

The Living Church

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No. 2

THE VISION OF THE HOLY GRAIL.

A TRUE INCIDENT.

THE POET SANG of holy sight of old
Vouchsafed to those whose hearts were pure and true,
Who watched and waited long with fast and prayer
That, in the sacred chalice, they might see
The thorn-crowned Face, the Face of Love Divine;
And, seeing, might be healed of all their sins.

The legend runs—the Cup was brought of old
To Glastonbury; and, that he who touched
The Holy Thing, was healed of every ill.
Long time, it stayed; the world grew pure and good.
Alas! to evil, hearts of men are prone.
At last, the evil o'er the good made way;
That men no longer loved the Holy Cup
And it was borne from sight, by hands unseen,
And all were left in darkness, sad, bereft.
Then maiden prayed and holy saint, and long
They wept and fasted that again the Cup
Might come to bless and heal the sinful world.

King Arthur and his loving table round
Heard of the Cup and craved the Holy Sight;
Some left their king and valiant deeds undone,
To follow whereso'er its Light might lead;
Sir Galahad, the true and pure of heart,
And good Sir Bors, was one and Lancelot
Who for the Sight strove hard o'er land and sea.
They fasted long and prayed, yet saw they not
But phantom, shadow of the goodly Thing,
Save Galahad, the knight of spotless life,
Whose armor, maiden hands had bound, whose soul
Was pierced by light from holy maiden's eyes
Wan and worn with vigil, fast and prayer.
He saw the cup blood-red; and, in the Cup,
The Holy Face that seemed to smile on him.
The others, seeking, saw but the red cloud
Which wrapped from sight the Holy Thing in folds.
They wept and fasted, wept and prayed again;
At last they saw, but doubted half they saw,
And to their king returned with saddened hearts.

In these late days, the Holy Grail may come
To souls as pure and true as Galahad's,
Or to those souls who've felt the healing touch
Of fast, confession, prayer, like good Sir Bors
Or Lancelot. The age of miracles
Is not yet o'er because, forsooth, we see
Full clear, a simple cause for each effect.
To those who now behold the Holy Grail
Is't not as true a blessing and a boon
As in the days of Arthur's table round?
And is it less a miracle to-day,
Because, to eyes which long have dwelt upon
The Holy Face in pictured pane, it seems
Again to shine within the Sacred Cup?

I knew a maid. I'd known her from a child,
A happy, laughter-loving girl, whose voice
Was always tuned to song and mirth. Alas!
That sorrow came to her. Home, father—all
Which makes life dear to maiden heart was gone.
In a far land, at Altar far away,
She knelt to bring her burdens to the cross,
To ask a boon for the one loved-one left.
It was the quiet morning hour, when but
A few were assembled to receive the Feast,
The Body broken and the Blood out-poured.
The maiden long had fasted, prayed. Not for
Herself the boon she craved; the heavy heart
Was hers, nigh broken with its grief and pain.
Humbly she'd laid her wishes, sorrows—nay
All that she had, or was, or hoped for, at
His feet. His blessing, on her loved, she craved.
And, as to her the Holy Cup was brought,
With words too sacred but for lips of priest
Who bears life-giving Food; before her eyes,
Glowing within the Chalice pure, appeared
The tender, loving, thorn-crowned Face Divine.
Communing thus, the maid "O wondrous sight!

Vouchsafed to me. To me, the Lord Himself
Has come in vision. Would that He might Stay!
To see, to feel His Presence always near,
As 'twere to walk with hand in His, were not
To be alone. O stay! dear Lord, and make
My heart Thy resting-place. I'll keep it pure
And meet for Thee, as sinful nature can."
As down the shadowy aisle the maid returned,
A raptured look shone o'er her features wan;
Had but our sight sufficed, we might have seen
A radiant brightness clothing her about;
As saints of old by mediæval brush
Are drawn. What if it were the image from
The pictured pane which the maid's eyes had placed
Within the sacred Cup? Was it the less
A miracle answering her earnest pray'r?

And may not all whose shriven souls and pure,
Partake the Sacred Food see, with the eyes
Spiritual and so more real, true,
The Holy Face, the Form of Love Divine?
And seeing, may be healed of all their sins?

Oh! willful, blinded man who holds more true
The sight vouchsafed to eyes of sense than that
Is given to the soul, the real part
Of man, the only part that dieth not.
O Lord! when wilt Thou grant that we may see
And know Thee as Thou art, and not alone
In vision veiled that comes and goes; but Thee
To have and hold? With Thee to dwell and Thou
With us for aye? Then will the world grow pure;
Men's hearts will grow in likeness unto Thine;
And then will evil cease. Then will the reign
Of peace begin. All nations then will cry,
"Worthy the Lamb, for He was slain for us!"

—ABBY STUART MARSH.

LONDON LETTER.

LONDON, October 22, 1901.

THE *Times'* Odessa Correspondent has stated that at a specially convened conclave of the Missionary Society of the Orthodox Church at Odessa on October 10th, to consider the question as to "what measures were to be taken to set at rest the doubts raised in the minds of the Orthodox faithful" by Count Tolstoi's writings, it was decided that every effort must be made to counteract their evil influences by "refuting them publicly." To this end, therefore, a resolution proposing "the compilation of a treatise" on that heretical author's works for "distribution on as wide a scale as possible among members of the Russian Church," was unanimously adopted.

Quite early on the morning of the 12th inst. a fire broke out at the notable old London church of St. Dunstan, Stepney, the mother church of the East End; and destroyed its fine chancel and nave roof, organ (case front of which was seventeenth century work), vestries, and chapter house, with their contents. But the plate and registers, dating respectively from the seventeenth century and the year 1568, were found intact in the safe. The brass lectern was also destroyed, and the Bible thereon burned. The church, insured for £11,000, was renovated only two years ago at a cost of £6,500. The history of Stepney parish, to which, according to some old doggerel lines, every child belongs "that's born at sea," goes back even to early Saxon times; while the present dedication of the church, in succession to that of "All Saints," dates from a period not long after the erection of a church on the same site by St. Dunstan, when Bishop of London. The only parts of the existing fabric anterior to the fifteenth century are the sedilia and a stone crucifix. St. Dunstan's most celebrated rector was Dean Colet, who was preferred therefrom to St. Paul's.

At a special general meeting of the British and Foreign Bible Society, lately held under the presidency of the Marquis

of Northampton, a resolution altering Law I. of the Society so as to permit of its circulating the English Revised Version of the Holy Scriptures concurrently with the Authorized Version was agreed to unanimously.

Special Sunday afternoon services (more particularly for men) are now being held at the large Church of St. Etheldreda's Mission, Fulham, the service consisting of the Litany, with hymns and an address. On the Octave of Michaelmas the address was given by the Archbishop of Canterbury on "The Church and the Temperance Question," while Sunday before last the Bishop of London answered the question, "Why am I a Churchman?"—which until 300 or 400 years ago had the same meaning, he said, as "Why am I a Christian?" His Lordship's first reason for being a Churchman was that the Church was "founded by Jesus Christ Himself." He loved to think, moreover, that he was "an English Catholic," and that the Holy Catholic Church had "caught this little island in the silver sea," and made it "a glorious jewel in the Redeemer's Crown." After putting the question in a negative way, "Why am I not a Dissenter?" the Bishop said that the old ship of the Church, in her "long voyage on a dangerous sea," had always had "the same form of government," that by Bishops Apostolic. From the Creeds, Apostles' and Nicene, he could not dissent, because they were "the Church's battle cries," like the cries of "the Scottish clans of old." As to the Athanasian Symbol, that ancient antiphonally chanted hymn "encased positive truth," and in reciting it they were "not cursing their neighbors." Again, he neither dissented from "forms of prayer" nor from the "Sacraments of the Gospel," among which must be included Confirmation as "the supplement of Baptism." In regard to the unbroken episcopal succession in the English Church, the Bishop said they could see on the walls of St. Paul's "a list of Bishops of London from 319," that the Cathedral Chapter "held to this day land granted by Ethelbert in 609," and that Bishops of London had "lived at Fulham in 691." As belonging, therefore, to a Society "which had existed for nineteen centuries," he could "have nothing to do" with any founded merely 200 or 300 years ago. As to "the Bible, and the Bible only" being sufficient authority, that contention "could not be established"; for Dissenters, equally with Churchmen, had "received it from the Church." *Laus Deo* for the present Bishop of London, the most definite Churchman and magnetic personality in the See since its occupancy by the great Laud.

The induction of Father Adderley to the incumbency of St. Mark's, Marylebone, took place one evening last week in the presence of a large congregation, the Bishop of Kensington, his inductor, wearing cope and mitre. The new vicar was attended by his patron, the Rev. H. Russell Wakefield, rector of the mother church of St. Mary's, Bryanston Square, and was presented to the Bishop by Canon Duckworth, sub-Dean of the Abbey, and the Rural Dean. St. Mark's follows the Sarum use, and has adopted the Solesmes method of Plainsong. Father Adderley is reported to have furnished his vicarage in the most ascetic fashion.

Henceforth on Sundays, at St. Mary the Virgin's, Primrose Hill, N. W., of which parish the Rev. Percy Dearmer is vicar, matins will be sung at 10:25, the litany in procession at 11, and the High Mass at 11:15. This church is also a Sarumite one, and has adopted the Solesmes method of rendering the old chant music; besides being one of the churches where the Sulpician method of catechising has been successfully worked for some years.

The Rev. Mr. Henderson, who quite recently figured as a Protestant protestor in Chichester Cathedral, while returning from an interview with his Bishop was seized in front of the Cathedral with a stroke of apoplexy, and is now lying seriously ill. The Cathedral clergy are taking duty for him at the Church of St. Pancras, Chichester.

The Primate, who seems almost as energetic and ubiquitous as the celebrated Bishop Wilberforce, was down in Wales last week on a visit to the Diocesan of St. Asaph—the first Archbishop of Canterbury there for many years—and received a very warm welcome from members of all classes, Dissenters vying with Churchmen in greeting him. At an evening meeting of the Diocesan Conference, held at Colwyn Bay, the Primate spoke on Temperance to an audience of 3,500 persons.

Canon Armitage Robinson has (to-day) resumed his lectures on "The Criticism of the Synoptic Gospels" at the Abbey. They are given in the Jerusalem Chamber, and are open alike to clergy and Dissenting ministers.

The consecration of Dr. Moule to the See of Durham, and

of Canons Quirk and Hoskyns to the Suffragan Bishoprics respectively of Sheffield and Burnley, took place on St. Luke's Day in York Minster, the clergy and laity of the Northern Province being largely represented. The solemnity was held in the nave, where an altar had been erected before the choir screen, the temporary sanctuary being raised some few feet from the floor, and covered with scarlet cloth. The Archbishop of York was attended by upwards of 14 Bishops.

The Rev. Montague Fowler, rector of All Hallows', London Wall, in succession to the deceased author of "The Church's One Foundation," publicly appeals for the sum of £1,000; in order to erect in his churchyard "a commodious room, well lighted and warmed," for men compelled to come to the city on the early workmen's trains arriving at the Liverpool Street and Broad Street Stations, and yet some considerable time before they are due at their places of business. The new building will replace the temporary shelter, a tent, which since it was opened about two months ago has become quite a popular resort for the class of men for whom it has been provided. A short religious service is held at the tent every morning. Inside the church the daily attendance of women and girls, also arriving on the early cheap trains and for whom the late rector provided rest and shelter, is now nearly 200.

It is interesting to record that a marriage has been arranged between Lord Beauchamp, late Governor of New South Wales, and Lord Rosebery's daughter, Lady Sybil Primrose. The young nobleman is one of the Catholic stalwarts in the Peerage, and prominently identified with the Diocese of Worcester. His father, the old Earl, was also a very definite Churchman, and fond of entertaining the clergy at Madresfield Court, his seat near Malvern.

Dr. Parker, of the City Temple, seems bent on becoming a revolutionist in his denominational body. In his address at the late Manchester meeting of the Congregational Union—including about half of the 2,342 congregations of Independents in England and Wales—he seriously propounded a scheme for reorganizing Independency under the title of "The United Congregational Church." In place of traditional Congregationalism he would set up a brand new organization, with "a profound doctrine and an aggressive policy," while in polity almost akin to Presbyterianism.

Sunday before last was observed in Scotland (though how widely it does not appear) with special intercession for Church Unity, agreeably to a suggestion made last spring by a committee of representatives of the Scottish Church and the various Presbyterian bodies. The recent leading article in *The Church Times*, expressive of "sorrow" that the king, when paying his first visit to Scotland, should have followed the precedent established in the late reign of conforming to "the worship of the National Establishment," has not unnaturally caused some commotion amongst Presbyterians across the Border. It appears that the bad precedent was created, not by Queen Victoria, but by King George IV. in 1822.

The Archbishop of York, having been requested to order the removal of a crucifix from the outer East gable of the Church of St. Michael and All Angels, Rotherham, has replied that he has no intention of doing so; though this was not to be "construed into any approval on his part" of that feature of the church.

J. G. HALL.

NEW YORK LETTER.

HERE was not much new work to be unveiled this All Saints' Day, but the festival was universally observed. Indeed, its passing is taken note of more and more each year, in this and in all Eastern cities. Early Celebrations were the rule in Manhattan churches that do not have them regularly, and in all there were Celebrations later in the forenoon, generally with addresses. Vested choirs were brought in in more churches than usual, and in some, morning prayer, with sermon, was the rule; the general observance being the same as on Ascension or Ash Wednesday. Observance of the day is spreading to denominational bodies to some extent.

The first fall meeting of the New York Church Club was held last Wednesday evening, President Miller in the chair. The secretary, Mr. Hone, reported that the Church Clubs of the country are responding well to the appeal for the Philippine Missionary District endowment, and seven persons in nine who have been asked by the New York Club have contributed each \$1,000. The announced topic of the evening was the report from the General Convention, the Rev. Dr. Huntington being

the first speaker. He prefaced his paper by a story heard on the way from San Francisco. A Southern deputy, not greatly interested in all of the Convention proceedings, slept at times. The chairman of the deputation was instructed to awaken him if a vote was taken, unless he knew beyond doubt which way the sleeper wanted to record himself. Immediately upon being aroused he generally inquired, "Which way is Huntington voting?" If the reply was "Aye" his instructions were, "Then I vote 'No.'" If Dr. Huntington was shown to be negative, then the slumberer's instructions were affirmative. The rector of Grace Church, relating what is familiar to LIVING CHURCH readers, expressed the opinion that the work of the Convention was not all it might have been. His tone was one of disappointment. On the other hand, the Rev. Dr. J. Lewis Parks of Calvary, was an optimist in his report, and declared the conclusions of the Convention will exert a wonderful influence for good throughout the Church and the nation. The Convention is like no other legislative body, and probably moved differently, yet what it accomplished at San Francisco was entirely worthy of it. The concluding speaker in regular order was Mr. B. W. Wells. He was not pleased with the Convention—the acoustic qualities of Trinity Church, the personnel of the deputies, or the Pastoral. If the Church papers were an authority, a glance at the reports in them would convince almost any one, he thought, that the Convention served little advance purpose. During the session, Bishops Potter of New York, Satterlee of Washington, and Ferguson of Cape Palmas, entered and were presented to the Club. The meeting closed with short addresses from each of them, wherein they unitedly expressed the conviction that the Convention was fully equal to those of former years. It is to be said, your correspondent thinks, that New York wrongly considers the Convention to have accomplished little. That is the general impression, partly because reliance is had largely upon the secular papers, whose reports were exceedingly scrappy, and partly because definite conclusions were anticipated on many mooted questions. Gradually, however, opinion seems to be righting itself, as a better perspective is secured of what was actually done. Gratification has been heard over the defeat of the Huntington Amendment, the proposed united action with all religious bodies on the re-marriage matter, and the commission to take into account the Change of Name.

On the 135th anniversary of the opening of old St. Paul's Chapel, Trinity parish, a memorial service was held and a tablet unveiled. The tablet is of bronze and is built into the wall of the chapel on the north side. The inscription on the tablet reads:

In loving memory of the
REV. JAMES MULCHAHEY, S. T. D.
for twenty years in pastoral charge of St. Paul's
Chapel and afterward vicar emeritus.
A. D. 1873—A. D. 1897.
Erected by the congregation of the chapel and by
friends among the clergy.
"They that turn many to righteousness shall
shine as the stars for ever and ever."

The Rev. Dr. Dix conducted the service, and was assisted by the Rev. W. M. Geer, vicar, the Rev. R. M. Kemp, and the Rev. H. T. Owen.

Under the joint auspices of the Brotherhood of St. Andrew, and the Daughters of the King, a series of Advent Conferences has been arranged, to be conducted by the Rev. James O. S. Huntington, O.H.C., in the Church of the Incarnation, Gates Avenue, Brooklyn. The Conference will be preceded on the evening of the First Sunday in Advent by a sermon of preparation to be preached by Father Huntington in the church at 7:30 p. m. Each day from Monday to Friday of the following week, December 2nd to 6th, there will be addresses of instruction at 2:30 and 8 p. m. The afternoon Conference is intended especially for women and will be in charge of the Daughters of the King. The evening Conference will be in charge of the Brotherhood of St. Andrew.

At the annual reception of the Trained Christian Helpers, held last week in their home in Pacific street, sisters and officers were present and received a large number of friends. The report of work for the year last closed was distributed and showed the Helpers to be in excellent condition, worthy poor to the number of 1,137 having been assisted, and a balance of \$517 in hand, upon a total disbursement of \$2,200. Addresses were made by the Rev. Dr. J. H. Darlington, the Rev. G. V. Russell, and H. R. Nicholdas. The head Helper, Sister Phebe T. Wooley, had returned the day previous from the General Convention, where she had attended the sessions of the Daughters of the King, and had visited many Western cities. She spoke several times, telling of her work and that of her associates, and sought to find recruits for the Sisterhood.

FAYETTE DURLIN, D.D.

AN APPRECIATION.

HE WAS a man that had decided things at the outset of his career. First he weighed and measured everything well, then he adopted those that he found good. He was a great believer in primal principles. He thought all life had to be measured by them. In Church principles he was as rudimentary as the Chicago-Lambeth concordat. An individual principle could have legitimate development, its accidents and incidents; but he would set his face against anything that seemed to threaten an overturning of foundations.

He regarded the Church as the Gate of Heaven. To every word of the Liturgy he held tightly. He was a most devout worshipper—I never saw his equal. With closed eyes and uplifted face he would articulate every word. He *felt* every word that he prayed; sometimes was he so impressed that he would be silent for some minutes after he had left the chancel. Not a word would he utter. Sometimes, again, he would try to tell his feelings. On one occasion the writer was celebrating Holy Communion at an early Sunday morning, and sober thoughts and the quiet time of the day perhaps changed the reading voice to something softer and slower than was wont. At the conclusion of the service he said, "Well I—I cannot understand—how it is that all people do not love this service!"

He was fond of a joke. He liked both to tell them and to hear them. He had a vast fund of lore. His missionary experiences of many years, and his contact with the Indians, whose simple nature appealed to him, gave him much to talk about. In times gone by he was fond of hunting. Two years ago, he went fishing with me, one cool morning, on Lake Monona. I spoke of the unhealthy atmosphere near one of the sewers. "Nature never soils nor is offensive," he replied after some talk. "The beasts are clean unless they have been tamed. God's nature is always clean."

I interposed: "And man's nature?"

He laughed and said, "Ah! Indeed! Man's Nature!"—all this is not overweighted with significance, perhaps, but he always thought a hundred things when he said ten.

He loved to talk on all kinds of subjects. One morning we discussed the radicalism of Rousseau, the "musical note of Nature," and the Epistle to the Galatians. What he deemed heresy and infidelity he denounced in a strong kind of way, that often had a dash of vitriol in it. The poor and needy flocked to him, and he ran to meet them. "He chid their wanderings, and relieved their pair." At the greatest risk to his health would he visit the sick and bury the dead, in the most inclement weather. He told me once of a trip he made, when it was very wet and cold. "It was a call from the poor to the poor," said he; "what could I do?"

As he grew older he grew more and more into himself. He knew his time could not be for long. Speaking of his library, he said: "I need lots of books but I haven't the money. Well, I guess those will last my time." At that time he had just bought and was reading with enjoyment, Puller's *Primitive Saints and the See of Rome*. "I am Anglican, not Roman," he said once; "Years ago I was regarded as in the vanguard of advanced Churchmanship; now I have fallen behind, I suppose."

Talking of vestments he said: "I never had a very handsome stole. Nobody ever gave me one." He referred next to an old white stole which was the first one ever used in the middle West, if not in the country. It was placed round his neck when he was laid to rest in his coffin.

He asked no one's sympathy. He went on his own way in communion with God, and with his own thoughts. He reminded me of the Apostle who cried, "From henceforth let no man trouble me, for I bear on my body the *stigmata* of the Lord Jesus." At his last sickness he said to me: "I want you to look after the old people. Some of them may be sick and want Communion."

He passed away as he had lived, quietly waiting for the next thing to come. Those who heard him preach last All Saints' Day will not soon forget his words. He longed to meet again his old friends. Every Eucharist that he celebrated was a memorial of them. "Grant that it may be a savor of life unto life unto our souls, and a well of water springing up into eternal life." This was his prayer in the vestry. He is of those whom it will be good to meet in the great re-union of All Saints.

Madison, Wis., All Saints', 1901.

C. E. R.

THE LAWS of nature are the habits of God.

The Living Church.

NOVEMBER 9, 1901



GROUP FROM THE HOUSE OF DEPUTIES—GENERAL CONVENTION.

REMINISCENCES OF AN OCTOGENARIAN.—I.

It was on Christmas Eve, 1823, that the writer of these lines, in the arms of his nurse, was carried up the aisle of Old Christ Church, Philadelphia, after the second lesson of Morning Prayer had been read, to receive the Sacrament of Baptism, which was administered by the venerable rector of the parish, and Primate of the American Church, the Rt. Rev. Dr. William White, Bishop of the Commonwealth* of Pennsylvania.

It was a Litany Day; the decorators had suspended their work of dressing the columns, galleries, and chancel with wreaths and festoons of evergreens, for the Bishop was a most conservative Churchman, and never thought it necessary to omit the regular Wednesday and Friday morning service for any reason whatever.

Notwithstanding fires had been maintained, night and day, in the church, it was not very comfortable, as I was told; the old ladies from Christ Church Hospital, seated around the chancel, shivered. Bishop White, vested in a surplice, worn over his cassock-like overcoat, was extremely uncomfortable, and the continual dipping of his hand into the ice-cold water was no improvement upon the situation, while the screams of the infants were an additional annoyance. Here, it may be remarked, every house of worship in the city, during the winter months, was seldom if ever warm. It was prior to the era of anthracite coal, and recourse was had to hickory wood, pine knots, and "sea coal," as it was termed, from the Nova Scotia mines.

In those days, the font was located on the epistle side, adjoining the chancel rail. It contained a large silver bowl, weighing 70 ounces, which with a large silver flagon and two silver plates, had been presented to the church by Col. Rob't Quarry, of the British Army, Oct 29, 1712. This font was not the one in use when Bishop White was baptized (May 25, 1748), but of more modern construction. In 1882, when the interior of the church was restored after being "modernized," the original font was brought down from the "lumber room," and placed in the church at the entrance from the tower room and under the organ loft, the other font serving thereafter as a credence.

My earliest recollection of attending service in Christ Church dates from the year 1829 or 1830. One entered the edifice at the southwest door, warmed hands at the great stove close by, then stepped along the south aisle over a floor of bricks laid, as pavements in the streets were, in herring-bone pattern, then up one step into a pew, a cavern-like apartment from which nothing could be seen but the pulpit, a big chandelier, and the north gallery. This pulpit had a sort of fascination for me; it had a sounding-board supported by a single column at its eastern end. I did not then know that the sounding-board was a mere shell of wood, and that strong iron braces attached to other irons concealed within the column kept it in place and secure. The organ and choir were a source of unflinching joy to me, for I literally drank in the music, retained it, and on my return home would repeat it on the piano. In the centre of the organ balcony was the clerk's desk, with a large red cushion, fringe and tassels of the same color, the latter hanging over the railing. Behind this the clerk (pronounced *clark*) stood, or knelt, or sat, during the service. His duty was to lead the congregation in the responses, etc.; but the congregation, buried in the depths of the tall pews, when at prayer, were scarcely heard, only when they stood up, saying the Creed or responding in the Psalter, were their voices discerned, and then in a loud whisper. The resonant voice of the clerk with his "Ah-men" was very much in evidence.

The service was then said somewhat differently than it is now. For example, in the "General Confession," the priest or minister would alone say, "Almighty and most merciful Father," and then stop; led by the clerk, the congregation would repeat the sentence, and so on, sentence by sentence throughout the entire prayer. The clergy, in those days, always wore, summer and winter, black silk gloves, whether saying the service or preaching; but at baptisms or when celebrating the Holy Communion, their hands were uncovered. The finger and thumb tips of the gloves were absent, so that the minister could turn the leaves of the Bible, Prayer Book, or his sermon notes with ease.

