

The Living Church

VOL. XXV.

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No. 12

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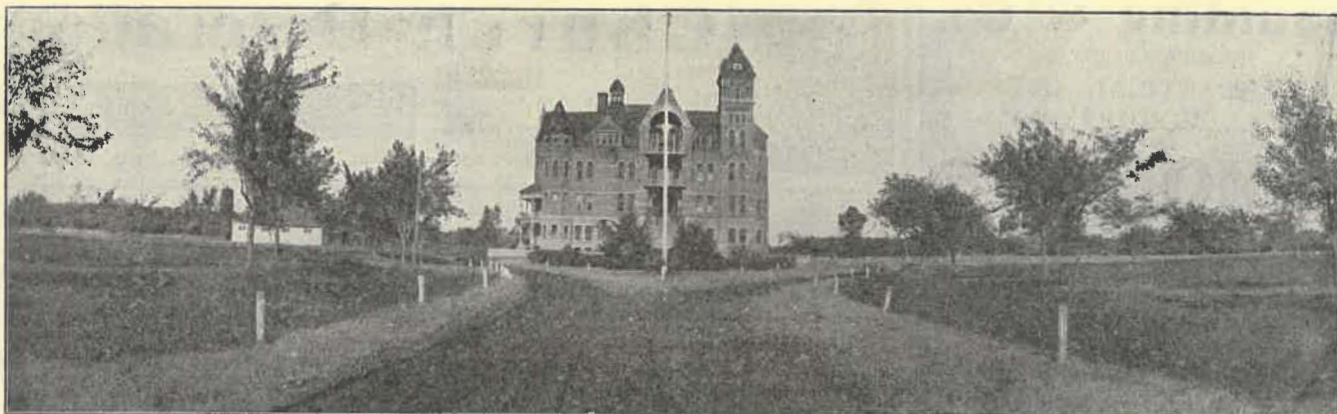
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The Magazines

NEGLECTED HUSBANDS find a spirited champion in Mrs. Bradley Gilman, who writes in *Good Housekeeping* for July on "Husband Study versus Child Study." This bright, suggestive article maintains that child study is in danger of being overdone. The pleasures of houseboating are set forth by Mrs. Jeanne Chaloner, aided by some beautiful drawings by her husband, Mr. Walter Chaloner, a well-known water color artist.

There is a Fourth of July love story, bright and fascinating, as well as a Fourth of July luncheon for the sex so little considered on Independence Day. A unique and valuable discussion of The Influence of Summer Boarders is full of help for boarding mistresses as well as their guests. A touching little sketch, illustrated by the author, deals with the pet animals at the public shelter in New York City. There are valuable articles on the health of young and old in hot weather, on Bachelor Girls' Housekeeping, on the canning and preserving of July fruits, and on the latest scientific methods of exterminating insect pests, by Prof. Willis G. Johnson. A unique feature is the *Good Housekeeping* Diet Primer, an illustrated diet list for fleshy people.

Published by The Phelps Publishing Company, Springfield, Mass., New York and Chicago, at 10 cents a copy, one dollar a year.

In *Blackwood's* for June the first article, fancifully entitled "Charity," gives a vivid account of General Buller's third unsuccessful attempt to relieve Ladysmith. Here we see "strenuous life" at its extremest tension. "Doom Castle" advances a stage or two. "Old Times and New on the Indian Border Land" gives an interesting sketch of certain changes of policy in the government of India. "Minds and Noses" is entertaining but unconvincing. "Between the Lines" is the first half of a disagreeable love story. The study of the circumstances in Shakespeare's life which called forth the sonnets is continued with much rather dry detail. In "Musings Without Method," the main subject is the present condition of the English stage. The number as a whole is not one of marked interest.

The *Biblical World* for June opens with editorial notes on "Bible Study and Religious Interest." It is thoughtful but does not carry us with it throughout. The writer for example, thinks it is not necessary to come to the study of the Bible in a religious spirit. That may be left to develop itself, and it seems to be taken for granted that it will develop itself in the natural course of things. We do not deny that an earnest-minded person, without settled religious convictions, may come to see a new light in the course of his Scripture studies; but it seems to us that there are evidences on all hands that the exclusively "scientific" method of study very commonly fails to develop any sense of reverence or any fundamental religious convictions. Professor Jordan of Kingston, Canada, has a well-written article on the "Outlook for Old Testament Study," in which he states most of the arguments which tell in favor of the new methods of study, and does so in the very best way. "Idealism and Opportunism in Jesus' Teaching" is the somewhat offensive title of an

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article on the ethics of the Sermon on the Mount. It is a threshing out of old straw, and, though in different terms, has been better done. Dr. Harper continues his Constructive Studies in the priestly elements in the Old Testament. Among the book reviews is one on Dr. Hillis' recent book which lets off that production much too easily; and also a graceful but strictly discriminating notice of the Rev. Alford A. Butler's excellent manual, "How to Study the Life of Christ."

The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, JULY 20, 1901.

No. 12

NOTICE OF CONSOLIDATION.

THE LIVING CHURCH—THE AMERICAN CHURCHMAN.

WE beg to announce the consolidation of *The American Churchman*, of Fond du Lac, Wis., with THE LIVING CHURCH. The Bishop of Fond du Lac, editor of the former periodical, publishes in the July number the following

“VALEDICTORY.

“With this number the issue of *The American Churchman* ceases. It is with much regret we make the announcement. We are fain to believe it will be so received by many of our readers. It has been a stimulating pleasure to labor as we have for their benefit. We have followed our paper into their homes with our prayers and believed it was doing much for the Master. Concerning it, we have received from time to time many words of generous commendation. They have come from England, Africa, Australia, and many parts of the United States. Our object was to aid the parochial clergy by putting into their hands a teaching paper of high intellectual ability. The paper obtained a large circulation. But we have found the burden with our increasing years too great for us to carry it on. We take this opportunity to heartily thank those many and able writers who have so generously given us their contributions.

“We have therefore made arrangements with THE LIVING CHURCH to take our subscribers. THE LIVING CHURCH is a weekly publication. A number of our subscriptions have been paid in advance. We must deal justly with them. In taking over our paper, THE LIVING CHURCH will assume our obligation to our subscribers and will send two copies of their paper for every one due from us. Whatever is due to us in the way of unpaid subscriptions will be collected by them. In those cases where subscribers to *The American Churchman* are also subscribers to THE LIVING CHURCH, the amount due from us will be credited on their account to THE LIVING CHURCH.

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The terms arranged are that the subscription list of *The American Churchman* is united with that of THE LIVING CHURCH, so that all subscribers to the former are now attached to the latter. THE LIVING CHURCH is a weekly paper of from 32 to 40 or more pages; and to those subscribers to *The American Churchman* who do not already take THE LIVING CHURCH, and who have paid beyond the July number, it is arranged that for every issue of *The American Churchman* due the subscriber, two issues of THE LIVING CHURCH—more than double measure paid for—shall be sent. Subscribers in arrears to *The American Churchman* will also be placed upon THE LIVING CHURCH list, and their arrears will be due to the latter, as well also as the subscription price of THE LIVING CHURCH, of which it is

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Notes From a Belfry.

MY DEAR LIVING CHURCH: The new Bishop of London, speaking of the resumption of the Round Table Conference on ritual questions, said: “We learn a great deal about opinions, and the nature of opinions, when we see them embodied, not in a series of abstract propositions on paper, but in the lives and characters of our fellow men.” This reminds me of a remark made more than a quarter of a century ago about the saintly DeKoven: “I heard him preach [in Boston] yesterday and I vow this Wisconsin ritualist talked as if he really had the root of the matter in him!” And this reminds me that I saw in the *Advance* (Congregationalist) an article on the admitted growth of the Church in the West, with this handsome tribute to one who seldom gets such high praise from his own co-religionists:

“So far as the Diocese of Fond du Lac is concerned,” says the *Advance*, “we believe that growth within its borders has been due to the great administrative ability of Bishop Grafton, to his profound piety and that of the rectors he has brought to the service of the parishes, to their fidelity to doctrine, their missionary spirit, and

their unselfish labors of love. In these things they have been worthy of the emulation of all Christians of whatever name, and apart from ceremonies and under whatever conditions, these are the forces that are to conquer the world for Christ."

Per contra, sixty years ago Bishop DeLancey and a company of his priests were trying to account for the bitter opposition they had to meet from the Low Churchmen in Western New York. "The whole thing is accounted for," said the Bishop, "by their conviction that we have never experienced conversion." I got this from the lips of one who was present, and Bishop DeLancey was a man who thought before he spoke. But that day has passed, and the narrowest of evangelicals will now concede that the Oxford "opinions" have given two generations of saints to the Anglican communion.

CANON KNOX-LITTLE has been stirring the hearts of people by his stories of experiences in the South African War. It was his privilege to be with the British Army there a considerable part of the time. It was his privilege to be with the men in the ranks on the quiet nights and also on the days when they were under fire. It was his privilege to see how the men bore themselves under the most terrible trials of suffering and of sorrow. It would be possible for him to tell romance after romance of human love and human devotion among the soldiers—high-minded, tenderhearted, brave as lions, kind as women, never forgetting the old home—but what touched him most was this, that whenever there was a chance, they were always ready for the ministration of religion of the English Church—and he had conducted choral Celebrations with the shells bursting over them, and with Tommy Atkins on his knees saying his prayers before he went to fight his battle. A race like that, a people like that, a people trained in a Church like that, were a race and a people and a Church for which to thank God.

THE ENGLISH PAPERS tell us that on the two hundred and fiftieth anniversary of the death of King Charles I. some Churchmen met together to consider what memorial should be raised to one of whom Bishop Creighton wrote that "by laying down his life he preserved for us Episcopacy and the Book of Common Prayer." They resolved to attempt the rebuilding of the small church within Carisbrooke Castle, and on this subject Miss Charlotte Yonge wrote: "At Carisbrooke, where King Charles spent many months of captivity, and where his young daughter Elizabeth pined and died with her cheek on her open Bible, it is proposed to restore the ruined church where they both worshipped."

"PROTESTANT EPISCOPALIANS," forsooth! The *Church of Ireland Gazette* had its attention called to "a glaring error in the Census Return quoted extensively in the daily Press, by which members of the Church of Ireland are described as 'Protestant Episcopalians!'" And the *Gazette* indignantly repudiates "the clumsy and unmeaning title which is put upon them by outsiders!" And yet until now the Church of Ireland has never before been suspected of such a degree of High Church as to repudiate its protestantism!

THEY ARE ALL on common ground at last! They had their differences, and, ever and anon, there was a clash of swords. What good haters they were, and how uncompromising their prejudices! They looked at each other's faults or errors or what they assumed to be such, so intently that they did not perceive their points of similarity or unity. The Methodist was all rant. The Congregationalist was all cant. The Presbyterian was all damnation. The Baptist was all dip or die. The Roman Catholic was all politics. The Holy Catholic Apostolic Protestant Episcopal was all form. That was the way it seemed to them, and if they did not cry anathema, according to ancient usage, they carried it in their hearts all the same. I have been reading the obituary notices in six or seven different religious publications, and find in them a sweet and holy communism of dying experience. The closing eyes all looked up, and not askance. At last the gaze was not on the erring brethren, but on God. No controversial bitterness on those countenances, now, but serenity and expectation. The shoulders which had felt the whole burden of "the cause of Christ," as though they were the only shoulders equal to the task, now leaned wholly on Christ. The warrior who fought for his little shibboleth now lies down, in peace with all the world. Death stands by the bedside, but the shine of heaven goes through his form and paints a smile of joy on those faces. Those lips murmur farewells in the same language, and their spirits as they take their flight all soar upward in the same direction. As I look down from this belfry, I see far away the green trees of the

cemetery, flecked with many marbles, and there their bodies sleep in common ground at last. It is the triumph of charity. But O, if the victory had been won a little earlier!

IF ANY dear pessimist brother, with his piece of smoked glass before his eyes, feels at times disposed to bewail the slow progress of the principles which are embedded in that glorious Catholic formulary, the Book of Common Prayer, let him read this excerpt from a recent history:

"1850: Anti-Puseyite riots at St. George's-in-the-East, London, apparently connived at by police and magistrates." To-day, Puseyites are in the high places of the Church, from Canterbury down, and the little one having become a thousand has come to stay. It has already dawned on the general consciousness that it is possible for that which was once maligned for being all that was dreadful to win the right to exist without the issue of a license from those who dreaded it—especially as the latter timidities have now largely adopted its methods and imbibed its spirit.

FEW writers are so prolific as the Rev. S. Baring-Gould and the value of his production is high. But Homer will nod. Mr. B.-G. is the author of "Onward, Christian Soldiers," but there was a limping stanza which was wisely omitted. It is good theology, but poor hymnology:

"What the saints established
That I hold for true,
What the saints believed
That believe I too.
Long as earth endureth
Men that faith will hold—
Kingdoms, nations, empires,
In destruction rolled."

SOME MONTHS ago, during the heated term which showed the nineties in the thermometers of your eastern contemporaries, there was some complaint expressed because certain clerics were not "born in the Church." Now as all these brethren were no doubt validly baptized before they came to us, and by their Baptism (which the Church recognized) were incorporated into Christ's Church, it would seem that so far at least as the new birth was concerned they were born in the Church. But if by birth these objectors mean natural birth, their point must be conceded; although one is tempted to ask when in history was natural birth substituted for the birth of water and the Holy Spirit? If by birth they mean birth into the Protestant Episcopal Church in the United States of America, one is further tempted to ask when was the law of heredity substituted in place of the law of grace? I do not believe that there is any general sympathy with this very "denominational" spirit, nor is it probable that it would find expression where it exists, as it no doubt does in a few contracted minds, were it not for the rabies of controversy. There are people who enjoy their religion so very much that they do not want any other people to enjoy it. Possibly here is a clue to the mystery of our lack of missionary spirit. At any rate, I have not discovered that the law of heredity has done more for expansion than the law of grace. Entirely unnecessary is it to take a census at San Francisco, but if taken it would reveal quite as much of the baptismal as of the natural birth in our House of the Right Reverends, and perhaps as large a proportion in the larger House. It must be that this feeling where it exists will prove ephemeral, for of a surety it did not exist in the time of our Lord. The early Christians were all Jews, and St. Paul was a Pharisee of the Pharisees. It was not the Christian spirit but the surviving Jewish spirit which subsequently kicked at the conversion of the Gentiles. It took a dream revelation to clean out all that bigotry from St. Peter's breast. The trouble arises out of this poor human nature of ours, and must not be attributed to any special defect in us. Only the other day I heard a Presbyterian bewailing the accession of a number of Methodist ministers to his denomination, and we all know what a time the Paulist Fathers have had with the natural birth Roman Catholics. There is a tradition that Orestes A. Brownson was publicly denounced by Archbishop Hughes. It is human nature that is at fault. The Catholic idea is inclusive, and when there is an exclusive spirit it is evident that the spirit of the sect has taken the place of the spirit of the Church. The spirit of the Church is shown in her extremely liberal regulations for admission to Orders, and in her conferring her highest honors upon many converts without stopping to ask about their natural birth; and her regard for her own interests has been shown, for the ranks of her clergy would have been rather thin but for the accessions from other than indigenous sources. This is not a matter which should excite any feeling, and with good-will all

around I conclude with a reminiscence. It was ever so long ago that a clergyman's wife (she a P. E. from away back, and he an accession), said to him, "O, you are an accidental Churchman!" His reply was that he was not a Churchman by the accident of birth, but by the compulsion of a supreme conviction. It is certain that he paid the larger price for his liberty, and when he died in the communion of the Catholic Church there was no thought in her mind about his antecedents.

TENNYSON ASKS—

"Can calm despair and wild unrest
Be tenants of a single breast?"

There are symptoms in the prevalent religious condition which justify an affirmative answer. Wild unrest there certainly is, and underneath it is much calm despair. We are truth-loving creatures, and there is nothing so restful to us as a solid, definite, fixed truth; but when doubt enters and we begin to harbor the query, What is truth? nothing but quietude remains; and wild unrest settles down into calm despair. From the point of view of this belfry, it looks to me as if all this religious hurly-burly is distinctly traceable to the question of authority. Is each individual mind competent to find truth for itself? Does competency to settle every question inhere in the isolated individual? This is the popular theory, and since every one is a law unto himself (in religious matters at least), we find that one man's truth is the next man's untruth, and logically enough the question arises, What is truth? But the answer is to be arrived at not by calm despair, but by denying the premise of individual competency, the falsity of which is exposed when applied to other questions. Has every Tommy Atkins the faculty of finding out and expressing the truth in regard to the laws of strategy? Is Uncle Jasper's "the sun do move" settled astronomy? How is it with Your Lordship the Individual—do you consider yourself possessed of all the requirements needed in order to settle all knotty questions in the higher mathematics? Would you trust yourself and children in a steamship of your own devising? Can you tell Edison a thing or two that he does not know about electro-dynamics? Of course not. Well, then, why does Your Lordship claim to be infallible in religion? I will answer the question for you. It is because the evil eye of a false theory is on you, viz., the theory that the individual rather than the Christian commonalty is competent to define truth. You boast of liberty, but you are not free to do what you *cannot* do. Your liberty is yours to believe or not to believe, but if you make a belief for yourself you are quite as likely to rest in an untruth or a half truth as in a truth. It is no wonder there is so much wild unrest and calm despair; and these conditions will unquestionably increase until a conservative reaction sets in with swift flowing tide. It has been said that the Oxford movement (High Church) was a revolt against chaotic individualism in religion, and it may be added that its present power lies in its appeal to the principle of corporeity instead of the error of individualism. Its faith is founded on the authority of universal (Catholic) creeds, and for its justification it points to the doctrinal and ethical chaos which the other theory has produced, the end of which no man knoweth; but it points also to the intellectual satisfaction and spiritual fruitfulness which is engendered by Catholic principles.

ANOTHER.

A DIALOGUE.

Parishioner. I can't hear all you say when you are preaching.

Preacher. I am sorry. I try to speak distinctly and loudly. Supposing you change your seat.

Parishioner. Well, I *might*. But I like my seat, and don't care to change.

Preacher. If I called at your house, and took a chair on the extreme side of the room from where you were sitting, and for some reason you could not possibly move your chair, or occupy any other, and I could not hear half you said, what would you expect me to do?

Parishioner. Well—I suppose—well—!

Preacher. Exactly.

THE DIFFERENCE.

HILDA, AGED SIX, is a devoted little Churchwoman. "What Church do you belong to, Hilda?" asked her small cousin Robert, as the two were sitting in the sand making "frog-houses" over their bare feet.

