Bishops already named, are: Mr. J. Pierpont Morgan of New York, Rev. Dr. Mackay-Smith of Washington, Rev. Dr. Reese of Georgia, Mr. John R. Triplett of Missouri, and Rev. Dr. Seymour of Connecticut.

#### DAUGHTERS OF THE KING.

The Convention of the Daughters of the King opened with a service at which the Bishop of California was the preacher, and the roll-call showed a very satisfactory attendance.

#### FIRST SUNDAY.

The features of the first Sunday during the General Convention session were the children's mass meeting, which filled Trinity Church in the afternoon, and the triennial sermon of Bishop Graves of Shanghai before the Board of Missions at night. At the first of these services the Sunday School children of the city and vicinity had been notified to attend, with the result that the long procession of children carrying class banners which entered the church, was alone sufficient to fill the entire building, and only a small part was set apart for other attendants. Bishop Ferguson of Liberia read the service, while the Bishop of South Dakota, the Rev. Dr. Duhring of Philadelphia, and Mr. William R. Butler of Mauch Chunk, Pa., delivered addresses. At the missionary service in the evening, Bishop Graves of Shanghai preached the triennial sermon before the Board of Missions, declaring his belief that there need be no fear of further outbreaks, at least in the portion of China assigned to his charge, and defending the missionaries from recent criticisms. He had no fears of danger to this country from Chinese immigration; but declared that the gospel must be carried to them, and that Christianity will be the solution of the problem of civilization for China, as it has been for western nations. Declaring that missionary work in China is a long way from being a failure, he stated that there were more Baptisms last year in the Missionary District of Shanghai than in any one of 25 American Dioceses. He made an earnest petition for a division of his district and the appointment of another Bishop for Shanghai, he taking the work farther to the westward, where he was more familiar with the dialect spoken, having as a missionary priest been engaged in work in that section.

There were also large congregations throughout the city at all services, and the preachers were invariably selected from among the distinguished guests. At Trinity Church the English Bishop of Newcastle was the preacher in the morning. He said that a national Church must be distinguished for individual faith, corporate life, and missionary zeal. Individual faith, however, may run off into denominationalism, and the lack of it into ecclesiasticism. Missionary zeal had been almost lacking through the eighteenth century in England, when the one missionary society in existence was obliged to send Danes and Germans into the mission field because Englishmen would not go. The two great events of modern English Church history had been the Wesleyan movement and the Oxford revival; and the American Church had obtained the greatest blessings from both.

At Grace Church, in the morning, the Canadian Bishop of Columbia was present, and the Bishop of New York was the preacher; while in the evening Bishop Dudley preached. The morning congregation at St. Luke's was largely composed of the members of the Daughters of the King, and the Bishop of Kentucky both preached and celebrated Holy Communion. At St. Stephen's the Bishop of the Diocese dedicated a new chancel at the morning service, while the Bishop of Missouri preached, the Bishop of Dallas also assisting in the service. The Rev. Dr. Huntington of New York was morning preacher at the Cathedral mission of the Good Samaritan, and the Rev. John Henry Hopkins of Chicago, preacher in the evening. The Bishop of Milwaukee was at St. Paul's, the Bishop Coadjutor of Fond du Lac at St. Mary's, the Bishop of Pennsylvania at the Advent, and the Bishop of Massachusetts at St. John's; while at St. Peter's the morning preacher was the Bishop Coadjutor of Chicago, and the evening preacher the Bishop of Tennessee. The Bishop of Kentucky was at the chapel of the Mare Island Navy Yard; while at Berkeley, where the new church is in course of erection and the present edifice very small, a hall had been rented for the morning service and the Bishop of Vermont

was preacher. In the afternoon Bishop Potter addressed a gathering at the Y. M. C. A. hall, in which he dwelt on the importance of civic as well as moral righteousness, and urged the necessity of maintaining a high standard of individual and social life, which, with the Christian religion, were the foundations of all good government.

Bishop Willis of Honolulu has arrived in the city, and is reported to have denied that there were divisions in the Hawaiian Church, and to have said that if the Honolulu mission is admitted into union with the American Church, he will resign his bishopric, in the interest of harmony. Your correspondent was unable to verify the report.

#### FIFTH DAY.

SAN FRANCISCO, MONDAY, OCT. 7.—The most brilliant debate of the session occurred to-day over the addendum to Article 10, commonly known as the Huntington Amendment, which reads as follows:

"But provision may be made by Canon for the temporary use of other forms and directories of worship by congregations not in union with this Church, who are willing to accept the spiritual oversight of the Bishop of the Diocese or Missionary District."

The warm opposition manifested in debate on Saturday was continued today. A brilliant address against the amendment was delivered by the Rev. E. A. Larrabee of Chicago, while other speakers for and against were the Rev. Dr. McConnell of Long Island, Mr. Stetson of New York, Rev. John Williams of Nebraska, Rev. Dr. Fulton of Pennsylvania, Rev. Dr. Spalding of Alabama, Rev. C. L. Mallory of Milwaukee, Archdeacon De Rosset of Springfield, Rev. Dr. Fiske of Rhode Island, Rev. Dr. McKim of Washington, Rev. B. T. Rogers of Fond du Lac, Rev. C. C. Rollit of Minnesota, and, closing the debate on the affirmative side, the Rev. Dr. Huntington of New York. Dr. Huntington's speech was not only brilliant but historic. He was listened to with rapt attention, not only by the members of the House of Deputies and the large number of visitors, but also by the greater number of the House of Bishops, whose members had crowded in to hear his summary in favor of the amendment. The vote was then taken, resulting as follows: Clerical—ayes, 30; noes, 16; divided, 13. Lay—ayes, 35; noes, 14; divided, 5. The amendment was therefore declared to have been carried by the House of Deputies, and goes to the House of Bishops.

Both Houses have agreed to the division of the Diocese of Massachusetts and to the change of name for the Diocese of Indiana to Indianapolis. Both Houses have also agreed to an amendment to the new Article 1 of the Constitution to make the Presiding Bishopric elective. The House of Bishops created a new Missionary District in China, to be known as Hankow, in addition to Porto Rico and the Philippines reported yesterday. The Bishop of Honolulu was invited to an honorary seat in the House.

#### OTHER ORGANIZATIONS.

At Grace Church the American Church Sunday School Institute was in session, the Bishop of California delivering an address of welcome after the celebration of the Holy Communion. Officers were elected as follows: President, the Bishop of Central Pennsylvania; Secretary-Treasurer, the Rev. Dr. Duhring, Philadelphia; Associate Secretaries, the Rev. Messrs. Richard N. Thomas, Philadelphia; C. E. Haupt, St. Paul; W. C. Shaw, San Francisco; and Wm. G. McCready, Kentucky. Dr. Duhring delivered an explanatory address, and in the afternoon presided at the sessions, when addresses were delivered by the Rev. Dr. Bodine of Philadelphia, the Rev. E. L. Parsons of San Mateo, Calif., and the Rev. Dr. Lloyd of the Missions House.

The Daughters of the King were in session at St. Luke's Church, beginning with a service conducted by the Bishop of Delaware. Several amendments to the constitution were adopted, of which the most important is a provision that conventions of the Order shall hereafter be held triennially instead of annually. The members of the Council were chosen as follows: Mrs. E. A. Bradley and Mrs. Warner of New York, Mrs. Peck and Mrs. C. E. Bowman of New Haven, Conn.; Mrs. W. W. Wilson of Chicago; Mrs. Leslie Pell-Clark of the Diocese of Albany; Mrs. E. Witzel of Minneapolis; Mrs. W. W. McCandless of Pittsburgh; Miss Gail Harwood of Atlanta, Ga.; Mrs. William Trimble of Philadelphia; Mrs. Adam Denmend of Baltimore; Mrs. W. G. Davenport of Washington, D. C.; Mrs. E.

Craik of Louisville, Ky.; Mrs. E. L. Lenner of New Jersey; and Mrs. M. D. Fletcher of Alameda, Cal.

#### THE LATEST.

SAN FRANCISCO, TUESDAY, OCT. 8.—Huntington Amendment vote challenged as not a constitutional majority. Vote reconsidered and amendment defeated by one vote. Dr. Fulton will bring in original form of amendment. Pennsylvania opposed this form but will support original.

#### INCIDENTS OF THE CONVENTION.

THE VENERABLE Bishop of Oregon showed that his natural force was not abated, when he stood for more than an hour delivering his sermon in tones loud and distinct so that he was heard all over the church. He skipped many pages of manuscript, and once became confused by the turning over of the pages, and the congregation became restless. He then broke out in a tirade against copes and mitres, which was not in harmony with his fine historical sermon and was unfortunate in the extreme, so that more than one head was bowed in shame.

MANY old faces are missed from the Convention, but it is pleasant to see such veterans among the laity as Major Fairbanks of Florida, Mr. Wilkes of North Carolina, Mr. Dudley of the Diocese of Lexington, and the genial Henry Hayes of Newark. Ex-Governor Prince of New Mexico is also on hand, having served since 1877.

THERE are a number of great men in the world of finance at the Convention, who have thrown aside the cares of business, and are devoting attention to the details of the Convention. The most notable one of course is Mr. J. Pierpont Morgan, who makes no effort to show himself, but who is gazed at by the crowds as though he were a dime museum freak. "Crowds," as a rule, do not regard courtesy as necessary, when their curiosity is excited. Mr. Geo. C. Thomas, another banker of world-wide fame, modestly fills his seat in the Pennsylvania delegation, and directly behind him sits Mr. Peter White, the man of financial power of northern Michigan, representing the Diocese of Marquette.

#### EXTRA.

#### Death of Bishop Burgess.

THE presses are stopped on Wednesday morning to record the death of the Rt. Rev. Alex. Burgess, D.D., Bishop of Quincy, which occurred on Tuesday, Oct. 8th, at the home of his daughter, Mrs. H. C. Rayes, in St. Albans, Vt. He was nearly 82 years of age.

"THE peculiar peril of American society in this wonderfully attractive and engrossing materialistic age," says the *New York Observer* (Pres.), "lies in the temptation to accept life as it comes, rather than by spiritual struggle to win it as it should be—to remain content with the life that man gives rather than to rise with moral ambition to attain the life that God requires. But the choice must come between the worldly life and the won life. So long as there is a God in the skies it can never be safe or satisfactory to argue that because the natural is first, it must be final, or to forget that the ultimate interpretation of existence must be in terms that are spiritual. Afterward that which is spiritual. The goal is godliness, the destination is heavenly. To stop with the natural, to lose one's self in the swirl of this world, is self-destruction. This is the teaching which must be brought by press and pulpit to the fevered and excited toilers and explorers and scholars of this age, who are staking all things on the payment dividend, the opening up of the next mile of railroad, or the acquisition of an additional fact in physics or physiology. Godliness is the chief gain, and the worship of God the highest wisdom."

I FIND THE BIBLE the patriot's chart-book, the child's delight, the old man's comfort, the young man's guide. In its pages the sick and the weary find solace, and the dying hope and peace.—*Richard Beard.*

# General Convention.

The Proceedings in Detail.

[By mail from our special correspondent.]

WEDNESDAY, OCT. 2.

**G**OOD people who professed doubt that the Church could assemble a large convention west of the Rockies had that doubt dispelled before the sessions of the convention began. Seven thousand was the report of the railroads: five thousand their expectation. The number of Bishops attending the first session of their House was 69, and the number of votes for presiding officer of the House of Deputies was 350—both figures that have always been counted large in conventions held in Eastern cities. The weather on the opening day was delightful—the glorious climate of California. Almost everybody had been delayed by the overland trains, but the same number forgot their discomfort and their intention to protest to railroad officials. The Coast people, for many besides San Francisco folk helped, were found to have left nothing undone. The welcome was ideal, the arrangements perfect, the city's heart open.

The opening service was not unlike many that have opened previous conventions, and it had a not very different setting. San Francisco is not so new as Seattle. Large Trinity Church, as yet undecorated within, would have been unable if twice its size, to hold all who wished to attend. The thoughtfulness of Trinity's vestry had provided three temporary galleries, and had thrown open, by removing a partition, the Sunday School room of the parish. The choir was divided and placed in the transept galleries, and it rendered the service, and especially the offertory anthem, with brilliancy, exactness, and judgment. The body of the nave was occupied, of course, by the deputies. The line of Bishops, 69 in number, came into the church, preceded by the crucifer, the rector, the Rev. Dr. F. W. Clappett, and the respective secretaries, the Rev. Dr. Samuel Hart and the Rev. Dr. C. L. Hutchins. Bishop Tuttle of Missouri began the office for Holy Communion at once, Bishop Doane of Albany being the epistoler, and the Lord Bishop of Newcastle, England, the goaspler. At the celebration, Bishop Tuttle was assisted by the Bishops of Albany, Pennsylvania, Dallas, and Newcastle. Most of the Bishops received, and a large proportion of the deputies.

## THE OPENING SERMON.

Bishop Morris spoke, in part, as follows:

"When He had left speaking He said unto Simon: Launch out into the deep and let down your nets for a draft."—Luke v. 4.

These words from St. Luke's Gospel were addressed by our Blessed Lord to a fisherman, who, with his partners, had just passed through a long night of toil that had brought no reward for the labor. The vessel in which the fisherman had spent these fruitless hours, then lying near the shore of the lake of Gennesaret, had furnished a convenient place from which to address those who pressed upon the divine speaker to hear the word of God. "And when he left speaking He said unto Simon, Launch out into the deep and let down your nets for a draft. Simon, answering, said unto Him, Master, we have toiled all the night and have taken nothing; nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships so that they began to sink."

In the particulars of this transaction we need not go far to discover lessons and prophecies concerning the higher calling to which these fishermen were now to be advanced. It was in the first place a sign of the power of Christ; it was a symbol and prophetic type of the new calling of these disciples, and we may not doubt that it was an end to their fear of earthly need in following Jesus. But it was also a new lesson in their own craft. They were to launch out into the deep for this draft; they were to leave the shores and shoals where the natural habits of the fish led them, and where they were accustomed to find them, and sink their nets deep into the waters of the sea, where these creatures lay in numberless schools far below their common art, or where they swarmed through its secret paths and currents on their instinctive migrations from place to place. And so doing they inclosed such a multitude of fishes as their nets were never intended to bear, and that filled both their ships until they began to sink.

What was this but a prophecy of the great purpose and destiny of the Church of Christ, with which these Galileans and their successors, were henceforth to fish in all the waters of the world? The narrow net of Judaism must needs break to pieces in this undertaking, and their two small vessels, whether they were Phariseism and Sadduceism or whatever else, be overwhelmed and sunk with this great weight.

My brethren of this Convention, it is for the furtherance of this work, for the promotion of this fishing for men, for the spreading of

your nets wider and wider, mending them and making them more enduring and more certain to gather in and retain the fish; for discovering the most promising and inviting waters for your labors; and for securing the best-qualified, most patient, skilful, and persevering helpers, in this world-wide undertaking, that you have come together here in this far-off part of our country. This is the final object and end of everything you say and do.

It happens, by the accident of years, that he who comes to be your preacher on this first occasion of your meeting on these shores of the Pacific is a resident in this remote land. Might not one who has had his home here now for more than thirty years, endeavoring in an obscure and humble way to teach these principles and to lay foundations for their future spread and support—might not such a one avail himself of this occasion to say something specially in regard to the history of this remote and generally unknown part of our country, its wide extent as a missionary field, the grand and inviting opportunities it opens before us, its almost boundless limits "white to the harvest?" On the other hand, might he not call attention to the little thought the Church at large has had of this vast field, the little knowledge of its varied and immense resources, and its manifest growing importance in the business affairs of the country, the highway for the increasing trade and commerce of the Orient, and as the early home of millions of people drawn hither from all parts of the habitable world? And then might he not turn to the people of this Protestant Episcopal Church in the United States of America with the question of Joshua to the children of Israel: "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" Might I not then as a Western missionary avail myself of this occasion to preach a Western sermon; to set forth the claims of our large country upon the interest, the sympathy and the generous support of the whole Church in carrying the blessed gospel and the ordinances and institutions of the Church of Jesus Christ to these distant and long-neglected regions? In doing this I would not for one instant seek to lessen your interest in the field of foreign missions, growing wider and wider every year. I would not withdraw one dollar from this grand and inspiring work nor recall one of its heroic laborers there earning that crown of glory that shall never fade away. But I would seek to show that there are other fields demanding this same noble and self-sacrificing spirit, the same interest and enthusiasm, and promising the same blessed rewards. And so I would say to the members of this Church in every state and Diocese: Why is it that these vast areas of your country have been untrodden by the feet of them that teach the beautiful gospel of peace and bring glad tidings and good things? Why is it that your apostolic order of the ministry, your divine ordinances and Catholic appointments of the Church, are unknown and unheard of throughout immense sections of your own country? Why is it that there is no following of these vast multitudes with the gospel net, and gathering them into the Church of Christ for a share of the blessings which you so rejoice in for your own selves? Why are ye so slack in possessing the land which the Lord of your fathers hath given you?

It is well known to all persons familiar with the early history of the United States, that for long years the western part was little cared for or thought of beyond its being a home for the savage, and a profitable hunting ground for the fur trader and his employes. The great Daniel Webster opposed the acquisition of the West. What could we ever hope to do with the Western coast, a coast of 3,000 miles, rockbound, cheerless, uninviting, and not a harbor on it? What use have we for that country? The Congressional committee that reported the bill for the purchase of Alaska referred to it as "that most questionable of real estate speculations," while the great metropolitan journals of the East called it "that tag end of creation, our new possession of Walrussia."

Some of you will surely remember how hard the struggle was six years ago for the friends of the West to secure a Bishop of our Church for this immense section of country, already containing a population of 50,000 souls; and that this, perhaps, would not have been done but for the offer of one generous layman, to be responsible for the Bishop's salary for the first three years. And so it has been all along from the beginning. This indifference of the states toward the West, and opposition to its growth and development, was reflected in and by the Church. The state-paid Church of England for more than 100 years turned a deaf ear to the pleadings of her orphaned children in these distant colonies.

I have often thought that the want of general interest in the missionary work of the West, and the small contributions for its extension and support, was largely due to the lack of knowledge on the part of our people in the East. The whole Pacific country north of the State of California is a very *terra incognita* to the great majority of the intelligent and cultivated people of the East.

On one occasion, while I was still in charge of the undivided

jurisdiction of Oregon and Washington, when I was to make a missionary address to a large and cultured audience in one of the capital cities of New England, I was introduced by the rector, a doctor of divinity, a member of our Board of Missions, a delegate to the General Convention, from which he had just returned, as the "Bishop of Oregon and Nebraska!" I went on with my story, however, without making any reference to the good rector's geographical mistake, and in speaking of it afterward he said it was not at all necessary to have referred to it as there were not half a dozen people in the congregation that knew he had made any mistake. So when another Eastern city rector said to me one day in a hesitating and doubtful manner, "Tombstone, I guess, is not in your jurisdiction?" he showed himself a perfectly correct guesser, but he did not display much better knowledge of Western geographical lines than the New England member of the Board of Missions.

In regard to the present pressing needs of our missionary work in this section of the country, I would like to mention that Alaska needs ten more ordained missionaries and six women workers, whose support must come from the outside. Olympia needs eight missionaries, Spokane seven, Boise six, Sacramento three, Los Angeles six, and California six. In the case of California, no further "outside" aid is suggested, but "self-help" is advocated. Oregon needs ten at least to occupy the inviting and promising field there. There is a pressing need for fifty more missionaries on the Western coast and they cannot be supported but by outside aid at a sum estimated at \$25,000 annually, while just across the Rockies I see Montana, Idaho, Wyoming, Nevada, Utah, Colorado, Arizona, and New Mexico, in all of which there are great and growing fields for missionary work.

There are hundreds of square miles and thousands of people where our Saviour is as unknown as He is in China. Does the Church here and in the East know the terrible condition of this people as to their spiritual destitution?

I do not want to enlarge here upon this topic, but cannot well pass it by entirely. The opinion has been expressed in several quarters that our shortcomings in this matter are due to the inefficiency of our missionary organization, and that an entire reconstruction of our Board of Missions is required. Humble and obscure as is my place in this work, I shall still summon the courage to say that I do not at all agree with this opinion. There may be a call for some changes, modifications in subordinate matters, but none whatever, in my humble judgment, for a radical reconstruction of our whole missionary system.

If the clergy will give their people the information they ought to have about missions, and an opportunity to contribute as freely to missions as to the ornamentation of the Church fabric, there will be no difficulty about deficits.

And so should it ever be in the work of God's Church; quietness, unostentation, without parade or display to catch the eye and win the praise of the thoughtless or worldly minds—these are the ways to that ornament of the spirit which is in the sight of God of great price.

Turning for a moment further westward still we discover those orphaned children of the mother Church in the Hawaiian Islands, where a true branch of the Apostolic Church is in imminent peril of utter destruction unless we turn a sympathetic ear to their earnest appeal for succor and salvation. With the broad outlook of foreign missions before it, and the opportunities at home, the Church of this day should give earnest and willing heed to those words of the Master, "Launch out into the deep and let down your nets for the draft."

What folly it is for us to be wasting our time with our frivolous controversies over copes and miters, candlesticks and incense, postures and attitudes, and other unmeaning puerilities! What a veritable tithing is this of mint, anise, and cummin, while we are omitting the weightier matters of judgment, mercy, and faith, for these countless numbers of our brethren to whom we were commissioned to carry the Gospel of Christ in its simplicity and power, and which is to them as yet an unheard story!

But why is it that our Board of Missions, instead of increasing its opportunities year by year to enter many of these sections, is avoiding their support and compelling the abandonment of some most promising fields, and their entire surrender to Roman Catholic and sectarian occupancy?

#### HOUSE OF BISHOPS.

Admirable arrangements have been made at Trinity for the sessions of the two Houses. The Bishops have been provided with a fine hall made out of the parish house and an addition thereto, while the Deputies, the larger body, find the main auditorium excellent in which to see and hear. Upon the assembling of the House of Bishops in the afternoon of the opening day, the Bishop of Albany called for order, in the absence of the venerable Bishop Clark of Rhode Island, and Bishop Dudley of Kentucky was chosen chairman by unanimous vote. The Rev. Dr. Samuel Hart was re-elected secretary, and the Rev. Dr. G. F. Nelson of New York and the Rev. T. J. Packard of Rockville, Md., assistant secretaries. Fitting mention was made of Bishops who have died since the Washington convention, and expressions of regret for illness and for infirmities preventing attendance were sent to Bishops Clark, Whittle, Huntington, Gillespie, Jaggard, McLaren, Starkey, Watson, Davies, and Sessums.