The "bands" were universally worn by every clergyman. In going to church I often overtook and passed Bishop White

as he slowly walked through the market shambles, and noticed that he wore them as a regular article of apparel. His dress was that of the eighteenth century, something akin to that of an English Bishop of the present day: a long black coat reaching to the knees, his lower limbs encased in black silk stockings, and shoes with silver buckles. During the times when the General Convention sat in Philadelphia, I remember to have seen Bishops Griswold of the Eastern Diocese, Channing Moore of Virginia, and Chase (then of Ohio) similarly attired.

Bishop H. U. Onderdonk was the first member of the Episcopate that I can recall as the wearer of trousers, and also of a shirt collar turned over and tied with a black ribbon, school-boy fashion. He was a short, stout gentleman, a beautiful reader of the Church Liturgy, and an eloquent preacher. Frequently on Sundays, he would pass our house, vested in a black silk (preaching) gown, and invariably carrying a green silk umbrella, hoisted.

Of the assistant ministers of "Christ Church, St. Peter's, and St. James," which from 1809 to 1829 was the corporate name of Christ Church parish, I well remember the Rev. Drs. James Abercrombie, Jackson Kemper, and William H. De Lancey. In February, 1829, St. James' became a separate parish, and in January, 1823, St. Peter's and Christ Church were also made separate corporations. These assistants alternated in their services: for instance, I heard the Rev. Dr. De Lancey preach one Sunday morning at Christ Church; in the afternoon, as the weather was rather threatening, I went to St. Peter's, which was nearer home, and heard the Rev. Dr. De Lancey preach the same sermon over again; it was perhaps based on the Epistle or Gospel for the day. Dr. De Lancey (afterward Bishop of Western New York) was also Provost of the University of Pennsylvania.

Of the Bishops that were consecrated at Christ Church, I saw on one occasion, Oct. 20, 1844, the Rev. Drs. Carlton Chase, N. H. Cobbs, and C. S. Hawks, elevated to the Episcopate. There was "standing room only" when I reached the Church, and at the conclusion, but before the Holy Communion was celebrated, I left for home. One peculiarity I noticed, Bishop Philander Chase, the then Presiding Bishop, said the service, commencing with the prayer "Almighty God, Giver of all good things," separately for each candidate, which lengthened the Office very materially; each of the Bishops-elect being examined, the "*Veni Creator*" said, etc., and each consecrated separately. On Sept. 23, 1845, the Rev. Dr. Alonzo Potter was consecrated Bishop of Pennsylvania, and I then saw the venerable Bishop Chase for the last time.

Almost exactly ten years previous (Sept. 25, 1835) I was present in St. Peter's Church when our first Missionary Bishop—the Rt. Rev. Dr. Kemper—was consecrated by the patriarchal Presiding Bishop White. It was the last and crowning act of his long Episcopate, when he commissioned the great Apostle of the West to go forth into the desert places and plant the seed of the Church. He was the 27th and last of the line upon whose head the aged Primate had laid his hands.

Early in 1836, the vestry of Christ Church resolved to "modernize" the old edifice. Bishop White, as rector, asked as a favor that the building be kept intact until after his decease, which he foresaw was drawing nearer and nearer every day; but his wish was not heeded. The work of demolition began, but before all the high-backed pews were torn out, Bishop White's light went out. Then hastily constructed seats were placed where there was a void, piles of old lumber were removed, but the dust of more than a century covered everything. Into this forlorn wreck, the long funeral procession entered, and the burial rites were performed. Many, aye almost all the Protestant ministers walked in the funeral procession, and when they saw the interior of the old fane in such a demoralized condition, they seemed to acquiesce in the belief of many others, that Bishop White died of a broken heart.

The church was modernized; a floor laid over the tiled nave and bricked side aisles; furnaces were installed, low-backed pews erected; a splendid cathedral organ, built by Erben of New York, replaced the old instrument which had done duty for 70 years. The clerk was dispensed with and his voice was heard no more. The organ balcony was remodelled, new galleries erected, and staircases leading to them, placed in the body of the church. After nine years, the monument to be erected as a memorial of Bishop White was decided upon. It was to take the form of a church for seamen, and to be erected as near as possible to the shore line of the Delaware River. In

* So designated, when the Rev. Dr. White, at a special Convention, held in Christ Church, Sept. 14, 1786, was elected Bishop.

1845, a disused sail loft, fronting on Water Street, north of Noble Street was secured, a mission inaugurated under the auspices of the rector and vestry of Christ Church, and the Rev. Joseph H. Smith, in deacon's orders only, placed in charge. This gentleman, some years my senior, had been from 1835 to 1841, six years, my schoolmate and collegemate. We matriculated and graduated together at the University of Pennsylvania. He is yet in active service as rector of the Church of the Good Shepherd, Hamburg, N. J., Diocese of Newark, and considerably over 80 years of age.

Previous to 1846, I had been a member of the Pennsylvania Seamen's Friend Society, then, as it is now, an unsectarian body of earnest men laboring for the welfare of the sailor. Abandoning my position as volunteer colporteur of that organization, I became a Sunday School teacher in the new Church Mission; but after a brief period severed my connection with it, being called to a position in New York State, then to New Jersey, and finally to the great West. On a visit to Philadelphia in 1854, I entered a pretty stone church which had on its door this inscription: "The Memory of the Just is Blessed." It was Calvary Monumental Church, the Rev. J. H. Smith priest in charge. The seaman's idea had been abandoned, since the Churchman's Missionary Association organized in 1847, had their own "Floating Church of the Redeemer" moored at the foot of Dock Street, with the Rev. W. Trapier (formerly Lieutenant in the U. S. Navy) as their chaplain.

Friday, Dec. 23, 1870 was the centennial of Bishop White's ordination to the diaconate, and on that day his remains were removed from the Family Vault in the cloister and laid in the chancel. In 1882, the church was restored and the changes of 1836 and 1854 removed.

"Neither Christ Church nor St. Peter's were ever episcopally consecrated," said the late Rev. Dr. Benjamin Dorr (rector from 1837 to 1869), replying to my question on the subject, "but it has been consecrated by the prayers and praises of countless thousands who have worshipped here for 170 years, consecrated by the Eucharists offered here by saintly Bishops and priests, and still farther consecrated by the sacred dust of holy men and women entombed within and around its walls."

F. A. H.

PERIPATETIC WORSHIPERS.

MAMMA, aren't you going to pay for our seats?" demanded an anxious little girl in a stage whisper as the collection plate passed them in church; but the mamma, who had neglected to bring her *porte monnaie*, could only shake her head and frown. In pleasant weather, when there was nothing in particular to keep them at home, she and her little daughter were in the habit of attending church every Sunday morning, just as they attended *malinees* every Saturday afternoon during the season, and as they did not confine themselves to one playhouse, so it did not seem to occur to the mother to take part in the service of any particular church. When a girl at boarding school she had been confirmed by the bishop of the state in which that school was situated. She had been married through choice in the largest and most fashionable church in the town in which her parents lived; the nearest minister had been hastily summoned to administer private baptism to her only baby who, at a very tender age, was so ill that its Roman Catholic nurse, fearing it might die at any moment, insisted upon the Sacrament. But though the baby had recovered, and had now passed the pinafore period, it would seem, from her anxiety to pay for her seat in church, that she and her mother were still without a church home. And the pity of it is that this is by no means a singular case. Churchless men and women, professing and calling themselves Christians, are to be found in multitudes in all large cities, and even in villages and country neighborhoods this habit of what has been called peripatetic worship is found only too often.

The man of business who, every Sunday morning, after duly perusing the Sunday newspaper, goes off on his bicycle "to worship in nature's temple" as his apologetic wife or sister explains it to the neighbors, is perhaps more consistent in his devotion than are these worshippers in many and various churches. If it be true that on these excursions he "Looks up through Nature unto Nature's God," he cannot be accused of being fickle in his method of adoration. There are those who would seem to contend by their Sunday impartiality that the word church should have only the definition we sometimes find

in old-time spelling books: "A building of stone." With them the choice among these buildings of stone (or stone's substitute), depends sometimes on the choir, sometimes on the preacher, sometimes on the social status of the other worshippers. "Variety is the spice of life," some of these church-goers will say, "and as long as we assemble ourselves together to worship God, what does it matter just where we do it? One grows so tired of seeing the same set of people every Sunday!"

It is to be feared that if on some of the fashionable avenues of our cities there were Jove's temples to be found, these unsettled worshippers would not confine their patronage to the churches of the true God. Theirs is a roving nature, and change of scene is more to them than consistency of faith. The Joss house of the slums does not attract them, it is true, but, if the Diana of the Ephesians had a modern shrine with a Pagan Campanini in the choir, or if a Mohammedan mosque reared an artistic front in the fashionable quarter of the city, it is quite possible that over-broad religionists might be found listening to Papan pæons, or to the discourse of some silver-tongued Koran preacher, gravely endeavoring, as they listen, to decide within themselves "which speaks truth, Mohammed or Moses."

It is the fashion of the day to condemn narrowness (so-called) in doctrine, and to speak with complacency of the breaking down of denominational fences, but it should not be forgotten that poor humanity is ever for extremes, and that when there are a multitude of ways that seem right unto a man, the end thereof is confusion.

THE LONELY HEART.

AT ALL TIMES we are a mystery to ourselves! We cannot fathom our own souls, but not unfrequently we catch glimpses of their awful capabilities and untold powers of happiness or misery. Some sudden pang of remorse; the slow anticipation of a cruel sorrow; the loss of an object dear to us; or the intense yearning of deep affection frequently startles us with the dreadful conviction of how much we may be made to suffer; and then comes the thirst for sympathy, and the fear that we shall not find it. The world knows nothing of our heart; the best friend may not understand its windings; and even if we could trust him our efforts to explain ourselves most frequently end in the simple declaration that words cannot express what we mean. In short, as far as human sympathy goes, there must still be many a time when a man feels that he is utterly alone.—*Church News* (Miss.).

ONE DOES NOT always look to a Church Congress for wit, but here, in the speeches at the recent English Church Congress, as reported in the *Church Times*, is an excellent example of it:

Rev. T. A. LACEY.—The whole Church was constituted in a hierarchy, from the last person baptized to Him who sits upon the throne! Each one had an authority immediately over him. His own immediate superior was the Bishop of Ely, and to him he owed the obedience due to the Catholic Church. Beyond the Bishop there was higher authority. His lordship, the President of this Congress, was a man under authority; he had soldiers under him, and to one he said, Go!

The PRESIDENT.—And he doesn't go. (Great laughter.)

Rev. T. A. LACEY.—Is he bound to go, my lord? That question cannot be answered till a preliminary one is answered—the question (if I may say so) whether your lordship has acted in perfect loyalty to the authority under which you are sent. I claim to exercise authority over the people in the parish in which the Bishop has placed me. I claim obedience from them—I don't get it. (Loud laughter.) You see, my lord, you and I are exactly in the same boat. (Renewed laughter.) An old English divine, preaching on the well known "Hear the Church," says: "The simple Christian who will not hear his parish priest, the priest who will not hear his Bishop, the Bishop who will not hear the Synod of his Province, and the Provincial Synod that will not hear the voice of the whole Catholic Church, is to be accounted as a heathen man and a publican." (Cheers and laughter).

IN THAT great day no honor done to Christ on earth shall be found to have been forgotten. Not a single kind word or deed, not a cup of cold water, or a box of ointment shall be omitted from the record. Do we know what it is to work for Christ? If we do, let us take courage and work on. What greater encouragement can we desire than we see here? We may be laughed at and ridiculed by the world. Our motives may be misunderstood. Our conduct may be misrepresented. Our sacrifices for Christ's sake may be called "waste"—waste of time, waste of money, waste of strength. Let none of these things move us. The eye of Him who sat in Simon's house in Bethany is upon us. He notes all we do and is well pleased. Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know our labor is not in vain in the Lord."—*Bishop Ryle*.

THE NEW YORK INDEPENDENT ON GENERAL CONVENTION.

THE worship in the Episcopal Church is generally regarded as the most dignified and ornate and beautiful to be found in all our Protestant Churches, the music the choicest, the service the safest; and to be married or buried by the Episcopal ritual is regarded as the height of propriety. Then the claims of the Episcopal Church put it before all others, unless it be the Roman Communion. It asserts for itself a superior rank, a more regular clergy, properly ordained and suitably vested, Bishops of superior rank and name, that it only is a Church properly organized. The superiority and rank it claims and displays, our cities, at least, seem ready to yield.

This Church has been content, all these years since it was organized after the Revolution out of the ruins of the Colonial Anglican churches, to be called the Protestant Episcopal Church, but with some protest. Now a serious attempt will be made to change its name. The name that seems to be most approved is The American Church. We do not wonder that the old name is unsatisfactory. Why "Protestant?" What is the use of putting a protest into a name? The name is the place for an affirmation, not a denial. By all means let the "Protestant" go.

And "Episcopal?" To be sure it is episcopal, and that differentiates it from many other Churches, although not from the Roman Catholic. But the name *Episcopal* seems to imply that there are other Churches that are not episcopal, and this the Episcopal Church practically denies. Its clergy are forbidden to hold official fellowship with clergymen not episcopally ordained. If all true Churches must be episcopal Churches, then why call this the Episcopal Church?

Then let the "Episcopal" go, which leaves us simply "The Church." That name would suit many Episcopalians as being the proper title, not too indefinite or inclusive. But it is more likely that a national limitation will be added, making it The American Church, to distinguish it from the Anglican, and possibly prophetic of the time when all North America will be one country. That name will be a suitable one, if there is no other American Church. To be sure there are ten or twenty times as many Catholics as there are Episcopalians in the United States of America, but they are content to be Roman Catholics, and, in the condemnation of Americanism, they would hardly claim to be called an American Church. The Methodists and Baptists and Presbyterians, *et id omne genus*, will call themselves Churches, and will loudly assert their legitimacy; but this claim the Episcopal Church, still Protestant, as stoutly denies. Why, then, as having sole right to it, it should not take the name of The American Church we do not see. It is in the line of asserted superiority and will have its effect in drawing adherents from other so-called Churches; for what is claimed, if claimed enough, many will grant. We cannot see that it would be a tactical mistake to change the name, however arrogant the claim implied might seem to other denominations that dare to think that they, too, are Churches. But the proposed name would be no more arrogant than a plenty of names now taken by other denominations. A denomination nearly twice as large numerically calls itself "The Disciples of Christ," as if there were no other disciples, and two others actually call themselves "The Christian Church" and "The Church of God."

The subject of provinces is likely to be broached. Bishop Potter has, in his late pastoral, spoken strongly against the plan of uniting contiguous Dioceses into provinces, perhaps eight or ten of them. He says it will tend to increase the sectional spirit in the churches, and prevent them from feeling an interest in the whole Church. "The provincial system," he says, "will only develop increasingly the provincial mind, which is partial, fragmentary, local judgment." We do not see it so. If the Dioceses of New England, New York, and New Jersey were united in one province, with its annual meetings, it appears to us that there would be so much less New York provincialism and so much widening of sympathy and interest and help, while the gossamer threads that now tie all the Dioceses into one Church would not be severed or weakened, but rather strengthened. A vision that begins to look away from home is likely to end by looking all over the country and the world.

And there would be a real advantage in having provinces. The Catholics do it, and to be Catholic is a growing aim. These provinces would, in the end, require Archbishops. That appears to us to be a desirable thing for a Church organized like the Episcopal Church. At present, in any great public function, Bishop Potter would fall behind Archbishop Corrigan, as, in diplomacy, a Minister must yield precedence to an Ambassador.

A superior title carries superior dignity. Then there should be at Washington a Primate, or Patriarch, superior to Archbishops, wearing a different kind of mitre or something else distinctive, who will correspond to the Catholic Apostolic Delegate, or, indeed, be superior to him because his name will imply no delegated authority. The real dignity of the Church, in the presence of the Roman Catholic Church, seems to require a developed provincial system. The present inferiority of the Episcopal Church in organization and designation is somewhat humiliating and can be corrected. The proposition will receive serious consideration at this Convention.

The appeal for Church unity, made to other denominations by the Episcopal Convention when it met in Chicago, and afterwards repeated at the Pan-Anglican Council at Lambeth, has been a failure. It was based on the acceptance of the "Historic"—that is, Anglican "Episcopate." Other denominations did not want it; they were satisfied with their own. The Presbyterians nibbled at the hook for a while, and then turned away. The Episcopalians acknowledge now that there is no hope in that direction, and they are inclined with good show of success, to take the other tack of large claims of exclusive right to the rank of Church, with the usufruct of all the dignities involved. They have spent three Conventions in "enriching" their prayer book; now let them enrich their Church. Let them give it a comprehensive name and a stately organization. Perhaps then they will more readily attract the members of other folds, and will with less difficulty maintain their equality with the Roman Church, and their voice against divorce will be heard with more effect in the high places of society.—*N. Y. Independent.*

RECOLLECTION OF THE WOMAN'S AUXILIARY AND THE MISSIONARY EXHIBIT.

BY MRS. JOHN HENRY HOPKINS.

THE house on Sutter St., used a fortnight ago as Woman's Auxiliary headquarters, is now empty and deserted. The many valuable articles, forming the Missionary Exhibit, have been removed, and the "Courts" so universally admired, are now dismantled. Yet it may not be amiss to recall the scenes that so recently made the house, familiarly called "headquarters," a veritable bee-hive of industry.

No reflection on the work of the General Convention is intended when the fact is stated that the meetings at Woman's Auxiliary headquarters were, to many, the most helpful feature of the Convention. The reason is simple. The learned Bishops of the Church, with the clerical and lay deputies, tried to combine legislation, information, and inspiration in their brief two weeks of session, and the task was difficult. Sometimes the first duty conflicted with the other two, as was the case at that meeting of the Board of Missions at Trinity Church, when legislation crowded out the addresses, prepared by some of the Church's ablest Missionary Bishops, and hundreds went away disappointed. The Woman's Auxiliary combined legislation, information, and inspiration, 'tis true, but the first was disposed of in a few hours' time. The Officers' conference, at which matters of business were discussed, was confined to two sessions, the first at the Palace Hotel, the adjourned meeting in St. Paul's Parish House. At the latter meeting the disposition of the United Offering of 1904 was decided upon with practical unanimity. It was decided that it be given to woman's work in the Foreign and Domestic fields, for the training and support of women workers, and for their care when sick and disabled. This special help is to include Brazil, Haiti, Cuba and Mexico. With these two business sessions, legislation, pure and simple, came to an end, and, for the remainder of the precious days and weeks, the women were free to study methods of work, and to receive that inspiration that would send them back to their homes on fire with zeal.

Thus it was that nearly every morning beheld little groups of women wending their way to Woman's Auxiliary headquarters, the tell-tale note books showing that the morning would be devoted to informal discussion on various topics dear to the heart of the Auxiliary worker. In one of the spacious rooms devoted to the Missionary Exhibit, delightful mornings were passed, where, under the guidance of a chairman, changed each day, important matters were freely discussed, such as the use of mite boxes in systematic giving, the *modus operandi* of the study classes, now so popular, and the relation of the Auxiliary to the parish guild. Questions were asked and answered, and women from far-distant sections of the country soon learned to know and esteem each other, for church work, like a touch of

Nature, "makes the whole world kin". At the close of these mornings, the note books had received copious and valuable contributions.

One of the red-letter programmes was that at which Miss Huntington gave one of the most graphic and artistic addresses on "China" to which it has been the good fortune of the writer to listen. It abounded in apt illustration and anecdote, and ended with a fervid outburst of truly apostolic enthusiasm for Missions. The same morning, Miss Bull, lately returned from Japan, spoke feelingly of the good work that can be done by devoted church women in Japan, even before they acquire the language. The deaconess in charge of the work among the Piute Indians told of the first Christian marriages ever solemnized in that tribe, as the result that has, at last, crowned her six years of faithful work. Miss Carter of Minnesota, and Miss Elliot of Utah, gave most interesting descriptions of methods found helpful in their work, while each day brought to the front, women who were anxious to learn from others, and were in turn glad and willing to give of their ripe experience to help those who helped them. Such mornings were all too short, and those who attended the sessions felt that the information received had more than repaid them for the expenditure of time, strength, and money incident to the San Francisco trip.

At the stroke of twelve each day, inspiration joined forces with information, for at that hour a Missionary Bishop usually appeared, to offer the noonday prayer for missions, and to give a simple recital of the work in his own District. It is not often one's privilege to hear from Africa, Haiti, Alaska, China, Japan, Brazil, and other distant fields in two short weeks. Nothing could have been more inspiring than the addresses given by these Missionary Bishops and their clerical and lay helpers, as each told, in words eloquent in their simplicity, of the progress of real pioneer work. Before and after these addresses the women found their time more than occupied in examining closely the many "Courts", and in going slowly from one diocesan exhibit to another, for the "Historical and Missionary Loan Exhibit" was really worth careful study.

Nearly every Diocese had sent photographs, and the walls of two spacious rooms were nearly covered with a creditable collection of pictures. One glance showed the wisdom of the suggestion, at the beginning of this movement, that women with the "historic sense," should be chosen to superintend the gathering together of the various relics connected with early Church history. The photographs of Bishops from the earliest times were, as a rule, common to the exhibits sent from all the Dioceses, but there all resemblance ceased. Some Dioceses had collected, with infinite care and pains, a number of articles, so unique and rare that it required hours even to glance at each understandingly. Other Dioceses had filled their wall space with photographs of very modern rectors of very new parishes, which may be valuable fifty years from now, but are of very little historical value at the present time. One of the most valuable exhibits was that sent from Western New York. It consisted of small photographs of the various Church buildings, accurately numbered, and of inestimable value to those who wished to gather, in a short time, a comprehensive idea of the state of the Church both past and present, in Western New York. This collection of photographs was artistically mounted on gray cardboard, beautifully illuminated, and was the first object that met the eye on entering the reception hall of the Woman's Auxiliary headquarters.

Prominent in California's exhibit was the carved pastoral staff used by Bishop Kip. Virginia's space was all too small for the fine exhibit of the colonial churches that are her pride and glory, each with its own tradition of historical merit, feelingly told by Miss Stuart, who had charge of the collection. Maryland's display of antiquities connected with early Church history was one of the choicest exhibits. It consisted of rare miniatures, old books, and other articles of great value, and was shown under glass. Photographs of ancient Communion silver abounded, several the gifts to struggling parishes from Queens Anne and Caroline. Chicago's exhibit, though small, was well selected, and comprised pictures of the old St. James and Trinity as they lay in ruins after the great fire. Several bits of needlework, from the hands of devoted Churchwomen of long ago, were admired as possessing "real historic value," as one of the California delegates expressed it, and the picture of the Jenny Lind silver Communion service was the centre of admiring attention. An autograph letter from the donor also displayed in Chicago's exhibit, was pointed out as one of the noteworthy objects.

The collection of envelopes from the Dioceses in which the

United Offering of 1901 was presented was a little historical exhibit all by itself, for each envelope bore a water color or sketch of the first Church building in the Diocese. It was one of the most remarkable sights of the entire exhibit, that collection of tiny churches, poverty stricken and bare, for as one glanced at them, there arose instantly before the mind's eye the contrasting picture of the gray and brown stone piles that, in so many cases, now house the children of those first congregations. Truly this Church of ours has grown and prospered since the days of which the United Offering envelopes are an object lesson. These envelopes are to remain in San Francisco, and will form the nucleus of a permanent exhibit.

ST. BRENDAN AND AMERICAN CHRISTIANITY.

THE ROMANCE of religion was never better illustrated than in the career of St. Brendan and in the history of the cathedral which enshrines his remains. The saint is known as "the navigator," and he is the patron saint of sailors. He was born at Tralee, in Kerry, in the year 481. At an early period of his life he crossed to Great Britain, and thence to France, founding monasteries or schools in his progress. But it was not until 545 that he undertook the voyage with which his name is chiefly associated. This event, which was called "The Setting Sail of St. Brendan and his Crew," was commemorated in the calendars of the Christian Church on March 22 every year for many centuries afterwards.

Whither did the saint sail, and what did he discover? This is a question upon which light has only recently been thrown. The late Bishop of Iowa, at a meeting in Dublin a few years ago, asserted that St. Brendan not only landed in America 900 years before Columbus was born, but also evangelized a portion of the country at that time. It is certain that the voyage lasted altogether a period of seven years.

The belief that St. Brendan was the first European to visit America rests upon a number of isolated but significant facts. That the Icelanders and the Norsemen preceded Columbus is generally admitted; and when Columbus required information about his proposed voyage he sought it in Iceland and Ireland. One of the sailors whom he took with him to America was an Irishman named Patrick Maguire. Maritime intercourse between Ireland and Iceland was frequent from the earliest days of navigation. To various voyagers from time to time the great western continent was known as "Ireland the Great" (Irland ed Mikla).