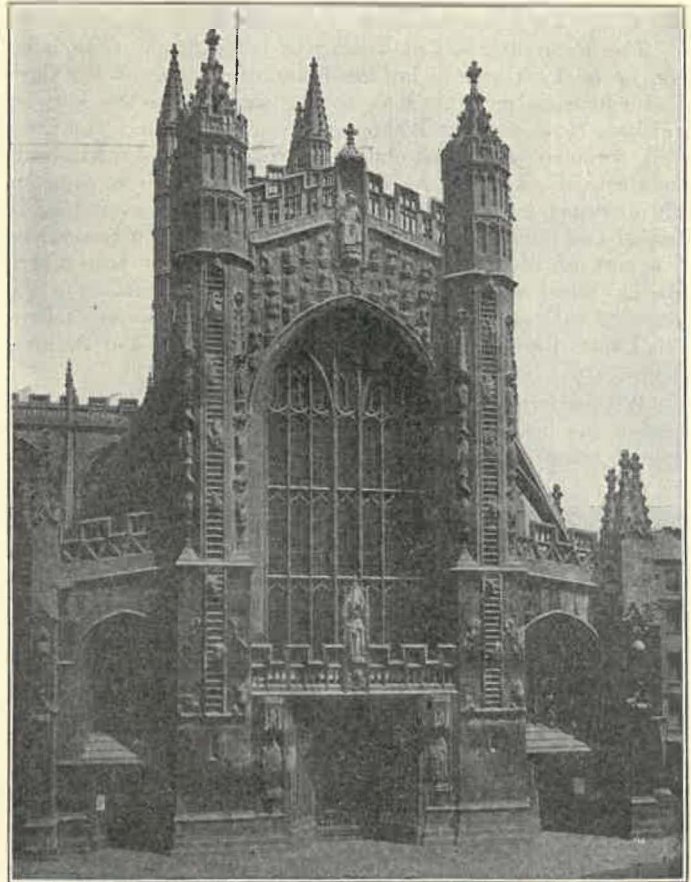
"I belong to God's Church," said Hilda solemnly.

"I don't," her companion asserted stoutly. "I b'long to the Presbyterian."

LONDON LETTER.

LONDON, July 2, 1901.

THE west front of Bath Abbey Church, the minor Cathedral of the Diocese of Bath and Wells and from the great number and size of its windows called the "Lantern of England," has recently been dedicated, after being partially restored at a cost of about £2,000. The Bishop of Bath and Wells, in his sermon on the occasion, observed that the dream of Bishop Oliver King (who erected the Abbey Church between the years 1495-1503) asserted "the constant truth that the Angels of God were ascending and descending upon mankind." The most interesting feature of the new work is the commanding statue of



BATH ABBEY CHURCH.

Christ in the topmost niche (the usual figure in old Norman niches), the pedestal, shields, crest, and supporters being also new. The ladders, reminiscent of the pious Bishop's dream 400 years ago, have been repaired in their broken parts, while on them have been placed six new figures of Angels. The old battered statues of SS. Peter and Paul, which enrich the main doorway, have not been touched, but their niches have new canopies. Some of the decayed canopies on the terreted buttresses have likewise been replaced by new ones, while the open work parapet, ornamenting the gable, has been materially renovated. The fine figure of King Henry VII., at the bottom of the great window, is also a prominent feature of the restoration. Bath Abbey Church is particularly interesting to students of Pointed architecture, from the fact that it is the most notable example of the very latest period of the Perpendicular style, before that style lost its distinctive details and true Gothic feeling.

An appeal, signed by the Archbishops of Canterbury and Capetown, Lords Roberts and Milner, and Vice-Admiral Rawson, has been published in *The Times* on behalf of the proposal to erect the eastern portion of the Cathedral, about to be built in Capetown, both as "a memorial to those who have fallen in the South African War and as a thankoffering for those whose lives have been spared." It is further stated in the letter that opportunity will be given to preserve on the walls of the memorial portion of the Cathedral the names, so far as may be, of all those who have fallen in battle. For this portion of the Cathedral the sum of at least £30,000 will be required. Their Majesties the King and Queen have cordially consented to become the patron and patroness of the Memorial Fund, and in a letter to the Archbishop of Capetown Queen Alexandra has expressed her hearty sympathy with the project.

A Reuter message from Buda-Pest states that the Bishop

of Nagyvarad, Cardinal-Schlanch, has presented to the Nagyvarad Museum a relic of Lord Nelson in the form of an English Prayer Book, with the inscription: "Captain Locker to Lieutenant Nelson, Aug. 18, 1777."

The *Daily News* reviewer having assumed, along with the author of some particular book under review, that the Archbishop of Canterbury innovated upon Prayer Book language in speaking of St. Mary as the "Blessed Virgin," Mr. G. W. E. Russell (who subscribes himself "Gladstonian") thereupon writes to that journal to enlighten its benighted book reviewer about the language concerning Blessed Mary, and concludes by saying: "I find that Roman Catholics and other Nonconformists are seldom acquainted with the authorized language of the Church of England," which accords to her, "besides other titles, that of Our Lady" in the Table of Lessons for Holy Days.

The Primate, truly a wonderful octogenarian, has lately been up in Yorkshire to lay the foundation-stone of the Cathedral extension at Wakefield, to the memory of the late Dr. Walsham How, the first Bishop of the new Diocese. The Cathedral, formerly the parish church of Wakefield and a handsome ecclesiastical edifice of the 14-15th centuries, is to be considerably enlarged and made more Cathedral-like by extending its chancel and aisles eastwards, and also by adding a retro-choir, at a cost of £40,000, which amount has already been nearly raised. While at Wakefield, His Grace the Archbishop was presented with an ancient chalice and paten for the use of Lambeth Palace Chapel, the gifts of the Chairman of the Building Committee.

With reference to the Chief Rabbi's recent statement concerning the late Bishop of London, to the effect that he dis-favored attempts to propagate Christianity amongst the Jews,



ST. MARY-LE-BOW, CHEAPSIDE.

the Rev. Mr. Adler, assistant curate of Christ Church, Spitalfields, has written to *The Guardian* to say that when he was presented for Priest's orders Dr. Creighton showed "great interest" in the Jewish mission work carried on in that parish, and that the late Bishop was for many years a vice-patron of the London Society for Promoting Christianity amongst the Jews, while at the annual meeting of that Society a year ago he was present and moved the first resolution.

At a largely attended public meeting recently held at the Liverpool Town Hall, the Lord Lieutenant of the county presiding, in furtherance of the much-talked-about scheme for the erection of a Cathedral in that episcopal town, it was decided to approve of the site adopted by the Bishop's Cathedral Committee, viz., St. James' Mount, an artificial elevation about a mile from the Town Hall and overlooking the Musey. The only alternative site is Monument Place, having (in the opinion of the Liverpool Architectural Society) a position and approach "unrivalled in Liverpool," but the rival site has been deemed by the Cathedral Committee and their following at the public meeting the "more practicable" one, the question of cost being apparently the governing factor. There still exists, however, so much weighty opposition to the St. James' Mount site—

especially because it does not admit of an orientated building—that possibly the battle of the sites in Liverpool is not yet over. The amount already subscribed towards the Cathedral fund has reached £138,420, and it is hoped that before the first stone is laid the amount will be £200,000.

Surely it is a cause for devout thankfulness that the Church of St. Mary-le-Bow, Cheapside, is not likely to be again exposed to desecration as of late since the rise of Kensitism. The confirmation of the election of Dr. Paget to the See of Oxford, instead of being held there, the *venae* of such proceedings from time immemorial, was held by order of the Primate in the Convocation Hall of the Church House, Westminster, the Vicar-General (just 89 years old a few days ago) presiding. This time there were only two Protestant protestors, the Rev. R. C. Fillingham and a Mr. Tucker. The vicar of Hexton objected to Dr. Paget on the ground that he was "a rebel against his sovereign," by taking part in services at the churches, notably among others, of St. Barnabas, Oxford, and St. Mary and St. John, Cowley; whilst one of Mr. Tucker's objections was that he was guilty of adopting the Eastward Position in Christ Church Cathedral. The Vicar-General succeeded, however, in maintaining both his gravity and mental equilibrium, and duly confirmed the Bishop-elect in the possession of his See. The consecration of Dr. Paget took place on St. Peter's Day at St. Paul's, the Archbishop of Canterbury being assisted by more than six Bishops, including the Archbishop of Capetown. Then yesterday the new Bishop did homage to the King for the temporalities of his See at Marlborough House, and was also invested by his Majesty with the ribbon of the Order of the Garter and the insignia of the Chancellorship of the Order, the office being annexed to the Bishopric of Oxford; whilst to-day (the Visitation of the Blessed Virgin Mary) his enthronement takes place in Christ Church Cathedral. Dr. Paget is the first Dean of Christ Church in the See of Oxford since the celebrated Dr. Fell, who became Bishop in 1675. The clergy of the Diocese belong chiefly to the class described by William Palmer of Magdalen as "vinegar tops," the Diocese comprising the rural counties of Oxfordshire, Berkshire, and Buckinghamshire.

The good people of St. Alban's, Holborn, kept their patronal festival on June 22nd, the Solemn High Mass being celebrated by the first assistant curate, the Rev. Mr. Stanton. Father Waggett, S.S.J.E., who preached the sermon, recalled his own coming to St. Alban's when a boy. They thanked God that here "the Cross was preached," pardon and peace obtained in "the holy tribunal of Confession," and true joy found in "the august ceremonies of Holy Mass, and in the singing of the old psalms." The Vicar of St. Alban's, in proposing the toast of the day at the public luncheon in the Holborn Town Hall, said that the English Church, since the Reformation, had been disfigured with "various diseases," amongst others, "the smallpox of Protestantism," but she was now "recovering," and asserting "her true position as a part of God's Holy Catholic Church." Only a short time ago he conversed with a Liberal Roman Catholic priest, who admitted that the Church of England communion service "is *the* Mass." In case the new Bishop of London forbade the use of incense altogether, he was prepared to say that "both priests and people would rise up and say, 'No, it is our heritage; we cannot give up our heritage.'"

The 31st anniversary of the London Gregorian Choral Association has recently been celebrated to the delight of many lovers of the Church's ancient music. The service used for the Mass at St. Edmund's, Lombard Street, was sung after the Solesmes method. The Rev. the Hon. A. Hanbury-Tracy, vicar of St. Barnabas', Pimlico, in his sermon at the festival evensong sung at St. Paul's by a choir of 800 voices, referred to the unique history of Plainsong as follows: "Undeniably the music of the Psalter; consecrated forever to the highest purposes of devotion, so there is reason to think, in the Upper Chamber, when Jesus with His disciples sang the Passover Hymn on the eve of His Passion; revised by St. Ambrose at Milan, and established by St. Gregory at Rome."

The Bishop of London has appointed Dr. A. J. Mason, Canon of Canterbury and Lady Margaret Professor at Cambridge, to be one of his examining chaplains.

The Rev. Dr. Mortimer of Philadelphia arrived in England on June 20th, and on the following day wrote from Ealing (a suburb of London) to *The Church Times* in reply to Canon MacColl, who in two recent letters in that newspaper endeavored to show that Dr. Mortimer, in his book on *Catholic Faith and Practice*, had seriously misrepresented the position of the Orthodox Eastern Church on eschatology. J. G. HALL.

NEW YORK LETTER.

THE pre-Convention meeting of the New York Local Assembly was held at St. Margaret's Church, and apart from announcements and arrangements for Detroit, was made a Lay Helpers' meeting. A map of the Bronx was distributed, showing all parish churches and missions, the total number being now no fewer than 21. The Church is surpassed only by the Roman Church, which has just established its 24th. At both afternoon and evening sessions the prayers, lessons, and entire service were taken by licensed lay-readers, Messrs. Richardson, Patterson, Kane, and Marr. The afternoon addresses were on the motive for Church extension, and the two addresses were given by Messrs. H. W. McCauley and Wilson Vance, the one from the Holy Spirit Mission, the other from St. Mark's. In the evening the topic was the method of Church extension, and Messrs. Chas. H. Haight and Jas. H. Falconer, Jr., the one in charge of the Atonement and the other of St. Simeon's Mission, gave the history of their work. The Atonement, with practically no help from outside, has paid its way and has \$100 in its treasury. Its Sunday School numbers 70 and five have been presented for Confirmation. This is the record of one year, and of one earnest layman, beginning with no financial backing, and having none to depend on. St. Simeon's has paid its own way without assistance from down town, has \$450 in its treasury, has presented two small classes for Confirmation, and has a Sunday School of 80. This is the work of two years, and of two and at times three laymen, assisted a part of the time by visiting priests for Celebrations and Confirmation class instruction. On the subject of "New York and the Church" Mr. Eugene M. Camp, the President of the Lay Helpers, made these points:

The Pacific Ocean will take the place of the Atlantic as the sea of the world's commerce. The United States occupies the same position toward the Pacific as Europe has and does toward the Atlantic. Profiting by the past, as much progress will be made toward Pacific development in one hundred years as was made toward Atlantic development in one thousand years. Europe was and is cut up into many countries, each with its petty capital. The United States, destined to have a population as big as all Europe outside Russia, is one country with one great capital. George Washington was fortunate in finding in his time a country needing a father. Brotherhood men of New York are fortunate in that they live in a day as early to New York's development as was Washington's day in our nation's development, and in a city that will, for one hundred years at least, or until the world's capital jumps to the Pacific shore, dominate national policies and direct national thought. The Church is growing because its economic system is better adapted to the times and to urban conditions than are systems employed by other religious bodies. It is also growing, and it will continue to grow, because it has more to give than have other religious bodies. Of what these greater riches consist it is not needful to tell such a body as a Brotherhood Convention. In religion as in business that which is best lives when that which is poorest dies. Abram held Canaan by setting up altars to a known God. We can hold New York, and by it the nation, by setting up altars to this same God. The Lay Helpers have set up eleven. Their future task is to set up new altars and to make permanent and strong those already set up. To this task for God, for the Church, for the nation, for the world are we committed.

The funeral of Dr. Theodore G. White was held at the Holy Communion on Tuesday morning of last week. There were present many Brotherhood men and a large delegation of young men from the parish and from Gordon House. The Rev. Dr. Mottet, the Rev. Dr. Van de Water, the Rev. W. W. Moir, and the curates of the parish assisted in the service, and interment was at Danbury, Conn. Dr. White was one of the young men reared in Holy Communion parish. Still in his twenties, he was a graduate of Columbia, including a post graduate course, and being possessed of means he determined to devote himself to work among boys. He founded Gordon House, still a small work, and at his death was in the midst of preparations for its development as a social settlement. He was a member of the Executive Committee of the New York Local Assembly, and of several learned societies. He went to Asbury Park and while bathing fainted from heart weakness. Pneumonia developed and resulted fatally within a few days. His funeral, held on a week day in one of the busiest marts of trade, suggested his active life. Trucks for some time prevented the hearse from reaching the church door. He himself had borne many burdens

for one of his years, and his Settlement House, a block away, he took care to locate in the midst of a weary humanity.

The Church of St. Mary the Virgin, the Rev. Dr. Christian, has been put to the annoyance of going to law to protect its property from taxation. This property was assessed in 1899 as follows: Clergy house, \$12,000; mission house, \$10,000, and rectory, \$8,000. These buildings are annexed to and form a part of the church building. It was not denied that, so far as the Tax law is concerned, the corporation was organized exclusively for religious, charitable, benevolent, and educational purposes. The relator insisted that no part of the building was liable to taxation, and it applied to the Commissioners of Taxes to have the assessment corrected. The application was denied, and certiorari proceedings were instituted to review the action of the commissioners. Justice Freedman, before whom the case came, decided that the assessment was correctly made, although he reduced the assessment on the clergy house by \$2,000. In all other respects the assessment was confirmed. The order of the lower court quashing the writ of certiorari is now reversed by the Appellate Division of the Supreme Court, which holds that no portion of the building is liable to taxation.

The Rev. John Keller, who was shot by one Barker, is to be compelled to undergo another operation, by which he may lose the remnant of sight which he still has in one eye. Friends observe in him a change of manner, amounting to a listlessness and inability to grasp surroundings, owing probably to the terrible ordeal through which he has gone. Meanwhile his assailant has begun serving his five years' sentence in the penitentiary. Friends of this assailant are wondering why the Rev. Mr. Keller does not bring civil suit against Mrs. Barker for defamation of character, and fearing there may be lack of funds, are offering to help him. Mr. Keller's friends reply that there is plenty of money to help him, but wonder why Mrs. Barker does not sue for alleged misconduct. In fairness to Mr. Keller it should be stated that he and his friends will act as soon as the operation is over, and it can be determined what is the best course.

Heavenly Rest parish church will have a new organ, to be in place by October 15th, and to cost \$10,000. The Austin Company of Hartford are the builders. The organ is a three-manual tubular pneumatic one, and is about three times the power of the old one. There is to be placed in the Fifth Avenue gallery an echo organ, a new feature.

SYNOD OF THE DIOCESE OF KOOTENAY, BRITISH COLUMBIA.

THE second annual meeting of the Synod of Kootenay held in Nelson, commenced with a missionary meeting in S. Saviour's schoolroom on Tuesday evening, June 18th. The meeting was in connection with the Bi-Centenary of the Society for the Propagation of the Gospel, and was addressed by the Bishop (Rt. Rev. John Dart, D.D., New Westminster), the Archdeacon (Ven. E. S. W. Pentreath, Vancouver), and the Rev. W. A. Robins of Greenwood. A collection was made in behalf of the Bi-Centenary Fund.

On Wednesday, June 19th, there was a special Synod celebration of the Holy Communion in S. Saviour's Church (the Pro-Cathedral of the Diocese) at 9:15, at which most of the clergy and lay delegates were present. After the opening office had been said, the members adjourned to the schoolroom, where the Bishop read his charge, in which he referred specially to the work of Sunday Schools, and to the matter of literature for the young, to the question of admitting to the Sacraments of the Church those who had married within the prohibited degrees, to Missions to the Chinese and Indians, and to other important matters.

The following officers were elected and appointed:

Clerical Secretary—The Rev. H. S. Atelhurst, Nelson.

Lay Secretary—Dr. R. E. Bentley, Slocan.

Treasurer—T. M. Lay, Esq., Imperial Bank, Nelson.

Registrar—E. A. Crease, Esq., Nelson.

Auditors—J. J. Campbell, Nelson; and S. M. Brydes, Nelson.

Executive Committee, with Bishop, Archdeacon, Secretaries, Treasurer, and Registrar ex-officio members—The Rev. Messrs. C. F. Yates (Golden), C. W. Hedley (Rossland), H. Beer (Kaslo), W. A. Robins (Greenwood); Messrs. G. Johnstone (Nelson), T. M. Daly (Rossland), F. Irvine (Nelson), W. H. Bullack-Webster (Nelson).

The parochial reports which had been sent in by every parish showed an increase in most items, and one very gratifying feature was the marked increase in contributions to the Home Mission Fund. During the year two missions have been added to the list of self-supporting parishes, and two others have relinquished half their grants-in-aid, the remaining half to be discontinued after Easter next. The indebtedness on Church property in the Diocese, valued at over \$40,000, amounts to only \$3,000, and the insurance carried is \$18,000. There are 22 churches, 57 stations where services are held, 3,438 bap-

tized members, 1,005 communicants, 556 scholars, and 56 teachers in the Sunday Schools. Total amount raised in the Diocese, \$13,595.

Among the items of progress noted are the following:

Rossland is preparing to build a church to cost about \$6,000, and has secured a valuable site.

Kaslo has placed new seats in the church at a cost of \$276.

Fernie, though vacant for a few months, has raised \$1,300 to build the nave of a church.

Nelson has now no debt on the Church property.

~~Trail is steadily reducing its debt.~~

Greenwood, one of the new self-supporting parishes, has commenced work on the building of a church.

Grand Forks has paid off all its debt (and on Tuesday, June 25th, the week after the Synod, its church was consecrated).