Bishop Tuttle formally presented the Rt. Rev. Edgar Jacob, D.D., Bishop of Newcastle, England, and in responding the Lord Bishop read the following letter, written him by the Archbishop of Canterbury:

"MY DEAR BISHOP OF NEWCASTLE: I shall be glad if you will take the opportunity—and especially the opportunity you will have when you attend the proposed Convention at San Francisco—to express the warm desire of the episcopate of the Church of England to facilitate and encourage the most frequent and cordial intercourse between ourselves and our brethren on the other side of the Atlantic. To know one another, to know each the difficulties and aspirations and aims of all the others, to feel the growth that grows out of such knowledge, is a greater blessing by far than it is commonly supposed to be. 'My faith grows largely,' says Coleridge, 'when I am in the presence of another man who holds the same faith as I do.' And this is true in the fullest sense. The growth of the Church in extension is the source of a Christian growth in fervor and power. To see Christians, makes it easier to love them; and that love reacts on our love to God Himself. I pray earnestly for God's blessing on your visit to the West.

Yours affectionately,

August 17, 1901.

"T. CANTUAR."

The following letter, written by the same Archbishop to the Bishop of Albany, was also presented, and later on, the accompanying response was cabled:

The Archbishop's letter:

"I cannot miss the opportunity of expressing our profound sympathy for the whole people of the United States at the distress which must be felt by you all because of the terrible crime which has robbed you of your President. You will be, all of you, specially remembered in our prayers over all England. Nothing could have stirred us more deeply, and I shall be thankful if you will take occasion to make it known that your distress as a Christian Church cannot be greater than ours.

"The sense of sorrow is deepened by the confident expectation which we cherished, as you did, that the President's recovery was practically certain.

"May God be with you."

The response:

"The Bishops assembled in General Convention at San Francisco send love, greeting, and heartfelt thanks for sympathy from the British people to our Nation in its recent sorrow."

#### HOUSE OF DEPUTIES.

Secretary Hutchins called together the House of Deputies, composed of an unusually large number of priests who are doing the great work of the Church, and of laymen who are doing the great work of the nation. Mr. J. Pierpont Morgan of New York attracts most attention, perhaps, both in the convention and in the city, but he is by no means alone in this assembly, of men who are doing large things. In selecting a President no feeling obtained save that of securing a good parliamentarian. There was a slight effort on the part of some to secure a Western man, but geography played a small part, and minor considerations none at all. The nominations and vote were given by telegraph. In accepting the chair, the Rev. Dr. Lindsay mentioned with much appreciation the high honor, the unique city in which the convention is gathered, the distinguished service of the Rev. Dr. Dix, and the devotion of the deputies to the Church, which latter he hoped might make his task an easier one than as if the deputies were self-seeking. Wide satisfaction was expressed in the selection. The Rev. Dr. Beatty of Kansas, who nominated the Rev. Dr. Hutchins for secretary the first time, now many years ago, again placed him in nomination and his election as secretary was unanimous.

#### WOMAN'S AUXILIARY.

On the afternoon of the opening day the diocesan officers of the Woman's Auxiliary to the Board of Missions were entertained at luncheon in the Palace Hotel. Afterward, upon organization, Mrs. James Newlands, president of the California Branch, presided, and Mrs. Twing contrasted the difference between conditions in California now and those upon her first coming, 33 years ago. Miss Emery as secretary called the roll, and 71 dioceses and 191 diocesan officers responded. Africa, Japan, and Brazil were also represented.

#### THURSDAY, OCT. 3.

##### HOUSE OF BISHOPS.

The chief task performed by the Bishops on their first day of legislative labor was the adoption of the report on Marginal Readings in the following language:

"Resolved, the House of Deputies concurring, That the marginal readings for the English version of the Old and New Testaments, reported to this house by the joint commission appointed in 1895 and re-appointed in 1898, to make such report, be published under the direction of said committee, and are hereby allowed to be used by ministers of this Church in reading the lessons from Holy Scriptures in morning and evening prayer."

While discussion upon the proposition was prolonged, the result was foreseen from the beginning, the vote upon it standing 47 to 21. The annual report of the Presiding Bishop was accompanied by reports from Bishop Leonard of Ohio on the work in Europe, and from the Rev. Henry Forrester on the work in Mexico. The point of the Presiding Bishop's report was his suggestion that a younger man be hereafter named to bear the responsibilities of the position. He mentioned the forbearance of others with his infirmities, but said those infirmities are such as wholly to unfit him properly to perform the tasks. A resolution was carried cordially tendering to Bishop Tikhon of Alaska the freedom of the floor. His residence is in San



Francisco but as he is in Alaska at present he will hardly be able to accept the courtesy. Words of appreciation were passed upon the faithful labors of the Bishop of Albany as Chairman of the House, the characterization of those services being summed up in the statement that they were "marked by singular and constant excellence."

#### HOUSE OF DEPUTIES.

The Deputies put in a busy day, not the least important achievement being a resolution to take up the constitution each day at twelve until completed. Memorials were presented and referred without reading upon the subjects of the Name of the Church, Marriage and Divorce, Capital and Labor, and Clergy Sustentance. The Milwaukee memorial was supplemented by one of similar import presented by the Rev. P. H. Hickman of Colorado, and both were referred to the committee on the Book of Common Prayer. A suggestion was made that adjournment be had by October 17th, but as it was withdrawn it showed merely the working disposition of the House, which meets for worship at nine, and for business at 9:30, sitting until five save for luncheon recess.

#### CONSTITUTIONAL REVISION.

Routine cleared away, the Rev. Dr. John H. Egar of Central New York began the report upon the constitutional amendments. There were complaints of inability to hear, and a suggestion of adjournment to a suitable hall, but the local committee promised to remedy the acoustics by the following day. Article 1 brought out a long wrangle over precedents and procedure, but the parliamentary snarls had a way of getting out each time they got well wound up. This article consumed almost the entire day in its discussion, the objections being chiefly to sections 3 and 4. Parties were not outlined and the speakers included deputies from the Dioceses of Fond du Lac, Maryland, New York, Milwaukee, Florida, Central Pennsylvania, Alabama, and many others. The change from Presiding Bishop of the House of Bishops to Presiding Bishop of the Church was repeatedly pointed out as a radical one. That he should be the senior in date of consecration was admitted to be objectionable, and the plea made by the Rev. Dr. Egar and others was to the effect that an amendment could be put on its way at once, without blocking the completion of the present task. The effort that was made to shelve the whole revision, by defeating the proposed first article, was vigorously maintained by Mr. L. H. Morehouse of Milwaukee, Rev. B. T. Rogers of Fond du Lac, and others, and was almost successful. The change of one Diocese in the clerical order, at the final vote, would have defeated it; but the change did not come. Impatience was shown at delays, and when finally the vote was taken it showed a small majority in both orders. The hour was late, but with remarkable speed all articles up to and including Article 7, save Article 5, which was laid over at the request of Massachusetts, were adopted, most of them by large majorities in both orders. Article 5 effects the formation of Dioceses and if adopted now would prevent Massachusetts and perhaps some others from proposed division for three years at least. The Article will, by order, come up again next Tuesday. Article 7, which relates to Provinces and which it had been feared would precipitate debate, went through almost unanimously and with almost no discussion.

#### WOMAN'S AUXILIARY.

Beautiful Grace Church never contained so many women representatives of all that is best in the Church, and especially all that is best on this great Pacific Coast, as it did on Thursday morning. The splendid choir—these California churches have unusually excellent choirs—entered singing Hymn 249, but the whole vast throng in the pews was choir for such a hymn and such an occasion. The clergy were the Bishop of the Diocese, the Bishop of Tokyo, the rector of the parish, the Rev. Dr. R. C. Foute, the General Secretary of the Board of Missions, the Rev. Dr. A. S. Lloyd, and the Associate Secretary, the Rev. Joshua Kimber. The service was the Holy Communion, and in the sermon the preacher, the Bishop of the Diocese, brought out the thought in many forms that the spiritual gift of the women of the Church is far in excess in value of the monetary one, large as the latter may be. His text was St. Luke ii. 22-24. When the Offering was presented, two persons were needed to sustain it, so high was the great basin piled with substantial gifts. The scene was most impressive as the choir sang at the presentation the words:

"To the Father, and the Son,  
And the Spirit, Three in One,  
Though our mortal weakness raise  
Offerings of imperfect praise;  
Yet with hearts bowed down most lowly,  
Crying, Holy! Holy! Holy!  
On Thine altar laid, we leave them:  
Christ, present them! God, receive them!"

Bishop Nichols was assisted as celebrant by the clergy named. A very large number received. In the afternoon a spirited meeting, attended by almost 3,000 women, was held in the Alhambra Theatre. Bishop Nichols welcomed the great throng, as did also Mrs. James Newlands, President of the California Branch. Never was "Jesus Shall Reign Where'er the Sun" sung with heartier feeling, and it was followed by the reading of the report by Miss Julia C. Emery, in part as follows:

"In the three years since September, 1898, through the Woman's

Auxiliary and its junior department, \$669,000 have been given for missions, foreign, domestic, and diocesan, and boxes to the value of \$561,719 have been sent. Of the \$669,000 in money given, \$161,581, or an average of \$50,000 yearly, was for the appropriations of the Board.

"These last three years opened in Washington with our largest general meeting of more than 2,000 women in attendance, and our largest united offering of \$82,000. The united offering gave into the hands of the Board abundant means to train women for missionary service and to place them in the mission field. It has been used for these ends, with the result that, receiving appropriations from it, ten missionary students have been in the Church Training and Deaconess Home, Philadelphia, and six in the Church Deaconess House, St. Paul, while 55 women in the domestic field and twelve in the foreign have been supported from it for longer or shorter time.

"Besides the accustomed annual gifts of the Auxiliary, these three years have been marked by various special gifts of branches or individual members, as \$5,000 to enlarge Rowland Hall, Salt Lake; \$5,000 for the Bishop's house, Spokane; \$10,000 to support a missionary in that District in perpetuity; \$4,000 to establish the lace-making industry among the Indians of South Dakota; \$3,300 to enlarge St. Paul's College, Tokyo; \$1,000 to build a church in Africa; \$1,500 for one in China; \$8,800 to build and endow a home for untainted children of Chinese lepers; \$5,000 for work in Mexico; \$10,000 to forward that in the Philippines.

"Three sums completed tell the story of united effort on the part of the Auxiliary, giving to each year an interest of its own; the house for women in Hankow, where is now established the happy beginning of an associate mission; the church in Sendai, Japan, for which that remote branch of the Auxiliary made its plea; the new building for the hospital for women and children in Shanghai. Together with these efforts has gone an increase of systematic work for the triennial offering of 1901, this morning made, for which many special diocesan and parochial treasurers have been appointed, that they may not work for this offering only, but now so soon as it is given go on with the work actively for the next.

"But the three years just passed have been less marked by increased gifts than by an increased interest in missionary study. The classes formed for this purpose are now numerous and are rapidly increasing, and this state of Auxiliary activity makes more and more appreciated such work as is being done by the Corresponding Secretary of the Board through the *Spirit of Missions* and the many leaflets issued from the Missions House, by the editor of the *Young Christian Soldier*, by the Church Missions Publishing Company, and by those individuals—officers and members of the Auxiliary and others—who are now contributing to our supply of missionary literature such books are *Twice Round the World*, *Planting the Church*, *Flinging Out the Banner*, and such pamphlets as *The American Church Mission in Shanghai and the Lower Yang-tze Valley, Japan and the Nippon Sei Ko Kwei*, the chart showing the present religious condition of the world, and the bound scrap-book of missions of our own and other lands.

"The preparation and study of these and other works, together with the growing use of stereopticon mission talks and such missionary exhibits as have been held in Philadelphia, New York, Washington, and many smaller places, are distinguishing marks of this triennium."

After the formal report, and when the amount of the 1901 Offering was named, the audience waited only for the first three figures, showing that it had exceeded \$100,000. There was a shout which lasted several moments and was only concluded by the singing of "Praise God from Whom all Blessings Flow." Another round of applause came when it was stated that the total was \$104,295.53, an advance of \$22,000 over three years ago, and coming, not in large gifts, but from every Diocese and from many different women. With more singing and general rejoicing, Bishop Partridge of Kyoto spoke on the meaning of foreign missions, Bishop Hare of South Dakota on Indians and their white neighbors, Bishop Dudley on the negroes, and the Rev. Dr. Lloyd on the mission of the Woman's Auxiliary. The service, a long-to-be-remembered one, was concluded by the singing of Hymn 374 and the benediction by Bishop Nichols.

"THE newest religious sensation is the 'boy preacher,'" says the *New York Christian Intelligencer* (Ref.). "In all candor we would say that somehow we are conscious of a strong repugnance to exploiting precocious youth before large and curious audiences as approved preachers of the gospel. If divine grace through Christ has entered into their hearts, inclining them to testify to its mighty power, let them testify in humbler ways. No youth can endure without moral injury the adulation these boys are receiving. It is reported of the nine-year-old Joiner boy of Georgia that 'after he had finished a sermon recently, some ladies were so charmed that they ran up to kiss him. The great and responsible work of preaching the gospel of Christ requires a preparation which no boy at the age of nine or twelve or fifteen is capable of acquiring. If a Christian youth feels himself strongly drawn to the work, his friends will advise him to wait till he has outgrown his boyhood, and to quietly and diligently and thoroughly qualify himself for preaching before undertaking it publicly. The very thing encouraged in these boy preachers accounts in some measure for the religious superficiality that marks the present."

## Notes From a Belfry.

"FASHIONS" are the prevailing mode or style of dress, purely conventional, and constantly changing. They differ in different countries and in different sections of each country. In China the fashion is to cover the person of woman. It is different with us, especially on high social occasions. The form, however, whether wrapped in bulky integuments, or *decolleté*, is the same human form. When American women go to China they find it best to put on more clothing, so the author of *Intimate China* states. This reminds me of another sphere where fashion has great sway. A recent work on the Prayer Book says:

"Ceremonial observances are only relative things, and they depend upon time and place and character, and even fashion. Liturgical customs are, therefore, always and of necessity in a state of flux, and attempts at enforcing uniformity, whether Anglican or Tridentine, have served to bring this fact out into prominence. It could hardly be otherwise, for worship that has no freedom is in imminent danger of becoming formalism."

On the other hand, freedom must be governed by propriety, taste, and the general principles which are enshrined in laws; otherwise liberty becomes license, and decency lapses into vulgarity. They have a boy preacher in New York, recently imported from England, the second pulpit phenomenon of the season. His brother conducts the services, and introduces the speaker. Read this from the *New York Times*:

"This is Jack. He will preach to you. There are some persons who doubt Jack's ability. It is believed that he has his sermons prepared. To prove that this is not so, I will ask that persons in the audience select any text they may desire. Then we will take a vote as to which one Jack shall preach on."

"One man arose and read a text. Another man tried to do the same, but he was shut off, and then Jack preached upon another. While the audience was singing 'I Need Thee Every Hour,' Hayden broke in between the verses and said, 'Let us sing this verse as though we meant it.' At the conclusion of the song he asked the audience if they meant it. Finally some one in the audience faintly answered, 'Yes.'"

"Well, why didn't you say it before?" shouted the leader.

"Following the song service, Hayden invited those present to give some piece of testimony for Jesus, and a number of persons responded. Then the young evangelist was introduced, and persons were invited to write questions for him to answer."

THERE ARE two classes of people in Cuba; the natives, who are a mixed race, inured to laziness, fond of politics, and given to revolutions, upon whom our sentimentalists have wasted a nauseous amount of gush; and, over against this turbulent race, the Spaniards and men of pure Spanish descent, with a large number of English, Americans, Germans, and French. The Cubans of the first class rebelled against Spain and we stepped in to help them. We have helped ourselves to a wretched muddle by binding ourselves with pledges without understanding men or circumstances. Our sympathy with the oppressed is often childish and irrational, but if we have agreed to be fools we must keep our word. For this reason we must withdraw our troops from Cuba and let the Cuban politicians organize a republic for which they are fit as monkeys are for mathematics. The *Avisor Commercial* of Havana says a vast majority of the conservative classes deplore this and look for trouble unless better counsels prevail. There is a significant article in *The Forum* for September by Gen. Wood, an extract from which is given here:

"There is grave danger that the experiment of the independent government of Cuba by Cubans will have the following results: The revenues will decrease and expenses will increase; projected improvements, absolutely necessary for the development of the country, will languish; schools will be neglected; sanitary measures will not be intelligently presecuted; and the country will retrograde. These things may now be predicted with some degree of confidence without assuming that rival parties will raise the standard of revolution, as has so often happened in every Spanish country in America. The latter possibility has been scarcely mentioned in treating of the Cuban question, as it is a matter which time alone can develop; but as every one of the fifteen Latin-American republics has had many domestic revolutions, the conclusion is reasonable that Cuba is not free from the same tendency, and may in the near future appeal

to the bayonet rather than the ballot to decide presidential contests. The President, under the Cuban constitution, will have almost supreme power in the distribution of patronage, even in the provinces. The government will be a central one, and the provinces for governmental purposes will have a nominal rather than a real existence. Conservative Cubans, with large interests in the island, urge the speedy establishment of independence, not because they have confidence in its permanency, but because they see that the trial must be made; and they look upon it simply as a necessary step to final annexation or control by the United States."

ANOTHER.

### BISHOP WHIPPLE.

A TRIBUTE TO BISHOP WHIPPLE BY THE REV. J. J. ENMEGAHBOWH (FULL-BLOODED CHIPPEWA), ORDAINED TO THE PRIESTHOOD BY BISHOP WHIPPLE IN THE EARLY PART OF HIS EPISCOPATE.

I WRITE the language of my sorrowful heart. I cannot say much at this time—my heart is too heavy. When I heard that our Bishop had died, I said, No, this cannot be; I did not think our Bishop could die. But in another hour a second messenger entered my house to assure me that the loved Bishop had died truly. I and my wife wept aloud in our lonely room, and then for hours spoke not to one another.

The Indians began to come from all directions, and to ask with startled faces what it meant. I said, My friends, the best friend our people ever had in this world,—the great warrior, the great Bishop, the great loving man, has fallen. The grief was terrible to see. They could not believe it. Some went away with bitter weeping; others stole to their homes stunned to silence.

I went to Faribault for the last time with my sorrowing people. I said to them, This time we go to Faribault with feelings unlike any that we have ever had. Before we have gone with bounding step and happy hearts. We have known that we were to look on the face of our loving Bishop, the friend of our lives. It was our joy to see the face of the man who loved and sympathized with my people. Before we have been going to get inspiration, courage, counsel. We have gone away full of hope and courage, blessing our Bishop and with our hearts ready to go on as he had bidden us.

Our Bishop was all LOVE. He preached always, from the beginning, LOVE! LOVE! "My children, love the Great Spirit—Love one another. Love all other tribes." His one great aim has been to unite us by close connection in Christian fellowship.

He is no more here to give us these lessons. His loving face is hidden from us. His voice is silenced—SILENCED, do I say? Yes, and no. His voice shall sound, and be forever ringing in our ears. Yes, and it shall be ringing as long as his red children live, throughout the Indian Country.

More than forty years ago when I went with him through the forests, he carried his blanket, his robe case, and other things, and many times the Indians said, "We must not let him do this. He will kill himself. He cannot work in this way and live." But he would smile—oh, how we loved that smile and every step he took—and say, "Oh, *this* is nothing! *This* does not tire me!" and his voice filled us with hope and courage.

Our beloved Bishop has stood for over forty years and defended the defenceless. He has spoken and written for the rights of his red children, and THAT, when no man gave much thought to the forlorn outcast of the world. He alone the first Bishop who entered into the Chippewa heathen land. Today throughout the Chippewa country tears are blinding the eyes, hearts are heavy-loaded with sorrow, and are looking upward crying, "My father! my father!" like Elisha of old, when his friend was taken away from him. In a loud voice he cried, "My father! my father!" The double portion of Elijah's spirit was given him. May the double portion of our departed Bishop's love be given us! His has been a long battle for us. His Indian work has been blessed in the conversion of many. He has built churches and has ordained many Indian deacons who are doing their work faithfully. How truly can he say in the language of St. Paul, "I have fought the good fight, I have kept the faith."

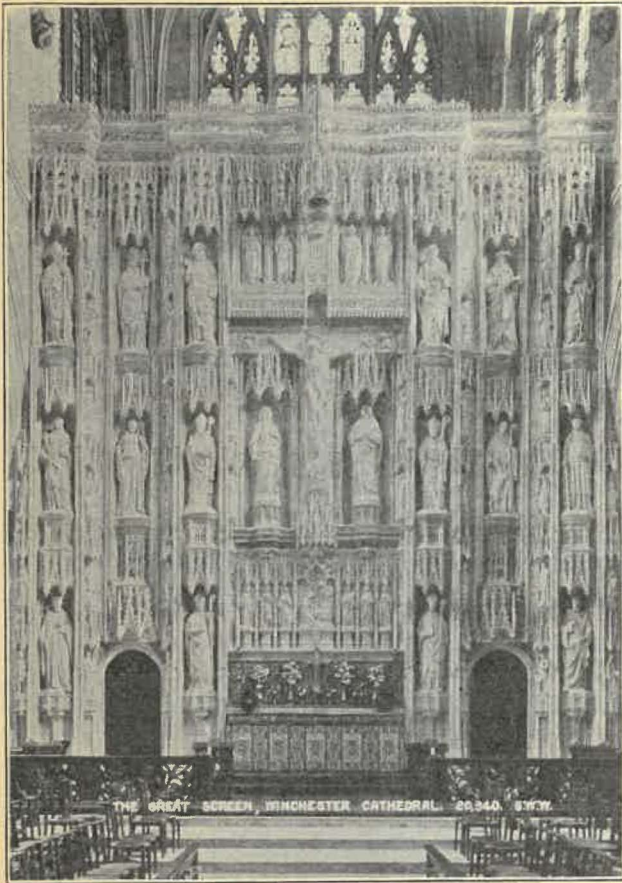
But WE, what are WE to do? What courage can we take away? We are lost children. Our hearts are lead. I bid you farewell.

(Signed) J. J. ENMEGAHBOWH.

## LONDON LETTER.

LONDON, September 24, 1901.