Professor Rafn of Copenhagen, is of the opinion that this Great Ireland of the Northmen was the country south of Chesapeake Bay, including Carolina, Georgia, and East Florida. There is a remarkable tradition preserved among the Shawanese Indians, who emigrated more than a century ago from West Florida to Ohio, that "Florida was once inhabited by white men who used iron instruments." Traces of Irish origin have been observed among some of the original tribes of North and Central America, which suggest a presumption that those countries had been colonized from Ireland at some remote period.

The history of early Irish Christian missions to America affords another proof of that country having been discovered by St. Brendan 900 years before Columbus was born. In the year 1519, when Cortez and his six hundred companions landed in Mexico, they were surprised to find that their coming was welcomed by the Mexicans as the realization of an ancient native tradition to the effect that many centuries before, a white man had come across the great ocean from the northeast in a boat with "wings" (sails) like those of the Spanish vessels.

In the year 558, six years after St. Brendan's return to Ireland from his voyage to America, he founded the Cathedral of Clonfert, in County Galway. When he came to Clonfert he said: "This shall be my rest for ever; here I will dwell, for I have a delight therein." When he was dying at Annaghdown, near Galway, on May 16, 577, when he was 96 years of age, one of his last requests was: "Bury me in my dear city of Clonfert." His wish was granted. He was buried in the place of honor: in the chancel of the Cathedral.—ROBERT DENNIS, in *London Daily Express*.

MAKE SURE that, however good you may be, you have faults; that however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.—*Kuskin*.

The importance of plain talk can't be overestimated. Any thought, however abtruse, can be put in speech that a boy or negro can grasp.—*The Crisis*.

THERE is no happiness in life keener than that which comes from having a noble son or a dutiful daughter.

THE MOST momentous truth of religion is that Christ is in the Christian.—*Henry Drummond*.

TWO PREVALENT ERRORS.

I DO NOT see how I can serve you and your readers better than by calling attention to two grave errors which have become so prevalent in the Protestant bodies about us in the present day, as not even to cause or create surprise, among multitudes of well-meaning people "who profess and call themselves Christians."

The First is the supposition or assumption, that people are worshipping God, while vast numbers of them are sitting idly on their seats, doing nothing except listening to prayers, praises, and sermons—in other words, to acts of devotions, etc., rendered by others—as though they would worship God by proxy. Hence the common expression, "I went to hear Mr. A. preach." Exactly on a par with, "I went to hear Dr. A. lecture." "I went to a grand concert or to a fine opera." Multitudes go to their respective places of worship to "hear something good." They are like the Village Blacksmith in the song, they "hear the Parson pray and preach." He does all this and they sit and listen to him and hope "to get good." There is a religion of hearing and getting. With them the church is a place where God is talked about, not where He is worshipped, except by a few persons. How fatal is the mistake! How erroneous the idea or impression it suggests, as to what "worship" means! God requires worship, homage to be rendered to Him by all His intelligent creatures. And the scriptural idea of worship is *doing* something, rendering the praise, the adoration of the whole man—body, soul, and spirit—to God, the Creator.

The church is God's house, and is therefore sacred; and in it all our conduct should be reverent. It is the House of Prayer for *all* people. "How dreadful is this place. This is none other but the House of God and this is the Gate of Heaven." We would all think so if our eyes were opened. There are holy angels in the church by your side, looking at you. When St. Paul told the women at Corinth that they should wear something on their heads in church he gave this reason—"Because of the angels" (I. Cor. xi. 10). When the angels worship God they fall on their faces. How they must wonder when they see men and women *sitting down* to pray, and perhaps leaning forward with their face in their hand.

How wisely our Church has arranged for this Common praise, and Common prayer, in her Book of "Common Prayer." How well she provides for carrying out the Scriptural injunction for "young men and maidens, old men and children, to praise the Lord." Or again, "Let the people praise Thee, O God; yea, let *all the people* praise Thee." "Be ye doers of the word and not hearers only, deceiving your own selves." Dr. Watts gave admirable expression to the Scriptural and Prayer Book idea of worship in the lines:

"Lord, how delightful 'tis to see
A *whole assembly* worship Thee;
At once they sing, at once they pray,
They hear of heaven and learn the way."

The Second grave error, to which I would call attention and warn against, is the shockingly irreverent habit of sitting in time of solemn prayer to Almighty God. Our own sense of the fitness of things ought to teach people better. Would one enter a house and address the master or the mistress sitting? Would a committee appointed to wait upon the mayor of a city, or the judge of a court, or the governor of a state, enter his presence and sit down while presenting their petition? Would one or many gain access to the chief ruler of the land, and when they were before him, sit down? Would persons, having some urgent request to make, some great favor to seek, from an earthly sovereign, come before him and sit down? Nature responds in every one of these cases, "No." Decency says, "No." What, then, are we to answer when these suppositions are made in reference to the King of kings, the Almighty, Infinite God? O, how God is dishonored (not merely by "the unthankful and the unholy," but) by many who profess to love and serve Him. "Tell it not in Gath; publish it not in the streets of Askelon," that whole congregations of Christian people sit on their seats when they pray to their God! Mohammedanism, Buddhism, Brahmanism, all teach their devotees, reverently, to kneel when engaged in their devotions. So also does the Bible which these people profess to take for their guide, and to follow. We nowhere between its covers read of any persons offering their prayers to Almighty God *while sitting*. That lazy, careless, irreverent, unscriptural custom sprang up in these late days, "but from the beginning it was not so."

"But," say these people, by way of excusing their irreverence, "we look upon it as only a form." In reply to this we repeat it is an *un-Scriptural* and irreverent form. Reverence is

a movement of the soul touched by the sense of the greatness that awes it, and of the nearness of the presence, of which it is, especially at the time, overwhelmingly sensible. It is awakened by greatness of all kinds, although in different degrees. It is paid to lawful authority, to age, to great gifts of mind, above all, to elevation of character. It is often felt where no occasion or opportunity for its outward manifestation presents itself. It may be felt in its very deepest form, by the sick and the dying, who cannot move a muscle, or breathe a syllable to give it fitting utterance. But when it is real, and when it can do so, it will appropriate outward expression; and when outward expression is so easy, depend upon it, the absence of such expression of reverence, means the absence of inward reverence.

There are attitudes of the human body which correspond to, or are inconsistent with deep emotions of the human soul. If you or I had been introduced into the presence of the late Queen Victoria, of beloved memory, or if we were introduced to the President of the United States, we would not keep our hats on, and sit down on the theory that genuine sentiment of loyalty is quite independent of its outward expression. And if people come into their respective places of worship and sit down, without first falling upon their knees and doing homage to God in what they call His house; if they talk with their neighbors, of the current topics of the day, before the service commences; if they sit on their seats while earnest prayers are being addressed to the Infinite and Eternal God (instead of "falling low on their knees" and joining in the worship), it is not because they are so very spiritual that they can do without all outward forms. They really do not kneel because they do not with the eye of their souls see Him, the sight of whom awes, first the soul and then the body into profoundest reverence. Truly there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. If ever there was an irreverent age, surely this is the age. A bad example is an evil thing, and to refuse outward, bodily homage to God is an awful impiety, and not only invokes the curse of God upon ourselves, but also injures our children and children's children by the contagion of an evil example.

How inconsistent it is, even impertinent, for congregations to sing—

"All hail the power of Jesus' Name!
Let *angels* prostrate fall!"

while they themselves refuse to "bow the knee" to Him. I verily believe that the Protestant bodies around us, without intending it, are, by outward irreverence, training hundreds of their young people for the Church of Rome. Irreverence, in outward form, is one of the weak features of Protestantism; while on the other hand, with all her corruptions in doctrine, and her most unscriptural and modern polity, Rome's stronghold is her reverence in outward form, in public worship, especially so in this country. And so when young people (who all through their life have been accustomed to habits and practices which are far from being reverent) happen some day to go into the Church of Rome to a wedding or a funeral, and see the reverent habits, customs and demeanor of the worshippers there, they are struck at once with the propriety and fitness of such outward expression of reverence in the House of God, they are often captivated, and become an easy prey to Rome.

Our own beloved Church has a great mission to this generation, and a glorious work in this country. Standing as she does, the representative of the Church of the Apostles, as it was manifested on the Day of Pentecost, and with all its characteristic marks or notes—Unity, Sanctity, Catholicity, and Apostolicity—she holds the same ancient Creed, preaches the same blessed Gospel, administers the same great Sacraments, and retains the same three-fold ministry. Moreover her rubrics on the subject of kneeling, and indeed all her rules relating to acts of reverence in worship, are not only in agreement with God's Holy Word, but they are also the outcome of a deep instinct of the soul of man, when confronted by the greatness of its Maker and Redeemer. "O come, let us worship and *fall down*, and *kneel* before the Lord our Maker." This outward expression of reverence is not only a duty we owe to God, but we also owe it as an object lesson to this generation. May God give us all His grace that we may be more than ever faithful in these matters; that we may let our light shine before men; and that by the influence of a good example, as well as by our fidelity to Scriptural principles, we may provoke to jealousy, for the honor of God, in holy worship, our brethren of other names. May God hasten the time when we shall be one.—REV. ANDREW GRAY, D.D., in *Diocese of Springfield*.

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 CHIEF PERSECUTOR.

Catechism: Review. Text: St. John xv. 20. Scripture: Acts viii. 1-3; ix. 1-2; xxii. 3-5; xxvi. 4-11.

THE subject of our present study is the career of Saul of Tarsus, previous to the memorable hour when he was stricken down the road to Damascus and carried bodily into the Kingdom of Christ.

We may bring together in rather small compass the few facts which it is possible for us to ascertain concerning the life of St. Paul. His Jewish name, received from his parents, was Saul (Acts xiii. 9). Though a "Hebrew of the Hebrews" (Phil. iii. 5), nevertheless he was born in a Gentile city. His father was of the tribe of Benjamin (Phil. iii. 5), a Pharisee (Acts xxiii. 6), a Roman citizen (Acts xxii. 28), who lived in Tarsus, a city of Cilicia (Acts xxi. 39). The fact that the future Apostle was a tentmaker (Acts xviii. 3) does not indicate necessarily that his family was of obscure and humble origin. All Jewish boys were taught a trade, even though it was not likely that they would need to depend upon it for a living in later years.

At Tarsus, Saul acquired doubtless a full knowledge of the Greek language, together with that degree of culture which was common in such cities. This was a first element of training which prepared him for a memorable and world-wide apostleship; he had been born in a Gentile city, and was familiar with Greek life and language.

Though born in Tarsus, he was brought up in Jerusalem. Being yet a boy, he was sent for his education to the Holy City of his fathers, where the highest opportunities of religious training were given him under Gamaliel (Acts xxii. 3), the most eminent of all doctors of the law. Therefore, and naturally—it could hardly have been otherwise—the young man of Tarsus became most zealous in the Jewish faith, a pronounced Pharisee, "an Hebrew of the Hebrews" (Phil. iii. 5), "expert in all customs and questions which are among the Jews." To his Greek culture was added Jewish learning, the best that could be furnished; and this was a second necessary training for the world-wide apostleship to which he was later called: Judaism lay before him as an open book.

Then we cannot forget that Saul of Tarsus was a Roman citizen, "free born" (Acts xxii. 25-28). This fact associated him with that great empire whose dimensions extended throughout the world. St. Paul's familiar knowledge of Roman political and military life is apparent in his epistles.

Thus three lines of training—Greek, Jewish, and Roman—combined to equip Saul of Tarsus for the usefulness of "an universal apostleship." The catholicity of his early experience strangely corresponded with the catholicity that had been indicated in the languages of the superscription above the Cross: "In letters of Greek, and Latin, and Hebrew, 'This is the King of the Jews'" (St. Luke xxiii. 38).

The Divine Head of the Church willed that Saul should not become an apostle until he had first been a persecutor of the Christian Faith; and the intensity of his nature is manifested no less in his life as persecutor, than it was afterwards to disclose itself in his life as apostle. A timid follower, St. Paul was not, even in the bloody work of persecution; he was rather the instigator and the leaders of others.

Four brief selections from the Scripture are brought together, to complete the picture:

1. (Acts viii. 1-3) Of these verses we wrote somewhat at length in connection with our study of two weeks ago. The death of St. Stephen was the prelude to a general persecution. "The angelic glory that shone from Stephen's face and the divine truth of his words, failing to subdue the spirit of religious hatred now burning in Saul's breast, must have embittered and aggravated its rage. Saul was passing through a terrible crisis for a man of his nature. But he was not one to be moved from his stern purpose by the native refinement and tenderness which he must have been stifling within him. He was the most unwearied and unrelenting of persecutors. "He

made havoc of the Church, entering into every house" (literally, into the houses, one after another), "and hailing men and women, committed them to prison" (viii. 3).

2. (Acts ix. 1-2) Saul was not satisfied with the harm that could be done in a single city. He sought to extend the persecution to other communities, and naturally turned his thoughts to Damascus, expecting to find among the Jews of that populous city some adherents of "the way" (ix. 2). To seize them would require help and influence. Saul accordingly sought the assistance of the High Priest, which was not withheld; and the memorable journey to Damascus was undertaken with a joyful expectation inspired by the influential letters which he bore (ix. 1).

3. (Acts xxii. 3-5) Twenty-five years have passed. "The young man whose name was Saul" (Acts vii. 58) is now "Paul the aged" (Philemon, verse 9). Seized in the temple at Jerusalem, the soldiers are bearing him away from the infuriated crowd, to the tower of Antonia which joins the Temple at its northwest angle. From the stairs, St. Paul, having obtained permission to speak to the people, recounts to his fellow-countrymen the story of his conversion. He first tells them of the zeal with which he once persecuted the Church of Christ. It is the same sorrowful story which we have already considered: "I persecuted this way unto the death, binding and delivering into prisons both men and women" (xxii. 4).

4. (Acts xxvi. 4-11) In the discourse from which these verses are taken, "we have the second explanation from St. Paul himself of the manner in which he has been led, through his conversion, to serve the Lord Jesus instead of persecuting His disciples. The Apostle is now called upon to bear the Name of his Master 'before Gentiles and kings' (Acts ix. 15). The audience which, at the invitation of Festus, has assembled to hear St. Paul is the most dignified which he has yet addressed, and the state and ceremony of the scene prove that he is regarded as no vulgar criminal."

Incident to his appeal before Agrippa, is the last account which the Scriptures record of St. Paul's murderous persecution of the Christian Church. With his own lips, once more, the Apostle goes over the sorrowful story of how he thought within himself that he ought to do many things contrary to the Name of Jesus of Nazareth (xxvi. 9). No excuse is possible, save that which is elsewhere given: "I did it ignorantly" (I. Tim. i. 13). "Least of the Apostles, that am not meet to be called an apostle, because I persecuted the Church of God" (I. Cor. xv. 9).

THE VOICE OF THE CHRISTIAN YEAR. XXV.

BY A RELIGIOUS.

TWENTY-THIRD SUNDAY AFTER TRINITY—GODLINESS. CONTINUED.

The Author of all godliness.—Collect for the Sunday.

All such as are true in heart shall follow it [righteousness].—Ps. xclv. 15.

WHEN every phrase proper to the day is an inexhaustible mine of helpful suggestion, which shall be the theme of our thoughts? Yet every line is convergent toward a single centre, the Person of the Incarnate Son. He is the Revelation of God to man and the interpretation of man in God. In Christ God reveals Himself in Manhood to manhood. He hides Himself in humanity that he may reveal Himself to humanity, and so work its redemption.

The disputatious Pharisees, with their partial confession—"Master, we know that Thou art true, and teachest the way of God in truth"—drew from our Lord such wise words that they "marveled"; but, alas! "left Him and went their way." So was it with Pilate. He asked, "What is truth?" and turned at once away from the Incarnate Answer which stood before him. Our Lord stood silent; for His Person was His reply. He was the Eternal Word of God, Eternal Truth, veiled in human flesh in order to be revealed to the human understanding. He was the Answer, but Pilate understood not. He is the Answer still and still He is misunderstood; though He is not only "come," but "hath given us an understanding, that we may know Him that is true" (I. St. John v. 20). He came garmented in human flesh to accommodate Himself to human perceptions; veiling Himself in order to become visible. Moses, when his face was alight by mere contact with God, must shade its shining before the people could bear to behold it. When God Himself came, only the familiar flesh of man could so shade His Glory that men might safely look upon Him.

To-day's Collect is the third of a trio. The Twenty-first Sunday supplies that petition for pardon and peace, for cleans-

ing and a quiet mind, which is a favorite to use for the departed. That for the Twenty-second is a prayer of the Household of Faith; summing our needs and desires into *godliness*, as the purpose of protection, the end of devotion, the reward of service. The twenty-third, centering in the same word, expands our confession of Faith Objective, and intensifies our pleading for the fruits of subjective faith, fulfilled in fitness for heaven.

To confess God as the Author of all godliness, points us back to Genesis i. 27, when He created man in His own Image. Such is the beginning of creaturely godliness.

In the Epistle our Lord appears as the Author of the re-created resurrection body, and the Source and Pattern of its Glory.

The Gospel completes our mother's lesson by showing the Incarnate Truth as the Principle of determination in the Judgment. What bears His likeness receives His seal and belongs to Him for evermore. What bears the likeness of Caesar, the prince of this world, belongs to this world, and shall perish with it.

The glory of the life hid with Christ in God is to be shown in another world, but its *reality* is wrought in this. Already we are fulfilling our citizenship in heaven by living by heavenly law with affections fixed on things above. Thus we are already conforming our corner of the world to the ideal of the new earth, wherein dwelleth righteousness; already working out that Divine and supernal renewal (Rev. xxi. 1) for which the creation groaneth and travaileth even now, waiting for man to finish this very work.

One is overwhelmed to perceive that these things are the meaning of *one's own life*: that the Incarnation is the interpretation of *my routine* of work and pleasure, of worship and suffering; of *my destiny* and duty as a member of the human family; of *my calling* as a member of the Household of Faith. One cannot serve two masters, and half-hearted service of God is no service; rather it is service of *that other*—of the father of falsity instead of the God of Truth. And *we are growing into the likeness of whatever master we serve*. This the Church recognizes, this she provides for when she puts upon our lips, in constant recurrence, though varying forms, petitions for godliness.

The "Author of all godliness" is the Author of all creation. When in the beginning He made man in His own Image (Gen. i. 27), that was begun which we contemplate as complete in to-day's Epistle. That Image was marred by sin; but the Son came into the despoiled humanity and submitted to have His Visage marred by suffering the meed of sin, that we might be restored to the fashion of His Glory; that we might be changed again into the same Image from glory to glory; hidden through the toils of our pilgrimage, manifestly in the Resurrection, when the resurrection-body shall be the perfect expression of Christlikeness, the body with the soul declaring the victory of Christ, according to the working whereby He hath subdued all things material and spiritual, to Himself.

PRAYER TO OUR LORD.

AS THE AUTHOR OF ALL GODLINESS.

O, BLESSED JESU, passed on to prepare
A place where sinners saved, Thy Glory share,
Dwell in us, to prepare us for that Place!
Endue us with a fine perceptive grace
To know Thy Will, in whatsoever wise
Thou workest, hidden from unheeded eyes:
And give us souls submissive, to obey
Thy secret whisper to the spirit-ear,
As tho' the thrilling sense could hear Thee say,
"This is the Way; here walk and I am near."
Prepare a Place, prepare us for that Place;
And then, O Lord, when all our "strife is o'er,"
Receive us to Thyself, forevermore
To serve before Thee and to see Thy Face.

St. Gabriel's, Peekskill, N. Y.

SISTER MILDRED, C.S.M.

God's POWER is available power.—*Rev. J. Hudson Taylor.*

THERE ARE SOULS in this world that have the gift of finding joy everywhere.—*Faber.*

IT IS ALMOST as presumptuous to think you can do nothing as to think you can do everything.—*Phillips Brooks.*

CHARACTER, as God sees it, gives its quality to prayer, and they who are nearest akin to God in holiness get the most frequent answers to their requests.—*William M. Taylor.*

Correspondence

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

THE RECENT GENERAL CONVENTION.

To the Editor of *The Living Church*:

THE General Convention at San Francisco having now passed into history, it behooves Catholics who feel disappointed in the results of that Convention to prepare for three years of arduous endeavor in the Catholic cause in order that the year 1904 may witness the consummation of some of our dearest hopes, notably the dropping of "P. E." from the Prayer Book. Let us not be cast down and grow weary of the struggle because we have not as yet succeeded in casting away that undesirable title, "Protestant Episcopal," nor let us lose heart because there is yet so much of Protestantism in our branch of the Church. Rather let us make the next three years notable by such labors for Catholic truth as shall make the world wonder.

And there are three ways which I desire to mention, by which we may aid in this glorious endeavor:

First.—By aiding and promoting the interests of Church schools where the Catholic faith is taught. Public schools may satisfy Protestants. But let Churchmen and Churchwomen send their children where they will be instructed in our Holy Faith.

Second.—By means of Catholic missions and conferences. If only every faithful priest and layman would endeavor to promote the churchly interests by arranging for these missions and conferences in every part of the United States, what might we not accomplish?

Third.—By earnestly endeavoring to extend the practice of Reservation. Oh, blessed day, to which we may look forward, when every altar of the American Church at which is offered the Holy Sacrifice, shall have a tabernacle, and worshippers shall throng our temples to kneel in the very presence of their Saviour, who by means of the wondrous Sacrament of His love, dwells with us.

There is much work to be done; let us then advance the banner of the Catholic Faith, and go bravely forward—hopefully, confidently, and prayerfully.

Respectfully yours,
New York City, Oct. 30, 1901. CLARENCE M. LINDSAY.

AN EXPRESSION OF REGRET.

To the Editor of *The Living Church*:

IN A letter in the correspondence columns of THE LIVING CHURCH of the 5th ult., entitled therein "The Bishops in the English Province of York," I stated that his Grace the Archbishop of York had become "almost implacably antagonistic to the Catholic party." I now wish to express sincere regret for using the word "implacably," and also beg leave to further revise the clause of the passage so as to read, "while apparently not much in sympathy with the Catholic Movement."

Faithfully,

YOUR LONDON CORRESPONDENT.

THE SPIRIT OF ANARCHY.

To the Editor of *The Living Church*:

WHEN one reads the strong words in the Pastoral Letter of the Bishops, on the spread of the spirit of anarchy throughout our fair land, he cannot help but be moved with a desire to uproot this evil, which not only threatens the welfare of the Republic but also the peace and usefulness of the Church.

The Pastoral truly points out the original source of this spirit; *i.e.*, the Godless home. The average American family is fast becoming an eating and sleeping club; at which the members rarely dine together or retire and arise at the same hour. Much of this perhaps is due to the conditions of the age; yet if the average father would give up his "lodge nights," the mother her clubs and other up-to-date institutions, and the children a

few of their social engagements, there would still be ample time for the family to gather around its altar for worship once or twice a day. Then the father would no longer be afraid to pray in the presence of his wife and children, or the mother to gather her little ones to her knees and teach them the name and love of Jesus.

There is another evil at work poisoning our homes and deforming the very characters we are trying to develop there—unguarded speech and adverse criticism of persons in all stations of life. The father comes home to dinner excited by the reports of the political campaign, and rehearses in the hearing of his boys the latest scandal about the opposing candidate. The mother gathers up all of the gossip in the neighborhood and pours it into the ears of her children. The thirsty little minds absorb all of this poison, as a sponge does water, and it takes years for them to outgrow and throw it off. A large percentage never do, but become critical, suspicious, lawless, and ever ready to "speak evil of dignities," or to bring "railing accusation" against their fellows. If the parents of this land would refrain from commending lawlessness, such as lynching, etc., and cease rehearsing gossip in the hearing of their little ones, they would save their children from sinning because they believed every one else was corrupt; they would do the Nation and Church a service by developing them into law-abiding citizens, and they would be imitating the model Citizen and Churchman, our Lord Jesus Christ; who, when thrust before the unjust Pilate, made no threats, and when reviled by the wicked High Priests, reviled not again.

WM. D. MANROSS.

Fox Lake, Wis.

A CORRECTION.

To the Editor of *The Living Church*:

IN YOUR comments upon the opening sermon at the General Convention you are quite right in the suggestion that the reporter made a mistake in the use of the term "State-paid Church." The terms used were "State-bound Church," conveying a very different idea. Very truly yours,

Portland, Oregon, Oct. 26, 1901.

B. WISTAR MORRIS.

THE CASE OF FATHER FIDELIS.

To the Editor of *The Living Church*:

I HAVE been interested in the remarks of Dr. Huntington in the House of Deputies about Father Fidelis (James Kent Stone). Dr. Huntington said: "I recall a Father Fidelis, who has since gone to Rome; he wrote a book after so doing in which he thanked heaven he had reached a Church in which there was no nervousness about the next General Convention."