Kelowna rejoices in the gift of a bell, weighing 335 pounds, and possesses a memorial font, pulpit, and brass standards and rails.

Cranbrook, formerly united to the Fort Steele Mission, has had a resident clergyman since Easter last, when it at once became a self-supporting parish.

At Enderby and at Fort Steele the debts on the vicarages are being steadily reduced.

The pressing needs for the Diocese are clergy for (1) Enderby, which has a grant in aid of stipend of \$300 per annum; (2) Phoenix, a new mission to which a provisional grant has been made of \$400 for the first year; (3) the missionary district attached to Nelson for which there is a grant of \$240 per annum from S. P. G., which the rector of Nelson hopes that his parish will ere long be able to supplement; and (4) the Lardrau district at the north end of the Arrow Lakes.

Amongst other business the Synod added to the Constitution and Canons passed last year, a Canon on Finance, and made good progress with one on a Superannuation and Clergy Widows' and Orphans' Fund.

The committee on Bishopric Endowment reported that acting on the advice of those well acquainted with the financial condition of the Diocese it had not been deemed advisable to make an active appeal for funds, but that one promise had been received of \$500 payable in three years.

Arising out of this report it was resolved by Synod to re-appoint the committee, to make a house-to-house canvass of every parish and mission in the Diocese as soon as practicable on behalf of the Bishopric Endowment, and to make an appeal to the Board of Domestic and Foreign Missions of the Church in Canada to assume the support of a Bishop of Kootenay pending the completion of the endowment.

The Synod were very gratified with the result of Archdeacon Pentreath's appeal in eastern Canada on behalf of the Home Mission Fund, which amounted to \$1,300 for the ensuing year, and some smaller amounts for 1902 and 1903.

Amongst the votes of thanks passed by Synod was one to S. P. G., for the continuance of grants enjoyed in the past, and for an increase of £110 per annum for three years commencing Jan. 1st, 1902.

An interesting discussion followed upon the introduction of a motion on Sunday observance, which resulted in the adoption of one urging upon all members of the Church the due observance of the religious duties of the day, and expressing hearty sympathy with those who are endeavoring to secure cessation of labor on the one day in seven.

Standing Committees were appointed on Bishopric Endowment, on Sunday Observance, on Sunday Schools, and on Temperance. A committee was also appointed to report to next Synod on the Canons necessary for adoption in the Diocese.

On Wednesday evening full choral evensong was rendered in S. Saviour's Church, at which all the clergy attended in their vestments, the Rev. J. H. Lambert, vicar of Vernon, preaching on the subject of Church Music, and the Bishop pronouncing the benediction.

The business of the Synod was brought to a close at 1:30 p. m. on Thursday, June 20th, and the spirit of energy and harmony which characterized our first Synod in 1900 was none the less noticeable in 1901.

The visiting clergy and delegates were entertained by the citizens of Nelson during their stay, and the ladies provided Synod lunches on both days at the Queen's Hotel which were much appreciated.

THE LITTLE PEOPLE IN BLACK.

ANGELINE, who is my efficient house-maid the rest of the year, teaches a three months' school during the summer, her sixty pupils being of various stages of advancement between Webster's "blue-back" and Cornell's "Jogerfy." She gave me these entries from her note-book:

"Cleve, what is meant by the mineral kingdom?"

"I 'clar, Miss Ang'line, I done fergit, but I 'specks hit's a kingdom governed by a min'ril."

"Lucinda, what are the principal animals of the Frigid Zone?"

Lucinda, smiling with delight that for once she can answer: "Yessum, hit's white bears, wall-rushes, and Eskimos."

AN ANALYSES OF THE DAILY SERVICES.

BY THE REV. A. A. BENTON, D.D.

THE Daily Morning and Evening Services have often been analyzed from varied points of view and their devout use has been always profitably insisted on. But the analysis which is here offered ~~may bring~~ into prominence their minor structure of purpose, to make the sequence of the acts of worship repeat the terms of the Christian covenant. They are both personal and congregational, and require a reply from our Lord. Each service has the same three divisions similarly linked in due, devout succession by the versicles, and in an ascending scale. First is our confession of sin and our Lord's Absolution; next, our Priesthood of Praise, and His Instruction; lastly, our Confession of Faith with Prayer, and a Grace of benediction.

By the sentences and address, the worshipper is warned to remember the Person in whose presence he is, and reminded of the purpose he has in being there.*

"Put off thy shoes from off thy feet, for the ground whereon thou standest is holy ground."

Then the earnest penitent makes his humble confession, and pleading the one atoning sacrifice for all sin, begs for pardon and peace. Out of eternity the Atoning High Priest sends His pledge: "And the Priest shall make an atonement; for his sin that he hath committed and it shall be forgiven him," for "He hath given power and commandment to His ministers to declare and pronounce to His people being penitent the Absolution and Remission of their sins."

Then being reconciled to our Father through the atoning blood of our Lord, we are permitted to say with joy and fullest confidence, "Our Father." Then the versicles, "Praise ye the Lord," "The Lord's Name be praised," fitly introduce the next act of united praise and joy. Through the Priesthood of our Lord, comes to us the right to offer—the only priesthood we can exercise—the sacrifice of praise and thanksgiving and the offering of ourselves, soul and body. But we present these acts in the inspired words of the Psalms, with repeated declaration of Faith in the *Glorias* imitated from the worship of the Living Creatures about the throne. And interposed are the instructions of the Scriptures written by men moved by the Holy Ghost, according to the promise, He shall abide with you forever, shall guide you into all truth, shall bring all things to your remembrance, shall receive of mine and shall show it unto you. There are three distinct acts of praise and two messages from the Blessed Trinity.

With the last *Gloria* we enter on the third series of devout acts. The Confession of Faith stands in a most significant position. The rule of Faith is the rule of prayer; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. The Creed is part of our Baptismal covenant. In the holy presence in which we stand, we solemnly make our confession of absolute Faith, which we live in, and on which we found all our hopes and present all our requests. Our love and gratitude, our faith and zeal, have been stirred up now to make a triumphant declaration of our trust in the everlasting truths of the Creed. Then with the mutual benediction, "The Lord be with you," "And with thy spirit," we, on the foundation of the confession, offer and present our requests to the Father through the Son, for we are led to pray aright through the Holy Ghost, and we have received the pledge of reconciliation and have lifted up our hearts and voices in praise and adoration, and now are to humbly make our requests, for self, the Church, and all estates of men, and intercession for the whole world.

We end with a glorious privilege that is sure to bring a blessing. If the prayers and intercessions cannot be directly granted, yet they will return to our own bosom with an answer that will bless us. The closing words are not ranked as a benediction, and properly so; yet they entreat a blessing in a peculiar and mystical order. Our salvation cometh by the free gift (grace) of our Lord Jesus Christ, for no man cometh unto the Father but by Him; by the revelation of the Son (St. Matt. xi. 27) we know and receive the love of God the Father; and, too, through the Son we receive the abiding fellowship of the Holy Ghost.

* The sentences added in the revision, beautiful in themselves, injure the motive of penitence.

"THE GREATEST truths are the simplest; and so are the greatest men."

Helps on the Sunday School Lessons

Joint Diocesan Series.

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

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

THE STORY OF THE JUDGES.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: 5th, 6th, 7th, and 8th Commandments. Text: Prov. xxix. 2. Scripture: Judges ii. 7-23.

THE subject of our present study is "The Story of the Judges." The period of the Judges, let us remember, was one of considerable length. "After that He gave them judges about the space of four hundred and fifty years" (Acts xiii. 20). God appointed no successor to Joshua. To such an extent was it felt that God alone should be the ruler of His people and that human leaders were but for special emergencies, that Joshua instead of seeking to retain an apparent headship over the nation, retired, as soon as the conquest was finished, to private life in Timnath-serah, his appointed inheritance (Joshua xix. 49-50). The closing years of his life were passed in modest privacy.

The period which we are to consider, was marked with extreme simplicity and an almost utter lack of organization in Israel. Each tribe was governed by its prince or captain (Numb. ii. vii. 10), and there were the seventy elders (Numb. xi. 16). The great central bond, however, which united all, was the Visible Presence that rested upon the Ark in Shiloh; while to the high priest the Divine counsels were communicated.

For peace and good order this would have been enough under ordinary circumstances. The conquest, however, was incomplete. To some extent the heathen people still remained in the land, and the Children of Israel through disobedience fell from time to time before the ever-present temptation to idolatry. Then, in addition, the surrounding nations made frequent attacks, endeavoring to dispossess the Israelites, and gain or regain possession of the land.

Such were the troubled days in which there came to the front those whom the Scripture calls Judges.

The judges were, in the main, military leaders. "When oppression became unendurable, some spirit nobler than the crowd, raising a cry for united action against the enemy, was able to rouse his neighborhood, or perhaps a larger district, to common action, in which he necessarily became the leader. Such a hero was forthwith accepted as a 'judge,' though he was rather a military leader; the peculiar title rising doubtless from the constant union of supreme judicial authority, in the East, with the highest power. If victorious, he could speak as a master, but before the battle he could do little more than persuade (Judges i. 3; viii. 15-17). Even this authority, moreover, passed away with the public danger; for the union of the people ceased when no longer necessary, and all, including the liberator himself, returned to their homes and their private affairs. The judge no longer ruled, because, except in times of war, there were no public interests to protect or advance. Yet he could hardly be said to sink into private life, for his fame commanded respect and guaranteed peace, and he was naturally consulted in cases of difficulty. But he had no defined authority, and was only the first and most honored citizen of the community." Such, then, were the judges.

Turning now to our Scripture lesson, we note with admiration the high and deserved commendation of Joshua. So great and abiding was his righteous influence, that "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua;" and in their steadfastness since they had been eye-witnesses of much connected with the exodus, they were upheld and strengthened by their recollection of "the great works which the Lord had done for Israel" (verse 7). Joshua died at the age of one hundred and ten (verse 8). His contemporaries, too, passed from sight and "were gathered unto their fathers" (verse 10).

A new generation came upon the scene (verse 10). The inspiring influence of Joshua's presence had been withdrawn, and none lived who had beheld the wonders of the exodus. The falling away from righteousness was rapid and widespread. The people "knew not the Lord" (verse 10). "They forsook

the Lord God of their fathers, and followed other gods" (verse 12). With just retribution the hand of the Lord was turned against His people (verse 15). Evils came upon them and distresses: precisely those which had been foretold, "as the Lord had sworn unto them" (Lev. xxvi. Deut. xxviii.).

It was amid these sorrowful conditions and at this troubled period, that "the Lord raised up Judges," to deliver His people "out of the hand of those that spoiled them" (verse 16). God's hand was "stretched out still." Gideon and Barak, Samson and Jephthah, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. xi. 32-34).

The Judges were fifteen in number, of whom Othniel was the first and Samuel the last. In marked contrast with the nobility and devotion of these leaders, was the degeneracy of the people throughout this long period in the history of Israel. "The Book of Judges displays in a clear light the disastrous condition of a nation when it forsakes God." The Children of Israel "would not hearken unto their Judges" (verse 17). "They turned quickly out of the way which their fathers walked in" (verse 17). "They corrupted themselves more than their fathers, in following other gods to serve them, and to bow down to them; they ceased not from their own doings, nor from their stubborn way" (verse 19).

"Nevertheless God left not Himself without witness" (Acts xiv. 17). "The gloomy time lasted through generations; but when the need was greater, men were raised up, in the providence of God, to deliver their brethren from oppression, and to vindicate God's faithfulness to the race. These were the Judges or 'saviours' of Israel."

THE VOICE OF THE CHRISTIAN YEAR—IX.

By A RELIGIOUS.

THE SEVENTH SUNDAY AFTER TRINITY.—THE HEAVENLY FOOD.

Come thou over with Me and I will feed thee with Me in Jerusalem.—II. Sam. xix. 33.

THE sixth and seventh Sundays after Trinity stand, in the strength, beauty, and sweetness of the Divine truths they teach and the Divine appeal they deliver, like twin columns supporting some lovely arch; one balances, completes, gives meaning to the other; one makes the other possible and necessary.

Last Sunday we saw, high and fair, the ideal of manhood as it is being fulfilled in union with God; we saw all true lessons, all holy laws, all gracious gifts, as tributary to one purpose—that we, even we, should be to the praise of His glory (I. Pet. i. 7). as we look up and catch by faith a glimpse of Him to whom we go, of what it will then mean to us, personally, to have been planted in the likeness of His death and grown up into the likeness of His resurrection, our hearts condemn us; we can but cry, "Who is sufficient for these things?" Thanks be to Him, "our sufficiency is of God" (II. Cor. ii. 16; iii. 5). One came down from heaven, that all who in Adam fell, in Christ might rise again (Hcs. vi. 2); rise with the vile body of sin transformed into the glorious fashion of His holiness (Phil. iii. 20, 9).

To-day, the "burden" of Scriptures and collect is still the eternal and exceeding "weight" of glory; confirming past promises and showing new ways whereby He would accomplish His mighty work in our weak souls. His methods are many, their end (see epistle) is one:—"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Sin earns its own wages; but holiness, the fruit of yielded service, wins gifts from the "Author and Giver of all good things," gifts beyond all wage imaginable. For none could deserve the things we yet dare to ask for in this collect: (a) "Graft in our hearts the love of Thy Name" touches the sacramental engrafting; the plea for grace to love is a plea for a responsive heart, ready for (b) "increase in us true religion" (c) "Nourish us with all goodness" (see Ps. lv. 23) suggests spiritual growth and points to the sacramental wells of grace prefigured in the Gospel for to-day;—springs of power provided by that "great mercy" which (d) we pray to "keep us." This is not to ask Him for a safe shelter, but to keep us for Himself, His own possession (Ps. cxxxv. 4; St. John x. 28; II. Tim. iv. 18).

With the Collect of spiritual increase and the Epistle of Christian character, our Mother the Church—such a wise and

careful mother!—presents our Lord's miracle of feeding the four thousand with seven loaves and a few small fishes.

HEADS FOR A MEDITATION ON THIS SUBJECT.

1. *The fed people* prefigure the fulfilled saints; the nations of the saved (Rev. xxi. 24), who, having hungered after righteousness and thirsted for God (St. Matt. v.; Ps. lxxiii.), shall be filled—satisfied with the plenteousness of His House.

2. Let *the number four thousand* suggest the four corners of the earth which are in His Hands (Ps. xcv. 4); from whence He will draw, with the four-fold magnet of the Cross, multitudes of men from all times and lands to the one salvation.

3. Think of *the seven loaves* as typifying the Seven Gifts of the Holy Spirit, given even now by Apostolic hands: or, the Seven Sacraments, two greater, five lesser. The loaves were stored with the disciples, the Power was the Master's, but He communicated it to the multitude through His ministry. So it is to-day—the power of the priest is His and His alone; working by human agencies.

4. *The few small fishes* were the contribution of the people. O, be generous with God! Meet gift with gift, and grace with correspondence! If we know the real blessedness of receiving from Him, we soon find a keen happiness in giving all back to Him; while we realize what marvellous graciousness is that which causes Him to accept any offering at our hands, though it be His own gift.

5. *The three days* signify the term of our earthly probation. The feeding which should satisfy was not on the first day, but on the last, after the people had followed long; followed, not only in faith and desire, but “in weariness and painfulness, in watchings and fastings;” then making their small offerings the medium of His mighty power, He fed them blessedly. His greater gifts always await some real proof of our correspondence to the lesser. First there is His call; then our coming in obedience thereto; then our abiding, through trials of the flesh and the human spirit; but if we do “follow on to know the Lord,” the King eternal will bring us over Jordan to His fair Jerusalem. Think of His Voice, saying in thy soul's ravished ear, “Come thou over with Me and I will feed thee with Me in Jerusalem!” (II. Sam. xix. 33).

“Meditate on these things;” stir up in thine heart the desire to “give thyself wholly to them” (I. Tim. iv. 15), then say to Him whom thy soul desireth,—

Lord keep me with Thee all of life's three days! Open to me the wonders of Thy will, keep me content with those who follow Thee; lift me up to knowledge of Thee; enlighten my understanding, allure my affections, accept my poor offering then, when I have suffered a sufficient while, bring me over Jordan with Thee, and feed me in Thy Jerusalem. This of Thy mercy, Lord most merciful, to me least worthy of Thy least compassion. *Amen.*

SHE MISUNDERSTOOD THE QUESTION.

A LITTLE GIRL who was applying for admission to a certain grade in the public schools found the following question in her entrance examination:

“Compare the physical features of Europe and Africa.”

This was her answer: “The physical features of Europe are fair complected and blue eyes; those of Africa are mostly black and woolly.”

SOME OBJECTIONS TO RENTED PEWS.

IN MANY INSTANCES it ministers to pride and selfishness; it intensifies and perpetuates class divisions; it despises the poor, robs them of the means of grace, and prevents the Church from fulfilling her mission as their evangelizer; it undermines the great doctrine of the Communion of Saints, and virtually denies the Catholicity of the Church and the universal efficacy of the death of Christ; it reduces the Prayer Book to unreality and inconsistency, for it claims to be “common” to all; it discourages Church extension; it tends to exclude from the Church those who are unable or unwilling to pledge themselves in advance to its support; it tends to reduce everything, even in the Church, under the predominant influence of money; and it renders the conversion of the impenitent, humanly speaking, difficult, if not almost an impossibility, by keeping them away from the sound of those words of eternal life whereby they might be renovated and saved. Such are some of the fruits and results of the system itself, though, of course, we do not directly charge the pew-holders individually with all this evil and guilt.—*Canadian Churchman.*

Correspondence

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

CORONATION OATHS.

To the Editor of *The Living Church*:

A PROPOS of the howl raised by English Roman Catholics over the objectionable words (to them) in the coronation oath which King Edward will take, will you please publish the oath which the young king of Spain will take when he assumes the throne; or in fact the oath of any sovereign of any nation where the Roman Church has political control?

Very respectfully,

Rayne, La., June 22, 1901.

GEO. K. BRADFORD.

[The Spanish Ambassador to the United States, his Grace the Duke d' Arcos, courteously informs us, in reply to the foregoing question, that “In Spain there is no act of Coronation, and the King, when assuming power, only takes an oath before the Cortes of guarding the Constitution. The form of this oath is very simple, but I regret,” says the Duke, “to be unable to give it to you, as I have not the text.”—*ERROR L. C.*]

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

IF NOT too weary with the discussion about the change of our Church's Name, will you kindly allow the following?

Our Name ought to be changed as a matter of justice to the Church of England and the Church of Ireland. Up to the present these Churches have been generally granted their full legal and ancient national names, but lately there has crept into religious and secular papers the terms “Protestant Episcopal Church in England” and “Protestant Episcopal Church in Ireland.”

Is there nothing in a name? Will the people (the Nonconformists) support as loyally with their love of the ancient things of their land, these ancient Churches when their ancient names have been lost in the use of a modern denominational appellation? One of the most pathetic pages of modern ecclesiastical history is that telling of the struggle made by the Church of Ireland in 1887 to have her national name recognized in a British public document. She succeeded then because she had only a Queen and private secretary to deal with.

But against whom shall she contend or with whom shall she plead for justice and protection when the religious and secular press of the land have forced into general use a denominational term (borrowed from us) to represent those ancient institutions from whom we have inherited all we hold dear?