WINCHESTER, the historic see city of the Church founded by Birinus, the apostle of Wessex, and the capital of England in the times of Alfred the Saxon and Canute the Dane, was *en fête* last week for the long anticipated celebration of the Millenary of King Alfred. The principal arrangements therewith included an imposing street pageant, the unveiling of the noble bronze statue of King Alfred in the open space near the Guildhall called Broadway, and a special service at the Cathedral. Among those forming the procession down the picturesque old High Street were the delegates from numerous societies and seats of learning, seven of whom were from the United States, and immediately behind were the Bishops of Winchester, Salisbury, Hereford, Guildford, and Southampton. Dr. Davidson, being in his own Diocese, was preceded by his chaplain bearing the pastoral staff. Somewhere ahead were also the Dean and Chapter of Winchester, the Deans of Durham, Salisbury, Chichester, St. Albans, and Windsor, besides a long stream of parochial clergy. The Primate, though present in the city, did not join the procession. On a scarlet-covered dais,



GREAT SCREEN, WINCHESTER CATHEDRAL.

some yards in front of the statue, the ceremony of unveiling began by the Bishop of Winchester saying a short devotional office, after which followed the "Chorus of Praise," both words and music composed by Dr. Arnold, organist of Winchester Cathedral; being sung by the combined choirs of the Cathedrals of Winchester, Salisbury, and Chichester, and of St. George's Chapel, Windsor Castle, accompanied by the band of the Royal Marine Artillery.

The commemoration service at the Cathedral was held in the afternoon, the aforementioned choirs taking part, and the congregation filling the majestic Perpendicular nave, the longest in England, and the work of the great Bishop William of Wykeham. Among those present were Lord Rosebery, the orator at the unveiling ceremony, and the Lord Mayor of London. The Primate, whose predecessor in the reign of Alfred the Great was Plegmund, was the special preacher, and his discourse was upon the value of personal example, as illustrated by the life of King Alfred.

The rendering of the "Hallelujah Chorus" in such a

Cathedral, enriched with so glorious an altar screen, alone was enough to make the service a memorable one.

At the luncheon the second toast was "The Most Reverend his Grace the Archbishop of Canterbury," and Dr. Temple, in responding, said that he most heartily "sympathized with every effort to exalt the name and rekindle the memory of the great King Alfred." The next toast, "The Anglo-Saxon Race and the Memory of Alfred," was given by the Bishop of Winchester, and, in the regrettable absence of the Ambassador of the United States, was responded to by General Rockwell, the delegate from Yale University.

The memorial services held at Westminster Abbey and at St. Paul's Cathedral on the occasion of the funeral of the late President of the United States, could hardly have been otherwise than of an impressive and noteworthy character. Both great churches were taxed to their utmost seating and standing capacity. At St. Paul's large cards, inscribed with the words "The Church is full," affixed to the western entrance doors, turned hundreds, if not thousands, of persons reluctantly away. The service at the Abbey was the official one, and the reserved space in the choir and under the Lantern was largely occupied by the members of the Diplomatic Body, Privy Counsellors, and Government officials. The King's representative, the Earl of Pembroke, Lord Steward, occupied the stall immediately upon the right of the Dean's, while the Ambassador of the United States sat in the Sub Dean's stall on the left of the choir gates. On the same side, and at the further end of the long line of Ambassadors, Ministers, and *Chargés d'Affaires*, sat Lord Pauncefoot, the British Ambassador at Washington. Among those occupying stalls across the choir aisle were Lord Rosebery and Sir William Harcourt. Under the Lantern sat the Hon. Levi P. Morton and Mr. William McKinley Osborne, with their families; while another group was formed by the delegates to the late Methodist Conference from Methodist bodies in the United States. The Abbey clergy present were Dean Bradley, who had returned to town expressly for the occasion, Canon Duckworth (Sub Dean), Archdeacon Wilberforce, Canons Robinson and Henson, Minor Canon Perkins (sacristan), and two other minor canons. The service began at noon, and while the clergy and choristers were being marshalled at the west end of the nave by the vergers, whose maces were draped in black, the deputy organist, who, in the enforced absence of Sir Frederick Bridge, presided at the organ, played Tschai-kowsky's and Chopin's Funeral Marches. As the procession moved eastward the opening sentences of the Burial Office were sung to the usual sweet and plaintive setting by Craft. Upon reaching the choir the clergy and choristers parted, the former proceeding under the Lantern to the Sanctuary, where the Dean and Canons ranged themselves on the Gospel side, and the Minor Canons on the Epistle side, of the Altar, on which were two lighted tapers. Then was sung the hymn "Nearer My God to Thee," to Dr. Dyke's fine tune in *Hymns Ancient and Modern*. A proposal had been made that the setting to which it is sung in the United States should be used, but its adoption was not deemed advisable by the Precentor. The Psalm *Domine Refugium* was sung to a funeral chant by Purcell, the lesson being read by the Dean. After the anthem, "Yea, though I walk through the Valley of the Shadow of Death," from Sir Arthur Sullivan's *Light of the World*, there followed a brief interval of silent prayer; which was ended (says *The Standard* descriptive writer) by "the soft tones of the inexpressibly beautiful *Vox Celeste* of the Abbey organ wailing from the clerestory the opening chords of the passage, 'I heard a Voice from Heaven saying unto me, write, From henceforth blessed are the dead which die in the Lord,' which was subsequently taken up with thrilling pathos by the choir." Then followed the other anthem, "Blest are the Departed," from Spohr's *Last Judgment*, after which were rendered Handel's and Beethoven's Funeral Marches, the latter as a closing voluntary.

The service at the Cathedral, also attended by Mr. Choate and all the members of his staff, and the Lord Mayor and his retinue in state, besides the members of the Guildhall Corporation, was officially described as one of "solemn supplication" on "the burial day of William McKinley, President of the United States." It was substantially on the lines of the memorial service held at St. Paul's on the occasion of the obsequies of her late Majesty the Queen, and opened with the Invocation of the most Holy Trinity. There were four proper Psalms, with antiphon both before and after, the setting of the *De Profundis* being Sir George Martin's, and that of the *Miserere* by the late Sir John Stainer. The anthem, "I heard a Voice from Heaven," was Professor Stanford's. One of the prayers con-

tained these words: "We meekly remember before Thee, Thy servant, William McKinley, who has now been delivered from out of the pain and misery of this sinful world." The hymn was "O God, our help in ages past," sung to the tune of "St. Anne." The only funeral march was that of Handel, during the playing of which the vast congregation stood, always a wonderfully impressive sight at St. Paul's. The service was mainly conducted by Minor Canons of the Cathedral, the Blessing being given by the Archbishop of Canterbury. J. G. HALL.

### NEW YORK LETTER.

ONE of the finest year books ever issued by a New York parish has just been distributed by the Church of the Holy Communion, the Rev. Dr. Henry Mottet, rector. It contains a brief history of the parish and reports of the various activities now carried on by it. The Holy Communion is one of the down-town churches, in the heart of the retail drygoods district, but there are few churches that are more active in benevolent and institutional work, or that adopt more quickly, new methods whereby greater good work can be done. It has a number of endowments amounting in all to something over \$300,000 and an effort is now being made to secure \$100,000 additional to be devoted to the work of the parish. A recent feature of parish work is a noon-day service, conducted by Dr. Mottet from 12:30 to 12:45 daily. Several hymns are sung, collects are read, and a brief address given. The church is filled with worshippers at each service.

Mrs. William F. Cochran, who, with her husband, has heretofore done so much for St. John's Church, Yonkers, has just given \$50,000 to the parish for the purpose of advancing Church work in the city of Yonkers.

The Church of the Heavenly Rest, New York, has just reopened after having been closed for alterations since the middle of August. A new organ has been installed but will not be ready for use for another month. The eleven o'clock service last Sunday morning was in memory of President McKinley, the address being made by the rector, the Rev. Dr. D. Parker Morgan.

The rector of the Church of the Transfiguration, the Rev. Dr. George C. Houghton, returned from a vacation trip in Europe just in time to be present at the celebration of the 53d anniversary of the founding of the parish, which was held last Sunday. Several new windows and a number of other gifts to the church were unveiled on that occasion.

The 92nd annual meeting of the New York Bible and Common Prayer Book Society was held last Thursday in the Church Missions House. Reports showed the organization to be in excellent condition, carrying on work not only throughout the United States, but also in the colonies and in the Army and Navy. The Spanish and German Prayer Books have been recently revised to conform to the standard book of 1892 and are very soon to be published. A Prayer Book in Chinese is being prepared by workers in China and will be issued during the coming year.

A number of Church institutions will benefit by the will of the late Daniel T. Hoag, who was a prominent member of St. Thomas' parish, New York. Some of those to which bequests were made are the Cathedral of St. John the Divine, the Home for Old Men and Aged Couples, St. Luke's Hospital, the City Mission Society, the Aged and Infirm Clergy Fund, and St. Thomas' Church.

The Diocesan Sunday School Commission has just announced eleven courses for the training of Sunday School teachers. The classes are to be held in the rooms of the Commission at the See House and nominal fees are charged those who attend them. Some of the subjects are "The Character and Teaching of Jesus Christ," by the Rev. H. P. Nichols; "Principles of Religious Education," by Professor G. A. Hubbell; "The Lands of the Bible," by the Rev. Dr. James B. Nies; "The History of the Apostolic Church," by the Rev. Dr. George R. Van de Water; "The Prayer Book and Church Worship," by the Rev. Dr. Henry H. Oberly; and "The History of Christian Missions," by the Rev. Robert B. Kimber. The Commission has also prepared a number of stereopticon lectures which will be delivered by members of the Commission before Sunday Schools in the Diocese.

## Helps on the Sunday School Lessons

### Joint Diocesan Series.

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

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

### THE CHURCH AND HER DEACONS.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism; XXI.. Lord's Supper. Text: Acts vi. 3. Scripture: Acts vi. 1-7.

THIS was how it came about. Our Blessed Lord had said: "The poor always ye have with you" (St. John xi. 8). The Church in Jerusalem had drawn to herself a multitude of people (Acts iv. 4, 14); among whom, of course, were many in humble and dependent circumstances. In fact, the early Christians in Judea as a class seem to have been poor rather than rich (Acts xi. 29; Rom. xv. 26).

The Apostles at the start were quite alone in the performance of all duties connected with the ministry. There were many widows, helpless and dependent women, who needed the Church's aid. It is not surprising, under the circumstances, that the over-burdened Apostles should have laid themselves open to the charge of not attending properly and suitably to this work of ministrations: that is, to the daily distribution of food and alms (verse 1).

One class of converts especially, the Grecians (Jews by birth, who, having lived outside of Palestine, had adopted Greek language and custom), felt *their* poor to be particularly overlooked and neglected (verse 1). The Apostles did not deny the charge. It might easily have been so, with no deliberate intention to be partial, under the heavy stress of duty that rested upon the Twelve.

Something had to be done. Either new men had to be placed in the ministry to perform the lowly, yet honorable and difficult, task of distribution; or else the Apostles must "leave the word of God, and serve tables" (verse 2).

There was everything to suggest and encourage the immediate establishment of a new and separate order in the ministry. The conditions in Jerusalem were sure to be conditions elsewhere and to the end of time. The Apostles rightly felt their mission to be one of prayer, sacrament, and testimony (vv. 2, 4); for the Church, if true to her Lord (St. Matt. xxviii. 19), can never be an alms-house merely. Common sense would suggest the diaconate. There was precedent also in the fact that for long ages there had been attached to every Jewish synagogue three officers, to whom was entrusted the care of the poor. Moreover the promptness with which the Apostles acted, suggests the likelihood that their Lord, in "speaking of the things pertaining to the Kingdom of God" (Acts i. 3), had not omitted to tell them how to move and what to do, in this emergency, which He must surely have foreseen.

The Apostles called together the whole assembly of the Church, "the multitude of the disciples" (verse 2), and promptly announced their own intention of not departing from that for which they had been especially appointed: prayer, the word of God, the bearing of witness to the resurrection of Christ (vv. 2, 4; cf. Acts v. 30-32). All seem to have recognized the propriety of this (verse 5).

There was a mistake to rectify, an omission to be supplied, a work that needed to be better done. Let fit men be set apart for this necessary and important task. Let the people themselves select their almoners; only they must see to it, since these men are to be admitted to a holy office in the Church and are to have apostolic hands laid upon them in ordination, that they are "of honest report, full of the Holy Ghost and wisdom" (verse 3).

The number seven, in this connection, can hardly be thought to signify more than the fact that seven were needed. The men, thus chosen, are not in this narrative called Deacons; but "the immemorial view of the Church has been that this sanction records the institution of the diaconate."

With regard to the seven, very little is known, either from Holy Scripture or from other history. To St. Stephen our attention will be given in the lesson for the week which follows this. St. Philip is the same of whom we read in later portions

of Acts. He preached to the Samaritans and baptized them (Acts viii. 5, 12). He preached to the Ethiopian and baptized him (*Ib.* viii. 35, 38). He is later mentioned as having entertained St. Paul and his companions at Cæsarea, and is called "the evangelist" (*Ib.* xxi. 8). He was a married man, for he had daughters "which did prophesy" (*Ib.* xxi. 9). If the hated and lustful "doctrine of the Nicolaitanes" (Rev. ii. 6) is to be associated, as some have supposed, with the name of "Nicolas the proselyte of Antioch" (verse 5), then must we conclude sorrowfully that of the first chosen, one fell away, not only in the apostolate but in the diaconate as well (*cf.* Acts i. 17-20).

The multitude, the whole assembly, chose, but the Apostles ordained (v. 5-6). From this we gather that it is not enough to be desired by the people for a holy office in the ministry, but that the man thus chosen must receive his authority, directly or by transmission through other hands, from those to whom our Lord has said: "As My Father hath sent Me, even so send I you" (St. John xx. 21). This portion of the Scripture sets forth the necessity of the laying of hands in ordination upon "all those who are to be called to any office and administration" in the Church. "The like was done from Moses to Christ" (*cf.* Numb. xxvii. 18; I. Tim. iv. 14; II. Tim. i. 6). This narrative negatives completely the thought that authority to minister, even in the lowly office of Deacon, is vested in the congregation, and can be bestowed upon the would-be ministrant by those to whom he is to minister. "They set them before the Apostles: and when they had prayed, they laid their hands upon them" (verse 6).

That the infant Church was true to Christ and bore convincing testimony to His Resurrection, is clearly shown in the concluding verse. "The word of God increased" (went on increasing); and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (verse 7).

Thus at last "the old," which was passing away, began to recognize its completion in "the new," for which it had prepared the way. "The sacrificial was by far the most evangelical element of the Jewish religion, for it directly foreshadowed atonement through the Blood of Christ. Need we wonder, then, that priests who had been devout and faithful in their ministrations, were led, under God, to accept the doctrine of the all-sufficient Victim?"

## THE VOICE OF THE CHRISTIAN YEAR XXI.

BY A RELIGIOUS.

NINETEENTH SUNDAY AFTER TRINITY.—CHRISTIAN RESPONSIBILITY,  
CONTINUED.

*The Son of Man hath power on earth.* Gospel for Sunday.  
*He hath left power and commandment.* Absolution in Daily Office.

THE Nineteenth Sunday is complementary to the Eighteenth. As our Holy Mother leads us on, from height to height of God's attractive glory, we pass in perception from point to pinnacle of His empowering mercy: our hearts burn within us! But when we look into our hearts, we tremble and fear—If this is my Christian calling, am I not already a castaway? Ah no! If our hearts condemn us, God is greater than our hearts. Standing between us and the due reward of our deeds is JESUS. He appears, and all is well. We are unworthy—but He loves us: sinners—He saves: bond—He sets us free: fallen—His life within lifts us up: we are corrupt according to the old man—He, the New Man, communicates to us His incorruption: God for Christ's sake hath forgiven (Epistle); and the Son of Man *still* hath power on earth to forgive sins (Gospel). As almost every Office in the Prayer Book testifies, He has left power in the priesthood—with commandment that they exercise it—to declare and pronounce, to the penitent, His pardon. To-day, as of old, this claim rouses the fury of the world. Why? Because of the implied necessity of *repentance*, which is so offensive to self-satisfaction. We cannot wonder at this in modern sects, but we must wonder when the same attitude is seen in those who have the Prayer Book, where repentance is set in the fore-front of every approach to God: repentance is the first fruit of faith, is necessary to God's pardon, which prepares for all our growth in grace.

But who is sufficient for these things? "My flesh and my heart faileth before them; but God is the strength of my heart and my portion forever" (Ps. lxxiii. 25). Round about us is His arm to protect, under us His Right Hand to enable us; above us beams the Light of His Countenance, in fulness of

favor unto us (Ps. xlv. 4); and thus Grace is summed into the light of the knowledge of the Glory of God, in the Face of Jesus Christ (II. Cor. iv. 6).

"To know Him we believe in, to love Him we know, to serve Him we love"—the very heart of high occasion is the opportunity to serve God; the supreme service is to love God; the fruit of love is summed in knowledge. Thus the great Summary of the Law illustrates its own fulfilment (see last Sunday's Gospel). We "*are able*" to keep the Law, "*able*" to love wholly and serve single-heartedly, because we have grace. All power is ours as God's grace is ours; and this is the pinnacle of our responsibility.

To whom are we responsible? (a) To God, the Author and Giver of all good things, the Source of our being and its Goal; we are responsible for His gifts and for that portion of His Divine Plan which is their motive. (b) To the two units in which every individual Christian is a factor, the race and the Body of Christ—the character of each solidarity being the composite character of its parts. (c) To the whole creation, whose liberation from Satan depends upon the victory of Christ in His members (Rom. viii. 19-23). (d) After a special manner and degree one is responsible to all forms of life with which one is in contact, one's fellows in one's special sphere. *Every character contributes itself to its environment, to the environment of those who make up its immediate circle.* One must plead for the animal world. Christian men should do Christianly in their dealings with all things God has made. He whose Hand created and whose Providence sustains all creation, certainly expects so much of us men, whom He has exalted above the rest, both in the order of nature and in the order of grace. The Psalter is full of light upon this point. There is no better index of character than one's attitude toward what is weaker than one's self or in any wise in one's power.

Moreover, character is the sum of all one's acts; and we are specially responsible to God for our character, which represents the response we have made to His Call and the use we have made of His gifts. He "desires a certain thing" of every soul, a certain manner of likeness to Himself. There is a certain measure of the beauty of Holiness, a reflection from the character of the Beloved Son, which each is called to contribute to the character of the Body of Christ. We are to honor Him whose Name is named upon us by loyalty, but above all by likeness; that is our true and unmistakable confession of Him, both in this world and in that which is to come. This is the sum and secret of the utmost duty we can do, the utmost tribute we can bring. "Teach me to do the thing that pleaseth Thee" (Ps. cxliii. 10)—and teach me to *be* the thing that pleaseth Thee; as Thy loving Spirit doth "lead me forth into the Land of righteousness."

Take care to remember that the highest power is that which is common—the ordinary gifts of the Holy Ghost, not the extraordinary, are necessary to "wisdom, righteousness, sanctification, and redemption" (I. Cor. i. 30); the universal underlies the particular. Not all are called to far wars and brilliant feats, but all are called to "*live patiently, true to God*"; and we are able to do it, as we are His submissive children. "Be ye holy—for I am holy." Seems the reason strange? No. "Ye are my sons and daughters, saith the Lord Almighty." With our adoption, when we receive His Name, we receive also a measure of His nature. Then His special calling is given to the individual *as His child*; and to His child, added to the grace of sonship, He gives more and more as each gift is received and used (Ps. lxxxiv. 7), particular grace for that feature of the Divine likeness by which that child is to fulfil His Will and glorify His Name.

So ineffable the riches of the Love of God! Yet so simple, after all, that the little child can know and love and fulfil. For the sum of service is to be just His loving and dutiful child; striving to "grow up" in His likeness, in which we hope to awake (Ps. xvii. 16) satisfied.

IN THE course of next month Miss Helen Gladstone, daughter of the great Premier, intends to take up residence in the University Settlement at Nelson Square, Southwark. As warden she will be the head of a band consisting of sixteen earnest workers in the cause of social reform. Women and children are their chief concern, spending their time in visiting, nursing the sick, teaching cripples, providing country holidays, and generally striving to make the lives of the people happier and brighter.

# Editorials and Comments

## The Living Church

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WE SHALL defer comment on events connected with the work of General Convention until the sessions are over and we have the opportunity of knowing exactly what has been done. We do not expect that the views of THE LIVING CHURCH will in every case prevail. We have done our part when we have, to the best of our ability, shown those who care to follow the weekly expressions of THE LIVING CHURCH, what is involved in each question that is likely to arise. We do not for a moment assume that our view is necessarily correct, nor that other views are necessarily wrong. We do feel, however, that the examination and discussion of ecclesiastical questions through the Church press is bound to be helpful if one will follow it with an open mind.

Mr. Wood laid his finger, however, on a very real defect in our system when, at the first session of the Convention as Board of Missions, he declared that not over fifty of the lay deputies in the house were subscribers to the *Spirit of Missions*. Now the *Spirit of Missions* is the official exponent of the missionary work of this American Church, and is the only publication that pretends to acquaint its readers, in any complete manner, with the details of that missionary work. It would seem to follow that the man who is chosen to legislate on the momentous questions and the immediate perplexities of our missionary conditions, but who yet is unwilling to pay the small amount annually for the official publication required to give him the information, without having which it is an impertinence for him to presume to take part in legislation, ought humbly to decline his election as a deputy to General Convention on the score of invincible and intentional ignorance.

The same thing must be said of the necessity for a general Church paper, if one would legislate with any degree of intelligence. Would he be a desirable Congressman who never read the political papers? Then why should it be assumed that one is competent to legislate for the Church when he does not regularly read at least one, and preferably more, of the Church papers? We say *preferably more*. We mean this. We naturally believe our own standpoint to be correct—or we would change our standpoint. But we say frankly that one who would serve as legislator for the Church ought to master other points of view as well. Of four weekly Church papers of general circulation in this country, no two, probably, represent precisely the same general trend of thought. For ordinary readers, no doubt one

is sufficient; but for the Church's legislators it is not. At least two should regularly be perused; and it is far better to read regularly the worst of the four—from whatever standpoint one would judge—than to read none at all. And it is sheer impertinence for one to sit in General Convention without qualifying himself in advance by following the discussions on subjects for legislation as they appear in the Church papers. It was recently said in the *Living Church Quarterly*, concerning General Convention:

"One of the causes for the invariable failure to accomplish business, is the strange unwillingness of Churchmen to inform themselves concerning the matters to be passed upon. The Bishop of Vermont once called attention to this fact, asking in his own Diocese that no one be chosen as a deputy who was not willing to qualify himself to vote intelligently on the leading questions. There are deputies who are willing to spend the couple of hundred dollars necessary to reach and remain at the place of session, who will not part with two dollars for a subscription to a Church paper which would help them to form an intelligent judgment. Under such conditions debate is prolonged beyond necessary limits, in order that the gentleman from Podunk may inform the House of his failure to grasp the first principles of matters under discussion, and the gentleman from Jones' Corners may 'rise to make an inquiry' concerning which he ought to have informed himself before he left his home."