I knew something of Dr. Stone's trials. The day after he was received into the Church of Rome, he wrote to me and said: "If I had received the same love and sympathy from others in the Protestant Episcopal Church, that I have received from you, this might not have happened." Dr. Stone was trained in the Evangelical School of Churchmanship; and when he was seeking after a higher ideal of the Church, he met violent opposition from his Bishop, the then Bishop of Ohio. Like Dr. Newman, he almost considered the voice of his Bishop as the voice of God; and when he lost faith in his Bishop he began to lose faith in the Church of his Baptism. He seemed to regard the doings of the General Convention as the same as a General Council, and so was filled "with nervousness about the next General Convention." We who did not follow him to Rome, and who believe in the Holy Catholic Church, have learned long ago not to be nervous "over the next General Convention."

The Rectory, Blue Earth, Minn.,

COLIN C. TATE.

Oct. 31, 1901.

THE INTERMEDIATE STATE.

To the Editor of *The Living Church*:

UPON the brief but well-written article in your issue of Nov. 2nd by the Rev. N. Green-Armytage, M.A., entitled "The Faithful Departed," may I offer a few comments?

That we have both the sanction of Scripture (II. Tim. i. 18; Ephes. vi. 18) and that of the "instinct of natural piety" for prayer in behalf of the Faithful Departed (not the *dead*) is incontrovertible.

I wonder, however, if I stand alone in taking exception to certain statements in your writer's article relating to "notes of imperfection" in the Faithful Departed?

Among the alleged "notes of imperfection," your writer names these: "(1) the separation of soul and body, so that

man, as such, has his dual existence suspended. (3) the continuance of the soul in an imperfect spiritual existence in Hades," etc.

As to the first, is it true that the New Testament teaches that the departed spirit is *disembodied*, stripped of corporeity? St. Paul proclaims that if the earthly house of our tabernacle be dissolved, *we have* (present tense) a building of God (II. Cor. v. 1). This he also likens unto a *garment* with which we shall at our departure be "clothed upon" (verses 2 and 4) "that what is mortal may be swallowed up of life."

If in any mind there should linger a suspicion that this celestial building or garment is not given to the departed until the General Resurrection, such suspicion must be dispelled in the light of departed Moses and Elijah's manifestation on the Holy Mount in glorious corporeity;—two *men* evinced as such both to sight and hearing; two men, moreover, in whom no "note of imperfection" is apparent.

Yet your writer speaks of "a mere disembodied soul," and intimates that departure from the flesh involves a loss in our essential manhood. But St. Luke's testimony is: "And behold, there talked with him two *men*, which were Moses and Elijah; *who appeared in glory, and spake,*" etc. (St. Luke ix. 30-31).

If departure from the flesh involves a loss in our essential manhood, how could St. Paul write, "To die is *gain*"? How could he write, "For verily in this [the body of flesh] we groan, longing to be *clothed upon* with our habitation which is from heaven"?

The doctrine of post-mortem disembodiment, of metaphysical, subjective existence, is good Platonism, but bad Paulinism. When will Catholic theology cease coquetting with pagan Greek philosophy and return to New Testament revelation?

As to your writer's statement that the soul in Hades continues in an imperfect spiritual condition, I ask, is this statement universally true? Again, No. The New Testament tells us that there are "spirits of just men *made perfect*" (Hebrews xii. 23). If they have been made perfect, they must already have attained to that which is highest,—the enjoyment of the Beatific Vision. If they are perfect (literally, *finished*), they of necessity have no "notes of imperfection" to be done away.

Bearing this in mind, must we not hesitate lest we carry the doctrine of the Intermediate State too far? Lest we reckon as in Hades those whom God has advanced to Heaven?

True it is that beyond the holy apostles, martyrs, prophets, patriarchs, etc., we do not *know* who of the departed are in Hades and who in Heaven; as the Church of Rome presumptuously pretends to know in her canonization system, with its "Devil's Advocate." Wherefore we do well to continue praying for the advancement of those who have departed in God's faith and fear.

However, there is consolation in believing that besides apostles, etc., there has passed out many "an Israelite indeed in whom is no guile;" passed perhaps direct from earth to the Beatific Vision in whose light stand "the spirits of just men made perfect."

Equally consoling it is to know that death carries with it no disembodiment, but rather a richer investiture than that which the garb of flesh supplies; an investiture which contains no "note of imperfection,"—"if so be that being clothed, *we be not found naked.*"

EDWARD M. DUFF.

Buffalo, N. Y., All Saints' Day, 1901.

WHAT AUTHORITY?

To the Editor of *The Living Church*:

YOUR correspondent, E. W. Jewell, in last week's issue asks the extraordinary question: "What Authority forbids Anglicans to hold and teach the doctrine of Papal Supremacy, Infallibility, and the Immaculate Conception?"

Suppose one should ask him: What Authority forbids men to hold and teach that things that are equal to the same thing are not equal to each other; or that the whole is not equal to the sum of all its parts; or that equa-multiples are not equal? Were Mr. Jewell asked such a question by an otherwise reasonable man, he would, I hope, prove himself patient, but he would scarcely think it worth while to reply. Or perhaps he might be tempted to answer: There is no authority in the world that can forbid men to hold and teach those things if they think them true; since authority binds only where reason exists. But Faith has its axioms as well as mathematics. Reason, conscience, common sense, should forbid men who hold to Papal

Supremacy, and its inevitable corollary, Papal Infallibility, to remain in a Church which by its very existence, life, and position, squarely contradicts these dogmas of the Roman Church. If they are true, Anglicanism is a lie, and Anglicans are opposers of the truth. When the Anglican Church cast off the authority of the Pope in the 16th century, whether rightly or wrongly it matters not, it placed itself in square opposition to the doctrine of both Papal Supremacy and Papal Infallibility. It did so openly and consciously and dogmatically. Every Anglican of ordinary intelligence ought to know that. And yet Mr. Jewell asks, What Authority forbids Anglicans, himself, of course included, from holding and teaching what the Anglican Church has repudiated for three hundred and fifty years last past? My answer to that question is: Reason, Conscience, Common Sense, ordinary honor, commonplace honesty, all forbid Anglicans to teach what the Church whose sons, or whose ministers they are, has categorically repudiated and condemned.

If these Roman doctrines are true, the Anglican Church is both heretical and schismatical, and those in her Communion who believe them true should go out of her and into that Church where they are held and obeyed, as Lot fled from Sodom. If they are not true, as all real Anglicans hold and teach, then, of course, all Anglicans are forbidden by the authority of truth and honor, to teach them.

Now, sir, I do not at this writing know, of my own knowledge, that Father Paul, whom I personally know and warmly esteem for many traits of heart, is teaching the doctrines to which Mr. Jewell refers; and with the teaching of which he seems to connect the founder of the Society of the Atonement; but if he is, let me remind him that unless he, as a priest, is willing to submit his will, and to yield his obedience to the authority of the Church from which alone he holds authority to teach Christian doctrine, he is a very poor exemplar of the duty of absolute submission of the will which he is imposing upon those men and women whom he is seeking to bring under his own rule in the S. A.

I have said nothing about the Immaculate Conception, and purposely. As a dogma it rests solely upon the authority of the Pope. If he is infallible, of course that doctrine is infallibly true, since it rests as dogma on a papal proclamation issued no longer ago than 1854. But inasmuch as Papal Infallibility is rejected by the Anglican Church everywhere, for Anglicans, while they remain intellectually Anglican, the Immaculate Conception of the Blessed Virgin can rest upon no higher sanction than the pious opinion of Pius IX. If Anglicans choose to hold it as a pious opinion of their own, well and good. I do not think it will harm them very much to hold it; even though they have neither Scripture nor Catholic tradition to justify them. But no Anglican priest has received warrant, license, or authority, from the Church which ordained him, to teach it even as a pious opinion. If Fr. Paul or Mr. Jewell are teaching these doctrines as Anglicans, they are teaching them without authority where they are, but they can go where they can authoritatively teach them. There and there only can they teach them with either authority or honor. This every consistent Anglican priest would tell them. This every Roman priest of intelligence and honor would tell them. The final suggestion need not be spoken. But I speak it. Men, Anglicans or others, who have vowed in honesty to teach only as the Church which commissioned them teaches, should resign the commission they received because of the vow they publicly made, when they find they can no longer do with a good conscience what they vowed to do. This is not a case where there can be any honest difference as to what the Anglican Church teaches. Its very existence as a Christian body unsubjected to the Roman obedience, is a direct contradiction of Papal Supremacy, and all that it involves. Fr. Paul and Mr. Jewell cannot surely be intellectually blind to that, any more than a "Unitarian Episcopalian" can be intellectually blind to the fact that the Anglican Church teaches the supreme Divinity of Jesus Christ. They may be, but I confess that I am not able to see the intellectual honesty, or the moral ingenuousness of men, on the one hand or the other, who will not see where their duty lies. Ye are sworn, gentlemen, where ye are, and bound. Go out in the name of truth and honor, and be free.

JOHN WILLIAMS.

Omaha, Eve of All Hallows.

To the Editor of *The Living Church*:

HAVING read the different articles in both *The Churchman* and *THE LIVING CHURCH* with a great deal of interest, particularly those in regard to the General Convention, I beg

room to voice my opinion on certain subjects. It is very evident that there is a very wide difference in the opinion of Churchmen in general, and it is said that this is a characteristic of the Church's catholicity. But is it right and well that this Church of ours should have within her fold as priests men who hold such unorthodox views?

Why is it possible for them to hold and express these private views, so contrary to the Church's teaching, on subjects on which the Church is very decided? I could cite several instances of this, but will limit myself to two which have come to my notice, both representing the two extremes.

The first was the statement made by a priest, on the floor of the House of Deputies, that he did not believe ordination essential to the valid administration of the Sacraments. This single statement refutes the idea that the Church is Divine, the very thing that makes her most dear to Churchmen, and from which we receive our spiritual strength. If the Church is not Divine, then she cannot be a Church.

The other extreme is expressed in an open letter to *THE LIVING CHURCH* of Oct. 26th, in which the writer is bold to say that "there is no authority forbidding Anglicans to hold and teach the doctrine of Papal Supremacy, Infallibility, and the Immaculate Conception." One may wonder where the reverend gentleman took his vows. He certainly must know that those doctrines were the very ones the Anglican Church threw off, and which had made the Western branch of the Catholic Church corrupt.

It is such statements as these that lead one to think that examinations of candidates for Holy Orders should be more strict. There certainly ought to be one standard which is closely followed in every part of the Church.

I admire *THE LIVING CHURCH* for the stand it has always taken in regard to questions affecting the welfare of the Church, and I trust it will not be slow in giving its opinion on this subject.

I hope and pray that God's blessing may always rest upon His Body the Church, and that she may be kept blameless until the coming of the Lord.

Very truly yours,

Elk Rapids, Mich., Oct. 28

KEBLE DOANE LEWIS.

[*THE LIVING CHURCH* has so often expressed the opinion that distinctly un-Catholic views, on the one hand or the other, have no right to be taught in this Church, that it is hardly necessary to re-affirm that belief. The opinion expressed by the Massachusetts deputy in General Convention was condemned editorially in *THE LIVING CHURCH*, while the writer on the subject of the Papal Supremacy was replying to an editorial in *THE LIVING CHURCH* in which that tenet was denounced. We do not believe that he really was correctly represented by his own letter, or that he intended to do more therein than to express a warm-hearted sympathy for the priest personally whose utterance we had felt it necessary to condemn. The letter was printed in accordance with our rule to permit a wide latitude of criticism of the editorial position of *THE LIVING CHURCH*. We never intentionally carry the impression that the editorial expression must be construed as the final settlement of any question. We believe that Mr. Jewell's last word has not been spoken.—EDITOR L. C.]

MR. ALTGELD DEFENDED.

To the Editor of *The Living Church*:

JUST why the article by President Roosevelt on Demagogues is of such "striking interest" as to call for its republication does not appear. In it the writer, as is his custom, took advantage of the intellectual laziness of most of his countrymen and insinuated and declared that ex-Gov. Altgeld precipitated what would have been a reign of terror in Chicago had not the federal authorities intervened.

Those of us who were resident here at the time and prefer to do a little thinking on our own account, instead of intrusting that duty to newspapers and politicians, know that only the hysterical few, who had had their senses worked upon by the press, ever entertained any such fear.

To your readers who desire to hear the other side I would recommend Mr. Altgeld's famous New York speech, delivered, if my memory serves me, during the presidential campaign of 1896. Mr. Altgeld needs no defense for pardoning the anarchists in 1893. If fair-minded people will take the trouble to procure and read his published "Reasons" they will, I believe, approve the action and besides get an idea of some of the causes of Anarchy.

Perhaps these "Reasons" or the New York speech are of sufficiently "striking interest" to warrant a republication in *THE LIVING CHURCH*.

Sincerely,

Chicago, Ill., Nov. 4, 1901.

U. A. H. GREENE.

[This letter is printed in order that there may be no unfairness charged in political matters; but the subject is one that can not be thrown open for discussion in *THE LIVING CHURCH*, and must be closed with this letter.—EDITOR L. C.]

Editorials and Comments

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MRS. PIPER'S CASE.

BELIEVERS in spiritualism and students of occult psychical phenomena have been stirred recently by the resignation of the well known Mrs. Piper from the Society for Psychical Research, and by her public avowal of scepticism as to the contention of Prof. Hodgson and others that the phenomena connected with her case are due to communications from the departed. Such an avowal would naturally have a somewhat depressing effect upon those who believe in the reality of such communications, although it must be acknowledged that her opinion does not settle the controversy. It remains a fact that she was the subject of remarkable phenomena, analogous to those which are alleged to be of spiritualistic origin, and, as she acknowledges, not the result of any contrivance on her part. Her trances were undoubtedly genuine, and her opinion as to their cause worth no more than that of any other intelligent person who is acquainted with the phenomena considered. Her information on the subject is to a great extent second-hand, for according to her own testimony, she is unable to recall anything that goes on in her trances.

Her peculiar experiences began in June, 1884, and soon attracted attention. In 1889 she was under contract to sit only for the agents of the Society for Psychical Research. Professor Hodgson undertook a careful study of her case, and in his report (not the first one) of February, 1898, he stated his conviction that she was a genuine medium of communications from the departed. He is an experienced observer, and is well acquainted with the phenomena of telepathy—*i.e.*, of sub-conscious communications between mind and mind, without the use of sensible means, and often over great distances.

The circumstances which convinced Professor Hodgson that hers was not a case of telepathy were two: (a) the knowledge displayed of facts unknown to any but the deceased person supposed to be speaking and to the sitter; (b) the perfect conformity of her manner to that of the supposed spirit speaking through her, this showing itself in a continual manifestation of personal traits, transcending in faithfulness any intentional acting on Mrs. Piper's part.

Mrs. Piper's comment on this is, that all of her communications lay within the knowledge of somebody still living, and

could be accounted for on the supposition that some living mind had communicated sub-consciously with her subjective mind, the whole transaction taking place below the threshold of consciousness.

IN THIS connection the theory of Professor Thomas Jay Hudson, in his *Law of Psychic Phenomena*—a notable book—should be noticed. He says that we all possess two minds—the objective and subjective ones. Our conscious mental operations of perception and reason belong to the objective mind, while the operations of the subjective mind are largely below the threshold of consciousness, and to a certain extent transcend the limitations imposed upon our objective minds by the bodily organization.

According to his theory, subjective minds are continually communicating with each other without our consciousness being awakened to the fact. It is the subjective mind that exercises the power over disease shown in Christian Science and mind healing. This mind is set into operation by suggestion—whether from others or from one's self. Thus the Christian Science healers' reiterated assurance that disease does not exist becomes the premise of the subjective mind, which proceeds to control the body as if no disease existed. Obviously such a process must have a mighty effect upon diseases which are of a nervous nature. Faith is said to act in the same manner, giving auto-suggestions to one's subjective mind. In trying to account thus for our Lord's works of healing, Professor Hudson overlooks the nature of our Lord's Person altogether, and contradicts many implications of the Gospel narrative.

The subjective mind, Hudson says, is perfectly logical—wonderfully so—and when supplied with premises through suggestion, will work them out to their logical consequences, and will even control our bodies under certain circumstances, especially in trances, so far as to enact the part suggested. Thus if the subjective mind is acting under the suggestion that it represents some other person, and has the leading characteristics of that person suggested to it, it will enact the character of that person with remarkable skill.

In trances and in the hypnotic state, the subjective mind controls the body, and is itself guided by occult suggestions from every source. A remark, or even a thought, of one who stands by, or a telepathic suggestion from some subjective mind, unknown to its owner, will release the subjective powers, and cause a display of knowledge about absent or departed persons which may appear to transcend earthly means of information.

Professor Hudson's theory wears an air of plausibility, and seems coherent with itself; but it raises several difficulties, and needs much wider verification than it has heretofore received before it can be regarded as satisfactory. We are not prepared, especially in view of certain scriptural passages, to deny unqualifiedly, as he does, the possibility of any communication with the departed. Spiritualism is indeed mixed up with much fraud and much low living, but neither Professor Hudson's nor Mrs. Piper's testimony against its genuineness in any instance is conclusive. We shall watch with much interest for further developments in the scientific investigation of these phenomena.

BUT WHILE we acknowledge the value of a scientific study of occult phenomena, we have nothing but the strongest disapproval to express towards the communicating with the departed through spiritualistic mediums. Whether such communications are real or not, they are sternly discouraged in Holy Scripture, and make for unrighteousness.

The Old Law condemned mediums possessed of familiar spirits to death. One of the reasons for God's displeasure with Saul was that he consulted the witch of Endor in order to communicate with the departed spirit of Samuel. In the narrative of Dives and Lazarus, our Lord teaches us that it is not God's will that the departed should return to communicate with the living. Indeed we may be well assured that the *holy* departed are too much wrapt up in heavenly things to seek such frivolous

conversation with earth as is exhibited in spiritualistic seances. St. Paul also condemns resorting to those with familiar spirits.

It should be clear that such a practice is subversive of religion. Our communications with the unseen should be centred in God. Some people seem to think that because the departed have shed their earthly flesh they are spiritual in the heavenly sense. No doubt the *holy* departed are, but they do not manifest their presence in seances. Spiritualists surround their practices with a certain glamour, but these practices lead silly souls to substitute them for the life with God, and often result in subverting moral principle. The true means of communion with the departed is prayer to God. Those who realize what the Communion of Saints means, and who enjoy that communion in and through Christ by prayer—especially prayer for the departed—are not apt to be misled by spiritualism.

ONE ASPECT of the subject remains to be spoken of. Some writers think that spiritualistic phenomena, if genuine, afford scientific evidence of immortality. This is hardly the case. All that they can be alleged to prove is, that the spirit survives dissolution of this flesh and continues to be in a conscious state—for how long, does not appear. It is to be noted also that the grade of intelligence exhibited in spiritualistic seances is far from inspiring to the thoughtful. The late Mr. Fiske likened it, in his *Life Everlasting*, to that which "we are accustomed to shut up in asylums for idiots."

We are convinced that our assurance of what is meant by immortality—everlasting life with God, and future glorification in the flesh—depends, and will in the future depend, primarily on Divine revelation. Nature suggests the need of a future, but revelation alone informs us of its duration and glory.

THE crowded condition of our columns heretofore has prevented the word of commendation which ought before this to have been given to the Pastoral Letter issued by the Bishops to the whole American Church. The Letter was occupied with very practical subjects, and did not again enter into the consideration of doctrinal matters, which had been so well considered in two Pastorals of recent years, and which no doubt it was felt unnecessary to re-state. Moreover it was free from the petty gibes at trivial divergences from common practice in Worship which have sometimes disfigured otherwise able papers set forth by the Bishops. The mind of the Church happily has broadened of late years in such way that we no longer feel it necessary to hit at each other when called upon collectively to speak, and this really righteous breadth of horizon—so different from the partisan article which goes by that name—was never better shown than by the present Pastoral Letter, not only in what it says but in what it leaves unsaid. It is commonly understood that the Bishop of Kentucky is the author of the paper, and, if so, he deserves the warm thanks of the Church for his work.

THE death of Canon T. T. Carter, one of the best known of Catholic Churchmen in England, comes at the end of a long life given to the spiritual side of the Catholic movement. He was a deeply devotional writer and has given many such works to the English Church, chief of which perhaps is his compilation of prayers, the *Treasury of Devotion*. Many have also been helped by his series of *Spiritual Instructions* and his other books, and he has contributed introductions to a large number of devotional works of other authors. Canon Carter is perhaps best known, aside from his literary works, as the founder of the Sisterhood of St. John the Baptist, which is represented in this country, and which in England is commonly known as the Clewer Sisterhood. He was intimately associated with the leaders of the Oxford Movement, and may indeed be reckoned as the last and one of the most devout of that remarkable group of men. R. I. P.

HE ONLY is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they and they only.—*John Ruskin*.

NO MAN or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

Literary

Theology.

Life Everlasting. By John Fiske. Boston and New York: Houghton, Mifflin & Co., 1901. Price, \$1.00 net.

This is a notable little volume. It constitutes the Ingersoll Lecture of December, 1900, and is also the last of the important series of books which includes *The Destiny of Man*, *The Idea of God*, and *Through Nature to God*. The death of the versatile writer since this lecture was delivered gives a peculiar and pathetic interest to the volume, making it his final profession of faith, so to speak.

After a review of various attempts to solve the problem of a future life, and speaking from a scientific standpoint, he says: "We have no more warrant in experience for supposing consciousness to exist without a nervous system than we have for supposing the properties of water to exist in a world destitute of hydrogen and oxygen." Alluding to the alleged evidence of a future life drawn from the case of the famous medium, Mrs. Piper, he says: "If its value as evidence were to be conceded, it would seem to point to the conclusion that the grade of intelligence which survives the grave is about on a par with that which in the present life we are accustomed to shut up in asylums for idiots."

But this negative position is not taken in a sceptical spirit. What it amounts to is this: that the future life, if there be one, lies outside the sphere of this life's experience. In this life our observation of the soul is limited to the phenomena connected with its union with the body and nervous system. We cannot therefore go beyond these phenomena in our scientific conclusions.

This inability, however, he urges, "not only fails to disprove the validity of the belief (in a future life of the soul after its dissociation with flesh), but it does not raise even the slightest *prima facie* presumption against it." All that it shows is that we have no organs of knowledge by which to transcend the phenomena now before us.

He proceeds to discuss the contention that mind is a function of brain. He distinguishes between the *producer* and the *concomitant* of mental phenomena, and concludes that the nervous system is merely a concomitant of thought. He shows that the law of correlation and equivalence of forces, so far from helping materialists in this direction, makes for the hypothesis that thought, while conditioned by material conditions, is distinct from such conditions and not the product of them. All that enters the bodily organization of force and motion is transformed into purely physical forms and discharges itself in such transformation. Thought lies obviously without the sphere of these changes, and therefore has a law of causation altogether distinct from them.

While refusing to admit the possibility of direct scientific proof of a future life, he falls back on the theory of evolution; and suggests, without fully formulating, an indirect argument growing out of what he has written in *Through Nature to God*.

The readers of that book will remember that he contributes a new argument to Theism, based on the contention of evolutionists that the course of cosmical development is characterized by an ever widening correspondence with an environment of reality. In no case does the development involve a reaching out after unreality. With the appearance of man came a reaching out to correspond with the unseen, this development producing the phenomenon of religion. To deny the reality of this unseen environment implies an assertion that the law of development which has invariably characterized the universe heretofore, has come to grief and issued in mistake—an incredible supposition.

This unseen environment, he then argues, is an eternal one. He concludes this lecture with an expression of belief "that the patient study of evolution is likely soon to supply a basis for a Natural Theology more comprehensive, more profound, and more hopeful than could formerly have been imagined." Perhaps he is over optimistic as to what can be done in what is called Natural Theology, but we feel sure that no one can read this book, written on the eve of death, without being encouraged. Mr. Fiske was entitled to speak with authority in the domain of natural science, and his parting message is that believers in human immortality have nothing to fear from the results of true science. FRANCIS J. HALL.

Pulpit Points From Latest Literature. A thousand Illustrations for Preachers and Teachers, by Rev. J. F. B. Tinsling, B.A. New York: Thomas Whittaker. Large 12mo, 337 pp. Price, \$1.40 net.

Most clergymen who hold the attention of their congregations use illustrations. The best places to look for them is in the Bible, and daily life. Our Lord found the most of His in those daily experiences which are common to all men. For this reason His illustrations appeal to all men. The value of this present volume is

found in the fact that the larger number of its points belong to the sphere of daily life, English, American, and foreign.

Another factor in its favor is the modernness of its illustrative material. Too many books of sermon points are made up from earlier books on the same subject, consequently the points are stale and unprofitable. The fact that the editor has confined himself to modern literature has made the most of his material fresh and attractive.