I do not suggest a name; only let it be *short*, so that it need not be lettered as is usual P. E., M. E., W. P., etc.; and let it be *National* as distinct from denominational. There is a contention that the word *Catholic* shall be used. Is that of much importance? We are Catholic, and shall continue Catholic, and our Creeds will keep the fact continually before the people; yet we might use this term if we could force upon the public, or our own people, the truth that our friends of the Roman communion are not *legally entitled* (as they are not) to the term *Catholic*.

Let us change our name for the sake of the justice we ought to do to the ancient Churches whose rights are being taken from them through our present misnomer acting to their injury.

Marietta, Pa., June 29, 1901.

BERT FOSTER.

To the Editor of *The Living Church*:

I HAVE read with much interest the letter of the Rev. J. M. Rich in your number of July 6th, in which he proposes to give Rome “a solar plexus” blow as some other writer defines it. Neither can I agree with “Primitive,” “Orthodox,” “Evangelical,” or any other adjective.

I have before me an old English Prayer Book dated Cambridge, 1666, in which the title page says, “The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church; according to the use of the Church of England. Together with the Psalter or Psalms of David: pointed as they are to be sung or said in Churches.”

What might our Prayer Book read to keep parallel with the

same? I turn to our Book, and copy, leaving out the P. E. "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church. According to the use of THE CHURCH in the United States of America. Together with the Psalter or Psalms of David."

Our Creeds, "known and read of all men," sufficiently define our claim and standing, so I think.

Paris, Texas.

F. W. BASSANO, S. W.
Church of the Holy Cross.

To the Editor of The Living Church:

THOSE of us who during the past half century have watched and patiently waited God's own time that the Church in the United States should realize conditions had arrived when "The Church" might wisely and justly enter into and possess her well-earned "Inheritance," cannot but feel concerned and hopeful that the Convention to meet at San Francisco in October next may recognize the coming opportunity as auspicious.

That the Church in the United States has fairly earned a title to an appellation that is comprehensive, while not obtrusive, must be conceded by all students of Church literature.

The word "Church," is both concise and concrete. The high, low, and broad are content to appropriate it.

It is an ancient title conveying the idea of a mildly aggressive force, inherent in itself, that has never changed and never likely to change fundamentally.

True to her mission, the Church has made manifest that under her umbriferous shelter there is ample room for tossed and troubled wanderers to find a welcome and a home.

The history of the Church would indicate that St. Paul the Apostle left unmistakable testimony in the wisdom of making use of a descriptive "title" when writing to his converts in Rome, at Corinth, Ephesus, Galatia, Phillippi, Colosse, or Thessalonica, which he invariably addresses as "The Church."

Since the Church in the United States adopted her present name, conditions have broadened. She has taken into her counsel foreign branches of the Church, has pushed her missions into a large field; she has earned a title to plant her flag wherever the sun shines, and she will need a flag that carries a definite insignia.

That insignia is actually "The Church." It needs no introduction, for it is the Alpha and Omega. Yours faithfully,
Stockton, Cal. B. S. CURRY.

To the Editor of The Living Church:

MAY I be permitted to add my modicum to this subject already so long and fully discussed in your columns, especially as the Rev. J. M. Rich in his letter says: "The mere striking of the P. E. nickname from the title of the Prayer Book would be the most fatal set-back American Catholics could possibly receive." Now, how can the elimination of any title which does not belong to the Church be any hindrance whatever to her progress and success? He himself calls it a "nickname." We know fully the term "Protestant" was given by Rome to the continental reformers and their followers and not to the Church of England. Why should we fondly embrace what originated with our greatest enemy for hostile purposes and which classes us with sects, sceptics, and infidels, and was never adopted by our mother and which implies a negation? We do not ask what the Church is *not*, but what she *is*, and if any title should be thought necessary let it be a positive and not a negative one. The term "Episcopal" is objectionable on account of its ambiguity and consequent confusion of thought, and is held by some who are not truly Episcopal in its proper sense of Apostolic. Certain persons were sent out to America over a century ago by one not having authority to ordain, to superintend their societies. Now, said they, a Superintendent in the original is Episcopos, and that means Bishop, and thus these unauthorized persons were styled the first Bishops of the M. E. society.

Again, the words *Episcopus* and *Presbyteros* were synonymous in the N. T. sense, and applied to the second order in the Sacred Ministry. Hence those calling themselves Presbyterians claim that *all their* ministers are Bishops. Hence arose the great misunderstanding of the fourth term of the Quadrilateral, "the Historic Episcopate," which, in my humble opinion, should have been the Scriptural Apostolate.

To any one carefully reading the N. T. there appear to have been, including the Angels of the Seven Churches, about twenty Apostles, besides the original twelve. According to Scripture, therefore, there was not simply Apostolic succession, but a suc-

cession of Apostles, and there is no intimation in Scripture that the Apostolic office *was to cease*, nor in history, that it *did* cease. And we have two distinct lines coming down from the Apostles SS. John and James. Theodoret, Bishop or Apostle of Cyprus, and Ambrose, Bishop or Apostle of Milan, in primitive times, when the Church was truly one and undivided, bear their testimony to this effect. "Those who are now called Bishops were anciently called Apostles," but, the Apostles being dead, their successors thought it not becoming to continue to assume the name of Apostle, but took one of the names from the second order, viz., Bishop, and left presbyter or priest to be retained exclusively by the second order as it is the custom of our Church to-day.

And early ecclesiastical writers have been very careful to preserve a record of ecclesiastical genealogies of Bishops or Apostles in many of the principal churches. Episcopacy then is not a development from the lower ranks of the clergy, and our present mode of Church government was not gradually adopted in historic times.

The term "historic," therefore, is misleading, as its tendency is to confuse the mind and to lead those who are not well versed in Holy Scripture and Church History to think that we have now no Apostles, and that a Bishop is only a presbyter placed over his equals, and a mere office. The Divine Founder of the Church speaks of it in the singular number without any qualification whatever. Should we not be content to do the same and follow His holy and precious example? Indeed, thus the primitive Church acted, and so it is recorded for our instruction. "The Lord added to the Church daily, such as should be saved." We hear nothing of protestant, episcopal, Christian, primitive, orthodox, holy, etc., much less of denominations. When we begin to qualify, we begin to clash. When it is said, "God made man in His image," the term man comprehends the whole human race. If it be said, "The white-man has a soul," it is then intimated that some men are not white, and have no souls. When we say the Catholic or Evangelical, or Orthodox, etc., Church, it is implied there are other Churches which are not Catholic or evangelical, etc. There can be no true branch of the Church which is not Holy, Apostolic, Catholic, or universal, etc. The single term Church embraces all that is good and true in any branch or in any denomination. The term "Holy" is not in the Nicene Creed. Its qualifications, too, would make the title of the Church far too cumbersome and no good would likely arise from their adoption. Let the daughter, by all means, follow the good example of her mother, and call herself The Church, in the U. S. A., not of the U. S. A., as there is no National Church in this Republic. And let us remember there is a *Sister Church* to our North, called the Church of England in Canada. We cannot fairly assume to ourselves, therefore, the title "American Church." If, in the wisdom of our Church, some qualification be thought requisite, let the word of God be preferred to the word of man, even though it come from Nicea. The qualification "Catholic and Apostolic" is used by the sect of the Irvingites. Christian, by another sect, Church of God, by another, Catholic by a schismatic and corrupt branch, and also as a *party* name, and on those scores is objectionable, and refers more to what is to be rather than what was and is. As the term Apostolic is free from objections and declares what the Church was and is, it would be preferable and the Church is built "on the foundation of the *Apostles* and prophets, Jesus Christ Himself being the Chief Corner-Stone," and Apostolic she is to be until "the Kingdoms of the world are become the Kingdoms of our Lord and of His Christ." Faithfully yours,

(The Rev.) R. S. LOCKE.

To the Editor of The Living Church:

IT IS evident that the demand for a change in the official title of our Church in the United States is so widespread that something would be accomplished, if anything could be decided upon.

"American Catholic Church in the United States of America" savors of tautology, and a geographical localism that is akin to sectarianism. Do we not in the Creed profess our belief in "One, Holy, Catholic, and Apostolic Church," without reference to any particular country? Was not the one Church of Jesus Christ intended for all men (and women) in all countries and places, and to be one over all the earth without reference to temporal governmental divisions?

How much better to assume the title of "the Catholic Church in the United States of America," were it not untruthful to claim that we are the entire Catholic Church in these

parts, and were it not certain that we should precipitate a furious and most unseemly controversy with our Roman brethren by so doing.

Merely to drop the "Protestant," and be "the Episcopal Church," should give offense to no one, and be a long step forward. No other religious body in this country makes the episcopate the *esse* of the true visible Church; here, as sometimes popular nomenclature, as popular judgment of things in general, as not for from truth and justice.

But why not at once accept the official title of the "Anglo-Catholic Church in the United States of America," which would be at the same time truthful and descriptive, defining our position as an integral part of the great Anglican Communion, as well as of the greater Catholic Church, while right-giving offense to none?

F. A. STORER.

Newport, R. I., July 10th, 1901.

CHURCH SCHOOLS.

To the Editor of *The Living Church*:

I HAVE read with interest your letter relating to Church Schools, as it is a subject very near my heart.

From my earliest ministry I have had a profound belief in the mission of Church Schools. My active interest dates from the early part of my episcopate, when I established St. Mary's Hall for girls and Shattuck School for boys. Experience has strengthened an hundred-fold my conviction that a well-equipped Church School wields an influence for good which cannot be overestimated. In every Diocesan Council address, for many years, I have tried to make the importance of this work felt.

It is difficult to understand why the great advantages offered by a Church School with high educational standards, should not be apparent to every Christian parent whose interest in his child's welfare cannot be limited to this earthly life.

In the thirty-six years of the history of my schools, I think that less than one-half of the pupils have come from Church families. One reason for the lack of patronage from Church people is, that where schools are not endowed, the tuition is of necessity beyond the reach of many of our most devoted Church people. The great importance of endowments is not realized. Some of the best Church Schools have failed for a lack of endowments.

In answer to your question as to whether the patronage of our schools by Church people is due to the fact that they are distinctively Church Schools, I unhesitatingly say that it is because they are Church Schools with a high standard of scholarship; while the patronage from outside of the Church comes from a recognition of the sound educational system and of the refining and elevating influence upon the pupils, spiritually, morally, and physically. I believe that there are few parents, whatever their religious faith, who do not desire for their children the safe-guard of Christian character.

There are some facts which the founders of Church Schools must keep clearly in mind. They come in competition with free state education, which in Minnesota for instance, has an enormous endowment. At the admission of Minnesota to the Union, Congress gave two sections of land—1,280 acres—in every township in the State, besides a very liberal endowment of the State University.

Of necessity Church Schools must be equal, if not superior to free State Schools, in the thoroughness of all educational work. They should offer only the best in all that pertains to spiritual, intellectual, and physical culture. We have aimed at this from the beginning, and under God, it is the appreciation of the fact which has made our schools a success.

As the object of founding a Church School is for religious culture, this feature should be kept foremost. Both Shattuck and St. Mary's Hall have daily prayer with an attractive service, a slightly abridged form of Common Prayer, with the weekly communion and the due celebration of the feasts and fasts of the Church. All the students attend morning service, on the Lord's Day, at the Cathedral, having evening service in their own school chapels.

Objections have never been made to the religious services. Parents have occasionally requested that their children might be permitted to attend the services of the religious bodies to which they belonged, but when they have been made to appreciate the aims and rules of the schools, their objections have always been waived.

It has been a rule of our schools that no word should be

spoken by teachers, in condemnation of other Christians. The relation between parent and child is sacred, and we have no right to condemn the faith of the parent to the child. In forming classes for Confirmation the parents' consent is always asked before admitting the child. I could recount many instances where professed agnostics have brought their children to our schools. The chapel services never fail to impress the parents at commencement, the reverent worship appealing to all, whether in or out of the Church.

As I said in my last Council address, it is a sorrow that the Church does not realize the great work to be done by Church Schools—a work which can be done through no other instrumentality. Our public schools cannot give the Christian training necessary to prepare the children of the State for the duties of the purest and highest citizenship. At the time when our sons and daughters are receiving their mental training they are at their most impressionable age when religious and intellectual culture should go hand in hand. Without this, education is pitifully one-sided, for if mind and intellect are systematically trained, during a course of several years, while the spiritual nature lies fallow save for haphazard grains of truth which may fall therein, how can our youth hope to attain that wide range of vision which shall help him to a true interpretation of life—life which continues through eternity! What our homes need, what the nation needs, is *spirituality*. Spirituality cannot come without religion.

It is only necessary to glance at the issues of the daily press—their columns reeking with sin and shame—to make us sensible of the crying need of Christian nurture for our children.

Is it not the duty of the Church to establish schools from which we may send forth men and women who are not only the peers of those graduated from our best secular schools, but men and women with the love of Christ in their hearts and with a reverence for God's laws! Not until religion becomes a part of the education of our boys and girls, can we look for a purer atmosphere in social life.

God grant that the clergy and laity of the Church may feel the vital importance of the noble work of Church Schools, realizing that it will be one of the strongest factors in the solution of the remedy for the sin and sorrow of the world.

Yours faithfully,
H. B. WHIPPLE,
Bishop of Minnesota.

"YE SHALL HAVE REST."

Rest! Rest! Rest! is an old-time song
That floated and echoed years ago,
Over the valley and over the sea,
And over the hills of Galilee,
And the refrain was Victory!

It tells of woe, it tells of strife,
And of all the load and labor of life,
It floats and echoes far away, and free,
As once it did in Galilee
The blessed song of Victory!

The music is for every ear,
It will soothe to peace, it will quench dread fear.
Of joys to come; 'tis a glad behest,
A cry of freedom, to the opprest,
O! glorious song! "Ye shall have Rest!"

Rest! Rest! The King Himself hath said,
I will give it thee, He hath promised;
If the weary ones will follow Me,
From yoke and burden they shall be free
When they have reached the Crystal Sea!

—MARY M. WRIGHT.

THE CARE of linen, and particularly the condition of the linen closet during the summer months, is a matter of importance to the thrifty housekeeper. The first detail is the cleanliness of the closet or linen chest. Take every drawer out and scrub vigorously with ammonia suds, rinsing in clear water. Allow the shelves or drawers to dry in the sun. Then line with white shelf paper and replace. If the house is to be closed for all or part of the summer the table linen should not be starched—towels, of course, never are—and with the bed linen, the sheets, spreads, and pillow cases also unstarched, should be put away perfectly clean. There is, of course, no more fragrant or delightful aroma for house linen than lavender. If you are so fortunate as to be able to get it in the bulk for an "inside price," the blossoms are inexpensive. Bags made of fine mousseline and sewed securely, or large satin paper envelopes filled with the blossoms, are the best preservers of the pungent lavender. Scatter them through the folds of the linen, the more the more effectual.

ing the publication of THE LIVING CHURCH may be gathered from this simple mathematical computation.

If then the Catholic movement in this American Church needs a weekly journal, whose principles are those of the Catholic Faith, Catholic tradition, and Catholic worship, it is clear that Bishop Grafton is right in saying that "Churchmen should rally to its support." Whether THE LIVING CHURCH fully meets this need, we leave others to judge. We know only that its ideals are such.

It is quite true, and we do not forget it, that the term "Catholic" may be so used as to imply a petty, sectarian spirit within the Church. It is also quite true that there are a number of questions constantly arising for discussion, upon which those who, in the main, may be grouped as Catholic Churchmen, differ. The "Catholic standpoint" is not an exact formula which may be used to silence one's brethren and to prove the accuracy of one's own limited point of view. We freely admit that the term is frequently misapplied. All this is necessary to be stated as explanatory of the term used. It does not, however, make the term meaningless, nor does our appreciation of these facts make it difficult to use the term correctly. We could wish that there was larger agreement and less friction between Catholic Churchmen themselves; that they made larger attempts to support each other, and that there might be greater attempts to win the sympathy and confidence of other Churchmen, by themselves evincing a wider sympathy and displaying always a "sanctified common sense." But Catholic Churchmen are no more infallible than are other men. They have the advantage that to a greater or less extent—some greater, some less—they apprehend and are in touch with, a divinely given or approved series of facts, which each depend upon, fit into, and are complementary to, each other, and which in their entirety constitute THE FAITH, together with the bases for acceptable worship and for holy living. They have, on the other hand, the disadvantage that they are human, that they are fallible, make mistakes, and do not always live up to their high ideals. Both these facts must be taken into consideration by those who would judge Catholic Churchmen aright.

No doubt the great bulk of the former readers of *The American Churchman* either are themselves such "Catholic Churchmen," or else have the intellectual breadth—which some other Churchmen have, but more lack—to desire to understand and to appreciate, Catholic Churchmanship. All these we invite to become permanent readers of THE LIVING CHURCH, and thus to help us to make it such a power in the Church as may aid in moulding her thought and guiding her legislation on Catholic lines.

And always we ask that it be remembered that the same limitations which apply to other Catholic Churchmen, apply to THE LIVING CHURCH also. An outspoken journal must always at some time adhere to some position which some intelligent readers will believe to be mistaken. It is quite likely that sometimes it will be wrong. But unless it is invariably to be "on the fence" and to watch for the indications of how the opinion of the majority is to go that it may follow, this risk is inevitable.

In asking therefore for the united support and cooperation of all Catholic Churchmen, we ask also their charity and forbearance.

IT IS provided in the Prayer Book office for the Visitation of the Sick—an office too little used among us—that the sick person shall "be admonished" by the visiting priest "to make his Will, and to declare his Debts, what he oweth and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But," continues the quaint language of the rubric, "men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health."

And when they are "taking order" by making their wills, they ought to take into serious consideration the duty that some part of any considerable estate be given to the glory of God in some religious or charitable work. It is better indeed to give during one's lifetime, when that which is given is really one's own, and one has not passed into another world whence his goods cannot follow him. But the intricacies of commercial life are such that many cannot divide their invested property during lifetime, being able to give only of their income while they live, the principal necessarily remaining intact.

The will ought to give some considerable sum—at least one-tenth of the estate if one's dependent heirs would not be financially embarrassed thereby—for the good of others. And

we would urge that conditions attached to religious and charitable bequests be such as can be carried out profitably and easily. Many bequests have been lost because the conditions were so obscure or so impossible of fulfilment as to render them altogether impracticable. Unless one is possessed of very large wealth indeed and can give in very large amounts, it is better to give to institutions and corporations already existing, than to create others. The history of the Church in the nineteenth century is dotted over with stories of institutions founded, upon which in the aggregate enormous sums were sunk, which never had money enough properly to do the work laid upon them, and were at length abandoned, with total loss generally of what had been invested in them. How much wiser and more helpful would many benefactions be, if they were given to sustain existing work, and not to erect new buildings for unendowed purposes.

Our Domestic and Foreign Missionary Society, our General Clergy Relief Fund, our Dioceses, and our incorporated institutions, all could wisely expand their work if the means for doing it were forthcoming. These are proper beneficiaries to be named by those who are making wills; and the exact corporate titles should invariably be learned and used.

ANSWERS TO CORRESPONDENTS.