We are of course in position to be called biased in this matter; but we believe it will generally be admitted by thoughtful members of General Convention, that the work of each session would be expedited fully one half if it might be assumed that members in general were familiar with what had already appeared in the leading Church papers. That such cannot be assumed, makes it necessary for sessions to be prolonged far beyond their necessary limits, and makes it impossible even then for all the much needed legislation to be accomplished. If this Church is suffering from evils which need, and yet do not obtain, a reform, it is directly because the people of the Church do not sufficiently read the Church papers.

Not with the view of advertising, but because we desire our own readers at least to be exempt from Mr. Wood's charge concerning the apathy toward that real marvel of efficiency, the *Spirit of Missions* (in which we have not the slightest pecuniary interest), we here declare that any of our own subscribers, in renewing, may receive THE LIVING CHURCH and the *Spirit of Missions* both for \$2.50, if that amount is promptly remitted to this office on receipt of notification of expiration; and if this notice should come to the attention of any not subscribers to THE LIVING CHURCH, we will gladly enter their own new subscriptions at the same rate. We should be very glad indeed to be able to contribute in any degree to the enlargement of the circulation of that admirable missionary organ.

WE TRUST it may not be considered out of the way if we make one or two friendly comments on the opening sermon at General Convention, by the venerable Bishop of Oregon. In the first place, if, as our report states, he referred to the Church of England as a "state-paid" Church, he made an unfortunate error in fact. It is more likely that the reporter misunderstood him, and we only make the correction in order that it might not seem that the allusion passed unchallenged.

The second criticism which, however, is also intended to be perfectly friendly, is that it is most unusual for the preacher at the official opening of General Convention to express an opinion upon questions that are likely to arise during the sessions for discussion and legislation. When the Bishop expressed the opinion that "no re-organization of our Board of Missions is required," declaring that "the opinion has been expressed in several quarters that our shortcomings in this matter are due to the inefficiency of our missionary organization," the Bishop transgressed, we fear, this unwritten rule, which is a rule that is most desirable to perpetuate. The Bishop can hardly have been ignorant of the fact that his distinguished colleagues, the Bishops of Albany and Washington, together with substantially the whole Church press and many others who are well-informed of our Church life, had expressed the opinion that some changes in our system were desirable, and had made known

their intention to move that such changes be made. Such being the case, it hardly seems as though it were within the bounds of accepted precedent for the Bishop of Oregon, in his opening sermon, to which there was no opportunity for rejoinder, to express an opinion on this important question. We feel that this will be generally accepted, even by those who may believe with himself that no such re-organization is called for.

The Bishop, however, tells the story in a nut-shell when he adds: "If the clergy will give their people the information they ought to have about missions and an opportunity to contribute as freely to missions as to the ornamentation of the Church fabric, there will be no difficulty about deficits." To this statement we gladly accede; but at the same time we feel that it is necessary to emphasize the opening word, "if." It is that little "if" that has made the bulk of the difficulty in our missionary work. The condition is, that a portion of the parochial clergy do not give their people this information. With all the efficient urging of our indefatigable secretaries, we have not succeeded in overcoming that *if*. In discussing changes in our system, the question to be considered is, whether there are better ways than we now have in practice, first, to convert the careless clergy; and second, to reach those of the laity who are not reached by the present system, which results largely in failure when the clergy do not give the assistance that they ought to give. It is evident that if a re-organization, whether by means of the provincial system or otherwise, will bring the missionary work, as a practical issue and in a practical way, to the attention of considerable portions of our lay people who are not satisfactorily reached by our present system, then there is reason to believe that such re-organization will be helpful to our missionary system. This, we believe, would be the result of such a provincial system as we have consistently urged; and we see no reason, either in the thoughtful remarks of the Bishop of Oregon or in other discussions of the subject, to change our mind. Even with the best efforts made by the clergy in their own parishes, the best results are not always reached. The cause requires a voice from the outside. It has been repeatedly said, and is the testimony of the secretaries at the Missions House, that the only parishes in this Church that are thoroughly worked for missions are those in the beaten track beginning at Boston and ending at Baltimore or Richmond. The great Central, Southern, and Western States are not worked in such a way, simply because of the large expense of sending traveling missionaries to make appeals for assistance when the expense of such appeals must obviously be deducted from the uncertain amounts raised in response to them. Consequently, if we are right in supposing that a re-organization might be effected, that would also work other sections of the country in the same manner and with the same relative results as the Atlantic seaboard is worked, it is quite logical to believe that our missionary funds might be enormously augmented. This might be done by the provincial system; and with regret we are obliged to say, that, so far as we can discover, it cannot be done and will not be done in any other manner. To believe, therefore, that such a re-organization would improve our missionary machinery, does not reflect in the slightest degree upon the individuals who at the present time lend the force to that machinery, and who no doubt have done and are doing the best they are able to do with the conditions prevailing.

We regret, therefore, that the Bishop of Oregon should have departed from this time-honored precedent in expressing an opinion during the course of his sermon, which might better have been expressed in the House of Bishops when the subject was under discussion; and at the same time we feel obliged to express our dissent from his conclusions there stated.

THE Editor begs to acknowledge the courtesy of personal cards of invitation and admission to a course of "Free Lectures for Non-Catholics" to be given by the Paulist fathers of New York City at St. John's (Roman) Cathedral in this city. The cards are marked "No Catholics Admitted, except those accompanying Non-Catholic Friends." The courtesy is appreciated; but as the Editor and most of his office force are Catholics it would seem as though the wrong cards of admission were sent, since these would not admit him unless accompanied by a non-Catholic. As the Paulist fathers are unhappily out of communion with the Catholic Bishop of Milwaukee, the Editor feels it his duty to bring any non-Catholics who may come within the range of his influence, to the knowledge of the American Catholic Church as rather entitled to their allegiance, than that section in submission to the respected Bishop of Rome.

AND HAVING thus acknowledged this courteous invitation, we would call the attention of the legislators of this Church to the fact that they are responsible before Almighty God for permitting the success of this imposition upon the public, whereby it will be given out that the "Catholic Church" of the creeds and of history is in an exclusive sense that organization whose hierarchy and members submit to the Roman see. It is quite true, as is repeatedly said by those who would let our present name remain, that we *are* Catholics and that it ought not to be necessary to emblazon our ancestry upon our common title; but the fact remains that those who insist upon being our enemies constantly make capital and gain new adherents by our halting course, and that in challenging our right to the historic name they make it our duty to protect our people from such imposition by proclaiming the name in our civil title.

How long halt we between two opinions?

BUT AFTER ALL, we are not the only ones who are discovering that we have made a mistake in adopting a modern title. The *Catholic Transcript* of Hartford, Conn., a weekly of the "Holy Roman Church," observes in an innocent-looking item:

"Cardinal Vaughan says it were better that we dropped the word 'Roman,' in designating our religion; 'Catholic' was sufficient. We are Catholics; Roman, Catholic, and Apostolic."

Precisely: "Roman, Catholic, and Apostolic." The Nicene Church was "Catholic and Apostolic," but not "Roman." We trust we are the same. Our Roman brethren are beginning to see that if "Protestant Episcopal" is a modern title for a part of the historic Church, so is "Holy Roman." We really are both in the same boat; but "You're another," while useful, is not the happiest rejoinder that can be made.

We are simply providing Romanists with ammunition to use against us, when we preserve in our title a word which is commonly, even though erroneously, understood as the antithesis of *Catholic*. If we ever care to deal a real, telling, solid blow to Roman claims, we shall adopt the title, "American Catholic Church in the United States."

#### ANSWERS TO CORRESPONDENTS.

J. H. H.—We learn that the full Catholic ceremonial is in vogue in Brooklyn at St. Martin's Church, Carroll Park; St. Barnabas', Bushwick and Ralph Avenues, and The Advent, Rensselaer. St. Michael's at present has only a deacon as the minister-in-charge.

M. P. F.—Diocesan Bishops are prohibited from resigning their sees to become Bishop of another Diocese by Title I., Canon 19, § xv. [4]. Missionary Bishops are permitted to accept such election by the same canon, § vi. [7].

#### THE INDESTRUCTIBLE BOOK.

"I ONCE MET a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide, and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an Unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters"—and he said it with tears in his eyes. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

Perhaps there are other persons who would do well to think of these three things. Infidels think they can destroy the Bible. What of it? Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost a hundredth part of a penny, burn down a palace on which thousands of men have toiled for years. A slanderer can smirch a spotless name with stains that may never be effaced; but what is gained by such exploits? Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion.—*Armory*.

HE WHO PRAYS must hunger after, must ardently desire those blessings—especially the spiritual ones—the forgiveness of sins, the cleansing, the sanctification, the strengthening in virtue, for which he prays; otherwise it will be a useless waste of words. The same applies to thanking and praising the Lord. Hunger and thirst constantly to thank and praise the Lord.—"Father John."

# The American Chapel of St. Luke's, Paris, France.

BY THE REV. T. D. PHILLIPPS.

**T**HIS congregation, on the left bank of the Seine, may be regarded as complimentary to that of Holy Trinity on the right bank, described in our issue of April 20th. The mission had, like many another in America, a lowly and yet very interesting origin. A few years ago Mr. William Newell, an earnest-minded layman, was working in the McAll mission, so familiar to the Protestant visitor in Paris. His humble abode was in the Latin Quarter, much frequented by art and other students; and for various causes. Not only is this district regarded as affording greater artistic opportunities for the student, by reason of its proximity to the famous galleries and beautiful gardens of the Luxemburg Palace, now used for meetings of the French Senate, whose President has his official residence here; while not far off are the Pantheon, the great University of the Sorbonne (in whose chapel repose the bones of Cardinal Richelieu), the Cluny Museum, and countless other historical edifices and memorials of a past greatness; but, on the other hand, the student affects this quarter for economical reasons.



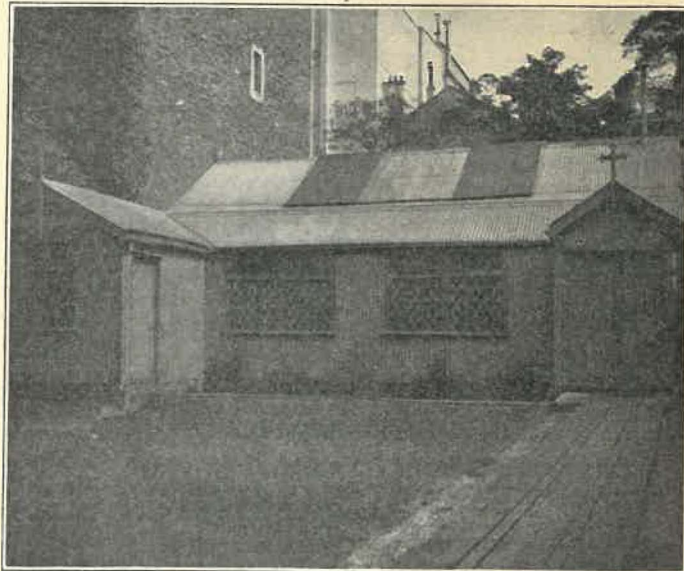
ST. LUKE'S CHAPEL, PARIS.

Mr. Newell, deeply observant of the fact that nothing was being done to bring the Gospel home to the foreign students, for the most part English-speaking, invited some to his rooms for Sunday evening exercises. They sang hymns, he read a passage of Scripture, made some comment on it, and then said a few prayers. After a little time spent in conversation they left; always, however, receiving an invitation to come again. And they came in ever-increasing numbers from Sunday to Sunday, until Mr. Newell's modest residence was too small to contain them with any comfort.

He then appealed personally to the churches on the other side of the river to take an interest in the work which his experience had proved to be needed and acceptable. From Dr. Morgan, rector of Holy Trinity, came the sole response to this appeal. Accompanied by some laymen, he investigated in person Mr. Newell's work; and not only encouraged him by words, but was instrumental in procuring for him a larger apartment; and ever after stood by him in the effort to be of spiritual help to the large community of American and English students.

After a time Mr. Newell again sought out Dr. Morgan, and confessed to him frankly that he saw how limited was the range

of his work; that these young people needed more than hymns, Bible-reading, and the other features of these weekly gatherings at his rooms. They should have THE CHURCH, her sacraments, and the grace of God in His appointed ordinances; in fine, a reverent and orderly worship. Moreover, he himself longed eagerly to proceed with his studies, and to make preparation for Holy Orders. With the encouragement held out to him he did this; and, in course of time, was ordered to the diaconate in Holy Trinity. An iron church was procured from England,



ST. LUKE'S CHAPEL, PARIS.  
[Main entrance, looking west.]

placed on the commodious lot where it now stands, in Rue de la Grande Chaumière, at an annual rental of some \$800. On the reredos is a painting representative of the Ascension, the beautiful work of a student.

Mr. Newell was not to remain for long in the work which he had so perseveringly and auspiciously inaugurated; but he died in it, greatly lamented, and gratefully remembered for his unremitting devotion.

Yet the work has been carried forward by his successors



ST. LUKE'S CHAPEL, PARIS.  
[Looking n. e. toward the altar.]

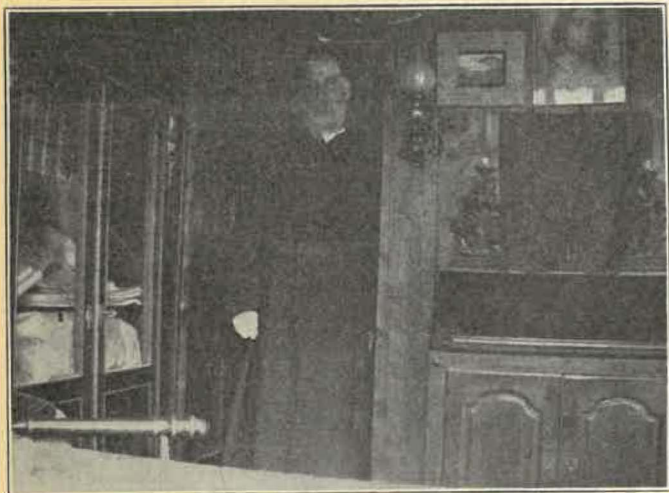
without intermission. The ladies of Holy Trinity made themselves responsible for the stipend of the minister-in-charge of this chapel-of-ease, as it may be termed—an important part of that extensive and useful work which they are systematically carrying on for others.

The services at St. Luke's are maintained without a break throughout the year. The early celebration attendance at 8 a. m. varies from 7 to 35, with an average of 19. At Christmas



and Easter the numbers reach 70. The morning prayer and sermon are at 10:30 a. m., followed by a second celebration twice in the month. Evensong and sermon are at 8 p. m. on Sundays; at 5:30 p. m. on Wednesdays and Fridays. On the saints' and holy days there is an early celebration, and evening service as on Sunday; with the usual daily services in Lent, and special ones in Advent.

The congregation is composed of students from every part of great Britain and Ireland; young men and women with a distinct and definite purpose, kept together very often in the face of much trial and hardship. The opportunities for reaching the young—the clean, earnest, and cultivated student class—are most important, in fact unrivalled; and yet but little



ST. LUKE'S CHAPEL, PARIS.

[Showing the Rev. I. Van Winkle in his study.]

known at home, apparently not appreciated in America, and certainly not recognized as they deserve. This should not be.

There are in the immediate neighborhood two institutions which, while not forming an integral part of the Church's mission, have some bearing upon her position here. Behind the chapel, and with a pretty open, and yet retired ornamental court intervening, which serves as a pleasant retreat in summer, is a Ladies' Club; in which some forty live in community. It is managed by a lady whose interest in the mission, as is that of her who leads in the congregational singing, is invaluable. Here, after the evening service in St. Luke's, from 50 to 60 or 70 young people meet in a quiet reception for an hour's conversation over chocolate and cakes. During the period of the great Exposition this reception supplied opportunity of meeting friends from home, whose multifarious week-day engagements would otherwise have kept out of sight for months.

The other institution pertains to men only. It is on the same street as the chapel, and nearly opposite to it. Here the Rev. I. Van Winkle, the persevering priest-in-charge, has opened the "St. Luke's reading room." A pleasant entrance through an open court-yard leads to a suite of five rooms on the second floor. Passing through a cloak-room one comes to a common reading-room, with facilities also for writing; a few papers and magazines being supplied gratuitously by the publishers; while others are donated by friends. There is also the nucleus of a good library. The Club is unique in some particulars. It is open every day from 9 a. m. to 10:30 p. m. There is no organization, no fee, no condition of Church membership. It is much frequented; and by a class of poor students who would, without it, have little in common beyond speaking the same mother tongue. These, it is hoped, may be instrumental in making the institution known to well-to-do countrymen; and many of these might well bestow for its support some of that money which is too often lavished in Paris upon amusements and enterprises of far less positive good, occasionally of doubtful advantage, sometimes of absolute harm, to our transient youth in this great world's centre of frivolity.

The reading room is essentially a venture of faith, kept up entirely by the voluntary efforts of Mr. Van Winkle and a few of his friends, whose only reward is the consciousness that they are in this way giving to our student youth, "without money and without price," the means of improving an idle hour, which, without such a rare and freely bestowed opportunity, might be devoted to the many allurements and dangerous attractions elsewhere.

Are there not Americans of means, Churchmen or not, who,

out of their abundance, would be willing to save this devoted philanthropist from the wearing anxiety of sustaining a modest club, the intrinsic worth of which should promptly save it from the risk of a precarious existence? "*Bis dat qui cito det.*"

### THE PIOUS TRAMP.

BY THE REV. CYRUS MENDENHALL.

FEELING (as a Friend or Quaker might put it) a "deep concern" to "communicate with thee" upon the subject at the head of this article, I will, while the "spirit moves," speak out in meeting.

The tramp question has agitated many minds and is a problem that the cities have not solved satisfactorily as yet. He seems to be neither ornamental nor useful. He does not fill a "long-felt want" anywhere in particular. He is a parasite as bothersome as a fly to a bald-headed man, or as vexatious as a flea. There are many kinds of tramps, yet all hold characteristics in common. Some of these are laziness, seediness, and of course it "goes without telling" all are impecunious. Some are looking for work—and very much afraid they may find it.

Not a few are looking for something to take, and indulge in thievish propensities as opportunity affords. We have heard of "learned tramps," "witty tramps," "miserly tramps," and there may be now and then a "worthy unfortunate tramp." "Hungry as a tramp" has become a proverb.

But "I digress" as the preachers say, and in my tramping notes must come to "pious tramps," for I am convinced that such a "*rara avis*" does actually exist. He is not to be classed with the sea-serpent or mermaid, for he is an actuality, and not a myth. Sometimes he is a minister and sometimes he is not. If the former he is a parson without a parish, and "swings around the circle" to save expenses. In the New Testament times something is said about a class who for pretense make long prayers and devour the substance of others. So you see he is antique as well as modern.

Your pious tramp, in his meanderings, has "spotted" you for a visit, and notwithstanding you have never heard of him, he invites himself to your field of labor and your home.

He may send you a letter or he may come unannounced. If he sends the letter, care is taken not to await an answer.

He arrives at your office or your home. He has heard of your wonderful popularity; reads your articles, clips them for his scrap-book; he knows everyone whom you do, and many more. The leading lights in your church are his particular friends; he also has great influence in the court of heaven. In fact, he is a great man and you begin to feel honored in entertaining him, and condemn yourself for being so ignorant of so important a personage. You can't recall his name, nor have you ever seen him before. Has he a letter of introduction, a card of standing? Well, No! In the hurry of departure these were forgotten and are coming in the mail. He desires to form your acquaintance—and tries to "work you" in some of the numerous ways that appeal to your pride, your sympathy, and your pocket-book.

This is no fancy picture, but one almost any clergyman or business man can recognize. You have met the pious tramp and you doubtless will meet him again. What shall we do with him?

Turn him from the door? Be coldly polite? Or take him to our arms, and give him the names of our friends where he may call and "bore" them?

No one enjoys a visit from a fellow worker, lay or cleric, more than the writer; but at the same time it seems natural to reserve the right to pick one's company. A letter of introduction insures a warm welcome. To come uninvited, asking favors in the way of recommendations or cash, is enough to condemn any man or woman, however glib they may be with religious stock phrases and a general semblance of piety. I have had some experience with "all sorts and conditions" of "crooks," "sharps," and sinners in general; but the meanest of all is a real, genuine, Pious Tramp.

THE PULPIT makes a serious blunder when it descends to negations and doubts in order to meet the supposed wants and wishes of skeptical and worldly men. All respect a man who believes some thing with firm conviction, and in whose mind the truth kindles a genuine enthusiasm. David Hume, the great Infidel philosopher, was once rallied on his inconsistency in attending upon the ministry of John Brown, a devout and conservative Scotch minister, and he replied, "I don't believe all that he says, but he does, and once a week I like to hear a man who believes what he says."



# Literary

*Love in Our Village.* By Orme Agmus. *Jan Oaber.* By the same. Boston: L. C. Page & Co., 1902.

THESE volumes are typographically a luxury to eyes that love not to be taxed with fine print and glazy paper. The workmanship is English, and so is the authorship. The writer is as much at home with his theme as the printer with his type. The stories are drawn from peasant life in Dorsetshire. *Love in Our Village* embraces four distinct tales of affairs of the heart among the simple people of Dorsetshire, where life is shown not to be the lethargy it seems. "I insist," says the author, "that when your eye and ear are cultivated by years of residence among the peasants, and always provided that you are not arrogant and superior, not even mighty London can furnish more interest and excitement." As a matter of taste we should certainly prefer London to the vicinity of Suckton, the "palpitating drama" of the city to "the idyllic village;" but we cannot object to taking our Suckton at second-hand when so delightfully served up as it is in these stories. We are also for the same reason interested to read how underneath the surface of bucolic serenity are "the elemental passions of mankind." The free use of Dorset dialect may be to the life, but it is a trifle monotonous to one who has not become familiar with it by the hearing of the ear. In this respect, true art would decline to hold the mirror up to nature so remorselessly.

*Jan Oaber* was a born opponent of things as they are,—a mild type of anarchist with a faculty for putting arrows through the joints of the parson's armor. "All I know is, passon, that it do zay a good deal mwore in the New Testymnt 'bout the rights ov the poor and the wrongs of the rich, than 'bout betterers. I never zeen betterers mentioned as I knows ov, and the only betterers I knows be they that follow the Bible better than me. And I tell 'ee that iv 'ee preached a bit mwore 'bout gentry doen' their duty and less 'bout vaults ov we poor volks, things might be a lot better." All no doubt true enough, but not the whole truth. Rights imply duties, not denunciations. However, Jan was a noble son of the soil, and proved himself a valiant champion of right when the time came; but it was not the "passon," it was the unprincipled Squire whom he demolished.