B.

Sermon Seed Series: "Eugene Bersier's Pulpit." An analysis of his published Sermons by J. F. B. Tinling, B.A. New York: Thomas Whitaker. 16mo, 150 pp. Price, 50 cts. net.

"Sermons on the Psalms" (various authors). Analyzed by J. F. B. Tinling, B.A. Same publisher.

"Sermons on Isaiah." Sketches of 150 sermons. (Various authors.) Same editor and publisher.

Every man should do his own chewing, and every clergyman should do his own thinking. The man who lives on soft foods loses his teeth, and deserves to. The clergyman who rehashes ready-made sermons loses his brain power, and deserves to. The three volumes named above belong to the best of their class. It is the class of which we are afraid. Such books bring a great temptation to exist without mental chewing or homiletical digestion, whereas the Prayer Book teaches that truth cannot become our own unless we "read, mark, learn, and inwardly digest" it.

But the temptation to use these volumes as mere sermon stuff may be resisted. The editor evidently intended them to be used for suggestiveness, not for stuffing; he calls them "Sermon Seed." The man who has the ability to grow sermons from the seed, the man who is not seeking sermon-stuff in another man's pulpit-patch will doubtless have the grace to use these volumes without abusing them. He will find them very suggestive. Bersier is most thoughtful and well worth studying for his own merit; the other two volumes are worthy of attention for the variety of the sermonic methods used by their various authors, English and American, Churchmen and Nonconformists. The man who is seeking sermonic loot had better let these volumes alone, and learn to work and earn his own living.

B.

Lessons From Work. By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. London and New York: Macmillan & Co.

This is the latest book of Bishop Westcott, and it was not published until after his death. It contains a charge to his Diocese on The Position and Call of the English Church, several sermons preached on special occasions, and various addresses on social and industrial topics.

The book is characteristic of the Bishop, and combines, as ever, deep spiritual thought and heavy, difficult language. It will be useful for collectors to add this to their set of Westcott's works in order to have it complete.

Miscellaneous.

Christmas Evens. The Preacher of Wild Wales, His Country, His Times, and His Contemporaries. By the Rev. Paxton Hood. New York: American Tract Society. Price, 75 cts.

The middle of the 18th century was a period of darkness and lifelessness for the Church in Wales. Bishops, clergy, and laymen were alike affected by the Erastianism and sloth that characterized the Church of England. Services, when held, were slovenly and cold, and in Wales they were in a tongue not "understood" by the common people. Hence the attendance was confined to the landed gentry and a few of their dependent followers. The great mass of the Welsh people were either without the knowledge of Christian truth or, as in very many of the beautiful valleys, adherents of the various bodies of sectarianism that flourished because they offered religious life and enthusiasm under the very eaves of the closed churches.

At this period the subject of this interesting and well written biography was born. He received his Christian name from Christmas Day, the date of his birth, in 1766. His youth gave no promise whatever of his future career, for it was one of utter indifference to religious things. But when the great change came about by his conversion he began to cultivate the power of preaching and eventually developed into one of the strongest and most eloquent of the Baptist ministers of the century. The stories of his poverty, his hardships, his struggles, and his marvelous faith in God in the midst of almost overwhelming difficulties, would be of great benefit to the theological student of to-day who hopes to rise to the highest pinnacle of fame in the Church in a few years. We earnestly commend the biography of *Christmas Evens* to the clergy generally. Mr. Hood has given us many valuable historical data as well as a clear insight into the life and power of one who by his earnestness of life and powerful preaching was sought after by the thousands of Wales and who entranced them by his eloquence.

Among the Great Masters of Painting.

Among the Great Masters of Oratory.

By Walter Rowlands. Boston: Dana Estes & Co. Price, \$1.50 each.

These are two extremely dainty and attractive books, similar to the two issued last year on Literature and Music.

The letter-press, binding, and illustrations are all very hand-

some, and the whole effect of the books is very fine and reflects great credit on the publishers. The author succeeds in making his part of the work interesting and instructive, which is by no means an easy task. Nothing more suitable could be chosen as a gift to a friend of refined tastes.

Word and Phrase. True and False Use in English. By Joseph Fitzgerald, A.M. Chicago: A. C. McClurg & Co. Price, \$1.25 net.

Mr. Fitzgerald has been assistant editor of *The North American Review* and *The Forum*, and his duty was to revise and correct articles to be printed in these publications. His book is a delightful one, and deserves a wide use. The discussion of the Degradation of Words and Ignorantism in Word and Phrases is particularly interesting and instructive.

Persons who desire to write and speak good English could not do better than study Mr. Fitzgerald's book carefully. He advocates phonetic spelling of English words, and does not consider the retaining of the plural of foreign words desirable; preferring rather to use English plural forms.

Joy and Strength for the Pilgrim's Day. Selected by the editor of *Daily Strength for Daily Needs.* Boston: Little, Brown & Co.

This is a companion volume to the well known book of short daily readings, *Daily Strength for Daily Needs*, and comprises similar happy selections to that. The authors include many of our best devotional writers, both English and American, among whom are Pusey, Keble, Newman, Gore, Bishop Hall, Dean Hodges, Dr. Huntington, and very many others. The book is likely to be as great a treasure as the former collection.

A Handbook of Proverbs for Readers, Thinkers, Writers, and Speakers.

Selected from the best sources and classified, including a list of authorities quoted. New York: Amsterdam Book Co. Price, 75 cts.

Many writers will find it convenient to have this little book to refer to for appropriate proverbs and quotations on many subjects. The sayings are classified so as to be easy of reference.

Fiction.

Lincoln's First Love. By Carrie Douglas Wright. Chicago: A. C. McClurg & Co. Price, \$1.00.

This book is attractively made and is a pleasing little story; but we must enter a protest against taking the name of one who has such a place in history as Mr. Lincoln, and weaving around him a love story that may perhaps be founded on some local tradition, but at any rate is from cover to cover purely fiction. The liberty taken with the name of the great Lincoln goes altogether beyond the customary limits of historical novels and is altogether unjustifiable.

Amos Judd. By J. A. Mitchell. Illustrated by A. J. Keller. New York: Charles Scribner's Sons. Price, \$1.50.

Dunstable Weir. By Zack. New York: Charles Scribner's Sons. Price, \$1.50.

The Laird's Luck. And Other Fireside Tales. By A. T. Quiller-Couch. New York: Charles Scribner's Sons. Price, \$1.50.

The Ruling Passion. Tales of Nature and Human Nature. By Henry Van Dyke. New York: Charles Scribner's Sons. Price, \$1.50.

Papa Bouchard. By Molly Elliot Seawell. Illustrated by William Glackens. New York: Charles Scribner's Sons. Price, \$1.25.

The Argonauts. By Eliza Orzesko. Translated from the Polish by Jeremiah Curtin. New York: Charles Scribner's Sons. Price, \$1.50.

Messrs. Scribners have put their readers under renewed obligations in this group of finely made and illustrated books. The obligation becomes greater when the authors are old friends, whose imagination has not dulled, whose cunning has not lessened, and on the whole, whose skill has increased, and whose knowledge of life has been widened and enlarged.

We made the acquaintance of Mr. Mitchell as an author some twelve years ago, more or less, when he gave us that clever skit, *The Last American*. This we believe was his maiden effort, and not being ambitious, he left the field for some years. It was in '95 or '96 that his *Amos Judd* first appeared, and at once aroused attention by its unusual plot and motive. The story was well worth telling, and in its new and dainty dress recommends itself for more than one edition as no doubt the publishers have discovered. The illustrations of Mr. Keller are especially effective.

The collection of short stories under the title of *Dunstable Weir*, the initial story, has been published in the magazines. But Zack's short stories are not to be consigned to the oblivion of the magazine heap, which must necessarily become larger and larger in these days of almost numberless friends. Just here it is interesting to note that the collectors are looking grave and worried over the question of the *really* first edition. Shall it be the serial story, and if so, shall not the bound volume of the magazine be the first edition? Or is the first published copy in book form to be the *First*, with a large F? Such things may seem trivial to the ordinary reader, but the point of view is everything. For us the book is preferable and especially in this collection of short stories. Also

when Q has a tale to unfold we wish to preserve it and its fellows, for his stories can be read several times over.

The *Laird's Luck*, while giving the title, is by no means the best, from our standpoint, for Captain Dick and Captain Jacka are equally good, while *Poisoned Ice* and *D'Aorfet's Vengeance* are filled with the uncanniest delight for such as like that sort of thing. The collection is excellent and it would be unkind to compare where all are meritorious.

Then the collection of Dr. Henry Van Dyke one will certainly wish to preserve, if for no other reason than the lines of dedication. These should be quoted if we could find space, for they are words of wisdom, and ought to be in foot-high letters on the lintels, inside and out, of every publisher's and would-be author's door. This volume on *The Ruling Passion* contains not only the inimitable dedication, but a preface which is an essay, in short, on a burning question. Then follow *A Lover of Music*; *The Reward of Virtue*; *A Brave Heart*; *The White Blot*, etc.—eight in all.

These studies are elemental, they deal with first principles, they are "almost inspired." They prove beyond question and alone the author's right to the master's degree in literature, for the touch of the skilled artist glows from the canvas. The colors are so adequate, the shadows are so real, and the sunshine fairly warms with its radiance. This book is of those that survive because it contains living forms and deals with immortal truths.

Miss Molly Elliot Seawell treats us to a new departure in a delicate bit of comedy. *Papa Bouchard* is light as air and full of keen satire that is kindly meant. Clever situations develop on slight occasion, and one laughs in spite of all restraint. It is unnecessary to assure one of Miss Seawell's carefulness in construction. Her readers will welcome this volume for its fanciful flights and delicate point.

The novelists are not all accounted for in these days of many translators till the new Polish author is reckoned with. This time, after Maxim Gorky, which is easier than his real name, Alexi Maximovitch Pjeshkoff, after Dimitry Merejkowski and his *Death of the Gods*, here is yet another in Eliza Orzesko. Mr. Jeremiah Curtin, her translator, says of her that she is a woman of parts, a really gifted authoress, who has some forty volumes to her credit. These, he says, are of unusual merit, dealing with great problems and written with great spirit and power. It would seem almost beyond believing that one, and that one a woman, could have the physical endurance to write forty as meritorious novels as this one Mr. Curtin has translated for us. Mr. Curtin perhaps overlooks the fact that another of Madame Orzesko's works, *Meir Eefovitch*, was translated into English and published several years ago. Mr. Curtin made no mean reputation for himself in his vigorous translations of the Sienkiewicz trilogy and thus brought to our knowledge one of the greatest of living novelists. This pleasing aspirant in *The Argonauts* expresses what seems to be a Slav characteristic, tremendous force. The writer seems so charged with elemental fires that all literary form is drawn upon and used to express the intensest emotions and the fiercest passions. Her subjects obey the rod rather than the word, and the dominant note is ferocity and power. The two who most control the book are types, the one of weakness, the other of compelling force. What compulsion will do when a great will is in control, undominated by love, is seen here with remarkable and painful vividness; yet one will scarcely lay aside this story because one does not agree, or approve, or love, for one can but admire the skill and splendid parts an author must possess to be able to produce such scenes.

If Madame Orzesko has done more of such work we can assure the translator that his audience is waiting for it.

Anne Scarlett. By M. Imlay Taylor. Chicago: A. C. McClurg & Co. Price, \$1.25.

This is an interesting novel about the early days in Colonial Boston. The heroine has a very sad experience under the accusation of being a witch, and is condemned to death. Of course she is saved and marries her lover, while "Mistress Satan" dies.

The book is well written and is decidedly interesting.

Kim. By Rudyard Kipling. New York: Doubleday & Page. Price, \$1.50.

No one will take up this story of *Kim*, Mr. Kipling's latest contribution to fiction, without some wonderment what this unique force in literature may create for one's pleasure. Mr. Kipling returns to India for the motif of his theme, and no one knows the traditions of that countless people more intimately than he.

The vagabond son of a vagabond parentage assuming charge of the Holy Llama and acting as his *chela*, sets out to find the River of the Arrow, the fabled River of Life, in which search Kim finds the Holy man, as their paths meet in Lahore.

Up and down India the search ever takes these simple folk, till Kim unwittingly learns State secrets, unconsciously aids in great events, unknowingly and serenely becomes a link in that great system of the underworld of statecraft which holds India in silken chains. No one but a Kipling could so interest a reader in such a tale, because no one has his genius. All nature is the captive of his pen.

Deborah. A Tale of the Times of Judas Maccabaeus. By James M. Ludlow, Author of *The Captain of the Janizaries*. New York and Chicago: Fleming H. Revell Co. Price, \$1.50.

It is something unusual even in these days to hark back two thousand years for the subject and setting for an historical novel. It was a critical period in civilization when the Greek had possession of Jerusalem; a period of tumult, a period of rapid changes in dynasties. Rome was increasing her borders, and the Jew was ground between the upper and nether millstones of Greek and Roman arms. The times were those when might was right. Gold bought armies for its tyrannies; thrones were quickly set up, only to be tumbled about the heads of self-crowned adventurers by other more powerful tyrants. Out of this confusion, with a handful of devout and faithful Jews, arose Judas Maccabaeus with his brothers, and from their homes among the hills of Palestine, ventured out at favorable moments to deal mighty blows at whatever foe possessed their fatherland. From little forays the well-drilled little army under the masterly genius of Judas finally attacked and defeated general after general of the Greek hosts till they recaptured Jerusalem for their own, and bought by force of arms a well-earned peace.

Deborah the Jewess is a figure of remarkable fascination, the pledge of a people. It is refreshing to find a book that once more takes up the types here so graphically portrayed, that for imaginative writing on so interesting a subject with a really historical foundation leaves nothing to be desired. The author of *The Captain of the Janizaries* has put his friends under renewed obligations.

The Night Hawk. A Romance of the '60's. By Alix John. With Frontispiece by Walter Russel. New York: Frederick A. Stokes Company. Price, \$1.25.

Whoever Mr. Alix John may be, he has written a moving story of the South and from its standpoint in the recent unpleasantness. The story does not deal with politics in the least, but from the side of actual hostilities, and that side of it connected with the secret service. The Englishman who outfits his vessel for filibustering and runs such hair-raising ventures between Halifax and the Southern ports, plays an interesting game.

But Mrs. Le Moyne, the fair agent of the Southern cause, is the real actress on the stage. The story of her romance is pathetic and well told. The plot is well laid, and one will hardly lay down the book till finished to the last dramatic episode.

Literary Notes.

THE SERIES of little, attractively made books published by Messrs. Thomas Y. Crowell & Co. under the name of "What is Worth While Series" has become so well known that it is not necessary to explain more concerning the style of the books, whose titles follow, than to say that they are made in that series, and that the cover for the present year in white and green has all the attractiveness of the covers for the preceding years. The subjects of the new volumes are for the most part devotional, and coming as they do almost wholly from sectarian sources, it is not strange that we occasionally find sentences which, from our point of view, are incomplete, if not worse. There is, however, very little to which a Churchman can object in these, and they are so attractively made that they will introduce religious reading into places where such subjects are apt rarely to be found.

The list of this year's additions is as follows: *The Greatness of Patience*, by Arthur Twining Hadley; *Practical or Ideal*, by James M. Taylor, D.D., LL.D.; *Wherefore Didst Thou Doubt?* by Cleland B. McAfee; *Summer Gathering*, by J. R. Miller, D.D.; *Standeth God Within the Shadow?* by David Starr Jordan; *God's Sunlight*, by Lewis Worthington Smith; *Religion in Common Life*, by John Caird, D.D.; *The Expulsive Power of a New Affection*, by Thomas Chalmers; *The Meaning and Value of Poetry*, by William Henry Hudson; *Ecclesiastes and Omar Khayyam*, by John Franklin Genung.

MESSRS. THOMAS Y. CROWELL & Co. have also favored us with copies of a series of child's stories with uniform covers, at the same price as the volumes of the "What is Worth While Series," being 75 cents each, the new series bearing the name "The Nine to Twelve Series" and being edited by Ella Farman Pratt. These are pleasing little stories, which will appeal not only to children but also to adults as well, and each is illustrated with a half-tone frontispiece of excellent workmanship. The titles and authors are as follows: *The Little Cave-Dwellers*, by Ella Farman Pratt; *Little Dick's Son*, by Kate Gannett Wells; *The Flatiron and the Red Clock*, by Abby Morton Diaz; *Little Sky-High*, by Hezekiah Butterworth; *How Dexter Paid His Way*, by Kate Upton Clark; *Marcia and the Major*, by J. L. Harbor; *The Children of the Valley*, by Harriet Prescott Spofford; *In the Poverty Year, a Story of 1816*, by Marian Douglas.

FROM Mr. Thomas Whittaker we have received a copy of a new edition, being the fourth, of *Records of an Active Life*, by the late Rev. Heman Dyer, D.D. The present edition contains a postscript giving an account of Dr. Dyer's last days and his death, with an appreciative paper from the pen of Dean Hoffman on the subject, "Dr. Dyer's Place and Influence in the American Church." The price of the volume is \$2.00 net.

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Family Fireside

OBLIVION.

THEY shook a planet with their tread,
Those giant races of the past,
But they are dead.
Oblivion clothes them with its shroud,
The great, the proud.
Grand words of swelling thought they spoke,
But they are naught.
The surging seas sweep silently,
While worlds unconscious move in space;
The deems they lauded mightily
Have left no trace.

Gone are the empires that they built
In crime and guilt;
Their gorgeous palaces of lust
Long since were dust;
Faded the lustres of their state,
The proud, the great.
Move noiselessly the shining stars;
Roll placidly the ocean waves;
None mourns their absence who were here,
With sigh or tear.
Emptied of them, the world moves on
Around the sun:
Yet sun and world shall pass away—
Naught but eternity shall stay.

We are the people now; but we
Shall cease to be;
For are we mortals, as were they
Who passed away.
This sovereign people, too, shall go
To dust below.
The very instruments we use,
We grasp to lose:
Earth's atmosphere is not our own—
We breathe, 'tis gone;
Our seeing eyes illusions show,
We do not know.
The plainest things of time and sense
Are what? from whence?
Our waking thoughts are midnight gleams,
To-morrow's dreams.
Think of eternity that's past—
How dread, how vast!
Think of the endless yet to be—
Ah, who are we?

FAITH.

We are the product of a God
Who bade us live obedient here
To the wise laws that life conserve,
And makes immortal those who fear—
Lost to the earth, but found again
Where He doth reign.

—REV. F. WASHBURN.

A STORY OF AMBITION.

BY M. MACLEAN HELLIWELL.

"Leave all mean things
To low ambition and the pride of Kings."

THE girl who was reading stopped suddenly, and looked at her teacher with a puzzled expression in her pretty eyes.

"'Low ambition,' is not that rather strange, Miss Hart? I always thought ambition was a good thing to have."

Miss Hart laid her copy of "The Essay on Man" on the desk before her, and turned to her class.

"What do you think, girls? Do you agree with Sydney? We have just a few minutes left, suppose we spend them in deciding this matter. Beryl, what do you think about it?" and she smiled brightly at a grave-eyed, thoughtful-looking girl.

"I think it depends a great deal upon circumstances, Miss Hart," she began slowly. "Ambition which is merely the outcome of pride and self-love is, of course, low."

"Self-love, my liege, is not so vile a thing as self-neglecting," quoted Sydney, quaintly. There was a general laugh, for ambition was Sydney's most powerful characteristic, and she made no secret of it.

"Well, Miss Hart, you have often told me that I have not enough ambition," cried a gay, happy-go-lucky looking maiden,

who fitted through life as thoughtlessly as a butterfly, "so you cannot think it low!"

Miss Hart shook her head at the saucy, laughing face.

"Never mind what I think," she said, "I want to hear your opinions. Has no one any?"

Blanche Howard spoke:

"Isn't it something like self-respect, Miss Hart? A perfect character requires a certain amount of each, but too much will ruin it. I think Pope means something like that when he says in the third Epistle that 'Right, too rigid, hardens into wrong.'"

"Vaulting ambition, which o'erleaps itself," murmured Bertha Adams, half under her breath. Miss Hart caught the words.

"I understand, Blanche," she said. "Some of us read 'Macbeth' last year. Beryl, do you remember what ruling passion it was that caused all the suffering in the play?"

"It was Macbeth's 'low ambition' to which he made all his better qualities subservient," answered Beryl, "but—"

At this point the hour-bell tinkled clearly.

"We must stop our discussion now," said Miss Hart, "but I think we have a little food for thought, have we not, Sydney?" with a glance at the unusually thoughtful expression which rested upon Sydney's bright face. The girl smiled.

"I think we have, Miss Hart," she said. "I'm glad the subject came up, for I never thought of ambition in an unfavorable light before."

"Well, do not do so unreservedly now," warned Miss Hart, who was aware of Sydney's tendency to fly to extremes. "Remember, it is like everything else. Set in the right direction and carefully used, it may achieve glorious results; abused, it may cause untold wretchedness, ruin, and even crime."

Sydney had no more classes that afternoon, so she ran up to her room to work upon the essay which she intended entering for the Hargrave scholarship competition. A number of Sydney's classmates purposed trying for this scholarship which consisted of two years' board and tuition at either Wellesley or Vassar, but the general belief among the pupils was that Sydney Holden and Beryl Murdoch were the only two contestants worth considering, and of these two popular feeling was with Sydney. She had a quick wit and an unusual power of grasping her subject and carrying her readers with her. Her school essays were brilliant, sparkling compositions, while Beryl's were more marked by a grave thoughtfulness in the consideration of her subject, and a clearness and vividness in her treatment of it which were rather striking in so young a girl. Both girls were intensely ambitious, and both had at heart a burning resolve to win laurels in the world of letters.

Sydney, the only daughter of a millionaire, longed for fame and glory as much for her parents' sake as her own, for they had unlimited hopes for, and visions of their daughter's future.

Beryl longed for success as much for its pecuniary value as its honor, for she was the eldest child of a country doctor, who, large-souled and generous, found it none too easy to feed, clothe, and educate his large family of growing children.

Both girls had set their hearts upon winning the Hargrave Scholarship—Sydney, because she had always throughout her school life taken all the composition prizes, and she knew how disappointed her parents would be if she lost it in her very last year; Beryl, because she knew what a help it would be to the loving father who found it such a struggle to give his clever daughter the education he was determined she should have.

* * * * *

It was three weeks before the school-closing. Before the end of the week all the essays were to be handed in to Dr. Bradley, the principal of the school, and Sydney, swinging lightly in the hammock on the veranda, was thinking of her essay with no doubt as to its success. She was aware of the fact that most of the teachers believed that she would win the scholarship, and she knew that this essay was the best thing she had ever written. She had read it over carefully the night before, and even she, herself, had been surprised at its easy, flowing style and brilliant eloquence, so that it had been with no small degree of satisfaction that she had that morning handed it to Miss Hart, who was to deliver it to Dr. Bradley. She held a letter from her mother in her hand. It had come to her that morning, and a smile of pleasure lit up her pretty face, as she re-read a certain paragraph:

"As for the scholarship, little daughter, you must win it. So far you have always carried off the essay prizes; how dreadful it would be to lose it at your graduation! Your father

promises to take you wherever you please this summer, if you are successful. So work hard, little girl, and do not disappoint us."

As Sydney swung gently to and fro, suddenly through the library window came Miss Hart's clear, sweet voice:

"Why, Beryl, dear, crying? You have not had bad news from home, I hope?"

"N—no, Miss Hart," came the tremulous answer. "That is—it might be worse—no one is ill."

"Ah, I am glad of that, but it must be sad news to make my strong, sensible Beryl shed tears. Is it anything you can tell me, dear?"

"I could tell you anything, dear Miss Hart. It is only that father has been a little unfortunate, and the money he had set aside to take me through Vassar has had to go in other channels. It is foolish of me to cry, I know—"here her voice became tearful—"but oh, Miss Hart, you know what giving up college means to me!"

"Indeed I do, dear; but perhaps you may be able to go after all; if not now, bye and bye. And there is the scholarship."

"Yes!" cried Beryl. "Father mentions that—he and mother have written such lovely letters. They both feel as badly as I do. See, mother cries over hers. Father says that if I win the scholarship, he thinks by the time the two years are over, that he will be able to let me finish the course, but if I don't get it, I shall have to wait forever perhaps, though he does not make it quite so long."

"Poor little girl," said Miss Hart soothingly, "no wonder you feel badly. But why despair yet? You have a splendid chance for the scholarship, and—"

"No, Miss Hart, it is sweet of you to say that, but you know perfectly well that Sydney will win it. She always gets the essay prizes; and, dear girl, she is so bright and sweet, I could not bear to see her disappointed. Her parents are so proud of her, and always expect so much of her, they would take it dreadfully to heart if she failed now. I wish we could both get it, but there, Miss Hart—"

But Sydney heard no more. Slipping softly out of the hammock, she ran up to her own room, and shutting the door, threw herself into her low rocking-chair, one sentence ringing in her ears—"Leave all mean things to low ambition and the pride of kings."