G. L. D.—It is difficult to say whether one in middle life who has not had a specialized education would do well to enter the ministry. From a temporal standpoint he would not be apt to. If he has a real vocation for it, however, and feels that he is called of God to do the work, then he should consult one of the clergy who is of both a spiritual and practical frame of mind—neither quality without the other is sufficient—and advise with him as to the future. The Church prays regularly to God to send forth more laborers; which is not always identical with more clergy.

AN ANGLIFIED GERMAN CITY.

IN THE THIRD of his "Down the Rhine" papers in the *Century*, Augustine Birrell thus describes Koblenz:

Of all the fair cities washed by the Rhine, Koblenz is the most Anglified. Nowhere else in all Rhineland is the language of cockneydom spoken so generally, nowhere else in Rhineland are there to be seen so many young Angles of both sexes so pathetically in pursuit of secondary education, and nowhere else in Rhineland are the services of the Elizabethan settlement, to-wit, the English Episcopal Church, better attended on Sundays than at Koblenz.

The great physical fact about Koblenz is that here the Moselle River flows into the Rhine. No handsomer compliment is paid to the Rhine throughout her whole course. The Moselle is indeed a fair and noble stream, which might well have insisted on falling into the sea on its own account. Immediately opposite of the rush of the Moselle into the Rhine towers the fortress of Ehrenbreitstein, nearly four hundred feet above the river. No place is better known by pictures, plates, and photographs than Ehrenbreitstein, nor so long as rock stands upon rock can it lose its charm. To look down upon the Rhine and the Moselle, and to survey the valleys through which those famous rivers make their way till the moment of their union, is a proud thing to do.

One has to admit that, of late years, a great change has come over the Rhine, particularly hereabouts, and that change is prosperity. What are called "signs of wealth" abound. We know those signs of wealth in England. Tall chimneys and fine villas represent both fortune-making and fortunes made. There are too many tall chimneys and fine villas within sight of the Rhine. I was so grieved to note the change at St. Goar and even at my beloved Bacharach that I forbore to speak about it. But now that I am at Koblenz I can bear it better. It is foolish to quarrel with prosperity. A stalwart laborer with his belly full of meat and his breath of garlic, who is the owner of a red-brick slated cottage, ought to be a pleasanter object even to a view-hunter than a picturesque haunt of typhoid and rheumatism. But the new villas on the Rhine have made the old castles more ridiculous than ever.

Koblenz, I was saying, is a prosperous place, and does a large business in the wine trade, as well as in the education of youth. It boasts a splendid quay, and its bridges are famous throughout the world. I have already referred to its dominating statue of the Emperor William—an image of copper seen from afar. Koblenz has been Prussian since 1815.

Like most, though by no means all, prosperous places, Koblenz is comfortable to live in. You may stroll about for a fortnight, walking in this direction and that, and return home to your inn with an easy conscience that your dinner and your wine will repay the attention it is your constant habit to bestow upon them both. Yet, when you come to leave Koblenz, the parting will not be difficult.

A MAN who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—*Phillips Brooks.*



Literary

The Book of Genesis in the Light of Modern Knowledge. By the Rev. Elwood Worcester, D.D. New York: McClure, Phillips & Co.

For a number of years past, we are informed that the writer's custom, in St. Stephen's Church, Philadelphia, in the Sunday afternoon services, has been "to deliver a series of lectures on the Bible, or on some other subject connected with the Christian religion." Such followers of that Religion as may have attended these lectures, during the winter of 1898-99, would have been informed, among other respects, that the Book of Genesis "from the first chapter to the last is just a series of stories;" that it is nothing else than a "collection of the most wonderful and fascinating stories in the world;" and "if you wish proof of this, leave it to the children, who are the best judges of the merit of stories." So again, "if you pick up any really good modern history you will see that the first concern of the writer is to obtain authentic sources for what he wishes to write about, and by authentic sources we mean the writings of *veracious* men who lived at or near the time when the events occurred which they undertook to narrate" (p. 60). But still he is "extremely anxious that no one should take offense at this, as if we wished to evacuate Genesis of any of its *veracity* or importance;" though the book "consists for the most part of narratives which are not history as we understand history, and which therefore we can only call myth and saga." And in this way we are enabled to "escape from the impossible task of reconciling God's government of the world as we know it with His government of the world as it is recorded in Genesis" (p. 64). Notwithstanding, although "from a scientific point of view it is all wrong," still "from the religious point of view it is *more than half right*" (p. 83). For when we turn back to the "calm sanity, the dignity, the justice, of Genesis, we feel at once that these are *our own* ideas, only expressed better than we can express them." Therefore the Book of Genesis "*reveals God to us*" (pp. 74, 75).

"In the Jehovist" again, we are face to face for the first time "with a profound philosophy of life." "He is penetrated with a sense of man's sin, and he sets himself to discover its causes." In the short narrative of the Temptation and the Fall, he has written particularly those chapters of Genesis "which have borne the greatest fruits." Unfortunately, however, "these fruits are not all good." The philosophy of the Jehovist is overmuch "pessimistic;" to be reckoned along with Von Hartmann and Schopenhauer; and such writers as these are able to "see only part of the truth." More especially it may be stated at length with respect to his teaching:

"The Jehovist is also the author of that terrible idea which it has taken millenniums to eradicate, namely, that God begrudges man knowledge, and that man's independent efforts to elevate himself and to better his condition are almost insults to God, or at best sacrilegious efforts to penetrate into God's domain. Each step in the path of progress is a crime. All that is added to earth is stolen from heaven. Every onward movement in the development of humanity is in defiance of God's will." (pp. 50, 51.)

It is just possible that we might be able to suggest some authority upon the behalf of opinions such as these, which may relieve them from any reproach at least upon the score of modernity. Dr. Plummer, in his little book on St. John's Epistles in the series of the Cambridge Bible for Schools, has an appendix in reference to the obscure Gnostic sect of the Cainites, in which he describes their principles as follows:

They held that, "Adam, in disobeying his Creator, did not fall from a high estate, nor rebel against the Most High, but defied a hostile power and freed himself from its thralldom; and the serpent who induced him to do this, so far from being the author of sin and death, was the giver of light and liberty. It was through the serpent that the human race was first made aware that the being who created them was not supreme, but that there were higher than He; and accordingly the serpent became the symbol of intelligence and enlightenment."

These old Ophites were singularly well posted, were they not, upon the Book of Genesis in the light of the nineteenth century? It appears to us that our author is treading, perhaps unaware, upon somewhat remarkably dangerous ground.

M. O. S.

Counsels for Church People. From the writings of the Rt. Hon. and Rt. Rev. Mandell Creighton, D.D., sometime Lord Bishop of London. Milwaukee: The Young Churchman Co. Price, \$1.00, net.

The readings contained in this volume—they are not mere dislocated quotations—are a useful addition to current literature. Bishop Creighton's many-sided nature and his faculty for writing on many subjects show to advantage in this collection. There are chapters on such diverse subjects as "The Appeal to the Primitive Church," "The Church and Education," "Suspense of Judgment," "The Church and Education," "Some Causes of Disquiet," "Music and Worship," "The Cross and its Meaning," and many others. We are not surprised that the London *Church Times* speaks of the book as "a collection for which we can hardly be too grateful."

The Changing View-Point in Religious Thought, and other Short Studies in Present Religious Problems. By Henry Thomas Colestock, A.M., B.D. New York: E. B. Treat & Co. Price, \$1.00.

There are some very strong and suggestive thoughts in these studies. With a more careful use of terms the writer might accomplish greater good and have a wider circle of readers. There is a tendency to play into the hands of Unitarians and so-called liberal Christians by a too free use of terms manufactured by them, or an understatement of the Divinity of Christ in the desire to set forth His Humanity. In these matters the theologians of the Church have always exercised the greatest care. But the modern spirit seems to regard the definiteness of the Church's teaching as unsuited to the progress of the age. Hence we constantly find writers like our present author who, while apparently desirous of being orthodox, lapse into looseness of expression on matters of the highest import regarding the Faith.

For a Churchman this makes what in many other respects is a strong presentation of the conditions of to-day's struggles, a weak and impossible foundation for future effort.

The Christ Ideal: A Story of the Spiritual Teachings of Jesus. By Horatio W. Dresser. New York: G. P. Putnam's Sons. Price, 75 cents.

It is possible to hammer out a sheet of gold until it becomes thinner than tissue paper; but it always possesses the quality of gold. The writer of this little book has hammered out some few thoughts that crossed his mind so finely that it is difficult to discover any value in them. His study of the "spiritual teaching of Jesus" was interrupted by his anxiety to add another to a number of his *little* books on religious topics, and he has therefore failed to go deeply enough into the subject before him. There are a number of platitudes which are the common property of writers of religious sentiment. They sound well but mean little. This writer would do wisely if he were to take a thorough course in theology at the feet of the great masters before attempting to write any more on subjects of such vast importance.

The Old Evangel and the New Evangelism. By Charles Aubrey Eaton. Chicago and New York: Fleming H. Revell Co. Price, \$1.00.

A few old thoughts rehashed under a new title might well describe this book. It deals with the worn-out subject of revivalism. According to the writer the twentieth century must be characterized by a revival of this system of swelling the numbers of Church members. Inorganic and sentimental religion has been tried by the nineteenth century and has been found wanting. It would be well therefore if sectarians like this writer would consider the organic life of the Church and adopt her divine system of life building on the Life of the Master. They would then discover the real principles of the Church and the Gospel and rebuild on more solid foundations than those of mere wordy platitudes.

Christian Baptism. By James Boorman Davenport, Hartford, Conn. Glasgow: David Hobbs & Co. 1901.

The author of this little treatise has stated concisely and with commendable simplicity the chief elements of the Catholic doctrine of Holy Baptism. He has directed his argument, in so far as he offers an argument, rather to the understanding and the prejudices of the modern dissenter or Protestant, who is often anti-sacramental in his conception of Christianity. From this point of view the work is excellently done, and it must prove useful and helpful to those who desire to know and to embrace the truth. The form of the teaching is elementary, and yet the fulness of the grace of Baptism and its spiritual

effects are clearly stated. "Christ and His Church are to be in the future, and for all eternity, the central figures of the universe." Again, "Christ is the Head; those baptized into Him are the members. The union is vital, and the one life of Christ courses through every member, all being dependent upon each other. It is not a mere figure of speech. The human body is given to an individual as an instrument by which to express personality, and by which to do his work and part in the world. So is the Church the Body of Christ, by which He can express Himself and do His work."

We venture to think that the author of this little book is a layman of the Church, though there is nothing to indicate his affiliations. At any rate he has written a good book.

Women of the New Testament. By Walter F. Adeney, Professor of New Testament Exegesis, New College. London and New York: Thomas Whittaker.

This little book, which has already been before the public some time, for an unknown reason has only just come to hand to review. Rather unfortunately, as it appears to ourselves, it follows along somewhat naturalistic lines. Thus, whilst apparently himself acknowledging our Lord's own virgin birth, the author yet bestows upon the opposite arguments far more attention than in this kind of writing would seem to us either necessary or wise. Still it is full of exceedingly striking and sometimes beautiful thoughts; and we have found ourselves much indebted to its perusal. Whilst hardly, perhaps, just the book to be recommended for general distribution, yet the clergy themselves will probably find it suggestive. Some of them, possibly, who may want a sermon upon "Peter's wife's mother," will be surprised to discover how much Prof. Adeney has been able to obtain from this incident.

Old and New. Sermons by Rev. Henry Scott-Holland, Canon Residentiary and Precentor of St. Paul's Cathedral. Imported by Thomas Whittaker, New York. Price, \$1.00.

These eleven sermons of Canon Scott Holland are published by request. They are intended to impress the "necessity for moving forward from a simple to a more theological Gospel."

All the sermons are fine, and are delightfully definite in this day of vague and transcendental preaching. The sermons on Corporate Sins, The Peace of Rome, and Belief in the Holy Ghost, are particularly strong. There are few more striking and suggestive preachers in the English Church than Canon Scott-Holland.

True Religion. Sermons by Rev. Frederic W. Farrar, D.D., F.R.S., Dean of Canterbury. Imported by Thomas Whittaker, New York. Price \$1.00.

These sermons of Dean Farrar are very like all his writings, a combination of "unchastened rhetoric" with assertions of doubtful accuracy, and the same bitter denunciation of all theology which does not fit his pint pot.

Like most Broad Churchmen his liberality is only extended to "false doctrine, heresy, and schism," and never reaches those who hold the ancient faith of the Church.

The paper, printing, and general appearance of the book are handsome.

The Symphony of Life. A Series of Constructive Sketches and Interpretations. By Henry Wood. Boston: Lee & Shepard. Price, \$1.25.

This is a handsome volume of essays on various topics of "the new philosophy of life, spiritual evolution, sociology, and other advanced thought."

The author is an apostle of what he calls "the New Thought," which seems to be a conglomeration of heresy of all sorts, Christian Science, Swedenborgianism, and various other "fads," which find congenial soil in Boston and vicinity.

The essays are written in beautiful English, but are defaced with the fashionable jargon of being "on the plane," "in the thought," etc.

A great part of the philosophy and sociology is true and valuable; but all the religious references are of the pantheistic sort. Outside of New England these essays would probably be unintelligible to the average reader.

YOU WILL find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves, when their time comes.
—John Ruskin.

Emily Wardour's Opportunities.

CHAPTER III.

ALL through the ensuing day in the intervals of work, Emily's thoughts reverted to the same subject, and when she got back to her lodgings her first words were an eager inquiry as to whether Eliza had seen yesterday's visitors again.

"No, miss. I watched as close as I could, but she never passed. I used to see her of a morning, but lately she has not gone by. I asked the girl next door, but she knew nothing about her. I am afraid we sha'n't see her again."

Much disappointed, Emily made her way upstairs. She was about to light the fire that Eliza always arranged so carefully, but stood for a moment with the matchbox in her hand pondering.

"I ought to go and see Mrs. Dove," she thought. "She is going home the day after to-morrow, and she will be disappointed if she does not see me. But I am tired, I did not sleep well last night, and I don't think I am equal to the effort. Besides this, this girl might call or pass while I am out, and I could not bear to miss her again."

Almost unwillingly she remembered that going to see Mrs. Dove was an opportunity of giving pleasure to an old friend, which seldom occurred, and that to neglect it for the sake of a something happening, which was only remotely possible, was not acting up to her resolves.

She laid down the matchbox and went into her bedroom to make the necessary changes in her dress.

Mrs. Dove was her godmother. She had come up to have some alterations made in her new set of teeth, and while this was going on, she would see no one; but there had been a note from her that morning to say that she was at last out of the dentist's hands. Emily knew that if she did not go to-day, she should not see her at all; her duties would detain her every other afternoon. Mrs. Dove was peculiar, and Emily always felt it something of a trial to pass a whole afternoon with her. However once she had made up her mind, she did not linger, and in a few minutes was on her way to the street in which her godmother's hotel was.

She walked at a brisk pace, for the day was cold, and there was a frosty feeling in the air. She arrived at her destination in a little more than half an hour, just as a neighboring church clock was striking four.

She was shown into a luxuriously-appointed room, and found Mrs. Dove wrapped up in a voluminous shawl, with her chair drawn up close to the fender. The atmosphere felt oppressively warm to Emily, fresh from the sharp outside air, but the old lady shivered and drew her shawl closer.

"Have you shut the door?" she said. "I must get home to-morrow. I should be dead in another week if I had to live any longer in these draughty, uncomfortable rooms. I am glad to see you, child. It does me good to see such a bright, rosy face. Before you sit down, ring the bell and I shall order tea, and then you can tell me all the news."

"There is not much to tell," said Emily, obeying Mrs. Dove's request. "My life is rather monotonous. I know no one outside the school, but I get on very well."

"It is all very good as long as you are young," said Mrs. Dove, "but youth does not last forever. What will you do if you fall sick?"

"I hope I shall not do that. I am very strong, and I take care of myself."

"I have often observed that those who pride themselves on their strength are the people who break down the most completely."

"But, dear Mrs. Dove, surely there is no use in anticipating evils?"

"There is every use, my dear, because then we are prepared to meet them. You do not persuade yourself that you are exempt from the common ills of humanity?"

"Certainly not, but I try to do the best I can in the present,

and I hope that when the future comes it will bring its own provision with it."

"That sounds plausible, my dear, but it is a most pernicious doctrine. Suppose you were to apply it to your daily life, and were to make no preparation for to-morrow's work, how would that do?"

"I don't mean in that way, Mrs. Dove. It is a part of to-day's duty to prepare for to-morrow. I meant that when I said I did the best I could in the present."

"Well, what are you doing in the way of preparation for a more distant to-morrow—for the time you may be sick, let us say?"

"I put by some of my salary each term," said Emily, coloring and laughing. "I assure you I am learning to be very economical."

"Did you walk here, or did you take a cab?"

"I walked, to be sure. It is such a fine frosty afternoon that I quite enjoyed it. The distance is nothing, besides."

"And how much have you saved?" said Mrs. Dove. "You have a respectable sum in the bank by this time, I suppose?"

"I have just seventeen pounds."

"Is that all? You told me your annual salary was a hundred pounds."

"Yes. But living is dear in London, and one's things wear out more quickly than in the country."

"There is a good deal of fancy in that, my dear. I am told that you can pick up things for almost nothing if you buy them when the season is over. If you did that, and made your own dresses, you could manage on very little."

"But I could not make my own dresses. I don't know how."

"Don't know how? Can't you buy paper patterns? I know a girl who makes all her own things from paper patterns. She is a guy to be sure, but that is because she is stupid."

"I have not time, even if I were able, Mrs. Dove."

"Haven't you all your afternoons and evenings? You say you know no one. How do you spend your time, then?"

"I have a good deal of preparation and correction, and I am not generally home till much later than this. I like to keep up my music and singing, and not to get quite behindhand in the literature of the day."

"That is all very well for a person of independent means," said Mrs. Dove, "but you must look at things in a practical light. In any case, I should think a girl as young as you would be better employed with her needle than wasting her time reading novels, most of them trashy things."

"I read more than novels, dear Mrs. Dove," said Emily, smiling as her eye caught sight of a pile of the objectionable volumes on a stand at her companion's elbow.

"I must have something to distract my thoughts," said Mrs. Dove, catching Emily's glance. "You do not realize how much I suffer—no one does. Besides, as I said before, it is very different with you."

"It is, indeed," said Emily earnestly. "There are so many pleasures within my reach from which you are debarred. Yesterday, for instance, I went to a popular concert in St. James' and heard Madame N. play."

"Don't be vexed with me, my dear, if I say you could discover no surer means to fritter away your money than going to these places of public entertainment. Four or five shillings for a ticket!"

"Only one shilling," said Emily laughing. "It was an afternoon performance, and my friend and I went to the orchestra."

"I don't know what young women are coming to nowadays. In my time such escapades would not be thought consistent with the character of a gentlewoman. However, I suppose you think I am an old idiot."

"Indeed, no, dear Mrs. Dove. I feel grateful for your interest, and I assure you that I do not often go where there is such a crush, which was the only objection which even you could have taken had you been there."

"Yes, yes, I know nothing about it! My ideas are quite obsolete. No doubt you consider me a prosy, ignorant old woman."

"You know I don't," said Emily, with great sweetness of manner, taking the old woman's hand gently in hers. "Now I must tell you of a case that interested me very much," and she proceeded to relate all that Eliza had told her about the young girl who had called.