*"Lest We Forget."* A Romance of a Fateful Period. By Joseph Hocking. Chicago: Advance Publishing Co., 1901.

THE historical novel sometimes presents a novel view of history. This one gives the ordinary view of the reign of Queen Mary. The title shows the purpose. In this age which boasts of its tolerance there does not seem much demand for the recrudescence of old religious animosities. If, however, the reader will keep in mind the fact that that was an age in which religious persecution was universally fashionable, and that all sides took a hand in it when their turn came, he may find some attraction in the book as a story, for it is really well told, and full of action. Lest he forget all that was done in the way of life-taking for opinions' sake, by both sides, he should bear in mind that if Mary's reign was bloody, so was that of Elizabeth. Dixon in his history says as many of the Papal party were slain under the latter Queen as of the Reforming party under Mary. Let us be grateful that that uncanny fashion has passed away, and let all Christian people try to have charity one towards another; which is a more excellent way than that of our forefathers.

*Heather's Mistress.* By Amy Le Feuvre. New York: Thomas Y. Crowell & Co.

A VERY good little story of temptations overcome by courage and affliction. The grace of Baptism in two young girls gave courage to one, and to the other submission in affliction. Their old house-keeper, Abigail, represents the mentor of the story, but she is of stern, sour stuff, very faithful, but very disagreeable. The girls represent a sweeter type of piety. Heather's best mistress was duty.

*Paul Crandle's Charge.* By Hope Daring. New York: American Tract Society.

THIS is a short story of the fight of a Methodist preacher against the saloon, and of his success.

*God's Whispered Secrets.* By G. B. F. Hallock, D.D. New York: American Tract Society.

THIS booklet contains a number of brief but edifying homilies which will be a comfort and help to those who are trying to lead a religious life. The author writes with much earnestness.

*A Day With a Tramp, and Other Days.* By Walter A. Wyckoff, Assistant Professor of Political Economy in Princeton University. New York: Charles Scribner's Sons. Price, \$1.00 net.

PROFESSOR WYCKOFF in this volume gives some account of events in his tramp of eighteen months from Connecticut to California. He undertook this journey to study social questions, and to see if it

was possible for an unskilled workman to obtain work. He found it entirely possible for a man with no trade to secure abundant work everywhere in the United States, except in some of the large cities where there is a congestion of population.

The chapters give his experience with a tramp in Illinois, Iowa farmers, section hands on the Union Pacific Railway, with cattlemen in Colorado and Arizona, and in the slums of Chicago.

The book is of absorbing interest, written in beautiful English, and discussing matters of profound moment in our American life.

The author has a delightful way of finding the good points in the people with whom he is thrown, and of exciting our interest in those who would seem common-place to most men.

We cordially recommend this little book to all who are interested in the study of political economy in our Western states, and we are sure its readers will have their views of humanity raised and enlightened by Prof. Wyckoff's experiences.

*The Little Clown.* By Thomas Cobb. No. IX. of The Dumpy Books for Children. New York: E. P. Dutton & Co. Price, 50 cents.

THIS is a very nice little story book for children. It is the adventures of a little boy, James Wilmot, who was sent home from school alone by rail, and got astray. The story is well told and is calculated to amuse the children who read it. The get-up of the volume is very attractive.

*England's Story: A History for Grammar and High Schools.* By Eva March Tappan. Ph.D., Head of the English Department, English High School, Worcester, Mass.; and author of *In the Days of Alfred the Great*, etc. With Summaries, Genealogies, and Index; also more than 100 Illustrations and Maps. Boston: Houghton, Mifflin & Co. Crown 8vo. Price. 85 cts., net, postpaid.

A simple but clear and fair account of the outlines of English History from the invasion of Julius Cæsar to the accession of Edward VII. The book is singularly free from partisan bias, and sectarian ignorance in matters ecclesiastical. This history is likely to be very useful to young people seeking a clear view of English History without any elaboration of details.

*Our Lady Vanity.* By Ellen Olney Kirk. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Mrs. Kirk's practised pen has given us another of her inimitable character sketches for which she is justly famous. She is always careful and discriminating in her types and clear in her distinctions. She delineates the girlish woman and the womanly girl with equal facility. This may not be the greatest or best work this author has attempted, but it is a readable story and teaches without unnecessary preaching, some homely truths.

*Jack Racer.* By Henry Somerville. New York: McClure, Phillips & Co. Price, \$1.50.

A good companion for a railway journey or an idle hour at home. Jack is not a half bad youth, though somewhat erratic as youth and young man. He does more thinking and philosophising than he gets credit for, and while the wise-acres of the little Western village sniff at Jack's dreams and sniftless ways, he surprises them when he rises to an opportunity and soars on the wings of success. The book is full of humor and life and leaves a pleasant taste.

*From Atlanta to the Sea.* By Byron A. Dunn. Chicago: A. C. McClurg & Co. Price, \$1.25.

This concluding volume of the Young Kentuckian Series, by Mr. Dunn, will be a welcome visitor to those boys who have followed the fortunes and adventures of those sprightly and healthy young men, Hugh Raymon and Fred Shackelford. In this volume these youngsters become grown-ups and get their shoulder-straps. In that memorable march to the sea they accompany that doughty old war-horse, General Sherman, and find time in the journey to make love to Southern girls and win themselves fair wives, as well as to do some deeds of valor for excitement. It is a good story.

*Lady Lee, and Other Animal Stories.* By Hermon Lee Ensign. Illustrated in Photogravures from Original Drawings by Max F. Klupper, J. Carter Beard, J. Hambridge, and Will H. Drake. Chicago: A. C. McClurg & Co. Price, \$2.00.

This elegant volume, in which no expense has been spared in paper, illustration, or labor, is deserving of a more extended notice than our space permits. The author of *Lady Lee* in this posthumous volume has laid all lovers of domestic animals under obligation by his story of their lives. What Mr. Seton Thompson has done toward our better acquaintance with wild animals, Mr. Ensign has done in the happy way he has in understanding the domestic. The story is dramatic and vivid in color and movement. It seems that not alone of the wild animals can it be said that their deaths are always a tragedy; for such seems to be the fate of the horse, the dog, the cat, in Mr. Ensign's book. This is one of the books one wishes to keep, and also to tell of to a friend, one that all will enjoy and lay down with regret that Mr. Ensign did not give us more of his sympathetic work. The story of the tragic death of Old Jumbo, the giant elephant every one remembers, is perhaps one of the most pathetic of the list; but where all are good comparisons are apt to be odious.

*The Tory Lover.* By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

The historical novels are not all accounted for till one has read this last book by Mrs. Jewett. The history appears but faintly, which is proper, but the time, that of the Revolution, is sufficient to create an atmosphere and perspective sufficient. In this setting, sweet Mary Hamilton, or Peggy as all her friends call her, moves to the music of the drums or the piping of the coxswain as she sails the deep. Roger Wallingford is a good Tory; although we were taught in the early histories that no Tory was a good Tory except a dead Tory. Roger makes a brave figure, but the times are out of joint with him, and Pegg, Staunch Rebel, will have none of him, till—well, till the times are right again. There are many dramatic situations and a deal of rugged humor in the tale. It is well constructed and just long enough.

*Prince Harold.* A Fairy Story for the Young, and for All who Have Young Hearts. By L. F. Brown. Illustrated by Allie Wiltry. Boston: L. C. Page & Co. Price, \$1.50.

This is not a fairy story at all—it lacks all the distinguishing marks of that delightful form of literature. It starts out very well but speedily loses itself in mere extravagances. The child's point of view is lost and we are treated to a good deal of rather dreary and commonplace social satire.

*Teddy and His Friends.* By Emille Foster. Illustrated by W. F. Halsey. Milwaukee: The Young Churchman Co. 1901.

This is a pleasant story about a lot of little people, and the brightness they brought into the life of an orphan boy. Teddy is the not unusual character of a child with good temperament, spoiled and sent astray by unwise though kindly meant management. Fortunately Teddy did not go far, for the influence of his friends opened to him the way to better things. It is a healthy story for rather young readers, and written by a thorough Churchwoman.

SOME time in October Messrs. E. P. Dutton & Co. will publish a new book on *Church Needlework*. This will be an unusually interesting volume with numerous illustrations. The author is Miss Maud P. Hall. This is the only book available on the subject, as the old book by Mrs. Dolby is out of print and difficult to obtain.

A NEW and entertaining book from the ever-ready and ever-successful pen of James Otis, is entitled *Our Uncle the Major*. It is a colonial story, the scene of which is laid in New York during the turbulent times introduced by the "stamp act." As with all of Mr. Otis' stories, so with this; it will teach no less than interest its boy readers—and we trust they may be many. Published in the Sunshine Library by Thomas Y. Crowell & Co. Price, 50 cts.

AN ATTRACTIVE booklet adapted to young children is *Mistress Dorothy*, a story by Fred. O. Bartlett, illustrated by Sarah Noble-Ives, and published by E. P. Dutton & Co. The cover is white parchment, beautifully stamped in the finest color work, while the illustrations are attractive and the matter excellent. Each copy is separately boxed.

SOME "taking" poems for children are contained in *The Grasshoppers' Hop and Other Verses*, by Zitella Cocks. Many of them have appeared in the magazines and children's papers, but gathered together they make a happy addition to the somewhat scanty poetical literature for children. It is hardly an exaggeration to rate this production with the similar volumes of Robert Louis Stevenson and Eugene Field. [Boston: Dana Estes & Co. Price 50 cents.]

DR. HEMAN DYER'S *Records of an Active Life*, of which three editions were sold previous to the author's death, will soon be republished in a fourth edition with a postscript chapter recording the latter days of a well-rounded life. The book will thus form a complete "life" of one of the most interesting men of the American Church during the long period between 1840 and 1900. Mr. Thomas Whittaker, New York, is the publisher.

"JUST how much indirect influence the closing of a number of churches may have upon possible church attendance is an interesting subject for speculation," says the *Congregationalist* of Boston. "Possibly more than we realize the outside public is imperceptibly affected by the fact that church doors are closed and the impression given that business is suspended. Moreover, there can be no question that within the membership of churches that make a practice of closing for a considerable period there is no small number of persons who do not go out of town for any extended stay, but who, because their own habitual place of worship is closed, fail to go anywhere. It is so easy to drop into the habit of staying at home, and when one's obligation to a certain definite center of Christian worship no longer holds, he is likely, unless his principles of church attendance are deeply rooted, to refrain from attending the churches that are open."

## POST-VACATION REFLECTIONS.

By THE REV. W. B. COLEMAN, JR.

IN THE last three years' summer vacations I have been viewing Sunday services somewhat from the standpoint of the pew-holder. This has been made necessary by the irregularities of my mode of travel, which was either by wheel from place to place, or by a row and walk from camp to the village church.

Taking such a view seems to me not an unprofitable thing for an obscure parish priest to do, who has no opportunities during the rest of the year to visit other congregations or hear others preach. It sets him to thinking.

My observations were taken in seven States and a still greater number of Dioceses. With thankfulness I can say that during these sixteen Sundays I was not once deprived of the privilege of following the Church's rule of Sunday and other Holy Day attendance. Either early or late everywhere I found the Holy Sacrifice offered at some one altar of ours in that place.

The early masses were, indeed, as a rule, lightly attended, but I never failed to find the utmost quiet and reverence of spirit, if not of body, prevailing. The faithful few in our Communion seem, throughout the Church, to be realizing in these early morning Eucharists the true spirit of the ancient faith, and in increasing numbers. It leads one to hope and long for the time when all her people shall return to the standard of primitive Christian worship and demand the Lord's own service as the principal service of the Lord's Day, from which no Catholic Church, save ours, has ever departed so far in practice.

On the first Sunday in the month the scene was invariably different. There being no early mass on that day the only one was at the conclusion of the morning service. At this service there was the fullest attendance as far as to the end of the Prayer for the Church Militant, when, as usual, the bulk of the congregation, with unconscious air of duty performed, and want of humility, departed, leaving the poor saints to enjoy the rest of the service. There was a notable exception to this custom of the first Sunday in the month, to be mentioned later.

Now here I have to record a most painful observation, which I trust I do without too much bias, for I certainly enjoyed every kind of service presented to me in the course of my wanderings and sojourns. At every church where matins was the principal service on Sunday, whether Communion Sunday, so-called, or not, there was a striking lack of the spirit of devotion in the congregation at large. I sat always well back in the church, and the scene in front of me as far as to the middle, and often to the first third of the congregation, was one of listlessness, and for the most part, I am sure, all sorts of slight, unintentional irreverences. I saw it, I felt it, and I could but wish that every congregation in the land were trained in the spirit of true worship, body and soul, which can only be evoked in the Real Presence of our Lord at the Holy Eucharist. The attendants at the early masses, as well as the residuum of the faithful on "Communion Sundays," seemed quite alert to the idea of worship; but the general attitude at matins plainly showed want of right instruction concerning the Blessed Sacrament, or rather the influence of matins where the atmosphere of devotion depends upon what one contributes to it more than upon what he gets from it. I venture to say that matins is really only suited to pious and intelligent Christians, by whom it is best appreciated, but that as a popular service it is incapable of inspiring true devotion.

In one city there was found on an ordinary Sunday a late mass in a colored congregation. The contrast between the conduct of highly respectable white people at morning service the Sunday before, and these colored people at High Mass on this Sunday, illustrates the case exactly. At the latter church one felt the unmistakable spirit of devotion even to the back seats.

As to the preaching heard on these summer vacations, it is not for me to speak. It all seemed good and true, with one exception. It was at a summer resort, on the first Sunday in the month. I did not learn who the preacher was or where he came from, but he had easily marked characteristics. His manner of conducting the service was of studied naturalness. His endeavor seemed to be to avoid "the mannerisms of the clergy," though the effect was to take all solemnity out of the Scriptures and the prayers. When he came to the sermon he

announced his intention to preach optimistically, and a score of other intentions which were rendered in a parenthetical, confidential manner, and took far more time in the statement than the proof, and were recapitulated with such speed and dogmatism that we were carried along without our consent into curious regions of thought. Schopenhauer was largely quoted, Browning also, while Emerson, Carlyle, and their ilk received some attention. Phillips Brooks was highly praised for his happy choice of the expression, "the fullness of life," and for other excellencies. And, as far as all these authorities were concerned, he did them full justice. To me, at least, the quotations were in themselves unobjectionable, and his estimate of Bishop Brooks in no way contradicted the discriminating eulogy of the *English Church Review* as quoted in *Catholic Champion*, September number. But the whole sermon and the whole manner of the man was so emphatically naturalistic as to make you think he was trying to outdo the supernatural. His optimism was not the idealism of the Gospel, for sin and redemption were not accounted for. It was beautiful naturalism and no more. When it came to the office of the Holy Communion the congregation were on more familiar ground and there occurred the most palpable shock, for at the close of the sermon he exhorted us all to remain and take part in the Lord's Feast of Love; and then proceeded to the altar, where he at once bid us to prayer. After an appropriate collect or two we were smoothly launched into the Prayer for the Church Militant without any break, and carried to the end of it. Then the alms were collected and solemnly placed upon the altar, immediately after which the preacher, now celebrant, began: "Ye who do truly," etc. The congregation, *volens volens*, did remain, having been clearly caught by this novel trick, to the end of the Canon of Consecration. The perplexed organist tried several times to play his interlude of exodus, but all in vain. The people did not leave their seats; only looked unutterable. But as soon as the choir began the *Agnus Dei*, the outpouring of the congregation, turning their backs literally upon their Saviour and leaving the faithful few to enjoy the rest of the service, exposed the awfulness of that broken rubric. There was no question of interpolation nor of necessity or common sense in it, but an unnecessary, unhistorical violation of a rubric of sequence. It must have been *sui generis*. To my young companion, who broke his custom of silence concerning the conduct of foreign services on this occasion, I replied after Church: "You have heard for the first time a Broad Church priest."

But I suppose we must wait patiently until so-called Ritualism is understood and the doctrine of the Real Presence, which is the key to Ritualism, is recognized by all the present parties in the Church. For the Lord's Service can never be the principal service to all Episcopalians until the stupid scare about Ritualism has subsided.

Meanwhile, summer travelers will continue to be inconvenienced often for conscience' sake, and many men and women continue to be bored by services and plainly show it without knowing that, rich and beautiful as is matins for really pious and intelligent people, there is a service of the Church which, duly presented, is infinitely better for them and capable of arousing them from their lethargy or their conventional acquiescence.

#### THE YOUNG UNMARRIED MAN.

A Mission there was in a neighboring State  
Whose unhappy misfortunes I'm bound to relate.  
The Mission was small, for its people were few  
And for twenty long years it never once grew:  
For the Church's sound teaching they never once knew.  
Good Prayer Books they had, which they never had read,  
They might have advanced, but they never were led.  
Neither Bishop nor priest ever taught them a word  
Save the same which from Methodist preachers they'd heard.  
The Church's great age they had never been taught,  
And hence it was founded by Henry, they thought:  
Yes! by Henry the Eighth, whose wives numbered six,  
He built up the Church with good Protestant bricks!  
And some others, they thought, built right good Churches, too,  
Robert Brown, and John Knox, and great men not a few!  
And the Baptists had joined a nice Church of their own  
Which by positive teaching had mightily grown:  
"You cannot be saved unless you're immersed,"  
Such as this was the teaching each preacher rehearsed.  
The Episcopal member called each a true Church,  
He knew nothing distinctive, and was left in the lurch:  
The others had tenets they urged upon men,  
They preached them, they taught them, again and again.  
They never were shy of proclaiming them loud,  
And hence they were certain to gather a crowd.

"And what is *your* teaching?" these preachers would say  
To the meek-eyed Episcopal over the way.  
"We teach what *you* teach," was the speedy reply:  
"We shall be in *one* Heaven, we know, by and bye.  
There is nothing of consequence keeps us apart;  
We are *not* really sever'd, we're all one in heart."  
For this gentle Episcopal ne'er had been taught;  
Of the Church and her teaching he simply knew naught:  
For her claims apostolic he never had fought.  
He did not know yet that her birth was divine  
And her clergy descended in unbroken line  
From martyred Apostles, true Saints of the Lord,  
Their lineage perfect, a long, threefold cord;  
Or rather a net-work, whose meshes are many  
(Slight breaks would not hurt, tho' 'tis claimed the're not any!)  
So the Baptists and Methodists all of them say,  
"Pray, *what* do you 'stand for,' and *why* do you stay?  
Why stay in this town with naught special to teach?  
Why keep up your Church, and support one to preach?  
He preaches the same as each preacher in town  
Though while he is preaching he wears a white gown.  
Discontinue your Church, be relieved of anxiety:  
It has not a record of very great piety."

And so the Episcopalians wanted to grow  
For their neighbors the Methodists badgered them so.  
And the men of the "Kirk," and the Baptists had said  
That the Church over there was as good now as dead.

So at length the Episcopalians hit on a plan:  
They decided to have "a young unmarried man."  
'Tis true that the preachers in town were all married,  
Yet their churches grew fast, while the other church tarried.  
But still the Episcopalians, *sure* of their plan,  
Began to look out for an "unmarried man."  
They sought him for months: yes, for nearly a year,  
And the man sought so long at length did appear.  
Although he was small he was brimful of knowledge,  
He must have been so, being fresh out from College!  
"We've secured him at last," was their one joyful cry,  
Although some had said it was no use to try.  
"We have got the right man, just the man for the place,  
Our Church will be full; there'll be no more disgrace."  
And so they rejoiced in the unmarried man,  
And all were so glad they had hit on this plan.

\* \* \* \* \*  
Three months passed away; there was no perturbation,  
Things seemed to remain as they were from Creation.  
From the middle of June to the end of September  
They could not perceive they had added a member.  
The Baptists and Methodists could not see why  
They should leave their large folds, and this little one try:  
For nothing distinctive was even yet taught;  
No battle for principle ever was fought.

\* \* \* \* \*  
But now comes a new thing to break up "the plan,"  
To have as their parson an "unmarried man."  
The man they had chosen had chosen a wife!  
For he thought she could help to make useful his life.  
If *one* could do good, surely *two* could do more;  
He claimed that with prayer he had ponder'd it o'er;  
And soon, very soon, she had named the glad day  
When the parson might claim that with him she should stay:  
With him she should stay for the rest of his life,  
And be his devoted and hard-working wife!

\* \* \* \* \*  
Alas for their "plan"! but since sorrow was vain  
They tried to look happy and cheerful again!  
And so to encourage the bridegroom and bride  
That they might in their town many years still abide,  
They furnished a house for the new-married pair,  
As a gift to the parson as free as the air.

\* \* \* \* \*  
But alas! that their kindness should meet a rebuff:  
The stipend provided was not *now* enough!  
For the "unmarried man" there was plenty to spare,  
But another must now the small salary share.  
And so very soon they had packed up each thing  
Which the loving parishioners gladly did bring:  
And in less than a year since they hit on "the plan,"  
They had bid a "good-bye" to the now married man!

\* \* \* \* \*  
The lesson we learn from this story so true  
Is one which we think will be useful to you.  
It is useless to summon an unmarried man  
To work up your Mission as well as he can,  
Unless he agrees that for *five* years he'll wait  
Before he will enter the marriage estate.  
Those years he must lead a *true* celibate life,  
Nor waste half his time in selecting a wife;  
And so for *five* years his success will be sure  
And he'll save up some cash, though his stipend be poor.

—Q. X. Z.

THERE is not a book on earth so favorable to all the kind, and to all the sublime affections, or so unfriendly to hatred and persecution, to tyranny, injustice, and every sort of malevolence, as the gospel.—James Beattie.

~ ~ The ~ ~

## Family Fireside

### THE TWO MIRRORS.

*St. James i. 23, 24.*

Into a glass I looked; and there beheld  
My natural face—with what astonishment!  
For I had thought my spirit far more fair  
Than what I saw in that face manifest.  
So down I hung my head and turned away,  
Humbled and undeceived; the while self-love,  
Long my hard master, tottered on his throne.

Later, I looked into another glass—  
God's perfect law for man's new liberty;  
There saw reflected, not my face, but, God,  
Sublime in all His moral majesty;  
JESUS, that majesty in love made low,  
And a new race of man regenerate,  
A being once more glorious, true, and free!  
For that great Law of Liberty divine  
Could not reflect a being bound or base;  
Could picture man only as man may be,  
Restored in God; co-working with His Will,  
The creature powers in happy partnership  
With Him, their glorious source and only End.  
Thus all His purposes complete shall be  
And gracious counsels triumph gloriously.

S. G. S.

### A-SPYING ON OCTOBER.

BY ELIZABETH NUNEMACHER.