"You mean, selfish, thoughtless girl!" she cried, with stern self-denunciation. "Here you have written your wretched essay, and handed it in, exulting because you thought you'd win the prize, and you never even gave a passing thought to the girl who really needs it—your friend, too—who, while she is in despair because she thinks she has failed, can yet find it in her heart to wish you success. Oh, you selfish thing, I hate you! You know you can go to any college in the world you want to, scholarship or not, for your deluded parents just dote on you—why, I can't see, bless their hearts!—while poor Beryl, who is much more downright clever than you, with all your prizes, actually can't go anywhere unless she wins that wretched old scholarship!"

Half an hour later, Sydney, her cheeks flushed, her eyes shining, knocked eagerly at Miss Hart's door. In answer to a gentle "Come in," she opened the door, and broke out with:

"Oh, Miss Hart, you haven't given Dr. Bradley my essay yet, have you?—because I want it back."

"No, dear; I have been waiting until I should get the others. But I do not think I can let you have it again. You do not wish to withdraw from the contest, do you?—for I could never consent to that. What would your parents say?"

"Oh, I intend to compete, Miss Hart, but I want it back just until to-morrow. Please let me have it, dear Miss Hart. You know they don't have to be in until Saturday!" And Sydney looked irresistibly winsome as she coaxed.

"No wonder her parents give her everything she asks for," thought her teacher, but aloud she said: "I do not know that I ought to let you have it again, Sydney. You should not have given it in, you know, until you were quite sure you had done all you could to it."

Sydney's brown eyes filled with tears.

"Please, please, Miss Hart," she cried, taking her teacher's hand. "You don't know how much may depend upon my having it. Do, do let me!"

"Well, said Miss Hart, at last, "I shall give it to you, but after you return it to me, you shall not get it again even should the fate of the nation depend upon your having it."

"Thank you so much, Miss Hart, you are a darling. You won't be sorry!" And Sydney, flushed with triumph, tripped away, the precious manuscript in her hand.

Her light burned late that night, and the stars looking in at her window saw her patiently, heroically working over her essay, changing here, erasing there, and finally copying it with great care. The next day she sent a letter to her mother.

"Do not be too hopeful about the scholarship, mother, darling," she wrote, "for I very much doubt if I shall get it. Beryl has been writing splendidly this term, and she has worked hard over her essay, and as she really needs it, we should not feel badly if she wins it. So if I do not get it, mother dearest, do not break my heart with lamentations, but spare my feelings, for you know how sore they will be. Tell dear daddy that whether I am successful or not, I have set my heart on taking Beryl with us wherever we go this summer."

* * * * *

The closing of Pemberton Ladies' College is always an interesting event, and the year Sydney and Beryl graduated no exception was proved to the general rule.

The closing exercises took place in the afternoon, and in the evening the annual reception was given by the pupils to their friends.

Great was the excitement of the girls as they awaited their summons to the Assembly Hall, and there was much speculation as to the fortunate prize-winners, for no one knew how she had passed her examinations until she heard her name read in the hall.

Beryl was pale with excitement and suspense, and more than once Miss Hart looked at her anxiously, wondering if she would be able to bear the strain of the afternoon. Sydney, her great eyes sparkling, her cheeks glowing, flitted here and there, a vision of loveliness in her simple white graduating gown.

Suddenly the summons came. The junior girls trooped in first, then the intermediate classes, and lastly the graduating class, all in white, carrying bunches of white roses. So pure, and sweet, and innocent they looked, these fair girls, that more than one eye moistened and more than one prayer for their future happiness went up to Heaven as they came in and quietly took their places, with a girlish dignity and sweet unconsciousness very charming to behold.

The junior and intermediate prizes were awarded first, and during the long waiting Beryl sat like a statue, pale and motionless. Sydney sat beside her, and as the last intermediate prize-winner carried off her trophy, she took Beryl's hand.

"You look like a Spartan maiden," she whispered. "Your father will be running up to dose you if you go onto the platform with that white face. Cheer up, dear, Dr. Bradley won't bite you, if he does look fierce."

Beryl laughed, as Sydney meant she should, for the thought of meek, mild little Dr. Bradley frightening anyone was supremely ridiculous,—and at that moment he spoke.

"I have great pleasure in announcing that the Hargrave Scholarship, which entitles the holder of it to two years' instruction at either Vassar or Wellesley College, has been won by"—the hall grew very still—"Miss Beryl Murdoch. I may add that the competition was close and keen. A number of highly creditable essays were sent in, one in particular, by Miss Sydney Holden, deserving special mention. Miss Murdoch's, however, was in several ways quite the best, showing a range and depth of thought most unusual in one so young. Will Miss Murdoch please come forward?"

As Beryl, amid a burst of applause, returned to her seat with the precious little parchment, Sydney squeezed her hand ecstatically:

"Oh, Beryl, Beryl, I'm so glad! Now we'll be together at college, too, as well as most of the summer!"

Then she had to go up to receive the Bentley gold medal for general proficiency. After that came the lesser awards, and soon it was all over, and the girls were taking their friends through the college for the last time, beginning to feel in the midst of their joy, that saying good-bye to their wild, glad schoolgirl days was, after all, not an unadulterated delight.

"It's a drop of pleasure in a sea of pain," quoted Sydney, as Miss Hart held her close in a farewell embrace.

"You have learned many things at Pemberton, dear, that were not in the curriculum," said the teacher. "I saw you on the veranda the day Beryl told me of her father's loss, and I had glanced over your essay before you came to get it from me."

If you had left it as it was you would most certainly have won the scholarship, for—"

But Sydney, laughing and blushing, stopped Miss Hart's mouth with a kiss.

"Please don't," she cried. "And please promise me that you will never breathe a word of anything you think to anybody."

Miss Hart laughed.

"That would be a rather restricting promise, I am afraid, little girl. But I shall not say any more, dear, except that ambition has more than one goal, and the one you have already reached is by no means the least important."

And Mr. Holden said:

"I'm a little disappointed about the scholarship, daughter, but we must not be too grasping, and as you won the medal, you may hold me to my promise regarding the summer trip."

HISTORY OF A PRAYER BOOK.

By ELISABETH E. KENT.

MOTHER DEAR, I feel just like rummaging this morning. May I look through that funny little, round hair-trunk of grandpa's up in the garret? But first tell me about the trunk please. It must be as old as the hills."

"Not quite; it belonged to your great-grandmother; was her wedding trunk and held her entire outfit for a six weeks' trip. She told me about it when I was a little girl. She and grandpa traveled with their own horse and buggy through Vermont, riding daytimes and stopping at night with friends or at some country inn. It was an ideal way to travel where one had plenty of time. I remember grandma said that the first time she ever rode in the cars was when she came to see you when you were a baby. Now, Helen, you may look through the old trunk, which I can tell you beforehand contains chiefly your grandpa's relics of the civil war, but do not read any of the letters. They are too sacred."

An hour later Helen came into the room where her mother sat sewing, bringing a little roll of paper tied with a faded red ribbon.

"Mother, this isn't a letter. It says on the outside, 'History of my Prayer Book—my first gift from Bessie.' Don't you think we might read this?"

"Yes, you may read it aloud. I remember when dear father wrote it and mother tied it up with that ribbon."

Very reverently Helen untied the small red bow and straightening out the roll of paper, began to read:

"HISTORY OF MY PRAYER BOOK.

"For nine months I had been an invalid soldier in Harewood hospital, Washington, D. C.; but recovering my health and strength, I had, on my own application, been ordered to rejoin my regiment, then in camp near Brandy Station, Virginia. My great pleasure during my convalescence had been the calls I had made on Bessie, who is now my wife. I often attended with her the old, historic St. John's Church, and she had taught me all I knew of the Church service and the Prayer Book, for I had been brought up a Congregationalist.

"The evening of the fourteenth of March, 1864, I called on Bessie for the last time before going to the front, and as she came with me to the door to bid me Good Bye, she handed me a small Prayer Book, and with it gave me the first kiss. This gave a value to the book beyond that of any gift I ever received, and day by day the remembrance added to its place in my heart. I took the Prayer Book with me to camp, while there studying it faithfully, especially on Sundays, when in imagination I followed the giver to Church and through the services. I carried it in my pocket through all the many months that followed, until after I was wounded and back again in a Washington hospital. It was my companion the six weeks in camp, went with me to Chancellorsville, and was in the three days' battle of the Wilderness, May 5th, 6th and 7th; from there to Spotsylvania Court House, in the battle of the same name, and the seven days constant skirmishing in that region.

"Then a weary day and night march to the bridge on the North Anna river which our regiment carried by storm. Following this came almost ten days of steady fighting, closing June 3d with the great battle of Cold Harbor.

"Resting with me then until June 12th, the little book lay near my heart, went with me thirty-seven miles in a night and day march to the James river, which we crossed on the 15th, and the next morning our regiment engaged the enemy; and in that fight I was wounded and lay unconscious on the field of

battle. My Prayer Book was my comforter in the field hospital during hours of loneliness and suffering, then for two days at City Point and three days on the steamer *Connecticut* to Washington, where, bringing up in a city hospital, I took the worn book from my pocket, but still kept it near me.

"Its binding is battered and its leaves discolored from being completely soaked, along with its owner, in the heavy rains which followed the battles of the Wilderness, but nothing can ever deface nor blot out its precious memories.

"So endeth the war record of my Prayer Book—Bessie's first gift."

HOUSEHOLD HINTS.

GREASE may be removed from silk by applying magnesia on the wrong side.

FOR A GRASS STAIN on children's clothes while it is fresh, wash it out in alcohol.

HOT WATER, as hot as it can be borne, applied every hour or so is a sure cure for ivy poisoning.

DESSERT ought never to be placed on the sideboard. Keep in a cool place until serving time.

IN ROASTING MEAT turn with a spoon instead of a fork, as the latter pierces the meat and lets the juice out.

PLAIN MELTED BUTTER, made with egg and lemon, is the best accompaniment to every kind of boiled fish.

TO WASH fruit stains from the hands, rub them with sorrel, rhubarb stalks, lemon, apple, or tomato skins.

TO EXTINGUISH kerosene flames, if no cloth is at hand, throw flour on the flames. Flour rapidly absorbs the fluid and deadens the flames.

TO WASH doubtful calicoes or lawns dissolve 1 teaspoonful sugar of lead in one pailful of water and soak the garment 15 minutes before washing.

IN MAKING CUSTARD, pumpkin, or lemon pies, it is better to partly bake the crust before adding the mixture, so that it may not be absorbed by the paste.

A SPLENDID POLISH for brass is made by taking six cents' worth of sour salts, pulverized pumice stone, soft water and olive oil. Mix all together and strain the liquor.

WHEN SEVERAL cups of tea of equal strength are wanted, pour a little in each cup and then fill in inverse order. The first tea poured from the pot is the weakest of the decoction.

A VERY SMALL bit of red pepper put in the water in which meat or vegetables are boiled will, to some extent, deodorize the steam and save the disagreeable odor arising from cabbage, onions, etc.

HOUSEKEEPERS all understand how hard it is to clean a nutmeg or cocoonut grater with cloth or mop. A small scrubbing brush, that can penetrate the rough indentures, will do its work quickly and well.

TO REMOVE obstinate stoppers from glass bottles, dip a piece of woolen cloth into boiling hot water, and wrap it tightly around the neck of the bottle. In a few minutes the stopper can be removed, as this method has never been known to fail.

THE BLACKENED lights of old oil paintings may be instantly restored to their original hue by touching them with dentoxide of hydrogen diluted with six or eight times its weight of water. The part must be afterwards washed with a clean sponge and water.

TO SWEEP a room without raising a dust, scatter damp grass or dampened bits of paper over the carpet. This not only prevents the flying of dust, but saves the carpet from wear and tear. Either grass or paper is better than tea leaves or bran (often recommended), as the former leaves no stain or spot.

TO DESTROY any foul smell, place one pound of green copperas in one quart of water, where the odor is strongest, and it will destroy the stench in a very little while. Pour it down sinks or any other place needing cleansing, and the copperas will eat its way along, carrying all before it. In a sick room, place beneath the bed and it will purify the atmosphere.

TO KEEP the color of black satine or gingham dresses, dip them before washing into a strong solution of salt or boiling suds. Draperies should be ripped off and washed separately. Hang in the shade.

TO REMOVE PAINT from glass, take a sharp putty knife that has a perfectly even, unnick-edged, and scrape off as much as you can without danger of scratching the glass. Then mix a little oil and turpentine with fine pumice stone and carefully rub off the remainder of the paint. Then clean with soap, and wash and polish in the usual way.

IF ANY ONE is taken or threatened with lockjaw from injuries of legs, arms, or feet, send for but do not wait for a doctor, but put the part injured into the following preparation: Put hot wood ashes into water as hot as can be borne. If the injured part cannot be put into water, then wet thick folded cloths in the water and apply to injury, and at the same time bathe the backbone from the neck down with pepper and vinegar or mustard and vinegar. Keep it up till the jaws open.

[Next week will be commenced a serial story in 29 chapters by Lora S. La Mance, entitled "When Roses Have Fallen: A Romance of Early Ohio."

Church Calendar.



Nov. 1—Friday. All Saints' Day. (White.) Fast.
 " 2—Saturday. (Green.)
 " 3—22nd Sunday after Trinity. (Green.)
 " 8—Friday. Fast.
 " 10—23d Sunday after Trinity. (Green.)
 " 15—Friday. Fast.
 " 17—24th Sunday after Trinity. (Green.)
 " 22—Friday. Fast.
 " 24—Sunday next before Advent. (Green.)
 " 29—Friday. (Red at Evensong.) Fast.
 " 30—Saturday. St. Andrew, Apostle. (Red.)
 (Violet at Evensong.)

CALENDAR OF COMING EVENTS.

Nov. 12—Dioc. Conv., Albany.
 " 13—Dioc. Conv., Michigan, Michigan City.
 " 19—Dioc. Conv., New Hampshire, Western Massachusetts.
 " 20—Special Conv., Long Island.
 Dec. 3—Dioc. Synod, Springfield.

Personal Mention.

THE Rev. R. E. BENNETT, D.D., who has been in charge of the work at Madisonville and Norwood, Ohio, has resigned and accepted a call to Trinity Church, Mobile, Ala.

THE Rev. P. G. DUFFY has definitely declined elections as rector of St. Peter's Church, Ashtabula, Ohio, and also of St. Stephen's, Milwaukee.

THE Rev. ROLLA DYER of Dayton, Ky., has accepted a call to Zion Church, Dresden, and St. Matthew's, Madison Township, Ohio, and will take charge of the same the second Sunday in November.

DEAN CAMPBELL FAIR's address is 405 St. Mary's Ave., instead of 2405 St. Mary's Ave., Omaha, Neb.

THE Rev. ARTHUR K. FENTON has accepted charge of the work at Port Jefferson, Long Island, N. Y.

THE address of the Rev. J. M. HILLYAR is S18 11th St., N. E., Washington, D. C.

THE Rev. ARTHUR B. LIVERMORE's address is 214 East Sixteenth St., New York City.

THE Rev. SAMUEL MILLS, at the earnest request of the vestry and parishioners, has withdrawn his resignation and will remain rector of St. Stephen's Church, Ashland, Neb.

THE address of the Rev. JOHN MONCURE is 102 North Monroe St., Richmond, Va.

AFTER this week the address of the Rev. GEORGE C. MOORE will be 4535 Pulaski Ave., Germantown, Pa., he having resigned the rectorship of St. Luke's, Chester, Pa.

THE Rev. G. A. OTTMANN, priest in charge of Christ Church, Valdosta, Ga., will on Dec. 17, resume charge of Holy Innocent's Church, St. Louis, Mo., which he left in January, 1901, on account of throat trouble. Mr. Ottmann is fully restored to health.

THE Rev. J. H. PARSONS, late of the Diocese of Chicago, has accepted mission work in Grand Rapids, Mich.

THE resignation of the Rev. STEPHEN P. SIMPSON, rector of St. Stephen's Church, Plainfield, N. J., to take effect Nov. 1st, was a surprise to his parishioners. Mr. Simpson has succeeded in clearing his parish of a large debt and in largely increasing the membership. Ill health is assigned as the cause of the change.

THE Rev. EBENEZER THOMPSON is officiating at St. John's Church, Hingham, Mass., in the absence of the Rev. G. F. Weld, who is spending the winter in California.

THE Rev. CHARLES NOYES TYNDELL has resigned as associate rector of St. George's Church, Fredericksburg, Va., and accepted the rectorship of St. John's Church, Cape Vincent, N. Y., and should be addressed accordingly. Mr. Tyndell recently declined an important work under Bishop Peterkin in West Virginia.

THE Rev. Dr. F. C. H. WENDEL is taking a post-graduate course at the General Theological Seminary, New York City.

THE street address of the Rev. EDWIN WICKENS, Registrar of the Diocese of Dallas, is changed to 137 Third Ave. and Oak Lane, Dallas, Texas.

THE Rev. A. J. WILDER has accepted the rectorship of the Church of the Heavenly Rest, Springfield, Ohio, Diocese of Southern Ohio.

THE Rev. GEORGE B. WOOD of Nashotah House, lately advanced to the diaconate, has been placed in charge of St. Paul's Church, Columbus, Wis., and is now in residence there.

GIRLS' FRIENDLY SOCIETY IN AMERICA. 1901.

THE annual meetings of the G. F. S. A. will take place in Washington, D. C., on November, 18, 19, 20, 21, 22.

The Quiet Day will be conducted at the Church of the Epiphany on Tuesday, Nov. 19.

The Members' Supper will take place on Wednesday, Nov. 20, and will be followed by an illustrated lecture.

The Annual Service will be at 8 P. M., on Friday, Nov. 22.

Associates and Churchwomen are cordially invited to attend these services and meetings.

October, 1901. EVE ALEXANDER,
 General Secretary G. F. S. A.

WANTED.

POSITIONS OFFERED.

MISSIONARIES WANTED in the Diocese of Pittsburgh, five, capable and zealous. Stipends about \$800. Address ARCHDEACON COLE, Church Rooms, Lewis Block, Pittsburgh, Pa.

APEALS.

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

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

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

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age and infirmity in all parts of the Union, and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

Central Office.—The Church House, 12th and Walnut Sts., Philadelphia, Pa.

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

THE CHURCH ENDOWMENT SOCIETY.

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

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

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

OR

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

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.

BUSINESS OPPORTUNITIES.

PARTNER WANTED—With capital, for good business. Lock Box 963, Portland, Ind.

A SAFE MINING INVESTMENT where modest sums will earn big dividends.

A Limited Number of Shares For Sale at 25 Cents Per Share.

THE MILWAUKEE GOLD EXTRACTION COMPANY OWNS 17 claims in Granite County, Montana, in addition to the Hannah mine, which contain the heavy ore bodies now positively proven and offers to the public a limited number of shares for the purpose of completing the main tunnel and erecting a mill. The "Hannah" 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 is sufficient to 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 milling the ore just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing. Send for our prospectus, which will give you full information. Make drafts or money orders payable to

E. A. SAVAGE, Secretary.
 MILWAUKEE GOLD EXTRACTION CO.,
 160 West Water Street, Milwaukee, Wis.

BOOKS WANTED

By THE YOUNG CHURCHMAN CO., Milwaukee, Wis. *Neale and Littledale on the Psalms*, second hand. State price delivered.

BOOKS RECEIVED.

ADVANCE PUBLISHING CO., Chicago.

Hymns Historically Famous. By Nicholas Smith. Author of *Stories of Great National Songs.* Price, \$1.25.

THOMAS Y. CROWELL & CO., New York.

The Rise of the Dutch Republic. By John Lothrop Motley. Illustrated with numerous reproductions from rare portraits and famous paintings. 2 vols., cloth, gilt top. Price per set, \$4.00.

Doctrine and Deed. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle Church in the City of New York. Price, \$1.50.

E. P. DUTTON & CO., New York.

Rob Roy MacGregor, Highland Chief and Outlaw. By Dr. Gordon-Stables, R. N. Illustrated by Stanley L. Wood. Price, \$1.50.

Mendelssohn. By Stephen S. Stratton. With Illustrations and Portraits. Price, \$1.25.

The Gathering of Brother Hilarius. By Michael Fairless. Price, \$1.25.

Travels Round our Village. A Berkshire Book. By Eleanor G. Hayden. Illustrated by L. Leslie Brook. Price, \$2.50 net.

THOMAS WHITTAKER, New York.

English History. By Mrs. Frederick Boaz. Price, 75 cents.

History of the United States. By Mary Ford. Price, 75 cents.

LONGMANS, GREEN & CO., New York.

Francis. The Little Poor Man of Assisi. A Short Story of the Founder of the Brothers Minor. By James Adderly. Author of *Stephen Remarq, Paul Mercer,* etc. With Introduction by Paul Sabatier.

MCCCLURE, PHILLIPS & CO., New York.
(Through Des Forges & Co.)

The House with the Green Shutters. By George Douglas. Price, \$1.50.

Colonial Fights and Fighters. By Cyrus Townsend Brady. Price, \$1.20 net; post-paid, \$1.35.

FLEMING H. REVELL CO., Chicago.

The Gist of the Lessons for Sunday School Teachers. By R. A. Torrey, Superintendent Moody Bible Institute, Chicago. Vest pocket size, leather, 25 cents.

Across the Continent of the Years. By Newell Dwight Hillis. Author of *Great Books as Life's Teachers, A Man's Value to Society, The Investment of Influence,* etc. Price, 25 cents.

The Sunny Side of Christianity. By Charles H. Parkhurst, D.D. Price, 60 cents net.

DANA ESTES & CO., Boston.

Fernley House. By Laura E. Richards. Author of *Captain January, Geoffrey Strong,* etc. Illustrated by Etheldred B. Barry. Price, \$1.25.

HOUGHTON, MIFFLIN & CO., Boston.

(Through Des Forges & Co.)

A Lighthouse Village. By Louise Lyndon Sibley. Price, \$1.25.

As the Twig is Bent. A Story for Mothers and Teachers. By Susan Chenery. Price, \$1.00 net.

The Fireside Sphinx. By Agnes Repplier. Illustrated. Price, \$2.00 net.

Her Sixteenth Year. Helen Dawes Brown. Price, \$1.00 net.

THE CENTURY CO., New York.

An Oklahoma Romance. By Helen Churchill Candee. Price, \$1.50.

Mistress Joy. By Grace MacGowan Cooke and Annie Booth McKinney. Price, \$1.50.

English As She is Taught. By Caroline B. Le Row, with Introduction by Mark Twain. Price, \$1.00.

Tom Beauling. By Gouverneur Morris. Price, \$1.25.

Mrs. Wiggs of the Cabbage-Patch. By Alice Caldwell Hegan. Price, \$1.00.

A Frigate's Namesake. By Alice Balch Abbot. Price, \$1.00 net.

The Junior Cup. By Allen French. Price, \$1.20 net.

God Save the King. By Ronald MacDonald, Author of *The Sword of the King.* Price, \$1.50.

Circumstances. By S. Weir Mitchell. Price, \$1.50.

The Century Book for Mothers. A Practical Guide in the rearing of Healthy Children. By LeRoy Milton Yale, M.D., formerly Lecturer on the Diseases of Children at Bellevue Hospital Medical College, New York, and Gustav Pollak, Editor of *Babyhood.* Price, \$2.00 net. Postage 18 cts. extra.

CHARLES SCRIBNER'S SONS, New York.

Victorian Prose Masters. By W. C. Brownell. Price, \$1.50 net.

STOCKHAM PUBLISHING CO., Chicago.

Karezza. Ethics of Marriage. By Alice B. Stockham, M.D., Author of *Tokology.* Price, \$1.00.

THE GRAFTON PRESS, New York.

God and the Soul. A Poem. By John Lancaster Spalding, Bishop of Peoria, Author of *Education and the Higher Life, Songs from the German,* etc. Price, \$1.25.

The Church at Work

ALABAMA.

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

New Church at Uniontown.

IT WAS EXPECTED that on Nov. 6th the new church at Uniontown would be consecrated by the Bishop of the Diocese, assisted by the missionary, the Rev. B. E. Brown. The church was erected in memory of the late ex-Congressman A. C. Davidson by his widow.

CENTRAL NEW YORK.

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

Parish House at Greene.

THROUGH the generosity of Mrs. Nancy Sherwood, a former parishioner (who gave the lot), the parish house of Zion Church,



PARISH HOUSE, ZION CHURCH, GREENE, N. Y.