Mrs. Dove listened to her in silence, and when Emily fin-

ished with, "I was so very sorry to be out. Poor thing, I might have helped her," she said drily—

"It was a very good thing for you, my dear, that you were out. The girl was an evident impostor. Supposing you had been there, what would you have done? Bought a little yelping cur that would have been a plague to everyone in the house as well as to yourself, and done no permanent good to the girl. When the money was spent, she would have been back with some other trumped-up story. I have no doubt the dog was stolen. Where could a girl in her position get such an animal as you describe? Oh, yes, I know you don't agree with me, but you cannot deny that I am older than you, and know more of the world. Young people think they know everything, but old people have learned the folly of that presumption. Pour yourself out another cup of tea, Emily, and be thankful for a friendly warning."

"But, Mrs. Dove, surely there are some genuine cases of distress. You do not think that because there are some impostors we should therefore refuse to help anyone?"

"There may be such cases, my dear, but I have never come across them. Take my word for it that there is not one genuine case in a hundred, and for the sake of that problematical one it is not worth being cheated ninety-nine times."

"Oh, I think it is well worth it," said Emily, rising and preparing to take her departure. "Better be cheated to the last, than lose the blessed hope of truth."

"Well, have it so! I only hope you will not follow your whim to your injury. You have no one to look to but yourself, and you ought to be careful. What, must you go so soon?"

"It is late, and I have a good way to walk. I hope you will have a pleasant journey. Please give my kind remembrances to Mrs. Bramwell and any of the rest of your household I know."

"Well, good-bye. Thank you for coming to see a lonely old woman. You are not very wise, but you mean well, I daresay, and be sure you take my advice and avoid meddling in other people's affairs. You are sure to be taken in. Good-bye."

[To be Continued.]

THE HOME OF AN ENGLISH NATURE WRITER—II.

By CLIFTON JOHNSON.

THE country immediately around Coate is one of level or gently rolling fields, and it is only saved from monotony by occasional bits of woodland, a small lake, and the high downs that rise two or three miles to the east near Chiseldon. Connection between Coate and Chiseldon is maintained by a highway, a lane and a fieldpath. The last is the favorite of pedestrians, but its course is so vague and irregular that the unguided stranger who attempts it is certain to go astray. The lane is the next nearest way, and it furnishes a fairly direct and good road, except that it is interrupted by frequent gates. These are not especially inconvenient to a person on foot, but for anyone with a team the necessity of stopping and getting down to open each one makes them a serious impediment. The only chance of relief is the possibility some child may swing them back at the traveler's approach in the hope of a reward of half-pennies.

In Chiseldon stands the gray parish church attended by the Coate people. At the time I visited it the churchyard was brightened by numerous primroses blossoming on a bank in a corner, and by a few belated daffodils nodding here and there in the grass. Shadowed by the heavy old church tower was a group of stones that bore the name of Jeffries, and as several of these were of the table variety it was to be inferred that the family was formerly of considerable note in the neighborhood.

The one feature of the landscape that gives distinction to the region is a spur of the loftiest down near Chiseldon. It is crowned by an ancient Roman earthwork which overlooks the country for miles around. The vast double bulwark of the old fortification can be plainly seen from below, but only by climbing to the height do you fully realize its stupendous size. Jeffries loved to bask on its grass-grown ridges in the summer sunshine and think of their long-vanished builders, at the same time observing with keen interest the present life of the hilltop, bird, beast, and human. The day was clouded when I explored the upland and a cold wind blew and shivered through the dry stalks of last year's grasses. The downs spread away to the east as far as the eye could see, and many flocks of sheep would be feeding there later, but the plain looked very lonely then, and I saw nothing stirring save some rooks, a few grazing cows

and ponies, and a long-legged hare that bounded away across the barren at my approach and soon disappeared.

I descended to the vale by a path beside which in a ravine near a farmhouse I noticed a woman getting water from a boggy "dipping-place." I stopped to speak with her and she said that all the water for house purposes was procured there and that like dipping-places supplied the neighbors. But the previous summer no rain fell for many weeks, and the ponds, streams, dipping-places, and even wells had nearly all gone dry, and the farmers had to draw water from a distance. Some of them were obliged to go five or six miles, and their ordinary farm work was almost wholly neglected. I accompanied the woman to the house and looked into her kitchen where she had a batch of bread baking in a capacious brick oven. She opened the door and I had a glimpse of enough great be capped English loaves set all in a huddle on the bare oven bottom to last the family a week. The oven had been heated by burning two or three fagots of wood in it, after which the ashes and cinders had been swept out and the loaves put in to stay for two hours slowly browning in the lingering heat that the fire had imparted to the surrounding brick walls.

All the old-fashioned farm ways with which I chanced to make acquaintance were the more interesting because Jeffries often recurs to them in his books, especially in his *Wild Life in*



A DIPPING PLACE.

a Southern Country. This is probably the most attractive to American readers of any volume he has written. It deals with the country close about the author's early home—the characteristics of its topography, its weather, its birds and flowers, its little creatures of the fields and woodlands, and of the brooks and ponds; and it describes with the same faithfulness and sympathy the humble life of the peasantry. In short, the book conveys the atmosphere, the aroma, the sentiment of rural England to a rare degree and it deserves to be far better known than it is. Jeffries did not make a very deep impression on his contemporaries at Coate. How was this to be expected? He and they were mentally too far apart. As a result the facts that can be picked up concerning him are not many or important. "He was very tall," they say, "and so slender you could look right through him, almost, and he had long hair. He came of a nice family, and they were good folks, all of 'em, father and mother and the children, Dick and 'arry, Sally and Charlie. Dick liked to go off walking around the country alone and he bought him a double-barrelled gun and he used to do considerable shooting. He played cricket and hockey and he was a masterpiece at skating. He wa'n't fast on his skates, but he was tricky.

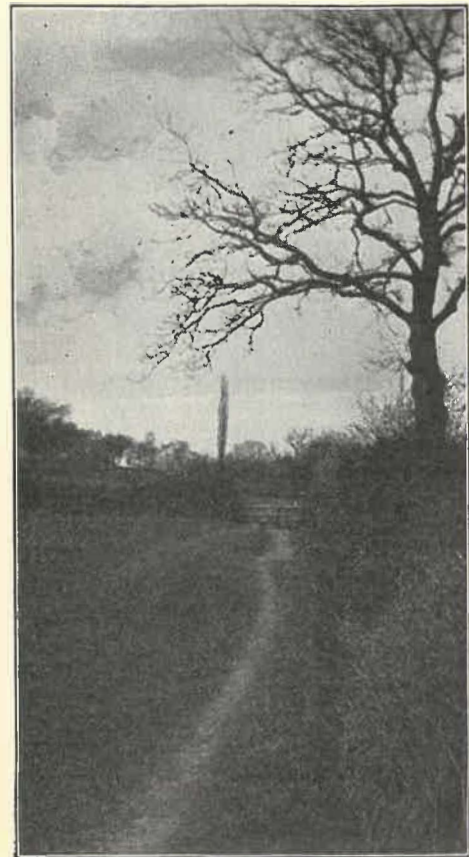
"He courted his wife at a farmhouse half a mile out of the



A ROOKERY.

village and when his sweetheart's brother Jack spoke rather disparagingly about Dick he and him had a set-to over it up the lane here. Jack got the worst of it and he was tellin' afterward 'ow he 'ad lumps in his 'ead big as October cabbages. Yes, Dick was active and spunky—there's no doubt about that.

"I've read one of his books," continued the farmer who had related the above incident, "and it's very good, too. But Dick was thought nothing of when he was alive. Now he's dead, though, people have made up their minds he was a great man, and they've put up a statue of him in Salisbury Cathedral."



A FIELD PATH.

~ ~ The ~ ~
Family Fireside

TRINITY HYMN.

Holy Father, great Creator,
 Maker of the earth and sky;
 Me, the least of all Thy creatures,
 Look upon with pitying eye.

Holy Jesus, Son, Redeemer,
 Crucified that man may live;
 Grant me peace and perfect pardon,
 All my sins blot out, forgive.

Holy Ghost, the true Life Giver,
 Come with unction from above;
 To God's service sanctify me,
 I'll me with undying love.

Holy Father, Holy Saviour,
 Holy Ghost—great Three in One,
 Take me, keep me, guide, defend me,
 Till my life on earth is done.

Perla, Ark.

J. FRED. BISHOP.

TO-MORROW.

"THE ill we would not we to-day
 Must do: for, without number,
 Huge hindrances to good our way
 Impassably encumber.

"Our deeds are wrong; but right our hearts;
 But lay aside all sorrow,
 For we will take the better part
 And do the right—to-morrow."

So, as to-day goes fleeting fast,
 We put off true endeavor,
 And serve our baseness to the last,
 Our nobler purpose never.

REV. JOHN POWER.

St. Mark's Church, Hastings, Nebraska.

HIS MOTHER'S TEACHINGS.

WHEN a man is born into the world the newcomer, however he may be hailed as "Grandma's boy," "Auntie's boy," "Papa's boy," etc., is, so the mother knows—far beyond all thought of rivalry—her own boy. For some five or six years to come, the baby, in long clothes, the toddler in frocks, the urchin in his first trousers, is hers to do with him what she will. A boy, whether he be the son of the man with the coronet or the man with the hoe, remains his father's plaything long after he becomes his mother's pupil. It is from the latter that he expects and receives guidance. As long as he is known to his neighbors as a little boy, his mother is his oracle, and as it is the little boy out of whom the man is made, it is safe to say that the greatest of human responsibilities rests upon the mother. No pulpit teacher can ever hope to vie with her as a promulgator of Creed; no salaried professor of ethics can make the impression on those in whom reason is supposed to be developed that she does on her pupils in kilts.

"Whatever mamma says is so, no matter if it *isn't* so," a loyal little boy was once heard to assert; and in so saying he only expressed the opinion of an overwhelming majority of his peers.

It is one of the most promising evidences of advancing civilization that the responsibility of motherhood is a subject that now demands an increasing share of public attention. The relation between the mother and the little son has now become the question: "What will she do with him?" That comparatively modern institution, the kindergarten teacher, may be the mother's assistant, but she can never become the mother's substitute. The good woman who has charge of the infant class in Sunday School is also an assistant, but what is her service of one hour each week compared with the keep-thou-always-at-it work of the conscientious mother?

A man is born into the world! The very word man would seem to imply the possession of bravery, but the mother should

bear it in mind that of bravery there are two kinds, one of which comes to man by natural inheritance, whether he trace his ancestry "to ape or Adam," and in the matter of which the civilized man, the savage, and the brute stand upon a plane of awful equality. The other kind of courage man does not possess by instinct; it comes from teaching—his mother's teaching. All of us who have read "Tom Brown at Rugby" remember how these two kinds of manliness were, on one occasion, brought to the front in that very human young hero. The ordinary every-day sort of courage that had come down to him through a long line of sturdy Anglo-Saxon forbears displayed itself when he sent the boot he had just unlaced in the direction of the bully who was jeering at Tom's little *protege* for saying his prayers before going to bed. An honest mastiff, in his place, had he understood what was going on, would have attacked that bully with his teeth, acting according to his instinct, just as the boy was doing. But his little friend's act reminded Tom that he himself had failed to come up to the mark in courage of another kind, and the resolve to overcome his cowardice in this matter cost the boy a struggle. His mother's teaching, however, conquered in the end, and the next night saw Tom on his knees at his bedside.

Not many months ago courage of this finer kind was brought to newspaper notice by the refusal of a negro competitor in a bicycle race to ride on Sunday. The reason given was that "that wasn't the way he had been brought up." His mother, we may take it, was never president of a Mother's Club, but, all the same, she could teach her son to keep the Fourth Commandment.

Les neants are brought into this world not only without their request, but without their consent. Surely, then, the education is due them that will make for their good here and hereafter; and all good men will bear witness that if such education is to be of the best, it must begin with a good mother's teachings.

"OLE MOSES 'LIGION."

BY DIXIE.

"OLE MOSE" was mowing grass; this promised to be a lengthy job, for Mose did everything by degrees. He walked by degrees, his back being bent almost double and his huge feet encased in remnants of leather slit in many places and tied with various colored strings of his own devising; he talked by degrees, ideas accumulating slowly in his woolly pate; he ate by degrees, having but a few stumps of teeth left in his pink gums.

"Der's a raisin' fur ev'thin', ma-am; an' ef I be's slow, I gits dar arter while, like de tortus."

"I declare," the grandmother was wont to say, "Ole Mose certainly understands the plan of salvation."

Mose was in truth a shining light among the colored brethren; indeed, his tongue seemed loosed when he began "to talk 'ligion." Yes; he understood "the plan of salvation" thoroughly.

"What is that dark object there in the corn-field?"

We looked cautiously out of the window. It was a sultry August afternoon, yet the corn waved slowly in the faint breeze.

"It can't be! Yes, it is—*Uncle Mose*—what is he doing?"

The moving figure paused at the sound of voices; then glided off in an opposite direction. We looked at one another aghast; simultaneously we started downstairs, then out into the yard; there was Mose swinging the scythe with his usual deliberateness. We climbed the fence and approached a suspicious looking bag lying at some distance.

The bag was filled with ears of green corn. There was no doubt as to the thief. We dragged the sack as far as the fence; "Ole Mose" never raised his eyes until it was placed before him.

"Whose bag is this?" (sternly).

"'Tain' no use ter lie. It's *my* bag" (sullenly).

"What were you going to do with the corn?"

"Tek it to the chilun, ma'am" (meekly).

"But don't you know it isn't right to take it? Why, it's stealing!"

"'Deed, ma'am, he ain't gwine ter miss it, got whole fiel' full dar."

"Suppose Mr. Lay should find this corn missing along our fence, what would he think?"

"La, Miss Sarah, 'deed 'um I didn't tek it all in one place, I tuk it 'bout in spots; deed 'um I did. Ef yer jes' cud see dem chilun' runnin' out ter meet me, an' a sayin' 'What yer git,

gran'pap? 'Git any roasin' years?' 'twould melt yer heart, ma'am" (plaintively).

"This corn must be returned to the owner, Uncle Mose."

"La no, Miss Sarah, don't lay me open to nobody; 'deed 'um, it's de fus' time, an' 'twill be de las'."

"I'll not tell your name, if you promise this shall not happen again."

"No, 'deed, 'tain' gwine happen ag'in, yer mebbe sartin'. O Miss Sarah! *don't* lay me open to nobody, 'spec'ly dem dat's my own color. I'd never hold up my head arter it."

The corn was returned to the farmer with a word of caution. Mr. Lay replied that he was glad to see his bag as well as the contents. The *bag* had been missing two years!

THE MARTYRDOM OF SAINT JAMES THE GREAT.

The chosen twelve their witness bear
To Him who died and rose again
And in their sight through trackless air
Went up at God's Right Hand to reign;
And all Jerusalem is stirred
With tidings of the Risen One,
To whom His people had preferred
Barabbas, who foul deeds had done.

Herod Agrippa hears the fame
Of wondrous works of might and love
Wrought by the virtue of His Name
Who reigns, His servants say, above:
He takes one life from out the band
Who of the Risen Saviour tell,
And deems he thus can stay the Hand
That holds the keys of death and hell.

The "Sons of Thunder" had desired
To sit their throned Lord beside,
And with courageous zeal inspired
Had to His questions erst replied
That they could of His chalice drink
And of His Baptism partake,
Though then they could not know or think
How deep the woes whereof He spake.

Nor did they fail in trial dread;
In will they both are martyrs owned,
Though only one his blood did shed
For Him whose Blood for sin atoned:
First of the chosen twelve to gain
The crown for martyr-brows prepared,
Saint James by Herod's sword is slain;
Saint John long years to toil is spared.

Kings with chief priests and scribes in vain
To fight against the Lord agreed;
The blood that did their sceptres stain
Of Holy Church became the seed:
The banner of the Cross unfurled
Has triumphed and shall triumph more
Till all the nations of the world
The Crucified and Crowned adore.

—MARY ANN THOMSON.

TRAMP vs. HOBO.

IT WAS in the character of a workingman and not as a tramp, that I began, in the summer of 1891, a casual experiment, by which I hoped to gain some personal acquaintance with the conditions of life of unskilled laborers in America. Having no skill, I could count on employment only in the rudest forms of labor, and I maintained consistently the character of a laborer—a very indifferent one, I am bound to own—yet finding it possible everywhere to live by the work of my hands.

I did tramp, it is true, walking in all some twenty-five hundred miles of the distance from Connecticut to California; but I did it from set purpose, discovering that in this way I could get a better knowledge of the people and the country and of opportunities for work, than if I should spend my savings in car fare from place to place. It cost me nothing to walk, and I not infrequently covered two hundred miles in the course of a week, but it generally proved that, in actual cash from the savings of my last job, I was out quite as much as I should have been had I ridden the distance. This was because it was often necessary to pay for food and lodging by the way, an odd job not always being procurable, and the people being far readier to give a meal than to take the trouble of providing work in payment for it. I could little blame them, and I soon began to make use of the wayside inns, trusting for contact with people more to chance acquaintance and the admirable opportunities that came with every event of employment, when my savings were gone.

Tramp is a misnomer, I fancy, as descriptive of the mode of motion of the members of the professionally idle class which in our vernacular we call *hoboes*. The tramp rarely tramps; he "beats his way" on the railroads. From "A Day With a Tramp," by WALTER A. WYCKOFF in *Scribner's*.

THE CARE OF INFANTS IN SUMMER.

IF THE SKIN is sensitive, no soap should be used, but a salt or bran bath is indicated. One pint of wheat bran in a muslin cloth allowed to stay in the water five or ten minutes, until the water is well impregnated with the bran, squeezing the bag every now and then.

Salt Bath.—A teacupful of common or sea salt to two or three gallons of water.

If the chafing is extensive and severe the baths above mentioned should be used, but in some cases they should be omitted and the parts thoroughly cleansed with absorbent cotton and vaseline, or sweet-oil, or starch and glycerine made into a thin paste may be applied, which is healing and grateful, relieving the intense itching and smarting, which is, in many cases, worrying; then keep the parts dusted with any of the following powders: Starch and borax, equal parts; stearate zinc and borax acid, fullers' earth, etc.

If, as it often happens in the summer months, a child is worried with prickly heat, produced by the excessive perspiration and the irritation of the flannel, after sponging with equal parts of vinegar and water, or solution of cooking soda, two tablespoonfuls to a gallon of water, apply the powders mentioned above.

The months of June, July and August are the season of the year in which intestinal disorders play havoc with infants, and what is known as the second summer is looked forward to with dread by the anxious parent.

Preventive measures will not always prohibit this class of disease from prevailing, yet, if the recommendations set forth in this article are followed, and the precautions taken, much anxiety and distress of mind of the parents will be relieved, suffering and pain to the infant class avoided, and many lives saved, and the death rate much lessened, which is always high at this time of the year.

Nurse the child through the second summer, if possible, if the mother's health will permit. It should wear a thin gauze or flannel shirt and an abdominal flannel band all through the summer.

Milk, or its equivalent, should be the basis of food until the child has passed the first stage of dentition, *i.e.*, until it is about two to three years old. Teething babies had better be carried to the country during the hot weather.