HERE were five of us—a bird-enthusiast, one loyal adherent, and three reluctant others. We wandered down the sunny road where the stream rushes deep in spring and late autumn. But it was still enjoying its summer vacation and had time to stand idly in quiet pools which reflected the blue sky amid an almost empty bed of water-worn red and yellow rocks. One of us fell to hunting lucky stones, and made many curious "finds." While she slowly followed the creek-bed we strolled by red-and-yellow sweetgum, golden tulip, russet beech, scarlet and maroon oak, orange sassafras, and pinkish-red dogwood through two great wagon-gates left hospitably open. Here we came upon the first pool, and all along its borders hung a green bank of ferns mingled with purple asters. Here, too, we heard fragmentary music and found some two dozen goldfinches bathing. They sipped again and again, with heads thrown far back. Up and down again they flirted, as if not quite sure about the quality of the water, yet parched by the summer-like heat. They paid small heed to us, and we quietly noted their green-yellow suits heavily bordered with velvety black and white. The males were more gorgeous by far than the females.

But now we turned into the deep wood along a road upon which the beeches had lavished their rare brown leaves in profusion. Birds crossed it constantly, and our vista was hung with a drapery of flickering sunlight and soft shadow-leaves. Here the road crossed a deep ravine. In summer the stream fell over a tiny precipice and sang as it went, but now there were only the hushed and leaf-lined pools, barely sufficient for several bathers at one time.

A giant beech stood on each side of the ravine. Upon the roots of one we all found seats with intent to see bird baths. We saw them, too—despite the fact that the most loquacious one found the silence irksome and departed to some place where she might converse, should she find a listener; and despite the restless, rustling skirts of another dissenter, who, though entirely uninterested, resigned herself to the occasion and deep silence.

But for the rest of us there was rich reward. Goldfinches galore came to one little pool beside a green, green rock and chatted and flirted and sipped as if at olden Bath. Other birds bathed and went away, but a goldfinch bathed between—they bathed all the while. And with *them* there was no long while between drinks. They came flitting down, one at a time, till six or seven were in a bunch on the rock. Cardinals? Yes, to be sure; there was always a pair wistfully hopping about the pool; always a bright red spot on the other side of the road, tripping up, down, and across, till we named it "The Cardinal's Walk." Down to the rock they came, eyed the water longingly,

scented the presence of aliens, and fluttered away with loud wing-beats and sharp chirps of alarm. Once three males and a female came, followed by a handsome towhee—but all took alarm and flew away together.

Flickers kept up a continuous calling and flew across the path at intervals. Again, when a saucy chipmunk loudly warned a cardinal of our presence, up wagged a clumsy flicker to the top of a dead tree and peered all about as if that were the point from which observations were taken. The wren sang loudly but did not bathe—he always makes a secret of when and where! Two white-throats, looking so beautifully new that a bath seemed superfluous, dabbled in the water—to cool themselves perhaps. They affected me as something I had never seen before, and only the white bib persuaded me that they were really acquaintances of old.

We heard a wheezing, asthmatic sound and saw one of three silhouettes in a young sapling draw close to another and feed it a dogwood-berry. We knew these could be none other than cedarbirds—no one else displayed such fine manners. Then we saw a fourth one in a good light with a red berry in his beak. Just then J— discovered a chipmunk in the shadows of the little ravine. It slipped hastily to and fro beneath rocks and leaves in its soft rustling way with its long tail waving proudly. In spite of his stealthy progress the sly fellow created a bustling impression, as if he had something on his mind and must be at it.

Two more of our number grew restless and left two to watch while they strolled about. In their absence a bluejay came nigh, chickadee sang, several titmice fussed about, and a female rubycrown dangled beneath the leaves of the beech as lightly as a hummingbird—but none of them bathed. White-throats sang adoringly in their pure, clear voices; and I thought I heard a single whitecrown join them. We changed our point of view to the beech across the ravine and were more than repaid for our trouble. For the little chipmunk, who was constantly tripping across the moss-covered stones and logs and tobacco-brown leaves, suddenly splashed into the largest pool and out again with such a dripping fur coat as we had never seen before. Then up the big emerald-dyed stone he darted, and on the highest corner sat himself down to make a toilet beyond compare. Perched on his haunches he combed his back hair and smoothed his gray jaws to a silky sheen with his wee dainty paws. Meanwhile his sensitive nostrils worked like those of the little boy who cannot get a cinder out of his eye without stretching his mouth wide open, too. Round and round he twisted his head till the beautifully-striped coat shone again. Then he caught hold of his long tail, which looked just like a black shoe-string—so wet it was, and wiped it carefully. All this was done on a carpet of green moss at the top of the big stone under a clump of sword ferns growing there like a canopy over some fairy Paul and Virginia. After this prolonged primping Mr. Chipmunk whisked about and went towards the water as if going in once more—but no, he scuttled away in his clean brown suit, as if he felt very much better and knew exactly how pretty he looked, and soon the beech leaves hid him from view. Then a second one came running quickly along the maple sapling athwart the ravine—but one chipmunk bath was our allowance for this October day! When a daring cardinal and a rare green warbler—for the wood was full of migrating strangers—hung longingly over the chipmunk's bath, his acid voice sharply warned them "not to go in whatever they did," and after much hesitation both took the warning and disappeared, to our great disappointment.

It was now time to relax and refresh our weary senses after our tense labor of eye and ear—and keeping quiet, too, is arduous when it means trying to resemble an oak or a beech or a blackberry bush as much as possible. So we finished with an outdoor feast under the blue, of which all that appeals to my memory was iced raspberry shrub and apple-butter. For we were dry as goldfinches and every bird bath had aggravated the heat; and the apple-butter smacked of October indeed—nuts, apples, cinnamon, cider, reddening trees, frosted pumpkins—it hinted of them all! Meanwhile, we matched bird-baths with lucky-stones; but nobody had a match for the chipmunk's bath:

### HOW THE CAT FAMILY CAME HOME.

BY L. E. CHITTENDEN.

IT WAS while they were living in a small, crowded city flat, that the mother of the family decided that Lady Jane and her three kittens would be much better off in the country; so she hardened her heart, and tried not to think what her four chil-

dren would say about it, and before they were up in the morning she gave the cat family to the milkman, to take out to his dairy farm.

With tears in her eyes she besought him to be good to them, and the milkman promised he would.

When the children missed Lady Jane and her interesting family, they mourned and searched unceasingly. All but Ted. Ted said: "Lady Jane's got too much sense to stay lost; she'll come back, and bring the kittens with her, don't you worry."

But they did worry, and the mother of them suffered many conscience pangs in consequence.

That was the first day.

The next morning they were all up with the first peep of day, so they could go on with their search; and it happened they went down to the door just as their milkman came up, and, as he reached over to get the cream and milk bottles for them, up popped a motherly gray head from behind the seat. A joyous shriek at once smote the air, and eight hands were outstretched to help Lady Jane down, but she immediately climbed down without any assistance and with a little bunch of fur in her mouth. Then she jumped back, and brought another and another, and when they all were safe, fell to rubbing against the wildly prancing legs on the sidewalk, which was her way of shaking hands.

Lady Jane and her family were apparently none the worse for their outing; in fact they seemed to be glad to have gone, if only that they might taste the joy of coming to their friends once more.

And as for their friends, there was no question of their gladness.

And they all shrieked out their gratitude to the dear milkman for finding the lost ones, and restoring them to their home.

The milkman, at this unexpected turn of events, sat perfectly speechless from astonishment, a bottle in each hand, and when the children's mother came to the door she was at once confronted by her wildly excited children, each with a kitten clasped in loving embrace.

"Oh, mother," cried Molly, "the dear milkman brang them home—"

"And isn't it lucky that they came—because a woman in the flat next to ours said it was such a pity they were lost, because they could have caught the mice that live here," said Polly.

"I told you Lady Jane wouldn't stay lost," said Ted, sturdily.

"I guess you're right about that," said the milkman laughing, and preparing to drive off.

"Mother, aren't you much obliged to the milkman?" asked Dick.

#### ETCHING: IDLEWILD.

BY DIXIE.

**N**OT Idlewild on the Hudson, but a dreamy woodland unknown to fame, where the streamlet gushes and leaps joyously in the springtide, or in summer flows peacefully between the moss-grown banks; where eye-brights reflect heaven's own hue, stray daisies peep up along the water's edge, and later in the season, purple asters and royal goldenrod illumine the hillside.

It is a place of sweet solitude for the tired heart: no discordant voice of man falls upon the weary ear; the songs of the thrush, the murmur of the water, alone break the stillness.

Uncloaked blue the heavens gleam through the vistas of the bending boughs; or sportive cloudlets float upon the sapphire veil; or again, a gray curtain spreads itself over the blue dome, and darkness reigns.

It is in autumnal dress that Idlewild appears most gorgeous; the leaves fluttering softly down, dark crimson, pale olive, and shaded brown mingling with the flaming scarlet; the winds sighing among the pines, whose sweet odor is wafted to the brighter woods below; and the squirrels darting in and out among the branches of the trees. In that open space with its background of pines, some brown cows are grazing; the sunlight and shadow are chasing each other over the long grass; a mellow haze pervades the atmosphere.

Idlewild! thou art indeed a place for dreams of unrivalled sweetness: in thee the artist finds his pictures; the poet his songs; and the wanderer his resting-place. If spring finds in thee its infant joys; summer, its calm beauty; and autumn, its richest dyes, what is there left for winter's feast?

I have wandered beneath those snow-clothed evergreens,

and watched the ice-pendants glittering on the bare branches of the oaks. I have shivered as the chill winds whistled by, and listened in vain for the singing of the brook.

Its voice is hushed; its restless spirit bound by the cold fetters of the Ice-king. Yet amid this death-like beauty is seen one token of Nature's life; there, upon the snow-laden bough of the cedar, sits a redbreast, a bit of color in the scene, a ray of warmth amid the all-pervading cold of the winter blasts.

And, sweetest thought of all! beneath the pale and quiet snow we know that many hidden lives await their Resurrection Day.

#### NERVOUS CHILDREN.

**OUR GRANDMOTHERS** would have scorned the thought of children having nerves! Young people who talked about being nervous were frowned upon by their elders. But the truth remains that there are nervous children, and such should be kept as quiet as possible. Showing them off when they are restless and excited only adds to their discomfort and also to the mother's. A nervous baby should never be coaxed to exhibit the wonderful things it can do when it shrinks from such a performance. "Now, pat-a-cake for the lady," a mother says to her baby, "and tell how the cow goes and the kitty cat," but the baby hides its head under its mother's arm, and nothing can induce it to show off its accomplishments. Then the mother says, "Naughty, naughty baby!" and if she says these words in a harsh tone, the baby bursts into a fit of crying.

If baby does not feel like giving an entertainment, don't tease it to do so. And never make children kiss people they seem not to care to kiss. Some people are always trying to coax children to kiss them, even though the children be almost strangers to them. A physician said he had seen persons stop nursemaids who were wheeling the babies on the walk, that they might peep into the carriage and see the little faces. A baby is one of the sweetest things in the world. We all love to look into its innocent, young face, and it is quite natural to wish to see it, but this physician said: "Nine out of ten who saw the baby wanted to kiss it, and so I have made a law that our nursemaid shall not allow any one on the street to kiss our baby. Diseases are often spread unconsciously in that way."—*Central Presbyterian.*

#### CARE OF DAINTY BELONGINGS.

**THE** most delicate white laces can be cleaned by washing and rinsing in alcohol, using it as if it were water. If very soiled, let the lace remain in the alcohol long enough for the soiled spots to soften, changing the alcohol if needful. Never rub the lace; but it may be gently pressed and squeezed between the hands; then it must be rinsed in clear alcohol. Pin a cloth or towel tightly over a board and baste the lace very carefully to the cloth, after pulling out each little point of lace with a pin. The lace should be kept damp while it is being handled, and the result will be excellent, the lace soft and showing no signs of its bath. The best way to wash chiffon is to wrap the pieces closely around a bottle or glass fruit jar, taking care that it lies flat without wrinkles; then dip up and down in warm suds until clean; then rinse in clear water, and before it is quite dry, remove the chiffon and iron on the wrong side, and it will look as good as new. The white chiffon veils may be cleaned by soaking for half an hour in a light suds, then squeeze the veil in the suds till it is quite clean, and rinse in clear cold water. The easiest way to dry them is to pin a towel to the carpet, then pin the veil to the towel; and the best way to keep them smooth and free from wrinkles is to wind them smoothly over a roller. The preservation of her ribbons and various kinds of neckwear is an important item to the woman of straitened purse. But nearly all silk ribbons will wash well if they are carefully handled. If they cannot be easily cleaned, and there is fear of the colors fading, the ribbons can be washed in bran-water by lifting up and down and pressing between the hands. If the ribbons are delicate shades of pink, rinse them in cold water to which has been added a little salt; while lilac or blue may be set with alum. The white muslin neckties and fine handkerchiefs are made beautifully white and clean by washing in suds made with Pearline and warm soft water. All such articles should be ironed before they are quite dry, as they are much easier to press smooth.

A. M. H.

**HALF THE** illness and fretfulness of little children might be prevented by keeping them warm enough. They are often so unequally dressed—some parts covered to excess, and others, more vital still, left almost unclothed—that they are in constant discomfort. They cannot tell the difficulty, and thoughtless mothers dismiss the whole subject with the general complaint of crossness. Warm underflannels and good home-made woolen stockings are a comfort beyond computation in the winter season. When worn in the winter it is common to delay putting them on until the seeds of a sad cold are sown, which may last for the season, or even for life. If the mother is only beforehand with her calculations for the changing seasons, this might all be prevented.

## Church Calendar.



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

### CALENDAR OF COMING EVENTS.

- Oct. 17—Closing of General Convention.  
 Nov. 12—Dioc. Conv., Albany.  
 " 13—Dioc. Conv., Michigan.  
 " 19—Dioc. Conv., New Hampshire.  
 " 20—Special Conv., Long Island.  
 Dec. 3—Dioc. Synod, Springfield.

## Personal Mention.

THE Rev. R. W. ANDERSON has resigned the charge of Trinity Church, Edgefield, S. C., and associated missions, and accepted the rectorship of the ancient parish of St. Thomas and St. Denis, with post-office at Wando, S. C.

THE street address of the Rt. Rev. E. R. ATWILL, D.D., the Rev. JOHN R. ATWILL, and the Rev. E. B. WOODRUFF, is changed to 3020 Harrison St., Kansas City, Mo.

THE Rev. AMBROSE H. BEAVIN, late assistant at the Church of the Holy Communion, New York, has accepted a call to St. Peter's Church, Gallipolis, Diocese of Southern Ohio.

THE Rev. JOHN BEAN has accepted the work at Brownsville, Texas, and will begin his duties there on the third Sunday in October.

THE Rev. ROBERT C. CASWALL, having accepted the rectorship of Brookland with Galeton, Central Pennsylvania Diocese, may be addressed at Brookland, Potter Co., Pa.

THE present address of the Rev. HOBART COOKE is 729 Warren St., Hudson, N. Y.

THE Rev. EDWARD W. FLOWER has entered upon his duties as Archdeacon of Savannah, Diocese of West Missouri. Address, 2310 Union St., St. Joseph, Mo.

THE residence of the Rev. CHARLES W. HAYES, D.D., Warden of the De Lancey Divinity School, remains as heretofore, Phelps, N. Y., until April 1, 1902.

THE Rev. GEORGE O. MEAD of Clover, Va., has accepted a call to Christ Church, Richmond, to take effect Dec. 1st.

THE Rev. SAMUEL MILLS becomes rector at Columbus, Neb., succeeding the Rev. C. A. Weed, who has removed to Nevada, Mo., as missionary in southwestern Missouri.

THE Rev. E. WARREN SAPHORE, rector of the Church of St. John the Divine, Syracuse, has accepted a call to the rectorship of St. Paul's Church, Watertown, N. Y.

THE Rev. Dr. J. S. SHIPMAN, rector emeritus of Christ Church, New York, with his family, is occupying a residence at Spuyten Duyvil-on-Hudson, N. Y.

THE Rev. H. A. STOWELL has returned from Europe and has resumed his work at Waverly, Ill.

THE Rev. HAROLD THOMAS has resigned his work at Columbia and accepted the rectorship of St. John's Church, Florence, S. C.

THE Rev. LAWRENCE BUCKLEY THOMAS, D.D., of Emmanuel Church, Elmira, has been appointed Dean of the Sixth Missionary District of Central New York, by Bishop Huntington.

THE address of the Rev. JOSEPH E. TUCKER is changed to Lexington, Ky.

THE Rev. SAMUEL TYLER, formerly assistant at St. George's Church, New York, has become rector of the Church of the Advent, Cincinnati. The former rector, the Rev. Peter Tinsley, D.D., will spend a few months resting in Virginia.

THE Rev. BURR M. WHELEN has resigned the rectorship of Trinity Church, San Jose, Cal., and is now rector of St. Luke's Church, San Francisco. Address, 1932 Broadway.

### DEPOSITIONS.

NEBRASKA.—Notice is hereby given that, as provided by Canon 5 of Title II. of the Digest, I this day at St. Stephen's Church, Pittsfield, Mass., in the presence of the Rev. Thomas White Nickerson, Jr., and the Rev. Arthur Barnard Moorhouse, Presbyters, deposed from the ministry of the Church of God, JOSEPH C. INGERSOLL, Presbyter, he having in writing renounced the same. GEO. WORTHINGTON.

*Bishop of Nebraska.*  
 Pittsfield, Mass., Oct 3, A. D. 1901.

### MARRIED.

PAYNE-WINDIATE.—At Manitowoc, Wisconsin, Wednesday, September 25th, A. D. 1901, by the Rev. S. R. S. Gray, rector of St. James' Church, CORNELIA WINDIATE, sister of the Rev. Thomas D. Windiate of Memphis, to HENRY A. PAYNE of Oil City, Pennsylvania.

### DIED.

BISHOP. At 245 Oak St., Chicago; Monday, Oct. 7th, 1901, MARY ANN POMEROY, widow of Archdeacon Edwin Ruthven BISHOP, of the Diocese of Chicago. R. I. P.

### MEMORIAL.

THE BISHOP OF MINNESOTA.

The surviving members of the Faculty of the Seabury Divinity School desire hereby to express, individually and as a body assembled, their grief and their sense of loss for the death of HENRY BENJAMIN WHIPPLE, D.D., LL.D., the late Bishop of Minnesota, and a member of their own body as President and Lecturer, by the following minute:

We shall miss his guiding hand and his wise counsels in the affairs of the Divinity School, and lament the loss to its students of his valuable instructions in the Department of Pastoral Theology, giving the results of his long experience, and his keen insight into the characters of men, and wise methods of dealing with the same.

We join our grief to that of the whole Diocese which he has so wisely and lovingly administered, and that of the whole American Church, for losing one of its chief and most remarkable characters.

We tender to his widow and the surviving members of his family our respectful and loving sympathy.

We commit his memory and his example to the Bishop of Minnesota succeeding him, as one furnishing lessons of wisdom, moderation, and far-seeing insight.

Our admiration of him as a friend of the American Indians, and we may add, as a statesman, is profound and sincere; and, personally, we know of his loving heart, and shall miss him as a friend.

(Signed):

ALFORD A. BUTLER, *Warden*,  
 JOHN STEINFORT KEDNEY, *Professor of Divinity*,  
 E. S. WILSON, *Prof. Heb. and O. T. Exegesis*,  
 CHARLES A. POOLE, *Associate Professor of Divinity*,

W. P. TEN BROECK, *Prof. Ch. Hist., Eccles. Polity and Canon Law*,  
 CHARLES CLARK CAMP, *Prof. N. T. Exegesis and Literature*.

AT A MEETING of the board of trustees of St. Mary's Hall, held in the Guild House, Saturday forenoon, the following preamble and resolutions were unanimously adopted:

WHEREAS, In the course of Divine Providence our beloved Bishop has entered into his rest, the board of trustees of St. Mary's Hall, of which he was the honored President, as well as founder, at this, its first meeting thereafter, desires to express and place on record its grateful and loving memorial of his services in behalf of this institution for a period of thirty-five years, and our sense of the great loss it has sustained in his removal by death.

We remember that to him alone belongs the honor of being the founder of St. Mary's Hall, that he undertook this work at a time when there was no similar institution in the Northwest for the education of the daughters of our Church, that he gave up his own home for this purpose and took upon himself the burdens such an undertaking involved.

In the inception of his plans for Christian education our beloved Bishop was aided and encouraged by the wise counsels of men like the elder Bishop Doane and the Archbishop of Canterbury, whose intimate friendship he enjoyed,

and who entered into his plans for the extension of the Church in this new field.

Nor are we unmindful that to his personal influence alone we owe it that so many loving friends were raised up, whose gifts made St. Mary's Hall possible, many of whom are now in Paradise, whose memory we would lovingly entwine and gratefully embalm with that of our beloved Bishop.

We are moreover duly sensible that to his wise selection in the first instance of principal and teachers, and to his personal interest and watchful care, St. Mary's Hall at the outset became entitled to the confidence of its patrons, and took high rank among educational institutions.

That since its incorporation, no less than before, the guiding hand and the loving forethought of the Bishop have been everywhere visible, in the beautiful and commodious building provided for the school, in its grounds, and in all the appointments essential to a Christian home and institution of learning; that even in his necessary and enforced absence he has been present in spirit, and his thoughts have been busy in promoting its welfare and his prayers have ascended in its behalf.

In view of all this, as we call to mind what he has been to St. Mary's Hall, to us individually and as a board, to principal, to teacher, to pupils, to graduates, we would express in this hour of sore bereavement our deep and real sorrow at the loss we have sustained, remembering that we hold in trust as a precious legacy of his love, his wise counsels, and his abiding faith that no work undertaken for God can fail.

That we sympathize with his bereaved family, with Mrs. Whipple and with each member of his household by name in this their great sorrow, that their loss is also our loss, and their sorrow our sorrow, and that we realize that a Father in Israel has been taken away from our head today, in all that it means to the homes he has blessed, to parish, to the Diocese, to the Church at home and abroad, and to that larger brotherhood which he was so swift to recognize and aid.

That a copy of these resolutions be sent to Mrs. Whipple and the family, and that they be spread on the minutes of this board.

RT. REV. S. C. EDSALL, D.D., *President*.  
 REV. GEORGE C. TANNER, *Secretary*.

### WANTED.

POSITIONS OFFERED.

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

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

RECTOR—A well-organized parish in healthful location in northern Diocese is in need of an energetic young priest. Encouraging future for a worker. Settled rectors knowing of friends who are desirous of making a change will please kindly answer. Address, ANGLICAN, care THE LIVING CHURCH, Milwaukee.