Greene, the cut of which is given herewith, was erected during the last summer at a cost, including furnishings and lot, of \$4,000. The frame is of wood and the upper story

of the exterior is stucco-work. On the first floor is the rector's study, society assembly room, reception room, dining room, kitchen, closets, and cloak rooms. These are finished in various tints and so arranged that they can be thrown together. The second floor is the size of the building, 36x45, and will be used as a lecture or entertainment room. Over the front door is a marble tablet bearing this inscription: "Zion Church Parish House. To honor God, to benefit Mankind." This house represents the earnest work of ten years on the part of the Helping Hand Society, and is the fulfilment of the hopes and ambitions of rector and parishioners. Most generously have the various other societies of the parish assisted in the equipment and furnishing. The opening of the house, formally, will occur about the 1st of November.

CALIFORNIA.

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

New Church at Fresno.

THE NEW CHURCH of St. James' parish, Fresno, was opened by Bishop Nichols on Sunday, Oct. 27th, in the presence of a large congregation, and with the assistance of many diocesan and visiting clergy. The Bishop was the preacher and the Rev. Wm. Wilkinson of Minneapolis also delivered an address.

St. James' parish is one of the oldest religious bodies in that city. Its first church was a small frame structure. Two years ago the Rev. H. S. Hanson became rector, and under his energetic leadership a larger building was found necessary and practicable. He set at once about raising funds, with the result that the new edifice was constructed, more than half the cost being pledged in advance.

CHICAGO.

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

A Correction—The Bishop Resumes Work—All Souls' Day.—Clerical Luncheon—New Pulpit at St. Chrysostom's—Notes.

A TYPOGRAPHICAL error crept into our copy of the beautiful Latin inscription on the large bell of the chimes of St. Mark's, Evanston, in our last issue. Instead of *Recto.*, read *Redo.*—which is the conventional abbreviation of *Reverendo.*

BISHOP McLAREN's first public work after return from the East was a visitation at St. Alban's, Norwood Park, on the evening of Oct. 31st. His second, the dedication, on the evening of All Saints', of the enlarged parish house of St. Peter's, where there was a very large gathering. The Bishop made a very pleasing address on Fraternal Affection, from the words of St. Paul in Romans xvi., which he applied to the congregational use and utility of parish houses. The less formal opening through the medium of a parish social took place on Monday evening last.

THE FORTNIGHTLY Round Table Conferences at the clergy house have been superseded by meetings of the clericus; at the first of which there was no time for discussion of Dr. Gold's paper on the General Convention. Arrangements have now been made for a room at the "Roma," on State St., near the Church Club.

THE REV. E. W. GROMOLL of St. Joseph's, West Pullman, has been presented with a handsome set of Eucharistic vestments. The first anniversary of the breaking of ground for the church, on Sept. 29th, was observed by an early choral celebration at which 50 were present; followed by the usual Sunday services. The next evening there was a social

meeting of the congregation to the number of 200, preceded by shortened evensong and an address by the Rev. J. O. Ward of Milwaukee.

AFTER 11 YEARS' faithful service on the staff of the Church City missions, Miss Evelyn Prophet is leaving the city to take similar work in St. James', Philadelphia, under the Rev. W. C. Richardson, late rector of Trinity, Chicago. In this prominent parish Miss Prophet will be much missed, having been largely instrumental in starting the Children's Ministering League, and being Vice-President of the diocesan G. F. S.

ALL SOULS' DAY was commemorated with requiems at the following churches: All Saints' (Evenswood), Atonement (Edgewater), Ascension, Champlin Home, Calvary, Christ (Woodlawn), St. Joseph's (West Pullman), and St. Mary's Mission House. There was a solemn requiem under the auspices of the Guild of All Souls at the Church of the Ascension.

THE CLERICUS recently enjoyed a luncheon to the number of 52 clergymen. After lunch Dr. Clinton Locke requested the Rev. Herman Page to act for him as chairman, and to introduce the "Conventionalities." The first speaker was Bishop Talbot of Central Pennsylvania; who, in felicitous language, spoke of the harmony that pervaded the meetings of the late Triennial, and of the onward progress of missionary effort in the Church, and of the plan to raise a million dollars by apportionment. The four clerical deputies from the Diocese were successively called upon. Mr. DeWitt dwelt on the good feeling prevailing throughout the deliberations; Mr. Larrabee on the mission and work of the Middle West Dioceses in their future influence; Mr. Hopkins on the changed conditions of San Francisco in 14 years, and the beneficial effects of the Convention on Church life along the Pacific slope; and Mr. Pardee on his satisfactory experience as a new member. It was resolved to meet at the Cathedral clergy house for lunch and discussion on the 18th, when Dr. Stone's proposition for a monthly meeting, by rotation, in the several parish houses, will be considered.

ON SUNDAY last a handsome new pulpit of brass and oak in fourteenth century style was used for the first time at St. Chrysostom's Church (Rev. T. A. Snively, rector). The pulpit is designed in the form of five sides of an octagon; the central panel having a Latin cross etched with passion flowers surmounted by the emblem of the Trinity, surrounded by a wreath of thorns. The other four panels bear the emblems of the four evangelists executed in bronze. In the lower panel is the chalice on the holy gospels, and in frequent use as an ornament is the bee hive, these latter being the emblems associated with St. Chrysostom. The two metals, brass and bronze, in bright satin finish, make the memorial a work of art of great dignity. The pulpit was given on All Saints' Day in memory of the late George W. Mecker. The rector preached on the thoughts associated with All Saints', with special reference to Alfred the Great, whom he named the greatest and best of England's kings. The preacher said: "But for his work and courage and wisdom the Anglo-Saxon tongue would have yielded to Danish invasion, and the whole character of British civilization would have been changed. For the survival of the English speech and laws and character when the Norman invaded Britain, we must really hold ourselves indebted to King Alfred."

HIS OLDER BRETHEREN of the clergy were glad of the opportunity on Monday last of welcoming back to the Diocese their confrere, the Rev. Stephen H. Green, who recently came from Memphis to resume the pastorate of the Redeemer, Elgin, which he resigned 18 years ago for a Southern parish. The vacancy caused in September by Dr. Fawcett's coming to St. Bartholomew's Englewood, has thus

not been of long continuance; for Mr. Green entered upon his second term as rector of his old parish, much to the joy of the parishioners, on Sunday, Oct. 27th.

THE REV. N. B. CLINCH, convalescent after nearly three months' illness due to typhoid fever, has left for a month's sojourn in Asheville, N. C., in order to recuperate fully before resuming his work in Emmanuel, Rockford.

THE REV. DR. C. S. OLMSTED, who has been here for a week, left on Tuesday for the East, after preaching to fairly large congregations in Trinity Church last Sunday. The hope is expressed that he will be the next rector.

MRS. LYON, a venerable mother in Israel, was buried from St. Mark's, Geneva, on Friday of last week, All Saints' Day.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Request for a Bishop Coadjutor—Distinguished Visitors.

OWING to continued ill health, Bishop Spalding has been compelled to ask for a Bishop Coadjutor. The call for a special council was sent out on Tuesday, Oct. 29th. The council is called for Wednesday, Jan. 8th, 1902. But two things will come before it, viz., (1) The providing a salary for the support of the Bishop Coadjutor, and (2) the election of a Bishop Coadjutor.

BISHOPS Edsall, Anderson, Taylor, Whitehead, Gibson, McVickar, and Lawrence, were entertained in Denver during the last week of October. Many of the Eastern clergy also stopped over.

DELAWARE.

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

Diocesan Notes.

THE ANNUAL meeting of the Diocesan Branch of the Woman's Auxiliary will be held in St. Anne's Church, Middletown, on Thursday, November 14th. Addresses will be made by Bishop Graves of Shanghai and the Rev. Hamilton M. Bartlett, formerly of Delaware. After luncheon a business meeting will be held. The Delaware contribution to the United Offering at San Francisco was enclosed in a white satin bag, sealed by the Bishop and decorated with a painting of Old Swedes' Church. It amounted to \$1,250; a large sum for a small Diocese.

DELAWARE Churchmen are looking forward with unusual interest to the annual dinner of the Church Club, which will be held in Wilmington, on Thursday evening, November 21st. The chief speaker will be Bishop Potter and his subject will be "The Churchman in the Municipality."

THE CLERICAL BROTHERHOOD held its October meeting at the home of the secretary and in the absence of the Bishop was presided over by the Rev. Dr. Rede. The essayist was the Rev. Charles B. Dubell and under his leadership the subject of "Anarchy," both civil and ecclesiastical, was thoroughly discussed. It was voted to hold the next meeting on the first Tuesday in December.

THE OPENING of the Day Nursery and Hospital for Babies has been somewhat delayed in order that the institution may be thoroughly overhauled and improvements made.

THE NEW CHURCH at Townsend has recently been enriched by the gift of a pair of handsome brass altar vases and a service of Communion silver.

THE PEOPLE of Trinity Church, Clayton, visited their rector, the Rev. C. Dexter Weedon, on the evening of his birthday, and surprised him by the gift of a well-filled purse as a token of their good will and esteem.

IMPORTANT changes are being made at St. Peter's Church, Smyrna. The Holy Eucharist is now celebrated early on every Lord's Day. The chancel is to be reconstructed, a handsome altar of oak is to replace the old communion table, and an altar rail will be built. A new open timbered roof will be built and the walls re-decorated. These improvements will cost about \$3,000, of which \$2,000 has been raised.

THE ROOF of the old colonial church at Dagsboro, one of the ancient landmarks of Delaware, was recently damaged by the fall of an oak tree, but has been promptly repaired.

ALL SAINTS' DAY was an occasion of rejoicing at All Saints' Church, Delmar. This pretty mission church was only recently consecrated and was mercifully spared by the destructive fire which has just swept away the greater part of the town. Its destruction would have been almost a death blow to the mission.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Anniversary at Hillsborough.

ON MONDAY, Oct. 28th, commemorative services were held at St. Paul's, the parish church of St. John's parish at Hillsboro, it being the anniversary of the erection of the present church, and of the 44th year of the incumbency of the rector, the Rev. George F. Beaven. There was morning prayer, a sermon by the rector, and the Holy Communion. A lunch was served by the ladies of the parish. Every year such a gathering of the parishioners and friends of the church is held, but this event was the most notable of the kind, and many people from a distance were present. The parish lies in the three counties of Caroline, Talbot, and Queen Anne, which join at Hillsboro, and a century ago was one of the most important on the Eastern Shore.

St. John's parish was erected by Chapter 13 of the Acts of 1748, passed at May session, and entitled, "An Act for dividing St. Paul's parish in Queen Anne and Talbot counties, by their humble petition to this general assembly, representing that the said parish is very large and populous, and the annual income thereof, amounting to over 80,000 pounds of tobacco, they humbly conceive sufficient to decently support and maintain two incumbents, have prayed that a law dividing the said parish, so as not to affect the interests of the present incumbent, the Reverend Mr. James Cox, but that he continue to officiate in both the said parishes and to receive the incomes and profits thereof until his death or removed from St. Paul's parish aforesaid."

The Rev. George F. Beaven was born in Charles County, October 15, 1824, and came of the most distinguished ancestry in southern Maryland. His people came over from England early in the 18th century and settled in that county. His parents were John and Anna (Padgett) Beaven. His father served in the War of 1812, and was owner of extensive plantations in southern Maryland. Among his earliest Maryland ancestors was the original emigrant of the name of Blanford (a name which is still carried in Prince George's County) and her sisters. Mr. Beaven was educated in the public schools in the English branches and in the classics, and he was graduated from the theological seminary at Nashotah, Wis., in 1855. Prior to this he had taught school on the Eastern Shore. He was associated with the Rev. Arthur John Rich in Western Run parish, Baltimore County, in 1856-57. From Ellicott City he came to St. John's as its rector, and his career here has been a highly useful and honored one. His immediate predecessor was the Rev. Robert W. Goldsborough of Myrtle Grove, Talbot

County, son of United States Senator Robert Henry Goldsborough of Myrtle Grove, who in 1842 undertook the revival of the parish which had been greatly retrograded. For 14 years Mr. Goldsborough labored earnestly and faithfully, without any financial remuneration from the parish, relying upon his private means for sustenance for himself and family. During his ministry the present parish church was erected, chiefly through contributions from his own family at Myrtle Grove and the Goldsborough connection. He died in 1857, and was succeeded in October of that year by the present incumbent.

IOWA.

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

Harvest Festival at Fort Madison.

THE HARVEST FESTIVAL was celebrated at Hope Church, Fort Madison, on Oct. 13th, and from a musical standpoint exceeded anything hitherto attempted in this parish. The choir numbered 51 vested men and boys with ladies' auxiliary of 12 voices. The rector, Dr. Berry, who trains his own choir, has in the past nine years worked the services up to an unusually high standard of excellence. The services were fully choral throughout and were accompanied by organ and grand piano. The anthem was Simper's "Trust in Him Always," which was admirably rendered. Beethoven's "Hymn to Nature" was sung as a tenor solo for the introit. The offertory was Simonetti's "Andantino quasi allegretto," for violin, organ, and piano. Dr. Berry preached two very strong, practical sermons appropriate to the occasion. The decorations were exceedingly beautiful. The attendance in the morning was large notwithstanding the heavy hail and rain storm that raged just at church time. The vesper service was crowded.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Missionary Mass Meeting at the Pro-Cathedral.

ON THE SUNDAY following the close of General Convention, there was a mass meeting at the Pro-Cathedral in Los Angeles in the interest of missions. The various parish churches in the city were closed, and the Cathedral was completely packed with an enormous concourse of people which filled every available space. Beside the Bishop of the Diocese, there were present in the chancel the Bishops of Kentucky, Vermont, Connecticut, New Mexico, West Missouri, and the Bishop Co-adjutor of Rhode Island, the Rev. Dr. McKim of Washington, and clerical deputies from a number of Dioceses, who had embraced the opportunity of stopping at the City of the Angels, together with a considerable number of the Diocesan clergy. Bishop McVickar was the speaker, treating of the subject, "The Mission of the Church." Not to believe in missions, he said, was not to believe in Jesus Christ. The Master had commanded: the Church must obey. If we have not the spirit of Christ we are not of His. The Bishop of Vermont was the second speaker, and addressed himself to the results of missionary work throughout the world.

"Voltaire had prophesied," he said, "that by the beginning of the 19th century, Christianity would be extinct in the world. In point of fact at the beginning of the 20th century, two-thirds of the world's population, and four-fifths of the world's acreage was under the domination of Christian peoples."

The Bishop showed the contrast of what would be the case if the Christian influence were eliminated from the world. In showing what missions had done, he cited the case of the Fiji Islanders who, 60 years ago, were in the most absolute savagery, and who, a short time ago, contributed \$1,000 for the

relief of their famine-stricken brothers in India.

Bishop Dudley followed with an account of what is proposed in the immediate future. Every one on this continent, he said, was now under the supervision of a Bishop. He then went on to show why the Church organization was better than that of the denominational sects. He said it allowed perfect freedom of opinion, and a better chance to build up character than any other system of religion. In closing, Bishop Dudley made an appeal for consideration of the eight millions of negroes in the South.

Dr. McKim of Washington, D. C., the last speaker, said that the success had nothing to do with the matter. It was a question of obedience to the divine command—a loyalty to a trust given by God. He said that the slow growth was not an argument against success, citing the great trees of California, some of which show evidence of 10,000 years of age, and argued that this slowness was in accord with the plan of God. He said that in half a century there had been sixteen or seventeen bishoprics established on the western coast of this country and that here was an evidence brought directly home that missionary enterprise was not a failure.

Bishop Johnson announced that a former clergyman of Los Angeles, the Rev. Charles H. Brent, had been named as Missionary Bishop to the Philippines, and asked that a liberal offertory might be given to be devoted to his support. The response was generous.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Progress at Eastport.

WITHIN the month since the present rector of Christ Church, Eastport, the Rev. Wm. H. Bowers, has been in charge, he has arranged for fitting the church with lectern, litany, and prayer desks, canopy for font, elevating the pulpit, and many other improvements in the interior of the church. He hopes also soon to establish a gymnasium for

the lads of the city. The doors of Christ Church he has had opened daily for private prayer; and frequent services have been arranged at convenient hours to suit the people. He is anxious to start a surpliced choir of men and boys, and to have a second choir of ladies to supplement them, the latter to be called the "Miriam Choir."

MARYLAND.

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

Anniversary of Grace Church—Notes.

THE congregation of Grace Church, Baltimore, is beginning to plan for the big jubilee service which will be held on December 12th. The general idea is to make the services properly commemorative of the 50 years of the existence of the church, and for this purpose the vestry is arranging to raise a jubilee fund to be presented as a thank offering. The vestry is considering plans for the best way of securing the money for this fund, and it is expected that they soon will be submitted to the congregation. The fund, whatever the amount, will be offered on the altar at the jubilee anniversary. The object is to meet or exterminate the heavy ground rents, which are to-day quite a burden. It is estimated that between \$30,000 and \$40,000 will be required for this liquidation. The jubilee service will be in charge of the rector, the Rev. Dr. Arthur Chilton Powell, assisted by other clergy.

Grace Church was organized in 1850, and soon after, the present edifice was erected on the site it now occupies. It was consecrated on October 20, 1856, by Bishop Whittingham. Dr. Powell has been its rector about 10 years.

A RECEPTION was tendered to the Rev. George M. Clickner, rector of St. Mark's Church, Baltimore, on the evening of All Saints' Day, in honor of the 10th anniversary of his rectorship. The reception, which was in the nature of a surprise to Mr. Clickner, was held in the chapel adjoining the church. The rector was presented with a handsome walnut book-case by Mr. George R. Coffroch on behalf of the ladies' guild of the parish.

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A MONUMENT and tablet to the memory of Miss Mary Rebecca Hunt, who died several months ago, was dedicated on All Saints' Day, in Greenmount Cemetery, by the Rev. Charles A. Hensel, vicar of the Chapel of the Advent. Miss Hunt contributed largely to the support of the chapel, which is situated in South Baltimore. The monument has been erected as a memorial by the congregation, and was placed in position about a month ago.

MASSACHUSETTS.

**WM. LAWRENCE, D.D., LL.D., Bishop.
New Church at Attleborough—Memorial Credence at Springfield—Episcopalian Club.**

ALL SAINTS', Attleborough, after many years of earnest expectation, have now a church building of their own, which is considered one of the best of its type in the Diocese of Massachusetts. The history of this parish shows that patient toiling amid many discouragements will be some day be rewarded. In 1897, after six years of hard work, a building site was purchased for



ALL SAINTS' CHURCH, ATTLEBOROUGH, MASS. [Festooned for McKinley Memorial Service.]

\$3,000, upon which the sum of \$1,000 was paid. This lot was sold afterwards to a business firm for \$4,500, netting the parish a gain of \$1,500. This latter sum was invested in a lot on a better thoroughfare of the town, upon which to-day there is a new electric car line.

The corner stone of the church was laid Christmas Day, 1900, and the edifice was opened for divine worship June 30, 1901. The seating capacity is about 160, which can easily be increased. The chancel is large and accommodates a vested choir of 24 men and boys. The chancel window represents the Good Shepherd, and is the workmanship of a well known Boston firm. There are rooms for the rector's study, for the parish guilds, and a kitchen, below. These adjoin the church edifice. The building is heated by steam and lighted by electricity and gas. All furnished the church cost \$7,700; together with the land, the valuation of the church property is set at \$8,900, upon which there is a debt of \$3,000. The Knights of Malta in the town have given a stained glass window, which will be dedicated in November.

This parish has enjoyed and been benefited in every way, by the energetic and faithful labors of its rector, the Rev. James L. Tryon, who, though called elsewhere to larger fields of work, has refused them all, and continued a work here in this town, where he is greatly beloved, and where his services as a public citizen have endeared him to all classes of persons. He is an excellent organizer, and he has plans whereby some features of the so-called "Institutional Church" may be introduced. The chief industry in the place is the manufacturing of jewelry, and the largest firms of the country are here engaged in this trade. Bishop Lawrence will visit the parish December 1.

A BEAUTIFUL credence has been placed within the chancel of St. Peter's, Springfield, in loving memory of William Thorn-

ton Parker, Jr. The credence is in harmony with the altar, which has been previously noticed. St. Peter's is just now without a rector, but a very earnest priest has received a unanimous call, and it is fondly hoped that he will accept and that the future of the parish will be very bright. St. Peter's is an object lesson in Church life in its Christian harmony and absence of discord or conflict of Churchmanship—all its zeal seems to be directed in Church extension, Catholic teaching, and religious self-denial. Of the latter there are many noteworthy examples. The new rector will find much to encourage his zealous work.

CHRISTIAN SOCIALISM was the topic of discussion at the Episcopalian Club dinner Oct. 28th. The Rev. J. W. Suter, who opened the subject, made a few casual remarks about the General Convention. He considered the defeat of the proposed canon on divorce and marriage a wise proceeding and gave thanks to "the consecrated wisdom of the laity who put a stop to a stampede towards unrighteous action." He defined the distinction between Socialism and Anarchy. Anarchists believe that freedom should be carried to the extreme—all Governments abolished. The opposite is Socialism, the institutional sense of the human family—nationalism. It may be narrow in part, but it is Christian. Christianity impels to Socialism. It is the large Christian spirit expressing itself in society to-day.

Mr. Rathbone Gardner, the next speaker, believed that the evils of the industrial world are not inherent in any particular system, but are general.

Professor Beale of Harvard Law School sought to answer the oft-repeated statement that the poor are getting poorer, and the rich richer, and questioned whether a change from individualism to collectivism would bring practical benefits.

MILWAUKEE.

**I. L. NICHOLSON, D.D., Bishop.
The Bishop's Anniversary—Memorial Altar Cross—Racine—Father Huntington.**

IN CONNECTION with the celebration of the tenth anniversary of the consecration of Bishop Nicholson, the Milwaukee *Sentinel* had the following appreciative editorial:

"In celebrating the tenth anniversary of the elevation of the Rt. Rev. I. L. Nicholson

to the headship of the Wisconsin Diocese of the Episcopal Church, the members of that communion testify to their appreciation of the eminent virtues of their Bishop as a man and a spiritual leader. Bishop Nicholson came to Milwaukee ten years ago a stranger to the people and the field. The work awaiting him required great tact as well as complete personal consecration united with a faith and optimism so necessary to those who devote their lives to apostolic labors.

"That he has been equal to the task the people of the Diocese know and they look forward to the coming years—for Bishop Nicholson is still in the prime of his intellect and powers—with the utmost confidence that he will accomplish great things for the Diocese. A man of strong character, attractive personality, and unquestioned sincerity, he is year by year extending the circle of his influence, binding the members of the flock together in closer bonds of faith and purpose. At the same time he is not neglecting the material needs of the Diocese, the business training he received before taking orders qualifying him to act as the executive, as well as the spiritual head of his people.

"At such a time and on such an occasion it may be permitted for those who do not come under the worthy Bishop's ministrations to extend to him congratulations and to express a wish that he may be spared many years to the Diocese of Wisconsin."

A MASSIVE altar cross, placed in memory of Sister Caroline of the Community of St. Mary's, who died within this year, was placed on the altar of the chapel at Kemper Hall at the evensong, on All Saints' evening, and was formally blessed by the Bishop of the Diocese. The cross is a superb one, three and one-half feet high, and studded with stones and jewels. It was made by the Gorham Company of New York.

THE BISHOP of the Diocese visited the Taylor Orphan Asylum, Racine (Rev. Arthur Goodger, chaplain), on the eve of All Saints' Day, and blessed the new altar and font, lately given to the chapel, dedicated to the Holy Angels.

FATHER HUNTINGTON spent a part of last week in the Diocese, conducting a retreat for seminarians at Nashotah, and preaching on the morning of All Saints' Day at the Cathedral. Later he went into the Diocese of

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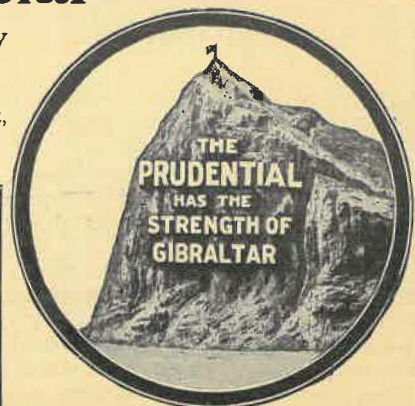
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MINNESOTA.

Memorial Services—Harvest Festival—St. Peter's—Deaconess' Home.

SEABURY DIVINITY SCHOOL, with its largely increased numbers, has entered upon its new year with largely increased vigor and enthusiasm. On the Eve of All Saints it held a Bishop Whipple memorial service, a solemn and beautiful function which was largely attended by many outside the school. The address was delivered by the Rev. Prof. Ten Broeck and was a most sympathetic and eloquent tribute to the noble manhood and consecrated character of the first Bishop of Minnesota.

ON THE EVENING of All Saint's Day a memorial service was held in memory of Bishop Whipple at Gethsemane, Minneapolis. The rector conducted the service and the Rev. Dr. Webb introduced the speakers.