Don't overfeed an infant; pure, fresh water will often quiet a crying baby when you think it needs food.

Give the child a morning and evening bath of tepid water, and keep it in the open air as much as possible.

Be careful as to the milk supply. Don't allow the child to have starchy foods, fruits, or vegetables until after its second year, unless there are symptoms of scurvy. Don't use soothing syrups, opiates, or medicines unless suggested by a competent physician.—*From an Article by DR. PAULUS A. IRVING—Bulletin of Virginia Board of Health.*

DISHES FROM NATIVE NUTS.

OUR NATIVE nuts, which now are to be had so plentifully and cheaply in the markets, afford great variety, and the housekeeper makes a mistake when she overlooks them. The native chestnut is not so buxom as the imported one, but it has a sweetness and delicacy which the larger nut lacks. The walnut and the butternut are the richest of the American nuts. The hickory nut, hazel-nut, beetchnut and pecan are worthy of a place on the menu, either in their natural state or in some of the many appetizing and attractive forms in which nuts may be prepared.

Nut salad has become popular in the last few seasons. English walnuts are the best for this purpose. They are mixed with equal portions of tart apples cut in dice, or crisp celery broken into small bits and covered with mayonnaise. Sometimes the three ingredients, celery, nuts and apples, are used.

Chopped nuts as a filling for sandwiches are delicious. They should be moistened slightly with mayonnaise and may be used with or without a lettuce leaf. Hazel and hickory nuts and pecans are good used in this way.

The Italian chestnuts make excellent soup. They should be boiled until tender and pressed through a sieve to make a puree. The addition of a little whipped cream is recommended for this soup.

Nut biscuit may be made from almonds, English walnuts or from a mixture of several kinds of nuts, put through a food cutter and mixed with flour, baking powder, a bit of butter and milk into a dough that may be kneaded readily and rolled out to be cut with a biscuit cutter.

Delicious sauces may be made for meats from nuts, and a catsup containing chopped nuts is a delight to the epicure. In innumerable ways nuts may be used in making desserts. One of the nicest cakes in the old housekeeper's recipe book provides for a filling between the layers of whipped cream, sweetened, mixed with blanched almonds pounded almost to a paste. A rich cake that Southern folk like has a filling of nuts, raisins, and figs, held together with brown sugar that has been boiled just to the "sticky" point, as children say when they are making candy.

A tart that is recommended highly by an excellent cook is made from a cup of chopped filberts, with five grated ladies' fingers, the yolks of eight eggs and one and one-half cups of powdered sugar, one and one-half teaspoonfuls of whisky and the grated rind of lemon. This tart is baked thirty-five minutes in a moderate oven. This is a rich concoction, but has a delicious flavor.—*St. Louis Republic.*

Church Calendar.



July 5—Friday. Fast.
 " 7—Fifth Sunday after Trinity. (Green.)
 " 12—Friday. Fast.
 " 14—Sixth Sunday after Trinity. (Green.)
 " 19—Friday. Fast.
 " 21—Seventh Sunday after Trinity. (Green.)
 " 24—Wednesday. (Red at Evensong.)
 " 25—Thursday. St. James, Apostle. (Red.)
 " 26—Friday. Fast. (Green.)
 " 28—Eighth Sunday after Trinity. (Green.)

CALENDAR OF COMING EVENTS.

July 24-28—Brotherhood of St. Andrew, Detroit.
 Oct. 2—General Convention, San Francisco.

Personal Mention.

THE Rev. HOBART H. BARBER is in temporary charge of St. Mary's Church, Baltimore, Md.

THE Rt. Rev. C. B. BREWSTER, D.D., Bishop of Connecticut, is spending his vacation on Cape Cod, Mass.

THE Rev. J. S. BUDLONG, who for the past six months has had charge of the missions at Sunnyside and Zillah, District of Spokane, has been transferred by Bishop Wells to Ballard, Wash., a suburb of Seattle, where he assumed charge of St. Stephen's Church on Sunday, June 30th. It is hoped the change will prove beneficial to Mrs. Budlong's health, as the dry climate of South Dakota, and also that of the Yakima Valley, Wash., did not agree with her.

THE Rev. G. A. M. DYESS has resigned from the charge of All Saints' Memorial Chapel, Fallington, Pa.

THE address of the Rev. ARTHUR GORTER during July and August is 309 Cathedral Street, Baltimore, Md.

THE Rev. A. E. MARSH has accepted a call to St. Mary's Church, Blair, Neb., and may be addressed there after Aug. 15th.

MR. WM. MCCARVEY, now acting as lay-reader at Purcell and Paul's Valley, Ind. Ter., has been admitted as a candidate for Holy Orders.

THE Rev. JOHN M. E. MCKEE, priest-in-charge of St. Matthew's, Washington parish, D. C., will sail from New York for Europe July 24th, and after a flying visit to the British Islands will return to Washington at the latter end of August.

THE address of the Rev. W. A. MITCHELL is Mechanicsville, Md.

THE address of the Rev. WM. C. RICHARDSON during the summer will be West Hampton Beach, Long Island, N. Y.

THE address of the Rev. JOHN S. SEIBOLD, post chaplain U. S. A., retired, is 91 Russell Ave., Buffalo, N. Y.

THE Rev. EVERETT B. SNIFFEN has resigned the charge of Christ Church, Middle Haddam, Conn., and is at present residing in Stratford.

THE Rev. REGINALD H. STARR, D.D., is to be addressed for the summer at "Tyddyn Bach," Port Rowan, Ontario, Canada.

THE Rev. W. PARRY THOMAS has entered upon the rectorship of Holy Trinity Church, Luverne, Minn.

THE Rev. J. T. WRIGHT has resigned the rectorship of Grace Church, Hulmeville, Pa., to take effect Sept. 1st.

THE Rev. THOMAS HENRY YARDLEY, M.A., has been appointed Professor of English and History in St. Stephen's College, and has accepted the appointment.

DEGREES CONFERRED.

NORTHERN ILLINOIS COLLEGE.—D.D. upon the Rev. E. V. EVANS, rector of St. Paul's Church, Tivoli-on-Hudson, N. Y., and upon the Rev. J. W. BLECKER, rector of St. Mark's Church, Beaumont, Texas.

ORDINATIONS.

DEACONS.

AT CHECOTAH, IND. TER.—By the Rt. Rev. F. K. BROOKE, D.D., on Thursday, June 27th, 1901, Mr. JOHN HARTLEY. Mr. Hartley was formerly a Congregational minister; a year ago he was

admitted as a candidate for Holy Orders; since which time he has been serving as lay-reader, under the direction of the Rev. A. V. Francis, of Muskogee, Ind. Ter.

AT STILLWATER, OKLA.—On Tuesday, July 9th, 1901, Mr. HUGH J. LLWYD. Mr. Llwyd has been serving as lay-reader at Stillwater, Okla., where he will now labor as deacon in the Church.

PRIESTS.

THE Rev. EVERETT B. SNIFFEN was advanced to the priesthood by the Rt. Rev. C. B. Brewster, D.D., Bishop of the Diocese, at Christ Church, Stratford, Conn., on July 2nd. The presenter was the Rev. N. E. Cornwall, the epistoler was the Rev. Dr. STORRS O. SEYMOUR; gospeller, the Rev. JOHN TOWNSEND; preacher, the Rev. Dr. SAMUEL HART. All of these priests, together with others present, united in the imposition of hands.

WANTED.

POSITIONS WANTED.

CHURCHWOMAN and nurse would like a position to care for infant or invalid. Call or address, 122 Ashland Boulevard, Chicago.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

YOU will find large, airy rooms at 232 Crescent Ave., 15 minutes' walk to Pan-American; \$2.00 per day single or two persons. Breakfast 25 cts. Private residence. Refer to Rev. T. B. BERRY. MRS. G. D. TOMPKINS.

VISITORS to Niagara Falls and the Pan-American can be entertained at DEVEAUX COLLEGE. Rates: Room and breakfast \$1.25, \$2.00 per day; \$10 per week. Ten minutes from the Falls, fifty minutes to Exposition, round trip 50 cts. MRS. A. L. HESTER, DeVeaux College, Niagara Falls, N. Y.

HANDSOME rooms in the finest residence portion of Buffalo; five minutes' walk from Pan-American grounds. Rates very reasonable. Refer to Rev. H. E. S. Somerville. MRS. MARY H. GIBSON, 15 North Norwood Ave., Buffalo.

ROOM with breakfast, \$1.25 per day. Refer to Rev. G. G. Ballard. Address, Mrs. M. E. LANSDOWNE, 60 Anderson Place, Buffalo.

ROOMS with breakfast, \$1.25 per day. Reference, Rev. Dr. Walter North. Miss BOULTON, 105 Ashland Ave., Buffalo.

DOUBLE room, with breakfast, \$1.50 each per day. Reference, Rev. Thomas Berry. Address, H. C. CARTER, 10 Crescent Ave., Buffalo.

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

THE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. Dr. CAMERON'S bureau of information regarding rooms and board. Her address is 305 West Utica street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city and only the nicest kind of people are desired as roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme.

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

SUMMER RESORTS.

THE CATSKILLS.

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

ST. LUKE'S HOSPITAL, MARQUETTE, MICH.

THE ATTENTION of Invalids desiring summer change is called to this completely equipped modern hospital. Accommodations are equal to the best, and rates less than in many inferior institutions. Trained nurses, private rooms, complete staff, favorable and delightful summer climate. Address the SUPERINTENDENT. Refers by permission to Bishop Williams, Marquette.

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Full paid and non-assessable.

The mine is located near Anaconda, Mont., right among the big dividend-payers; has over \$4,000,000 worth of free milling gold ore in sight. Mill will be running in September; it will pay 5 per cent. dividends per month on investments from that time on. Do you want some stock that will pay this amount? If so, subscribe at once; we can convince you that the above statement is a conservative one; if you are looking for a safe and profitable investment investigate this. The stock will be sold for 20c a share for a short time; we will take orders for stocks with one-third of the subscription down and the balance in one or two monthly payments. Write for prospectus. Make checks or money order payable to E. A. SAVAGE, Secretary, 157 West Water St., Milwaukee, Wis. Ref. as to standing, First National Bank, Milwaukee.

MISCELLANEOUS.

NURSE, having lovely home on farm, will give best of care and board to feeble-minded children and epileptics; doctor's reference. Box 122, Grayslake, Lake County, Ill.

FOR SALE.

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

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

INCLUDES all the members of this Church, and is its agency for the conduct of general missions. This Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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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

BOOKS RECEIVED.

FLEMING H. REVELL CO

The Mormon Monster; or the Story of Mormonism Embracing the History of Mormonism; Mormonism as a Religious System; Mormonism as a Social System; Mormonism as a Political System. With a Full Discussion of the Subject of Polygamy. By Edgar E. Folk, A.M., D.D., Editor of the *Baptist and Reflector*, Nashville, Tenn. With an Introduction by George Lofton, D.D.

Modern Missions in the East. Their Methods, Successes, and Limitations. By Edward A. Lawrence, D.D. With an Introduction by Edward D. Eaton, D.D., LL.D., President of Beloit College. Price, \$1.25.

HOUGHTON, MIFFLIN & CO. (Through Des Forges & Co.).

The Second Book of Birds. Bird Families. By Olive Thorne Miller. With eight colored Plates from Designs by Louis Agassiz Fuertes, and sixteen other full-page illustrations. Price, \$1.00 net.

AINSWORTH & CO.

Twentieth Century Shakespeare. Julius Caesar. By William Shakespeare. Edited with an Introduction and Notes by Cyrus Lauron Hooper, of the Northwest Division High School, Chicago. Price, 30 cts.

PAMPHLETS.

Report of the Joint Commission on Marginal Readings in the Bible to the General Convention of 1901.

The Church at Work

WASHINGTON.

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

New Altar for the Cathedral—Clerical Retreat—Services at St. Paul's Church, Rock Creek, in the interests of Missions.

THE BISHOP has issued a circular in regard to the altar now to be erected for the Washington Cathedral from stones brought from the Holy Land, in the course of which he says:

"It has been the privilege of the Protestant Episcopal Cathedral Foundation of the District of Columbia to secure the stones for this altar from Palestine. They have been brought to America not only from the Holy Land, but from that Holy City of Jerusalem, which has been associated with the history of God's people from time immemorial; and have been hewn from the limestone rock of the so-called 'Quarries of Solomon,' the entrance to which is just without the Damascus gates.

"This region outside the ancient 'Second Wall' of Jerusalem became full of hallowed associations, after Jerusalem was made the city of David. Solomon hewed the stones

pleted the altar will present the appearance of a solid block of white stone eleven or twelve feet long, four feet high and three feet in breadth. It will be severe in its perfect simplicity, without any sculptured ornamentation or carving whatever. On its four sides will be inscribed in New Testament words, those great events in the life of Him to whom every knee shall bow of things in Heaven and things on earth: The Crucifixion, Burial, Resurrection and Ascension of Our Lord and Saviour Jesus Christ.

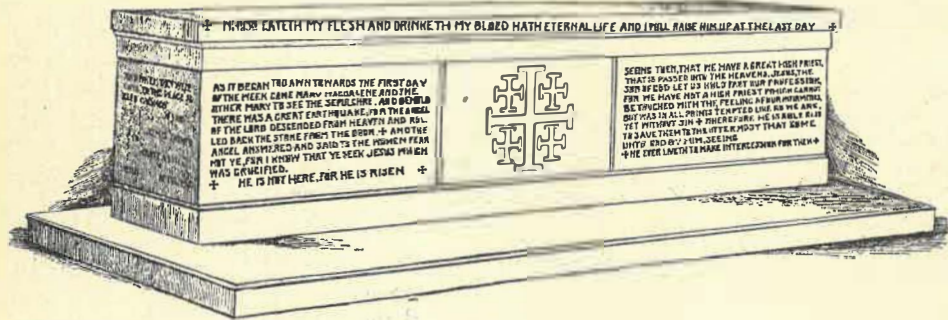
"Thus, this Altar of the Cathedral of SS. Peter and Paul, four square and solid, will stand in Christ's House of Prayer for all people, as a witness for the Faith once for all delivered to the Saints and as an Apostle's Creed in stone.

"There are devout Churchmen who would gladly avail themselves of the privilege of erecting this Jerusalem Altar and presenting it to the Cathedral were they not restrained by the reverent feeling that as the Cathedral of SS. Peter and Paul belongs equally to all their fellow Churchmen, and will stand in the capital of the country, as representing the Faith of our whole Church in these United States, so its altar should likewise stand,

Sanctuary' (on the site of the future Cathedral, at All Hallow's Gate), where the altar will rest until the Cathedral is built; and where, for the sake of the historic record, the names of all the contributing Dioceses will also be engraved on a suitable tablet."

THE RETREAT on the Cathedral Close, to which the Bishop invited all the clergy of the Diocese, proved to be an occasion of great helpfulness and spiritual enjoyment to all who were present. The conductor was the Rev. Charles H. Brent, rector of St. Stephen's Church, Boston. The subject of the meditations, which were thoroughly practical, was "With God in Temptation." About thirty of the clergy were present throughout, and others at intervals. They arrived on Tuesday afternoon for tea at 6, and the introductory address was given at 7:30, after which the rule of silence was observed. Compline was said at 9. The time table for the two following days was as follows: 7 A. M., Holy Communion; 8, breakfast; 9, morning prayer; 10:30 first meditation; 12, instruction and service of intercession; 1 P. M., dinner; 3, second meditation; 5, evening prayer; 6, tea; 7:30, third meditation; 9, compline. On Friday morning the Holy Communion was celebrated at 7, and the concluding address given. Ample accommodations were provided at the Cathedral School, and the beautiful and quiet surroundings fostered the spirit desired for such an occasion. The Bishop was deeply gratified, and all the clergy hoped that this would prove only the first of many such retreats.

ON THE Fourth Sunday after Trinity, the second of the monthly services arranged by the Archdeacon of Washington, for the purpose of increasing interest in Diocesan Missions, was held in St. Paul's Church, Rock Creek parish. This interesting old church, with a history going back farther than any other in the vicinity, is very dear to the Church people of Washington, as well as its own immediate flock, for it watches over many of their beloved ones sleeping in its beautiful churchyard; and there would doubtless have been a large gathering for this special service but for the intense heat of the day. The indefatigable Archdeacon, the Rev. Dr. R. P. Williams, though, was in his place, and after morning prayer, conducted by the rector, the Rev. Charles E. Buck, he made a most instructive address, setting forth two practical ways of furthering the work of Diocesan Missions, which must commend themselves to the sympathy and interest of all Churchmen. First, that a systematic effort should be made to increase the salaries of all our country clergy to \$1,000 per annum; and second, that an Associate Mission should be established, a house in which two or more clergy should reside, and make it a center of missionary effort, and to which any one living where there is no regular Church service, and no resident clergyman could come for needed clerical services. The offertory was devoted to the missionary purposes of the Archdeaconry.



THE JERUSALEM ALTAR.

for the temple from this very quarry. Isaiah and Jeremiah and the prophets of the Old Testament must have stood upon this spot, and what a panorama of eventful scenes rises up before our eyes when we think of the seventeen sieges of Jerusalem! The armies of Nebuchadnezzar, the Chaldean, and of Cyrus, the Persian, the Greek troops of Alexander the Great, and the imperial legions of the Roman Cæsars, must have passed over these stones.

"But all these memories fade from mind when we come to the later scenes of Christian times. In the days of the Gospel times, beholders standing over this spot, have heard the cries, 'Crucify Him, crucify Him,' and could have witnessed the crucifixion, the entombment and the resurrection of our Lord and Saviour Jesus Christ.

"The Jerusalem Altar for the Cathedral of Washington is of the species of stone known in the Holy Land as *mizzi helu*. It is white in color, not unlike Caen stone in quality, and it hardens with age. When com-

not as the gift of any one person, but as an Offering from the whole Church, in which every Diocese and Missionary District, near and far, participates by sending a small contribution to the Cathedral Offertory, ranging in amount from five dollars to one hundred dollars, or whatever each desires to give.

"The whole cost of the completed altar, with its inscriptions, can, at the present time, be only approximately estimated; but if each and all the Dioceses and Missionary Districts thus contribute, the whole offering will undoubtedly cover all the expenditure needed to place this ancient altar in the Cathedral of Washington as an outward and visible connecting link between Bible scenes in New Testament times and our own American Church in this twentieth century after Christ.

"The amount given is, of course, of minor importance compared with the fact, and the consciousness, that all participate; and if it should so happen that any surplus is left over, it will be expended upon the land where the Cathedral will stand, or upon 'the Little

ALABAMA.

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

Action of Standing Committee.

AT A RECENT meeting of the Standing Committee of the Diocese, the Rev. D. C. Peabody, who had been President of the Standing Committee, resigned his membership owing to his removal from the Diocese. Judge O. J. Semmes resigned owing to his inability to attend the meetings. The vacancies were filled by the election as members of the Rev. Stewart McQueen of Montgomery, and Mr. W. P. K. Wilson of Mobile, while the Rev. John G. Murray was chosen as President, and the Rev. W. C. Whitaker as Secretary.

CENTRAL NEW YORK.

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

The Flower Service.