PRIEST.—A priest—Catholic, musical, unmarried, with fair preaching ability—as curate, All Saints' Parish, Orange. Young man preferred. Address, REV. WILLIAM RICHMOND, Orange, N. J.

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.

POSITIONS WANTED.

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

### PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference

to one of the clergy or to some other person of prominence.]

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

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

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,  
General Secretary.

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

### APPEALS.

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

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

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

Systematically appropriating, on the basis of "need and character alone," to more annuitants more money than any other organization in the Church attempting a like work. This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased Clergymen and of Clergymen disabled by age or infirmity in all parts of the Union and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

#### TEACHERS AND SCHOLARS, WHAT CAN YOU DO MORE BEAUTIFUL AND WORTHY?

In some Sunday Schools there are "BIRTHDAY GUILDS" for aiding this Fund. If God has spared and blessed you another year, remember the dear old veterans and soldiers of the Cross by a thank-offering to the General Clergy Relief Fund in amount corresponding to your age.

In other schools "THE CHURCH LEAGUE OF THE BAPTIZED" is established. Those who at the hands of the Clergy have been received "into the congregation of Christ's flock" by baptism "wherein we are made members of Christ, children of God and inheritors of the Kingdom of Heaven," pledge themselves so much per year in thankful remembrance of this benefit.

"Of some of the appeals which come to us it might well be said, 'Cut these words and they would bleed.' They rarely breathe any note of complaint; they are spoken in the ear in closets, but they throb with a meaning big enough to be proclaimed upon the house tops. No servant of the Cross can ask to be exempted from the obligation bound upon every man and woman and child to endure hardness as a good soldier of Jesus Christ. But it surely is not the purpose of the Church to wait to see how well her aged or widowed or orphaned ones can starve."

#### TRUSTEES:

THE RT. REV. O. W. WHITAKER, D.D., LL.D.,  
President.

MR. ELIHU CHAUNCEY,  
Secretary.

MR. WILLIAM ALEXANDER SMITH,  
Treasurer.

THE RT. REV. CHAUNCEY B. BREWSTER, D.D.

THE REV. MORGAN DIX, D.D.

THE REV. REESE F. ALSOP, D.D.

MR. GEORGE C. THOMAS.

CENTRAL OFFICE:—The Church House, 12th and Walnut Streets, Philadelphia, Pa.

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

## THE CHURCH ENDOWMENT SOCIETY.

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

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

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

OR

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

### BUSINESS OPPORTUNITIES.

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

The following letter explains itself:

Milwaukee, Wis., July 15, '01.

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

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

A Limited Number of Shares For Sale at 20 Cents Per Share.  
THE MILWAUKEE GOLD EXTRACTION CO. owns

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

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

Send for prospectus and look us up.

Make checks or money orders payable to

E. A. SAVAGE, Secretary.

Reference as to standing, First National Bank.

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

### BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS, New York.

*A Day With a Tramp; and Other Days.* By Walter A. Wyckoff, Assistant Professor of Political Economy in Princeton University; Author of *The Workers*. Price, \$1.00 net.

*The Outcasts.* By W. A. Fraser. Illustrated by Arthur Heming. Price, \$1.25 net.

LOTHROP PUBLISHING CO., Boston  
*Aguinaldo; A Narrative of Filipino Ambitions.* By Edwin Wildman. Price, \$1.20 net.

DANA ESTES & CO. Boston.

*The Tin Owl Stories.* By William Rose. Illustrated by L. J. Bridgman. Price, \$1.00.

*With Taylor on the Rio Grande.* By Capt. Ralph Bonehill. Author of *For the Liberty of Texas, A Sailor Boy with Dewey, When Santiago Fell*, etc. Illustrated by J. W. Kennedy. Price, \$1.25.

*When We Destroyed the Gaspee.* A Story of Narragansett Bay in 1772. By James Otis, Author of *The Boy's Revolt, The Boys of '75, The Signal Boys of '75*, etc. Price, 75 cts.

VIR PUBLISHING CO., Philadelphia.

*What a Young Wife Ought to Know.* \$1.00-Prize Book. By Mrs. Emma F. Angell Drake, M.D. Price, \$1.00 net.

LITTLE, BROWN & CO., Boston.

*Mistress Brent.* A Story of Lord Baltimore's Colony in 1638. By Lucy Meacham Thurston. Illustrated by Charles Grunwald.

*The Captain of the School.* By Edith Robinson, Author of *A Loyal Little Maid, Penhallow Tales*, etc. Illustrated by Alice Barber Stephens. Price, \$1.20 net.

*Lassie.* By the Author of *Miss Toosey's Mission, Belle, Tom's Boy*, etc.

*Deafness and Cheerfulness.* By A. W. Jackson, A.M., Author of *James Martineau: A Biography and Study*.

A. C. McCLURG & Co., Chicago.

*Maggie McLanehan.* By Gullielma Zollinger, Author of *The Widow O'Callaghan's Boys*. Price, \$1.00 net.

*Anne Scarlett.* By M. Imlay Taylor. Price, \$1.25.

*History of American Verse (1610-1897).* By James L. Onderdonk. Price, \$1.25 net.

*Word and Phrase.* True and False use in English. By Joseph Fitzgerald, A.M. Price, \$1.25 net.

### PAMPHLETS.

*The Essence of Government.* A Sermon preached in St. Luke's Church, Germantown, Philadelphia, by the Rector, the Rev. Samuel Upjohn, D.D., on the Sixteenth Sunday after Trinity, September 22, 1901. Printed by request.

*An Analysis of the Book of Common Prayer and Catechism.* Compiled by the Rev. G. Mosley Murray, Rector of Henshaw Memorial Church, Baltimore, Md., and issued with the approval of the Bishop of Maryland. William & Williams Co., Baltimore, Publishers.

*The Swedish Communion Office.* Generally known as *The High Mass*. As authorized for use among the Swedes in the Diocese of Quincy. A Translation.

*Early Conversions.* By Rev. E. Payson Hammond. New York: J. S. Oglivie Pub. Co. Price, 25 cts.



## The Church at Work

(Continued from page 792.)

### FOND DU LAC.

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

#### Illness of Rev. F. R. Haff.

THE REV. F. R. HAFF, assistant at Trinity Church, Oshkosh, and one of the senior clergy of the Diocese, has been very ill at his home in that city, though his condition is reported now as quite improved. Mr. Haff will be 80 years of age next December.

### INDIANA.

JOSEPH M. FRANCIS, D. D., Bishop.

#### Missionary—Evansville.

BISHOP GRAVES of Shanghai spoke on Missionary Work in China at the morning service at Grace Cathedral, Indianapolis, on Sunday, Sept. 22nd. He gave a very helpful talk on conditions in that far-away land, and denied absolutely that the uprisings of last year were due in any degree to the work of the missionaries. Speaking of the influence of the Church in Shanghai and the vicinity, he mentioned that of the students at St. John's College, only about one-third are the sons of Christians. In the evening Bishop Graves spoke on similar topics at St. Paul's Church.

EXTENSIVE repairs are being made to the fabric of St. Paul's Church, Evansville (Rev. John Davis, D. D., rector), and the church will also be re-painted.

### IOWA.

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

#### Parish House at Burlington.

THE NEW PARISH HOUSE of Christ Church, Burlington (Rev. H. W. Perkins, rector), is completed and has been opened to the public. A general invitation was given to friends to inspect the building on the evening of Sept. 25th, the parish organizations acting as hosts and hostesses for the occasion. The building is excellently well-adapted to its purpose, and received many encomiums. The cost was about \$4,000, all of which is on hand.

### MARYLAND.

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

#### Death of Judge Fisher—Dr. Gibson's Anniversary.

EX-JUDGE William A. Fisher, aged 64, who was among the most prominent members of the Baltimore bar, as well as one of the leading men in Maryland, died on Thursday, Sept. 26th, at his country residence, at Buxton, Baltimore County. He had been ill for about two months, suffering from valvular heart disease, with which he had been afflicted for six or seven years. The funeral took place the following Saturday, from Emmanuel Church. The officiating clergyman was the Rev. Thomas E. Pattison. The Rev. W. H. H. Powers, rector of Trinity Church, Towson, assisted in the services. The interment was in the family lot in Greenmount Cemetery.

THE REV. DR. FREDERICK GIBSON celebrated his 17th anniversary as rector of St. George's Church, Baltimore, Sunday, Sept. 29th. He preached a sermon at the morning service, while at the evening service the sermon was preached by the Rev. Mr. Gray, the new assistant rector at St. Paul's Church. At the conclusion of his sermon the Rev. Mr. Gray eulogized the Rev. Dr. Gibson. He spoke of the splendid character of the rector of St. George's, and reminded the congregation of the fact that the Rev. Dr. Gibson had cared for them in a most tender manner for the past 17 years as the shepherd watches over his flock. Mr. Gray said that not only was the Rev. Dr. Gibson loved by the members of his congregation, but also by all his associates of the clergy. Special music was rendered during both services.

### MASSACHUSETTS.

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

#### Death of Rev. Percy Browne—Memorial Services for Mr. Torbert.

THE DIOCESE mourns the loss of one of her most able clergymen, the Rev. Percy Browne, for 30 years the rector of St. James', Roxbury. His illness was of short duration, and his death came as a complete surprise to his many friends. He was born in Dublin, Ireland, and came to this country when a boy. He was educated at Kenyon College, and his theological studies were pursued at the Philadelphia Divinity School, from which he was graduated in 1864. He served for a few years as assistant at the Church of the Ascension, New York, and afterwards became rector of St. Philip's Church, Philadelphia. In 1871, he was called to be rector of St. James', Roxbury, where his eventful ministry was spent. Mr. Browne was a strong preacher, a man of high literary attainments, and a clergyman whose influence in his community was felt and valued. The funeral services were held from St. James' Oct. 3d. The Rev. D. D. Addison of Brookline officiated, assisted by the Rev. M. W. Dewart. Following the clergy came the honorary pall-bearers, who were the Rev. James De Normandie, D. D., pastor of the First Religious Society (Unitarian); Judge Rogers of Pawtucket, R. I.; the Rev. A. V. G. Allen, D. D., of Cambridge; W. W. Taylor, an old college classmate of the deceased; the Rev. Edward S. Drown of Cambridge; Theophilus Parsons; Atherton Brown; the Rev. John Cotton Brooks of Springfield, a brother of the late Bishop Brooks, and the Rev. Charles Learoyd of Wakefield. The interment took place at Forest Hill Cemetery, the committal service being read by the Rev. Mr. Addison.

At an informal meeting of the clergy after the services, at which the Rev. S. U. Shearman presided, a committee consisting of Rev. Mr. Addison, Rev. Mr. Allen, Rev. Dr. Vinton, and Rev. Mr. Kidner was appointed to draw up suitable resolutions on the death of the Rev. Percy Browne.

UPON THE departure of the Rev. John A. Staunton for the Philippines, his former parishioners of St. Peter's, Springfield, presented him with a purse of money. He has accomplished an excellent work in this city, and the parish will miss his ministrations, where he has been universally popular.

WHILE the Rev. C. H. Brent was conducting the funeral service over the remains of the Rev. H. M. Torbert, at Newton, Pa., on Oct. 3, the same service was read in St. Stephen's Church, Boston, the Rev. Messrs. Talbot and Kimball officiating. On the same day there were two celebrations of the Holy Communion. It was a very sad occasion for the parishioners of St. Stephen's and for many others, who were associated with Mr. Torbert in charitable and parochial activities, where his counsel and energy were valued, and instrumental in doing much good. His loss will long be felt in the mission work of this city, and the Actors' Church Alliance, of which he was president, will miss his friendly greetings.

### MILWAUKEE.

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

#### Beloit—Elkhorn.

THE REV. DR. F. J. MALLETT has resigned the rectorship of St. Paul's Church, Beloit, which he has held for several years. Dr. Mallett was advanced to the priesthood in May, 1889, and after filling various parishes in Ohio and Michigan, served as first Dean of the Cathedral at Laramie, Wyoming, during which time the fine Cathedral, which was afterward burned, was opened with imposing ceremonies and dedicated to the worship of Almighty God. He relinquished this work when Bishop Talbot removed to the Diocese

of Central Pennsylvania, and entered upon his present rectorship at Beloit. He is the author of *Wit and Humor of the Parson*, which was recently noticed in the columns of THE LIVING CHURCH.

THE BOY CHOIR of St. John's Church, Elkhorn, has been organized by the rector, the Rev. J. W. Areson, into a brass band.

### MINNESOTA.

#### Gift to Archdeacon Haupt—St. Paul—Bishop's Residence—Minneapolis.

WHEN the clergy learned that the Rev. Archdeacon Haupt was going alone to the General Convention, they immediately subscribed to and presented him with a well-filled purse, and hoped that Mrs. Haupt would be able to accompany him.

ST. PETER'S CHURCH, St. Paul, celebrated their harvest festival on the feast of St. Michael and All Angels. The church was prettily decorated with the fruits of the earth. All the services were largely attended. The rector preached two appropriate and helpful sermons, and the choir rendered festal music in a very acceptable manner. Monday evening the usual annual parish supper followed the harvest festival.

MUCH DISQUIETUDE is being manifested by Churchmen in the twin cities over the rumor that Bishop Edsall in all probability will make Faribault the see city. They believe generally that this would be a grave mistake. Minneapolis or St. Paul should be the see city from where diocesan affairs should centre.

THE LADIES' GUILD of Grace Church, Minneapolis, tendered the rector, the Rev. J. A. Ten Broeck, a farewell reception at the home of Mr. and Mrs. Pattee. Mr. Ten Broeck goes to Calumet, Mich.

A MEMORIAL SERVICE to Bishop Whipple will probably be held at Gethsemane on All Saints' Day, and on Nov. 3rd the present rector will be instituted.

BISHOP McVICKAR and Mr. Henry E. Pellew addressed St. Thomas' Mission on their way to the Coast.

### MISSOURI.

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

#### Sunday School Institute—Marriage of Dr. Holland.

THE SUNDAY SCHOOL INSTITUTE meets this afternoon, Saturday, Oct. 12th, at Schuyler Memorial Home, St. Louis. The programme includes papers as follows: "Right Methods in the Working of Sunday School Institutes," the Rev. R. E. L. Craig, Miss Mabel A. Wilson, and the Rev. E. Duckworth; "The Sunday School: Its Services," the Rev. L. F. Potter; "Its Organization," the Rev. H. W. Mizner; "Its Lessons," the Rev. F. H. Richey.

THE REV. ROBERT A. HOLLAND, D. D., rector of St. George's Church, St. Louis, and one of the best known of the diocesan clergy, was married on the evening of Sept. 26th in St. George's Chapel, to Mrs. Emma Sprague. The ceremony was performed by the Rev. Dr. Ingraham, rector of Grace Church.

### NEW JERSEY.

JOHN SCARBOROUGH, D. D., Bishop.

#### New Church at Trenton—Death of Mrs. Bodine.

A NEW CHURCH is to be erected for Christ Church, Trenton (Rev. E. J. Knight, rector), and plans and specifications have been accepted by the vestry. For the present, the only part of the structure to be erected will be an addition to the present church; but it is expected that at some future time the old edifice will be removed, leaving only this new addition to become a part of the new church.

THE DEATH of Mrs. Elizabeth Bodine, widow of William Budd Bodine, and mother of the Rev. W. B. Bodine, D.D., of Philadelphia, died in Trenton on the evening of Oct. 2nd, aged 87 years.

#### NEW YORK.

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

IN CONNECTION with the winter work of the Sunday School Commission, several courses of lectures have been arranged by various competent instructors, all but one of which courses will be delivered at the rooms of the Sunday School Commission in the See House.

#### NORTH CAROLINA.

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

##### Death of Charles McKenzie.

ONE OF THE senior Churchmen of the Diocese, Mr. Charles McKenzie, died recently at his home near Salisbury. Mr. McKenzie was the father of the Rev. B. S. McKenzie, rector of St. James' Church, Macon, Mo.

#### OHIO.

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

##### Daughters of the King.

THE ORGANIZATION of Daughters of the King in Ohio and Southern Ohio held their twelfth annual meeting in St. Andrew's Church, Elyria, on Saturday, Sept. 28th. The rector, the Rev. E. J. Craft, celebrated Holy Communion and preached at the opening service, and after a bounteous luncheon, served by the ladies of the parish, the business meeting was held. Resolutions were drawn up to petition the general organization, which would shortly be in session at San Francisco, to reconsider the action of the last convention by which the office of chaplain in local assemblies was abolished. As a result of the elections, Miss Brennemer of Cuyahoga Falls was chosen President, Mrs. Gus of Youngstown, Secretary and Treasurer, and Mrs. E. W. Worthington of Cleveland, Delegate to the San Francisco Convention. The papers read were by Mrs. Lyttle of Elyria, on "The Daughter of the King in the Home"; Miss Ashwood of Youngstown, on "The Daughter of the King in the World"; and Miss Blanche Allen of Cuyahoga Falls, on "Thoughts on the Holy Communion." There were also addresses by the Rev. Robert Kell and the Rev. Thomas E. Swan.

#### OREGON.

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

##### Mr. Potwine's Anniversary—General Convention Visitors.

THE REV. W. E. POTWINE recently completed his 19th year of service at the Church of the Redeemer, Pendleton, and the occasion was remembered at the regular services on Sept. 22nd. He is the senior presbyter in the Diocese, and has had in his charge pretty much the whole of the missionary work in Eastern Oregon for many years, the missions at Heppner, Weston, La Grande, Union, Cove, Baker City, and many other points being the result of his ministrations. At Pendleton he has built up a strong parish and erected a fine stone church, though the parish itself was founded before Mr. Potwine's incumbency, by the present Bishop of Spokane.

MORE THAN 100 Bishops and deputies to General Convention were in Portland, en route for San Francisco, on Sunday, Sept. 29th, including the Bishops of Washington, Georgia, Boise, Montana, the Bishop Coadjutor of Rhode Island, and others. At Trinity Church the Bishop of Montana preached in the morning, and in the evening it was expected that the Bishop of Massachusetts would preach; but he was unexpectedly called to San Francisco, and his place was taken by the Rev. Dr. R. H. McKim of Washington. At St. David's the Rev. Dr. Olmsted

of Philadelphia preached at the morning service. The Bishop of Montana spoke in the chapel of the Bishop Scott Academy in the afternoon.

#### RHODE ISLAND.

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

WM. N. McVICKAR, D.D., Bp. Coadj.

##### Convocation at Riverside.

AT THE RECENT meeting of the Providence Convocation at St. Mark's Church, Riverside, the Rev. S. H. Webb presided in the absence of both Bishop and Dean. The Rev. L. B. Edwards, diocesan missionary, told of his work during the summer in places where there was no missionary organization, giving also an interesting account of preaching to the remnant of the Narragansett Indians on the second Sunday in August, at their annual reunion in Charlestown. There were also addresses by the Rev. C. A. Meader and the Rev. S. B. Blunt.

#### SALT LAKE.

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

##### Meeting of Convocation.

THE THIRD annual Convocation of the Missionary District was in session at St. Mark's Cathedral on Sept. 26th, opening with the Holy Communion at 11 o'clock. The Bishop celebrated, assisted by a number of the clergy. The sessions in the afternoon were held in the schoolhouse of St. Mark's, the Bishop of New Jersey being present and addressing the Convocation. Bishop Scarborough stated that this was his first trip to the far West, and that he was much impressed with the magnitude of the country, and thought it a good thing for visitors to come to Salt Lake, of which Eastern people have very little idea. His reference to Bishop Leonard's work was very complimentary.

As delegates to General Convention there were elected the Rev. G. C. Hunting and Mr. G. M. Marshall, while the alternates chosen were the Rev. C. E. Perkins and Mr. G. M. Scott. In the Bishop's address he expressed regret that there should be such frequent delay on the part of the clergy in forwarding parochial returns, which very much embarrassed the secretary of the Convocation in the preparation of his reports. He mentioned that a site had been secured for a new mission in the southern part of Salt Lake City, and called attention to the many marks of progress in the Jurisdiction. He emphasized the need of religious instruction, and also the necessity for more generous giving for missionary purposes, and praised the work of the Woman's Auxiliary.

Next day the Convocation concluded its session and there was also a meeting of the Woman's Auxiliary in the afternoon, and in the evening a missionary meeting in the Cathedral.

#### SOUTHERN OHIO.

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

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

##### Diocesan Notes.

ARCHDEACON EDWARDS has recently started work at Barnesville and Wilmington. At Barnesville there are five communicants. Services will be held there one Sunday in the month. At Wilmington during the past twenty years two efforts have been made, but nothing permanent ever came of them. At present there are ten communicants, and services will be held on one Sunday in each month.

A HANDSOME brass processional cross was used for the first time at the Church of the Nativity, Cincinnati, on Sunday, Sept. 29th. A thief broke into the church on Sept. 25th and stole a memorial Communion service.

ST. MARGARET'S MISSION for colored people, Dayton, has paid off all the indebtedness on the church and it is ready for consecration. This mission was started seven years ago, and has been under the care of the Rev. Joseph P. Cleal, who has given his services without any remuneration.

THE CATHEDRAL School of Art now consists of 21 departments, and opens Oct. 12th. The following departments have been added since last year: Millinery, dressmaking, cooking, languages, basket weaving, chair caning, mending, and savings.

A VERY HANDSOME black walnut altar has been presented to Christ Mission, Kennedy Heights, by Mr. John I. Baird of Philadelphia, in memory of Mr. A. R. Parvin. The dedication of the altar was by the Rev. R. R. Graham and the sermon was preached by the Rt. Rev. J. M. Kendrick, D.D., Bishop of New Mexico and Arizona.

DURING the past few months the members of Emmanuel Church, Cincinnati, have been putting forth extra efforts in the way of beautifying and improving the church, which includes a new roof, the interior beautifully frescoed, and the whole of the interior recarpeted. All being accomplished without one cent of debt.

THE VESTRY of St. Paul's, Greenville, some months ago purchased a large lot on which to erect a new church. The plans for



Light Biscuit

Delicious Cake

Dainty Pastries

Fine Puddings

Flaky Crusts

the new church, to cost about \$7,000, are now waiting the approval of the vestry, when work will be commenced. A parish house, to cost about \$2,000, will also be built. The rector of St. Paul's, the Rev. Chas. H. Lee, has recently started a mission at Union City, Ind., 12 miles from Greenville, where he will hold services two Sunday afternoons in the month.

THE NEW parish house of St. James' Church, Zanesville, is almost ready for occupancy. It will be formally opened by a large reception given by the Ladies' Aid Society.