The Rev. W. P. Ten Broeck gave an eloquent description of Bishop Whipple's physical and mental attributes. He dwelt upon his rare personality, his commanding presence, his wonderful magnetism, his nervous force, and his marvelous mentality, so energetic, so alert, so prophetic, so unlimited in its resources. And what a soul lived in that body! It almost transfigured him in the pulpit. He spoke of Bishop Whipple's great work in behalf of the Indians, his tenderheartedness and his sympathy for them, and how they loved him. He also extended a warm welcome to Bishop Edsall. In doing so he quoted Bishop Whipple's own words: "The truest tribute you can pay to my memory is to be loyal to him who takes my place." Bishop Whipple's place, said the speaker, will be hard to fill, but the clergy hope Bishop Edsall will let them share his burdens. The clergy of Minnesota need no argument for the Apostolic succession. It was writ large in their hearts in the memory of the divine strength and divine comfort that had come to them through Bishop Whipple and Bishop Gilbert.

"The greatness of Bishop Whipple may be summed up in his two-fold knowledge—his knowledge of men and his knowledge of God. Knowledge of men must have been a part of Bishop Whipple's character which led him to feel instinctively the need of men—red men and black men. He could read their hearts, appreciate their difficulties, and understand their lives. And so his words went straight to their hearts. Seeing the needs of men he looked up to God for help. So it was he was able to inaugurate this work for the red men.

"Paradise is richer because he is gone before, and when hereafter we sing this All Saints' Day hymn, we shall be cheered with the thought that this great apostle is among those who have gone before and look down on us with sympathy."

The attendance was very large and the service rendered by the choir in a very impressive manner.

SUNDAY, Nov. 3d, a Harvest Festival was held at St. John the Evangelist's, St. Paul. Bishop Edsall was the special preacher at evensong.

THE RECTOR of St. Peter's Church, St. Paul, the Rev. C. Herbert Shutt, and family, have moved into the handsome and commodious rectory recently erected adjoining the church. The interior of the church has been thoroughly cleaned and renovated. A pipe organ and altar rail of oak are amongst the improvements in the chancel. The Junior Chapter of the B. of S. A. has been revived.

THE ANNUAL MEETING of the Board of Managers of the Deaconess' Home, St. Paul, was held in the Home. Bishop Edsall was elected president; vice president, Mrs. Henry Hale; warden, Rev. C. E. Haupt; secretary,

Mrs. A. R. Colvin; treasurer, Mrs. Joseph Stronge; house mother, Miss E. D. Peabody. The mortgage on the home now amounts to but \$1,000. A suggestion was made that a day nursery be established in connection with the home, with a resident nurse in charge. An effort will be made to inaugurate such a work. Following the meeting a reception was held.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Cornerstone laid at Montclair.

THE CORNER STONE of St. John's Church, Montclair, now in course of erection, at the corner of Montclair Avenue and Chestnut Street, was laid on the afternoon of Oct. 29th by the Bishop of Newark, in the presence of quite a gathering of people and a number of the clergy of this part of the Diocese.

St. John's mission was organized in 1896 as a parochial mission of St. Luke's Church, Montclair (the Rev. Frederick B. Carter, rector). The work was placed in charge of the Rev. Claudius M. Roome, assistant at St. Luke's, and when Mr. Roome resigned to become assistant minister of Christ Church, New York City, the Rev. Alden L. Bennett, now of Milwaukee, succeeded, and under his care the work grew and prospered. Last spring the mission was set apart as an organized mission of the Diocese under the name of St. John's, and having been appointed by the Bishop as priest in charge, Mr. Roome again took charge about June 15th.

The church, as now being built, will cost, including the cost of the lot, between \$13,000 and \$14,000. It is of stone, and will seat, as now being built, about 240 people. Only a part of the building as designed is to be erected now however, and it is expected that the remainder will be built later as the congregation grows. The outlook is very promising, and we hope before long to become a parish in union with the Diocese. Among other papers, a copy of last week's LIVING CHURCH was placed in the box under the stone.

NEW YORK.

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

Memorial Tablet at Pine Plains.

ON WEDNESDAY, October 30th, a memorial to the late Rev. Wm. C. Grubbe was unveiled at the Church of the Regeneration, Pine Plains, by the Ven. the Archdeacon of Dutchess. At

PARALYSIS AND COFFEE.

SYMPTOMS DISAPPEAR WHEN DRUG IS ABANDONED.

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7:30 a. m. there was a Requiem Celebration of the Holy Communion, and at 7.30 p. m. choral evensong was sung in the presence of a large congregation. At its conclusion, the rector, in the name of the churchwardens and vestry, formally asked the Archdeacon to unveil the memorial tablet, concluding a short address with the words: "We desire to keep green the memory of our beloved brother, not only as a brother amongst his fellow men but as a faithful minister in the Lord; to keep green our memory of him as a devoted Priest of the Church—One, Holy, Catholic and Apostolic; to weave into our lives the truth that he has taught us—to stand firm in the faith once delivered to the saints, following humbly in the footsteps of his Master and our Master, Jesus Christ, our Lord."

The tablet, by Geissler, of New York, is of brass with polished oak backing and is engraved with the priestly emblem of Chalice and Host and the following inscription:

In loving memory of
THE REV. WILLIAM CHARLES GRUBBE,
 Priest of the Church; and for
 Seven years Rector of this Parish.
 Born at Poughkeepsie Mar. 30, 1845,
 Died at Albany Mar. 30, 1901.

"A beloved and faithful minister in the Lord" (Eph. vi. 21).

After unveiling and dedicating the memorial, the Archdeacon preached a powerful and instructive sermon on the present state of the faithful departed. It is interesting to note that the memorial is not the gift of any one person or family, but was subscribed for by the parishoners themselves as a testimony to their love and reverence for their late rector.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.
 Parish House at Morristown.

ON OCTOBER 30 the parish house of Trinity Church, Moorestown, was opened. It is a composite structure, 52x37 feet, with good accommodations for Sunday School, guild, and parish purposes. The opening began with what was modestly called a tea—in reality a generous supper, and a sale of various articles followed.

OHIO.

WM. A. LEONARD, D.D., Bishop.
 Toledo Items.

AT A MEETING of the Toledo Clericus, on Oct. 28th, the Rev. D. Convers was invited to report a plan for a circulating clerical library according to a system already prevailing in the Diocese of Michigan City. At the last meeting there was a useful paper read by the Rev. J. H. W. Fortescue-Cole on the subject of Open Churches and Daily Services, and the Rev. Dr. Hopkins was invited to follow up the same subject in a paper for the next meeting.

MANY of the Toledo clergy, together with other ministers of the city, have resolved to take part in the work of the Golden Rule Brotherhood, which was established last March, with the object of uniting the race and abolishing war. Mr. Theodore F. Seward, of the Society, recently visited the city and formed the organization.

PENNSYLVANIA.

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

Rector Instituted—Anniversary at St. Jude's—Death of John Shinn—All Saints' Day—St. James'.

ON SUNDAY MORNING, 27th ult., the Rt. Rev. Dr. Adams, Bishop of Easton, acting for the Bishop of Pennsylvania, instituted the Rev. Chas. Fiske as rector of the Collegiate Church of the Transfiguration, West Philadelphia. The sermon was preached by the Rev. John R. Oliver, an assistant priest of

St. Mark's Church. Mr. Fiske, who was an assistant at Mt. Calvary Church, Baltimore, has been at the Transfiguration since July 9th. Dating from June 1st the church has been "free and open"; and the Holy Eucharist is celebrated daily.

AT THE 52D ANNIVERSARY of St. Jude's Church, Philadelphia (Rev. Charles Logan, rector), held on the eve of the Feast of SS. Simon and Jude, Sunday, 27th ult., the offerings were added to the endowment fund, which was nearing the \$10,000 mark. The Rev. Charles H. Arndt preached in the morning, and the Rev. Edmund Burk addressed the children in the afternoon. In the evening the vested choir rendered Stainer's *Magnificat* and *Nunc Dimittis* in B flat, and Handel's Hallelujah Chorus. At the offertory, Edward Price, the boy soprano, sang the aria "Come unto Him" from the Messiah. Addresses were made by the Rev. Messrs. Wm. H. Graff and John R. Moses, former rectors of St. Jude's.

PRECEDED by an organ recital, rendered by Miss May Porter, Mrs. Bar, organist at the Church of the Holy Apostles, Philadelphia (Rev. N. S. Thomas, rector), on Sunday evening, 27th ult., the choir of 50 voices rendered Mendelssohn's "Then Shall the Righteous"; Schubert's "Twenty-third Psalm," for female voices, with harp and organ accompaniment; and the first part of Gaul's "Holy City."

ON THE SAME evening, Stainer's sacred cantata, "The Daughter of Jairus," was sung at St. James' Church, Philadelphia (Rev. W. C. Richardson, rector), by the vested choir under the direction of William Stansfield, F. R. C. O., organist and choirmaster.

A MISSIONARY meeting, under the auspices of the Southwest Convocation, was held on Monday evening, 28th ult., at St. Elizabeth's Church, Philadelphia (Rev. Wm. McGarvey, rector), the Rev. G. Woolsey Hodge, President, in the chair. Addresses were made by the Rev. Messrs. R. H. Nelson and R. W. Forsyth.

THERE WERE laid to rest on Wednesday, 30th ult., in the cemetery of St. Timothy's Church, Roxborough (Rev. R. E. Dennison, rector), the mortal remains of W. John Shinn, who had entered into life eternal on the 27th ult. in the 74th year of his age. On his mother's side he was a great-grandson of Richard Stockton, one of the signers of the Declaration of Independence from New Jersey, of which State Mr. Shinn was a native. He was an inventor of textile and other machinery, all of which are in use at the present day. Over 40 years ago he helped to organize St. Timothy's Church, in which for a series of years he was a vestryman and Sunday School teacher.

ST. LUKE'S CHURCH, Germantown, (Rev. Dr. S. Upjohn, rector) has added \$1,000 to

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its endowment fund, being the offerings when celebrating its paternal festival on St. Luke's day, 18th ult.

THE MEMBERS of the Church Club of the Diocese of Pennsylvania held a club night at their rooms in the Church House, Philadelphia, on Thursday evening, 31st ult., Mr. George C. Thomas, presiding. The special feature of the evening was an account of the proceedings of the General Convention recently held in San Francisco. Addresses were made by the Rev. Dr. John Fulton, Messrs. Geo. C. Thomas, Rowland Evans, Francis A. Lewis, and the Rev. H. M. G. Huff.

ALL SAINTS' DAY was faithfully observed in all Philadelphia churches. At old St. Peter's (Rev. R. H. Nelson, rector), Bishop Whitaker set apart Miss Florence Sloane, Miss Emily Elwyn, and Mrs. Mary E. Wagner as deaconesses. At the Church of the Evangelists (Rev. Dr. Henry R. Percival, rector, Rev. C. W. Robinson, priest in charge), 12 large terra cotta statues, which have recently been received from abroad, were unveiled before the High Celebration. At Holy Trinity Memorial Chapel, which was consecrated on All Saints' Day many years ago, there was a High Celebration of the Holy Eucharist, and an anniversary address was delivered by the priest in charge, the Rev. Dr. R. M. Harrison. From and after Nov. 3, the Holy Eucharist will be offered at this chapel every Sunday at 8 a. m.; and there will be a second celebration at 11 a. m. on the first Lord's Day of each month. In the afternoon of All Saints' Day Bishop Whitaker consecrated St. Martha's House, the post-graduate institution of the Church Training and Deaconess' House, at 8th and Snyder Avenue, Philadelphia.

DURING the week ending 2nd inst., a mission under the auspices of the Germantown Convocation, has been preached at Christ Church Mission, Franklinville (Rev. G. W. Mayer, in charge).

TWO APPOINTMENTS recently made at St. James' Church, by the rector, the Rev. Wm. C. Richardson, are of considerable interest. Miss Evelyn Prophet of Trinity Church, Chicago, one of the most remarkably successful layworkers in that city, has been appointed to a new office created by the corporation, and the Rev. Poyntell Kemper has been made junior assistant. Mr. Kemper comes from Milwaukee and is a grandson of Bishop Kemper, who himself was connected with St. James' Church nearly a century ago.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Rood Screen at Meadville.

A HANDSOME rood screen has been erected in Christ Church, Meadville, in memory of the late Col. James E. McFarland, as the gift of his children. The screen was unveiled and dedicated at the morning service on October 20th, when the rector, the Rev. George S. Richards, spoke feelingly of Col. McFarland's interest in the work of the parish, and referred to the handsome ornament set up by his children as a very appropriate memorial of him.

SALINA.

Missionary Work Near Hutchinson.

THE RECTOR of Grace Church, Hutchinson, the Rev. Joseph Sheerin, recently visited the neighboring town of Sterling and gathered the people together in a missionary organization, and will visit the town every Sunday for evening prayer. The hall in which the services are held has every seat occupied. The rector also has charge of missions at McPherson and St. John, and these, as also the parish church, have bright prospects and a happy outlook for the future.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Death of Rev. Edwin F. Small—Sisterhood Work—Zanesville.

THE PARISH of Calvary Church, Clifton, Cincinnati, mourns the death of their rector, the Rev. Edwin F. Small, who has had the charge of that parish since 1892. Mr. Small died on Oct. 24th, at the rectory, and the burial service was held on the afternoon of Oct. 26th. Almost all the city clergy preceded the casket as it was borne from the rectory to the church, where service was conducted by the Rev. A. J. Wilder, who has had charge of the parish during the six months of Mr. Small's illness, and the Rev. R. R. Graham. Interment was in Spring Grove Cemetery. Mr. Small is survived by his widow. He was a native of Portland, Maine, and a graduate of Trinity College, Hartford, from which institution he received the degree of M.A. in 1877, and in the same year was ordained deacon by Bishop Neely. The same Bishop advanced him to the priesthood in the following year. Mr. Small was missionary at Waterville, Maine, from 1877 to 1881; rector of Saco and Biddeford, Maine, 1881 to 1885; rector of St. Stephen's, Newark, N. J., 1885 to 1892, and in the latter year he succeeded the Rev. Edwin G. Richardson as rector of Calvary Church, Clifton, Cincinnati. At the time of his death he was an examining chaplain of the Diocese.

THE THIRD annual report of the Sisterhood of the Transfiguration, whose work is done both at Glendale and Cincinnati, has just been issued, showing the work in the different departments. The work rooms of the mission house were opened in October, 1900. The mother's meeting was opened the first Wednesday in October. The sewing school started with 100 scholars, and grew to 185, with many more on the roll. The average attendance was 150. This was the first year in which there was a graduating class, and diplomas were given for the completed course. St. Ann's House for Aged Women has been carried on throughout the year. There are at present six old ladies resident within it. At Bethany Home 18 children were received during the year. The present number in the Home is 29. Work on the erection of a large addition to the Home has been commenced, which will accommodate some 70 children. Miss Eliza J. Dickey, who for the past nine years has been superintendent of the Diocesan Hospital, has resigned and joined the Sisterhood. The receipts of the Sisterhood for the year were \$11,205.49 and the expenditures \$9,871.14.

THE REV. CHARLES E. HUTCHISON is delivering a course of lectures at Grace Church, Cincinnati, on the following subjects: "Bernard the Monk," "Godfrey the Crusader," "Hugh the Bishop," "Francis the Friar," "Joan of Arc, the Patriot," "Savonarola the Reformer."

THE ROOM on the left of the chancel of St. James' Church, Zanesville, which has been serving as a robing room, has been converted into a handsome chapel for the early celebrations of the Holy Communion. The floor has been lowered two feet to put it on a level with the floor of the Church. The walls have been tinted a Nile green and the massive altar has been brought up from the Sunday School room and fitted anew with retable, a reredos, and credence table. A door has been cut into the church proper back of the baptistery, which will serve as an entrance to the chapel and for the processions and recessions of the vested choir.

SPRINGFIELD.

GEORGE F. SEYMOUR, D.D., LL.D., Bishop.

SUNDAY, Oct. 27th, was the anniversary of the founding and organization

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To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits, and meats is un-



doubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs, or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

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Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

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CHIEF DAYS.

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Milwaukee, Wis.

of St. Bartholomew's Mission, Granite City, and the day was observed by a special service. A large congregation was in attendance and much interest was manifested in the reports of the various officers. The first service was held just a year ago by the Rev. John Chanler White, rector of St. Mary's Church, East St. Louis, in a room in the public school building. A mere handful of people then assembled. The mission was organized and admitted into union with the Diocese of the Synod of 1900. The attendance grew so rapidly that it was soon necessary to secure larger quarters and a hall more centrally located has served for a church ever since. The Rev. Mr. White has served the mission on Sunday afternoons regularly, and has held other occasional services. The growth has been most encouraging.

The town is only five years old and now has a population of over 5,000 and is growing rapidly. The inhabitants are mostly employes of the various factories. The owners of the granite iron factory, who also own most of the real estate of the town, have given a lot 100x125 ft. (corner lot), finely located, on condition that a church to cost not less than \$4,000 be erected upon it in two years. They make the same offer to any religious organization, and the Roman Catholics, Lutherans, and Baptists, aided largely by their general boards, have already availed themselves of the offer and are erecting their buildings although they started after we did. We have appealed in vain for help for our great field of over 50,000 people in which we have not so much as a single chapel. The Rev. Mr. White has started work in Venice, another town of 3,000 population connected by electric cars with East St. Louis and Granite City. The town hall has been secured and a Sunday School will be opened on the second Sunday in November. Here also a lot can be secured on condition that a church be built, and there is a splendid opportunity since the ground is unoccupied except by the Methodists.

VIRGINIA.

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

Illness of Rev. J. R. Ellis.

THE Rev. Josiah R. Ellis, rector at Gordonsville, has been seriously ill with peritonitis at the home of his brother, Dr. Ellis, in Barboursville, but is now satisfactorily convalescent.

WASHINGTON.

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

Open Air Services—Cathedral School.

THE beautiful weather which has continued during the past month has made it possible to keep up the open air evensong on the Cathedral site, and the last for the season was held on the last Sunday in October. It was a perfect autumn day; there was a very large attendance, and an augmented choir, and the service was altogether a fitting conclusion of the series which has been so successful and helpful. The congregation was seated in what will be the nave, and the clergy and choristers, 50 in number, marched through it, preceded by the cross-bearer and musicians of the Marine Band vested, and again took their places on the hillock where a cross marks the place of the future altar, from which, during the heat of summer, it had been necessary to move to a more shaded point at the west end. With the brilliant foliage around and above them, the picture was as beautiful as in the early spring loveliness, though very different, and recalled the Peace Cross day three years ago, the first of the many occasions which have enabled the Church people of to-day to have a part in the Cathedral. The service was conducted by the Rev. G. F. Bratenahl of

St. Alban's Church, and the Rev. Chaplain Pierce preached the sermon. The national hymn was one of those sung, and the service concluded with Jerusalem the Golden as a processional.

THE National Cathedral School has begun its second year under brilliant auspices, with an enlarged faculty, and nearly double the number of pupils of last year. A new attraction on the grounds is a pavilion where classes may sometimes recite in warm weather, and where the little folks may play without danger of exposure in damp weather. Out-of-door sports are fully provided for, and, with long country walks, tend to continue the remarkable record of good health which the school has enjoyed since its beginning.

WEST MISSOURI.

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

**Three Archdeacons — Parochial Missions—
Episcopal Residence—New Church for Fayette.**

ON ACCOUNT of the vast missionary field in this Diocese, the Bishop has appointed three archdeacons to have charge of the missionary work. It is the purpose of the Bishop by this system to be able to care for the neglected fields and open up new work. The Bishop has arranged the following division of his Diocese for missionary work: Archdeacon Mackinnon will have the Archdeaconry of Kansas City; Archdeacon Flowers, the Archdeaconry of Savannah; Archdeacon Weed, the Archdeaconry of Nevada.

A SERIES of parochial missions is being conducted by Archdeacon Mackinnon, assisted by the Rev. R. R. Diggs, through the Archdeaconry of Kansas City. In the many towns visited by the Archdeacon and Mr. Diggs during the past two months, many have been baptized and others are awaiting the coming of the Bishop for Confirmation, as a result of the missions. The churches have been crowded to the doors. At Pleasant Hill the pastor of the Methodist church closed his service and brought his congregation over to the mission services. The missionaries have preached Church doctrine all

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After I had been using Grape-Nuts Food for about two months I felt like a new boy altogether. My face had been pale and thin, but it is now round and has considerable color. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it was Grape-Nuts that saved me from a year's delay in entering college.

Father and Mother have both been improved by the use of Grape-Nuts Food. Mother was troubled with sleepless nights, and got very thin, and looked careworn. She has gained her normal strength and looks, and sleeps well nights." Don E. Cooper.



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through these missions and it has had a wonderful effect upon the people of the denominations, in hearing what the Church has to offer above the denominations.

THE DIOCESE is looking forward to the building of a house for the Bishop.

IT IS HOPED that a new church may be erected in the spring for St. Mary's mission, Fayette. It is expected that the lot on which the present church stands will be sold, and another lot procured for the purpose.

WEST VIRGINIA.

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

The Bishop—Wheeling—Sistersville.

BISHOP PETERKIN is again in active visitation of his Diocese, and feels in excellent spirits and health after the Convention in San Francisco. Last Sunday morning he preached in Trinity Church, Moundsville, and in the evening in St. Matthew's, Wheeling, he gave an interesting address on the work of the Convention, and spoke in ecumenium of the missionary spirit manifested by the election of so many Missionary Bishops in the face of the large financial deficit.

THE OLD ORGAN at St. Luke's Church, Wheeling, has been almost built anew, and the church decorated in red and green, which gives the interior a warm and fresh appearance.

THE REV. W. H. BURKHARDT, who has had in charge the parishes in New Martinsville and Sistersville, has given up the former and intends to devote all his time to the latter place, where a new rectory is being built. Sistersville has had a remarkable growth both in the Church and financially. The development of the oil field there has brought both capital and people, and the church has kept pace with the growth of the population. New Martinsville is a thriving town on the Ohio River.

CANADA.

News of the Dioceses.

Diocese of Moosonee.

THE LATEST news from this far-away district shows that the mission work is going on steadily. Bishop Newnham is on a year's furlough in England, with his family. Archdeacon Lofthouse and the Rev. G. Swindlehurst arrived safely at Moose Fort in June. Archdeacon Vincent has been appointed by the Canadian Government to take the Indian census in the Albany district, and has arrived in Albany. The Rev. Mr. Renison has been traveling to English River, and besides his diligent work at home and itinerating among the Indians, finds time to work on the repairs of the parsonage and mission buildings at Albany. He writes that there is a great deal of poverty and hunger among his Indians so that both his pocket and his larder are severely taxed.

Diocese of Fredericton.

THE REV. JOHN DE SOYRES, rector of St. John's Church, St. John, has attached himself to the Epidemic Hospital of that city as Church of England chaplain. He will thus be cut off from the world until the present visitation of smallpox has been stamped out. Miss Delos, the second victim of the disease to die of it, passed away Oct. 30th, attended in her last hours by Mr. De Sayres. The Rev. W. O. Raymond, rector of St. Mary's Church, volunteered for the post of chaplain, but as he had no curate to leave in charge of his church, the preference was given to Mr. De Soyres.—DEAN PARTRIDGE of Fredericton has returned from his visit to England.

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Diocese of Quebec.

HANDSOME gifts and addresses were made to Chaplain Almond on the occasion of his marriage, Oct. 30th. Mr. Almond went with the First Contingent to South Africa, and it is his services during the war which were remembered with so much gratitude.—BISHOP DUNN presided at the first annual gathering of the Lay Helpers' Association of the district of St. Francis, the service for which was held in Lennoxville village church, Oct. 24th.

Diocese of Ontario.

ST. JOHN'S CHURCH, Leeds Kear, has been greatly improved. The Bishop, the Rt. Rev. Dr. Mills, held a Confirmation in it Oct. 12th. Amongst other additions there has been a new oaken chair for the Bishop placed in the chancel.

Diocese of New Westminster.

THE LAST session of the Synod of this Diocese met in St. Paul's Church, Vancouver, on the 23d. The session only lasted for two days. It is thought that the debt on St. Barnabas' Church, New Westminster, will be entirely cleared off by the end of this month.

Diocese of Rupert's Land.

FUNDS are urgently needed for the extension of the Church's work in this district, especially in the more newly settled portions. It is expected that the general missionary of the Diocese, the Rev. C. W. Jeffery, will be asked to pay a visit to Eastern Canada next January to plead for help for the missionary work of the Diocese.

Diocese of Montreal.

ARCHBISHOP BOND issued a circular letter to his clergy, Oct. 18th, urging upon them the claims of the Society for Promoting Christian Knowledge, and asking that the offerings of the people on Oct. 29th be devoted to the funds of this society. The offerings at the Harvest festival for the Church of St. James the Apostle amounted to about \$300, but it was hoped more would be sent in. The object was the building restoration fund.



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SAPOLIO

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