ST. JOHN'S CHAPEL of Trinity parish, Columbus, is now finished and being used regularly. The building is very attractive and complete for the work to be done there. The first floor is the chapel proper. The windows are filled with leaded Cathedral glass. The upper floor contains one large guild room and two smaller ones. The chapel is built of light brick, and is located on the western boundary of two lots, leaving sufficient room for the erection of a larger church edifice in the future.

#### TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

THE REBUILDING of the church at Wharton is in rapid progress. The size is 30 x 50 feet, and there will be vestry and choir rooms. A steeple will be added later.

#### VIRGINIA.

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

#### Memorial Windows at Richmond.

THREE HANDSOME memorial windows have recently been erected in Monumental Church, Richmond (Rev. W. E. Evans, D.D., rector), to commemorate respectively the late Bishop Moore of Virginia, Chief Justice Marshall, and Mr. George D. Fisher and his two sons. The window to the memory of Bishop Moore contains a striking figure of our Lord as the Good Shepherd in the foreground, while on the left is a handsome representation of an episcopal mitre, and a portraiture of a Bishop's pastoral staff on the right. The windows were made by Messrs. J. & R. Lamb of New York, and were unveiled at the morning service on Sunday, Sept. 22nd. Mr. Fisher, to whose memory, with that of his sons, the third of these windows is erected was for many years a vestryman and senior warden of the parish and the author of a history of the Monumental Church. His eldest son, Robert H. Fisher, was a captain in the Confederate army, and had been treasurer and senior warden of the parish until 1896, when he died. The younger son was Edwin H. Fisher, who was for many years connected with the State Auditor's office, and was a well known citizen.

#### WASHINGTON.

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

#### Woman's Auxiliary—Dr. Elliott Improving.

IN ACCORDANCE with the suggestion of the General Secretary, that services should be held for all branches of the Woman's Auxiliary on the triennial day, the members of the Washington Diocesan Branch assembled for the service at the Pro-Cathedral, on Thursday, Oct. 3d. The Holy Communion was celebrated, with thoughts of the great gathering in San Francisco, and prayers for the work in which all are so deeply interested. An informal business meeting was afterwards held to consider arrangements for the opening service, which will probably be deferred until the return of the president and other members from the Triennial meeting.

THE ARCHDEACON of Washington has opened a missionary reading room and bureau of information in the parish hall of

Trinity Church, corner of 3d and C Streets. Here will be found the missionary periodicals of the English and American Churches, and also a small but valuable library of works on missions. This is not a parochial enterprise, but is intended for the benefit of all interested in the subject, or wishing for information. A register will be kept of all missionaries visiting the city, and rectors and others wishing to secure speakers for meetings are invited to refer to it. The room will be open from 9 A. M. to 6 P. M., and a member of the Woman's Auxiliary, or of the Junior Auxiliary, will be in attendance daily.

THE STONES for the Cathedral altar, from Jerusalem, have been found to be of a fine kind of marble, slightly gray in color, and susceptible of a high degree of polish. Sufficient funds have been given not only for the expense of the transportation of the stones, but also for the erection of a building on the Cathedral grounds, which will contain a chapel, in which will be placed the altar, in the rough stone, not polished, as when finally completed, and also the Glastonbury Cathedral. This chapel will hold probably a hundred persons, and here the Holy Communion will be celebrated, from time to time, at the regular meetings, for instance, of the Bishop's Guild, and of the Cathedral committee of the Diocese.

THE REV. DR. ELLIOTT has so far improved in health that he is expected soon to resume his duties as rector of the Church of the Ascension.

#### WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

THE REV. HENRY MACKAY, who was recently obliged to give up active work by reason of failing eyesight, is suffering from a cataract which continues to grow very slowly, but which may possibly be some time in a condition so that it may be removed. Mr. Mackay is at present in Las Vegas, New Mexico.

#### MEXICO.

#### Visitation of the Bishop of Los Angeles.

THE BISHOP of LOS ANGELES has just finished a visitation of twenty days to the Mexican Church. Owing to the incessant rains and the impassable roads, the Bishop could not visit some places off the railroad, where he was eagerly expected and desired; but he went to Toluca and Cuernavaca. At the former he gave Imposition of Hands to 24 and at the latter to 25 persons. Nearly a hundred more are waiting for that rite at the places not visited. Most of his time was spent in the City of Mexico, as there were many things requiring attention. On the 14th he had a conference with the clergy, all of whom—nine presbyters and three deacons, as well as five candidates ready for ordination—were present. The next day he presided at the reopening of the restored church of San José de Gracia, now named San Pedro, and gave Imposition of Hands to 25 persons. The church, which holds comfortably about 300 persons, was full, many standing, and nearly 200 received the Holy Communion. The service was animated and inspiring, and the sermon by the senior presbyter, Hernandez, was most interesting. The church is quite attractive, vastly improved over what it formerly was, and the special decorations for the day made it really beautiful. It was an occasion long to be remembered. The Bishop of Albany and his kind helpers were in the minds and hearts and prayers of all. In the afternoon the Bishop was at the service in the chapel of the Mrs. Hooker School, and made an admirable address to the girls.

The synod met on Tuesday, the 17th, and at the opening service five men were admitted

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to the diaconate. All were students of the Seminary of the Mexican Church, well known, and having passed some years of proof under the eyes of the Ecclesiastical Authority. The Rev. Mr. Simpson, rector of Christ Church—the church of the English-speaking people—was in the chancel with the Mexican clergy.

The business sessions of the Synod lasted until Wednesday afternoon, and the Bishop was present a good part of the time. It was the most important meeting that has ever been held, and its outcome will profoundly influence the future of the Church.

In the evening of the same day the Bishop made a most acceptable address at a memorial service to the late President McKinley, in Christ Church, and the next morning attended, unofficially, the general memorial celebration of the American Colony.

Sunday, the 22nd, was given to Christ Church, where the Bishop was the celebrant at the 8 A. M. service and the preacher at the service at 11 o'clock. He confirmed four persons at this service. On his way to this city, he spent a day at Torreon with the Rev. Dr. Bates, and confirmed one person. He also spent two days, including Sunday, at Monterey, with the Rev. Mr. Rose.

The Mexican Church has been greatly blessed this year, by the visits of Bishops Doane and Johnson, although the former was cut so short, and the latter extended to only two places outside of the Capital city. The one led to the other and may be said to have terminated in it, and the results, both material and spiritual, have been most valuable, and their influence will be beneficial for all time to come.

#### CANADA.

#### News of the Dioceses.

#### Diocese of Niagara.

ST. JOHN'S CHURCH, Nassazaweya, has been much improved during the summer by



the renovation of the interior. There was a large congregation present when the church was reopened, Sept. 15th.

#### Diocese of Ottawa.

WORK has begun on the new church at Morrisburg. It is to cost about \$5,000 and to be of stone. It is the gift of Mr. E. C. Whitney of Ottawa, in memory of the Whitney and Crysler families. It is hoped that the building will be finished and ready for use by Christmas.

#### Diocese of Toronto.

A VERY HANDSOME silver Communion service was presented to the rector of St. Barnabas' Church, Chester, on the occasion of his departure to take a position in Grace Church, Toronto. The presentation was made Sept. 19th.

#### Diocese of Rupert's Land.

THE CORNERSTONE of the new Sunday School building in connection with St. Matthew's Church, Brandon, was laid Sept. 6th. The building will cost about \$6,000.

#### Diocese of Huron.

THE PARISH of Berlin is vacant, the incumbent, the Rev. Carl Smith, having left to take up work in Washington.

THE REV. C. J. MACHIN, who has been acting as summer chaplain at Beaumaris on Lake Muskoka, has sailed for England. He is about to take up his regular work in the winter of speaking on behalf of the S. P. G. throughout England.

#### Diocese of Montreal.

THE THIRTIETH annual conference of the Alumni Association of the Montreal Diocesan Theological College was opened Oct. 2nd, in the College chapel with a celebration of Holy Communion. Principal Hackett was celebrant and the Rev. W. Lewis epistoler. The service was well attended by the professors, undergraduates, and alumni of the college, and was followed by a quiet hour, conducted by the Rev. Canon Ker, rector of Grace Church.

#### Diocese of Quebec.

A NUMBER of the clergy were present at the funeral of the late Rev. W. J. Curran, rector of Trinity Church, Kirkdale, who died suddenly at a social, Sept. 27th. A Masonic service was held at the grave.

## The Magazines

THE editorial paragraphs in the *Biblical World* for September are devoted to the subject of "Popular Bible Study: Its Significance and Its Lessons." The writer seems to have no use for the old devotional reading of the Bible. It is to be read as one studies other literatures, after the historical and critical method, with discrimination, without dogmatic assumptions and the like. We can have no possible objection to all this, in its place, except to say that the last condition is impossible—in which we find ourselves for once in agreement with David Strauss. But for the vast majority of Christian people the Bible will continue to be read as a spiritual book, a treasury of devotion, a well-spring of sacred meditation. The New Testament will be read in light of the dogmatic teachings of the Church of God, and the Old Testament in the light of the New. "Dress in Modern Palestine" is of interest in its way. The writer of "Totemism in the Old Testament" writes with the ardor of a discoverer and is sufficiently dogmatic. He forgets that names do not always denote present facts. "Faith as an Effort of the Soul" is a study of Hebrews xi. 1. President Warren of Boston University proposes an interesting solution of the question of the "Origin of the Pentateuch." The Rev. B. S. Winchester, writing on "Religious Instruction," discloses

the fact that a valuable service recently performed by psychology is that which has given to the world a reasonable explanation of the phenomena of conversion. We are far from being prepared, however, to accept the assertion that the young should be taught that religion is neither ritual nor creed, but primarily helpfulness and service. It would not pass quite so easily even with the average reader if "worship" and "faith" were substituted for the invidious words "ritual" and "creed." Of course from the point of view of the Catholic Church as of the Ten Commandments and the Levitical Law, belief in and worship of Almighty God come first in order: "Seek ye first the Kingdom of God." To adopt the other view is to substitute humanitarianism for religion. Looking further we discover that a new day has been added to the Calendar which our friends are gradually substituting for the ancient "Christian Year." We have heard of "Temperance Sunday," "Christian Endeavor Sunday," "Children's Sunday," "Flower Sunday," and even "Bird Sunday," and now we have "Bible-Study Sunday." There are interesting notes on "Exploration and Discovery," and a number of book reviews.

PRESIDENT MCKINLEY'S assassination and Mr. Roosevelt's accession to the Presidency are the two dominant topics in the October *Review of Reviews*. Aside from the editorial treatment of those momentous events, a fully illustrated account of the last days of President McKinley is contributed by Mr. Walter Wellman, the accomplished newspaper correspondent, who was himself at Buffalo and writes from personal, first-hand knowledge of all the details of the tragedy. Mr. Wellman's comprehensive article is followed by a brief

### DOUBTERS.

CAN BE CHANGED BY KNOWLEDGE.

If there is any doubt about making brain power by the use of certain food, the doubter should make the following experiment.

Helen Frances Huntington of Gainesville, Ga., says: "Just a word of commendation concerning Grape-Nuts, which I have found to be the most wholesome, nourishing and appetizing food that has ever come to my knowledge.

I am not a dyspeptic, but being constantly engaged in severe brain work I found that I did not thrive on ordinary diet; even a moderate dinner dulled my brain so as to be practically incapable of critical work. I tried meat-juice, peptonoids, the two meal system of light breakfast and no supper, which brought on nervous depletion and sleeplessness, so I resorted to one and another of the various health-foods, which all seemed alike tasteless and valueless as a brain food, until quite by chance I had a dish of Grape-Nuts food served as a dessert. I liked it so well that I began to use it daily, for supper four teaspoonfuls in a saucer of hot milk, eaten before it dissolves to mushiness.

This point should be remembered as, after a certain time, evaporation seems to affect the sweet, nutty flavor of the food as in the case of certain fine-flavored fruits.

The result in my case was simply astonishing. I had no desire whatever for sweet pastries, meats, or in fact anything else; and my brain was as clear and active at night as on awaking from a long, refreshing sleep.

The peculiar advantage about Grape-Nuts food is that it supplies the nutritive qualities of a varied diet without the bad results of heavy eating. I cheerfully recommend its use to all brain workers, if not as an exclusive diet, certainly for the last meal of the day. I always take it with me when traveling, which saves a deal of annoyance and discomfort."

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## THE KING'S MESSAGE.

A Story of the Catacombs.

By the Author of "Our Family Ways" in  
collaboration with Grace Howard Pierce.

Price, 50 cts. net.

"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind 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.,  
Milwaukee, Wis.

characterization of the last of our great trio of martyr Presidents, from the pen of Commissioner H. B. F. Macfarland, of the District of Columbia; there is also an article on President Roosevelt, with portraits of Mr. and Mrs. Roosevelt and the six Roosevelt children. The *Review* presents the full text of Mr. McKinley's Buffalo speech, made on the day before the shooting, and of Mr. Roosevelt's Minneapolis address of September 2nd.

### TATTERSALL'S.

TATTERSALL'S is described by Mr. Edward H. Cooper in an article in the September number of *Cassell's Magazine*. "In 1865," he tells us, "the Marquis of Westminster refused to renew the lease of the premises at Hyde Park Corner, being annoyed, it was commonly understood, by the gambling which had made the place notorious; and Edmund Tattersall established himself in the present quarters of the firm at Albert Gate. He provided superb quarters for the members of the Subscription Rooms, but, with the extinction of Lord George Bentinck, Colonel Mellish, and Lord Hastings, the gambling era began to lose interest and vitality; and it must, I should think, be twenty years since a big book on the Derby was made in Tattersall's Rooms during the five months before the race. Tape-betting, the most wearisome and contemptible form of gambling ever devised, is the means by which the American sharpers who support the modern English Turf arrange their business-like betting coups; and Tattersall's is given up to the sale of horses. In addition to the weekly Monday sales at Albert Gate, there are large sales of race-horses conducted by Messrs. Tattersall at Newmarket in July and December, and at Doncaster in September; while hounds are sold at Rugby. Dogs were also sold for some time at Albert Gate, and among the large bundles of letters signed by famous names, which Mr. Tattersall keeps, is an emphatic protest from a well-known literary lady: 'Sir—we have been *sadly* at cross-purposes. What I wanted was a *French poodle*, and you have bought me a *Dutch pug*—an animal which I *abhor*.' I do not know whether in was in consequence of this appalling blunder that the firm abandoned the sale of dogs; but it is now no longer possible to buy either the haughty poodle or the affable pug in Messrs. Tattersall's yard."

### BURDETTE ON CHURCH-GOING.

So you are not going to church this morning, my son?

Oh, yes; I see. "The music is not good." That's a pity. That's what you go to church for, to hear the music we demand.

"And the pews are not comfortable." That's too bad; the Sabbath is the day of rest, and we go to church for repose. The less we do through the week, the more rest we clamor for on the Sabbath.

"The church is too far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath." This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whisky, beer, and tobacco, hang to a strap by your eyelids for two miles, and then pay 50 cents for the privileges of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen mis-

fit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground."

Ah, my boy, you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on that witness stand, and give, under oath, the same reason for not going to church that he gives to his family every Sunday morning. My son, if you don't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.—*Presbyterian Banner*.

### THE GIANT REDWOODS.

THE BIG TREE (*Sequoia gigantea*) is Nature's forest masterpiece, and, as far as I know, the greatest of living things, says John Muir in the September *Atlantic*. It belongs to an ancient stock, as its remains in old rocks show, and has a strange air of other days about it, a thoroughbred look, inherited from the long ago, the auld lang syne of trees. The Pacific Coast in general is the paradise of conifers. Here nearly all of them are giants, and display a beauty and magnificence unknown elsewhere. The climate is mild, the ground never freezes, and moisture and sunshine abound all the year. Nevertheless, it is not easy to account for the colossal size of the sequoias. The largest are about three hundred feet high and thirty in diameter. Who of all the dwellers of the plains and prairies and fertile home forests of round-headed oak and maple, hickory and elm, ever dreamed that earth could bear such growths?—trees that the familiar pines and firs seem to know nothing about, lonely, silent, serene, with a physiognomy almost godlike, and so old, thousands of them still living had counted their years by tens of centuries when Columbus set sail from Spain, and were in the vigor of youth or middle age when the star led the Chaldean sages to the infant Saviour's cradle. As far as man is concerned, they are the same yesterday, to-day, and forever, emblems of permanence.

### ABANDONED IT.

FOR THE OLD-FASHIONED COFFEE WAS KILLING.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

Sometimes it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum Cereal Food Coffee.

A number of my friends have abandoned the old-fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old-fashioned coffee since it was first started in our house." Mrs. L. A. Smith, Blodgett Mills, Cortland Co., N. Y.

## Danger in Soda.

### Serious Results Sometimes Follows Its Excessive Use.

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

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

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


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

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

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.

### A TOUCHING INCIDENT.

AMONG the "Fresh-Air" children who arrived at a farm near Pittsfield, in the Berkshire Hills of Massachusetts, one day last summer, was a poor little tot who, as she was lifted from the wagon, caught sight of a field of daisies. With a cry of delight she darted to the rail-fence the moment she was set down, and, scrambling under it, threw herself, face downward, among the beautiful white-and-gold blossoms, clasping them in her arms and sobbing as if her heart were breaking. She had never before seen flowers growing. During her stay she spent all her time among them, and when the moment came to pack her shabby little bag it was found to be filled with flowers.—*The Standard*.



If The Washboard could talk how it would urge you to use PEARLINE! "Go easy," it would say: "let up on that rubbing. You're wearing out the clothes, yourself, and even me. Get something that washes your clothes, instead of wearing and tearing them. Soak the things in PEARLINE and water. Follow the directions on package, and you won't need me much." 654

**Pearline Saves**

**POPULAR HYMNS.**

MISS EVELINE MITFORD has an article in the September *Quiver* on "Some Celebrated Women Hymn Writers," from the introductory part of which we take the following note of general application to the subject:—"After all allowances have been made, the fact still remains that there are many hymns included in our books of devotion which are so indifferent as to general merit that we wonder as we sing them how it is that they ever came to be published at all. On the other hand, there are many which reach the high level of great poetic inspiration, and we often regret that these are so rarely used, not only on account of their literary merit, but also because of the deep piety which they express. There is no doubt that many hymns owe a great deal, if not all, of their popularity to the music with which they are associated, and which is either excellent in itself or else has managed to catch the popular ear. There are also many hymns which certainly deserve to be placed in the first rank, and yet have not attained the third, because they are comparatively new. It mostly takes a period of from thirty to fifty years for a hymn to become well known, appreciated, and eventually to find a place in our hymnals; but there are exceptional cases when hymns spring into sudden notoriety and popularity—as, for example, the hymn "Peace, perfect Peace."

**WHAT SNOWBALL SAID.**

SNOWBALL is a beautiful white cat that belongs to a neighbor of mine, Mr. Evans. Snowball loves her master dearly, and when he goes about the house she trots after him like a little dog.

One day, Mr. Evans went upon a journey, and while he was away some one sent little Lucy Evans a pretty black water-spaniel puppy as a present. Such a roly-poly bit of a puppy as "Admiral Dewey" was! for that was what they christened him.

He was a good-natured puppy, too, and wanted to make friends with Snowball. But Snowball did not like the fuss that every one made over Admiral Dewey; it hurt her feelings.

The day Mr. Evans came home (it was late in the afternoon, and everybody was out). Snowball ran to him at once, and followed him up to his room; then she began to mew and make all sorts of queer little noises. "What is it you want, Snowball?" said her master, taking her up in his arms. Snowball rubbed her cheek against his, and then jumped down to the floor and went out of the door, looking back as if asking him to follow.

She led him downstairs and out into the kitchen. There was Admiral Dewey snugly asleep by the fire. Snowball walked up to him, arched her back, spit at him vigorously, and then ran back to Mr. Evans, as if to say, "This puppy has gotten in here since you went away, and now I want you to turn him out!"

How Mr. Evans did laugh, and how Mrs. Evans and the children enjoyed the story when they came in! Then Snowball's master set to work to coax her into making friends with the puppy; and now you would never think, to see them eating their dinner out of the same plate, that Snowball had ever wanted to turn Admiral Dewey out of the house.—ELIZABETH TILLEY, in *Sunbeam*.

**BAD PRACTICE.**

A NOTABLE difference has often been observed between the English and American Clergy. "I lived in England," said an American Priest, "a number of years and met many Clergy; and I do not remember but once hearing a Clergyman criticise uncharitably a brother Priest." But in America one of the

leading sins of the Clergy is their uncharitableness toward their brethren. It does not matter of what school they are. They do not meet in twos or three together, but they find fault with some absent brother's theology, practice, or administration, or point out his peculiarities or weaknesses. They are full of good stories about each other, which they tell to the greater harm of their own souls. The Clergy of the same school of theology are divided into innumerable small cliques and sets after the manner of politicians in the same party. The Clergy as well as Laity seem to be quick and prone to believe evil reports, and to accept them readily on hearsay and unsifted evidence, or mere rumor.—*Exchange*.

**A PIG IN A DAMSON TREE.**

IN MANY of the Western and Midland counties of England the nineteenth century closed with the most terrible floods within living memory. Happily few lives were lost, but hundreds of folk—mostly poor—were washed out of hearth and home; farmers, small and great, lost cattle, sheep, and poultry; and immense damage was done to all kinds of property. One comic incident was remarked at Alcester, in Worcestershire. When the water fell the rector took his walks abroad to see what loss he had suffered. As he passed through an orchard he was greeted with the piercing squeals of a perplexed pig, which had got mixed up in the boughs of a damson tree. Probably it had been borne into the branches by the rising flood. When the waters went down it was left high, and possibly dry, but terrified out of its wits.—*From "Cassell's Little Folks" for September.*

**CURIOUS CHINESE BOOK.**

A VERY curious Chinese book is in the possession of Mr. Barnwell, librarian of the Philadelphia Library, Locust and Juniper streets. The green silk cover overlaps the edges of the leaves and is fastened by ivory pins in ivory cleats on the top cover. Inside there are five volumes of Chinese characters, all hand written on rice paper. The volumes are commentaries on Confucius. A casual visitor translated one paragraph as reading:

"When only four years old, Confucius, seeing his grandfather weep, said to him, 'Oh, why most high and honorable grandfather, do you weep? Do you fear that I, your grandchild, will ever do anything to bring dishonor upon your honorable and potent name?'"

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

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THE MOST PERFECT OF PENS,  
HAVE GAINED THE  
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Paris Exposition, 1900.  
*This is the Highest Prize ever Awarded to Pens.*

**KINGSFORD'S STARCH.**  
Pure and Silver Gloss for the Laundry  
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