THE FLOWER SERVICE prepared by The Young Churchman Co. was used at the Church of the Good Shepherd, Oriskany Falls, with good effect. The superintendent of the Sunday School writes: "I think the service one of the most beautiful I have ever seen. The people here were simply delighted with it, and we have been asked to repeat it in another town."

CHICAGO.

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

Lectures by Bishop Huntington—Deaf Mute Services—Deaths in Trinity Parish—Lay reading at Kenilworth—New Church at Lake Forest—Return of the Rev. J. M. Chattin.

REV. FATHER HUNTINGTON spent last week in Chicago, giving daily lectures at the Beatrice Rescue Home, to which Mrs. Grover is devoting so much of her attention, care and time.

REV. A. W. MANN held his monthly services for our silent fellow Churchmen of All Angels' Mission in the chapel of Trinity Church, on 26th Street, last Sunday at 11 A. M. and 3 P. M.

NONE OF OUR CONGREGATIONS have suffered so severely as Trinity by the removal of very prominent members during the last ten years or so. Of Church wardens or leading vestrymen, the following have died: Messrs. Goodrich, Chumasers, the elder Blakeslee, G. Ward, Foreman, Grannis, G. W. Doane, and only last week Anthony F. Seeberger, who died of pneumonia on the 10th, at Des Moines, Iowa, where he had been in attendance since April upon a sick brother, since deceased.

IN THE NEIGHBORING suburb of Kenilworth regular Sunday services are kept up by the lay reader, Mr. Reid, western agent of the *Review of Reviews*.

AT THE suburb of Lake Forest, up to only two years ago, the Church was hardly known. The services begun by the Rev. P. C. Wolcott of Highland Park have led to a permanent mission, soon to become a parish, under the vigorous ministrations of the Rev. Mr. Barkdull, recently from Toledo, Ohio. A church edifice worthy of this university town, where hitherto only Presbyterian worship was known, is now under way, the residents vying with each other in their subscriptions for the purpose. On the 12th and 13th they held a fete on Ferry Field, the chief feature of which was a show of carriage and saddle horses, netting \$3,000, which amount the management have contributed to the building fund in evidence of their interest in a structure which is to be an ornament to the community.

REV. J. M. CHATTIN, assistant city missionary, has just returned from an Atlantic voyage and visit of a few weeks to England.

CONNECTICUT.

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

Annual Meeting of Litchfield Archdeaconry—St. James Church, Westville, rector's anniversary.—Act of Heroism—Proceedings of the Fairfield Archdeaconry.

AN ACT of heroism on the part of one of our priests is worthy of record. The Rev. Arthur J. Gammack, rector of Christ Church, West Haven, saved the life of a little girl of nine years, who had stepped off the pier steps at Double Beach, near New Haven, into deep water. Mr. Gammack was standing in a sail boat a few yards distant. On seeing the accident he immediately plunged into the water, without stopping to remove any portion of his clothing, and succeeded in seizing the little girl and swimming to shore with her.

THE ANNUAL MEETING of the Litchfield Archdeaconry was held in Christ Church, Canaan, on July 9 and 10. The members assembled for dinner in the Warner House at noon, and afterward went to the rectory where Archdeacon George called the meeting to order. Fourteen clerical and one lay member were present. During the session the Rev. N. S. Boardman of Massachusetts and the Rev. J. S. Ellis of Sheffield, Mass., were present.

The Rev. J. F. Plumb of New Milford, treasurer, presented his report, which showed that the Archdeaconry had met all its obligations during the year. The Revs. A. T. Parsons and R. H. Gesner were appointed auditors. Mr. Plumb was unanimously reelected secretary and treasurer. The treasurer notified the Archdeaconry that the sum appropriated for use in their jurisdiction was \$1,550 and the amount asked of them \$986. This amount was speedily pledged by the rectors present. The following standing committees were chosen for the year:

Literary Committee—The Rev. Messrs. Draper, Humphrey, Mill, and Gilliland.

Archdeaconry Record—Ven. Archdeacon George, and Rev. Messrs. Humphrey and Gesner.

Archdeaconry Scholarship (which is at present received by Samuel W. Grice, who is preparing to take Holy Orders)—Rev. George H. Smith.

The missionary reports were satisfactory, St. Andrews' Marbledale, relinquishing all aid from the Diocese, and Christ Church, Roxbury, promising not to ask aid after this year.

At the evening service in the church, at which the lessons were read by the Rev. Mr. Plumb and the prayers by the Rev. Mr. Sheffield, the Archdeacon introduced the speakers, the Rev. Messrs. Gesner, Linsley, and Seymour. The former spoke of the "Social Life" of a live Church, indicating a high plane of living and scoring the insidious devices used to raise money for Church purposes. Rev. Mr. Linsley pleaded for the work of the Church and found its basis in its noble system of worship. Rev. Dr. Seymour set forth the necessity of spiritual nourishment for vital growth.

On the following morning the business session re-convened in the rectory at 9 o'clock. The invitation of the rector of Kent to meet in his parish in the fall was accepted. Appropriations to aided parishes were made. A review of *The Ascent Through Christ* was read by Rev. R. L. Sheffield. Adjournment was had until afternoon because the hour of divine service had arrived. The celebrant was the archdeacon, assisted by the rector, the Rev. M. H. Mill. The sermon, from Rom. i. 14, "I am debtor both to the Greeks and the barbarians," was delivered by the Rev. R. L. Cobb, rector of Christ Church, Troy, N. Y. He demolished the principles set forth by the adversaries of missions who would leave the pagan to hobble through life on the crutches

of human invention. The sermon was eminently practical and forcible.

After dinner the Archdeaconry resumed its session, commending the cause of the Vacation House of the Girl's Friendly Society to the several parishes, passing votes of thanks to rector, choir, and people and to the preacher for his admirable sermon. The Archdeaconry made the following appointments: Exegete, Rev. H. N. Cunningham; Book Reviewer, Rev. R. H. Gesner "Aspects of Revelation" by Bishop Brewster; Essayist, Rev. W. H. Hutchinson "Reasons for Changing the Name of the Church."

The meeting closed after discussing further the book review. It was a most inspiring meeting and the welcome of both rector and people proved the strong tide of Church life that is rising ever higher and higher in the parish.

THE ANNUAL meeting of Fairfield Archdeaconry was held in Christ Church, Stratford, on Tuesday, July 9th. The Holy Eucharist was celebrated at 10:30 A. M. by the Venerable Archdeacon Booth, assisted by the Rev. N. E. Cornwall, the rector of the parish. The Archdeacon's address was very short and to the point, dealing entirely with internal matters. The Rev. George T. Linsley of Newtown was reelected Secretary, and Colonel Leslie Smith of South Norwalk was elected Treasurer. The Rev. C. M. Addison of Stamford, and the Rev. H. D. Cone were reelected clerical members of the Executive Committee, and Mr. Gould Jelf and Dr. A. B. Sturges were elected lay members. It was announced that the Directors of the Diocesan Missionary Society had appropriated \$1,700 for the missionary work of the Archdeaconry, and required of it the sum of \$3,669. After listening to the reports of the missionaries and ministers of aided parishes, the Archdeaconry adopted the schedules of appropriations to aided parishes and of apportionment of the sum required by the Missionary Society, as presented by the Executive Committee. The Archdeaconry adopted two important resolutions: 1. WHEREAS This Archdeaconry believes that no missionary or minister in charge of an aided parish should receive a stipend less than \$800, together with a house; *Resolved*, That we request the Bishop and Archdeacon to so group the parishes and missions that this result may be secured. 2. *Resolved*, That each mission station and aided parish shall contribute to the minister's salary a sum at least equal to that asked for from the Archdeaconry in addition to the income from endowment funds. The ladies of Christ Church served a very fine lunch at the rectory during the noon recess. The meeting was very well attended and was a most interesting one. Final adjournment was not taken until 3 P. M.

ON THE occasion of the fifth anniversary of his rectorate of St. James' Church, Westville (a suburb of New Haven), the Rev. J. Frederick Sexton has issued a very neat pamphlet, giving a brief history of the parish. For some time before the organization, services were held in a room of Col. Pendleton's tavern. The parish was organized in January, 1835, and its first services were held in the conference room of the Methodist Society, which occupied the second story of the school house. The corner-stone of the church was laid June 21st, 1837, and the building was completed two years later, at a total cost of \$4,000. It was consecrated by Bishop Brownell, September 17th, 1839. Since then, over \$2,500 has been expended on this building for repairs and improvements. The rectory was built in 1853, at a cost of \$1,400. About \$2,000 has been since then expended on it for repairs and improvements. A parish debt, amounting to \$4,448.22, was wiped out in 1882. A vested choir was organized in 1897, and sang for the first time on Easter Day of that year. Twenty-seven rectors have served the parish, the Rev. Stephen Jew-

ett being the first. There are no records extant of his official acts. Since his time 454 persons have received Holy Baptism, and 266 have been confirmed. Under the present rector there have been 96 Baptisms and 50 Confirmations. The present number of communicants is 147. From September, 1892, to February, 1899, the rector of St. James' had charge, also, of St. Andrew's Mission, in New Haven; but the generosity of a friend of the parish has relieved the rector of this extra duty. The parish has been aided by the Archdeaconry until this year. No appropriation was made to it for the current year, and it will probably be able, henceforth, to continue self-supporting.

FOND DU LAC.

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

Cathedral Memorial Pamphlet

THE FOLLOWING appreciative editorial was contained in the Milwaukee *Sentinel* of July 11th:

"The discussion started not long ago by what seemed to many a manifestation of the ultra-ritualistic or Romanizing tendencies of the heads of the Episcopal Diocese of Fond du Lac lends an element of general interest to the tasteful and well-written brochure wherein the history of the Cathedral of St. Paul is outlined, and the distinctive views of Bishop Grafton and his Coadjutors in matters of doctrine and Church discipline are clearly set forth. The production is anonymous, but the author, whoever he may be, is to be commended for the temperate and conciliatory way in which he has stated his side of the case. From beginning to end the little pamphlet is a Christianlike and scholarly plea for a fair consideration of the claims and tenets the Cathedral stands for, in which there is no tincture of the odium theologium.

"About one-third of the pamphlet is devoted to the history of the Cathedral, and to a description of its architectural details and ornamentation, for the beauty and richness of which the writer enters into what seems to be a somewhat superfluous defense. Surely the world, the intelligent part of it at least, has outgrown that transitory phase of opinion which makes bareness and ugliness and bleakness the peculiar and appropriate attributes of the House of God.

"Passing from matters of narration and description, the author enters into a general exposition of the religious purpose of the Cathedral and the views of its heads in regard to Church history, ceremonial, and government which is too elaborate to be fairly recapitulated here.

"The outward attractiveness of the brochure is enhanced by a number of well-executed photographic plates giving exterior and interior views of the Cathedral. A striking portrait of Bishop Grafton forms the frontispiece."

GEORGIA.

C. K. NELSON, D.D., Bishop.

Death of Rev. Mr. Bradley.

THE Rev. Gordon M. Bradley died at his home in Marietta, on Thursday, July 4th, aged seventy-two years. He was graduated from the General Theological Seminary in 1852, was ordained deacon by Bishop Chase the same year, and advanced to priesthood by same Bishop in 1853. Though a Southern man, he spent most of his life in the North.

INDIANA.

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

Commemoration Services at St. Paul's, Indianapolis.

ST. PAUL'S CHURCH, Indianapolis, held the thirty-fifth anniversary of its founding, July 7th, with splendid impressiveness. It has had a memorable history and has numbered

some of the ablest men in the middle West among its founders and vestrymen—a Vice-President of the United States, Senators, Judges, Mayors of the City, and leaders in all walks of life. The Rev. Horace Stringfellow, Jr., was its first rector and the present magnificent edifice, a most admirable Gothic of the twelfth century, is due to his consecration and zeal. All of the early Bishops of Indiana—Upfold, Talbot, and Knickerbacker—were borne to the tomb from its walls, and here Bishop White, now of Michigan City, was consecrated. For fourteen years it was the Cathedral Church of the Diocese and its chancel suggests still that honorable designation. The parish plant with its commodious parish house represents an outlay of \$100,000. The various rectors have been the Rev. H. Stringfellow, Jr., 1886-9; the Rev. Treadwell Walden, 1869-72; the Rev. F. M. Bird, 1874; the Rev. John Fulton, D.D., 1875-6; the Rev. J. Sanders Reed, 1877-81; the Rev. F. M. S. Taylor, 1881-2; the Rev. J. S. Jenckes, LL.D., 1883-92; the Rev. G. A. Carstensen, 1892-1900. The present rector, the Rev. Lewis Brown, took charge in February, 1900. The commemoration services included an address in the Sunday School by Mr. A. Q. Jones, an historical sermon by the Rev. Lewis Brown, a memorial address by Judge Thomas L. Sullivan, and a series of greetings from the Rev. J. D. Stanley of Christ Church, the Very Rev. Dean Peters of the Cathedral, and the Rev. C. S. Sargent of St. David's Church. Bishop Francis was unable to be present, but sent a most beautiful letter of congratulation. He will preach an especial sermon on September 1st, the anniversary of the delivery of the first sermon in 1866. Statistics for the entire period are interesting: Offerings, \$399,761.83; Baptisms, 958; Confirmations, 891; Marriages, 190; and Burials, 485.

KANSAS.

F. R. MILLSFAUGH, D.D., Bishop.

New rectory at Wichita.

A RECTORY is to be built at Wichita on the rear of the present church lot, which is of ample dimensions for the purpose. The rectory will be a two-story building, with all modern improvements, and will be a credit to the parish and to the city. The remarkable statement was made at a recent meeting

of the parish, that a subscription for the purpose had not been refused by a single person who had been approached, and that several parties had brought in subscriptions unsolicited. The rector of the parish is the Rev. J. D. Ritchey.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

The Rev. R. G. Noland in ill health.—Supply for Cynthiana—Work at Harrodsburg—Salary provided for Miss Morrell—Cathedral Chapter—The Bishop at Warsaw—Mission at Pineville—An interesting relic.

THE REV. R. G. NOLAND, rector of Trinity Church, Covington, has been working too hard during the last six or eight months, both in parochial matters and diocesan affairs, and has been ordered by his physician to take a good, long rest. So, with the 1st of July, he began a four months' vacation. During his absence the Rev. R. E. Abraham, who for the past year has been pursuing his study for the ministry at Kenyon College, will be minister-in-charge of the parish.

THE REV. H. H. SNEED of Georgetown, is giving two Sundays a month to the Church of the Advent, Cynthiana. This parish was made vacant by the removal of the Rev. H. E. Spears to an important charge in Columbus, Ohio.

THE RECTOR of Harrodsburg, the Rev. F. E. Cooley, has been making an earnest appeal for \$400, necessary to preserve the building of St. Philip's Church at this point. The rector and people are making valiant struggle to sustain the services. Never was there a healthier condition or a brighter future for the parish of Harrodsburg. To suspend services would be a death blow, probably with no hope of a resurrection. The structure is a very interesting one, having been patterned after a little model carved by Bishop Smith, with his knife, of some church that had pleased his fancy in England. He spent some days in Harrodsburg during the building of the church, and some of the work on it was done with his own hand. A more deserving and pressing missionary object could not be presented than the renewal of the church building at Harrodsburg.

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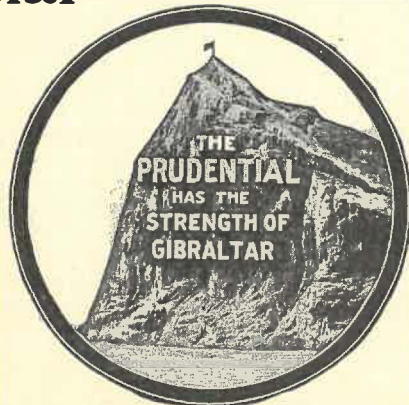
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THE WELCOME NEWS has been received that the source whence came this year the salary of Miss E. J. Morrell as missionary teacher at Altamont and Corbin, will yield that salary for another year. Many thanks to the friend who makes this bountiful provision.

ALL THE MEMBERS of the Cathedral Chapter have been elected or appointed, as the Canons prescribed, and the personnel remains unchanged. Its quarterly meeting was held in Lexington on July 9th.

THE WELCOME that is given to the Bishop at his visitations at Warsaw by all communions of Christ's people, is a very refreshing encouragement to all praying for Church unity. The visitation services are always held in the Church of the Disciples. The Rev. Mr. Wallace, pastor of this flock, is a student at the Bible College in Lexington, and is cordial in his frequent invitations to the Bishop to use his church on some Sunday.

THE MISSION at Pineville will be added shortly to the list of unorganized missions. Mr. George E. Hancock, Principal of St. John's Academy at Corbin, has the mission under his care as lay reader. He has chiefly held his services so far among the miners in West Pineville. When he first visited the latter portion of Pineville for mission purposes, he was surprised and delighted to find a communicant of the Church, Mr. Williams, conducting a Sunday School of some fifty children.

MR. AND MRS. THOMAS H. CLAY found in the attic of their beautiful home in Gratz Park, a letter from Lord Gambier to Henry Clay, concerning the collections which Bishop Chase was then soliciting in England for Kenyon College. They gave the letter to Bishop Burton, who had it framed with a double glass, so as to show both sides of the sheet, and presented it to the library of Kenyon College at Gambier, Ohio. President W. F. Peirce has acknowledged the gift most gratefully.

LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.

Improvements at Mineola.

SEVERAL IMPROVEMENTS have been made in the Church of the Nativity Mineola, since the Rev. Dr. Crockett took charge—a new Lectern and Bible, new Communion Service, and now a new Baptismal Font. The rector announced to the congregation recently that for every dollar they would raise towards the mortgage debt, the Cathedral would duplicate it. This is an exceedingly liberal offer, and pastor and people will make a great effort to pay off some of the debt, which is not very much, between now and Christmas.

MARYLAND.

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

Funeral of the Rev. B. H. Latrobe.

THE REV. BENJAMIN HENRY LATROBE, retired, who died on Sunday, July 7th, was born in Baltimore, and was a son of B. H. Latrobe, who was for a number of years chief engineer for the Baltimore & Ohio Railroad. He was educated at the Baltimore College, and studied theology at the West Philadelphia Theological Seminary. His first charge was in Northeast Baltimore, where he built the Church of Our Saviour, at Broadway and McElderry Street. After five years' service there, the Rev. Mr. Latrobe accepted a charge at Owensboro, Ky., and later one at Wilmington, N. C. He was in charge of the Seamen's Mission in Philadelphia for some time, and subsequently had a charge in Wilmington, Del. Returning to Baltimore, he was for a time rector of Trinity Church, Broadway and Pratt street. This was his last charge. He retired from active work about ten years ago. He leaves one son, Lawrence R. Latrobe. His

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wife died several years ago. He was a cousin of ex-Mayor F. C. Latrobe. The funeral took place at four o'clock Wednesday afternoon, July 10th, from Emmanuel Church, Cathedral and Read streets. The service was conducted by the Rev. Dr. J. Houston Eccleston, rector of the church, assisted by the Rev. Dr. Julius E. Grammar, rector of Trinity Church, and the Rev. Mr. Foxwell, assistant at Emmanuel Church. Interment was made at Greenmount Cemetery. There were no honorary pallbearers, and the active pallbearers were employes from the undertaking establishment which had charge of the funeral.

MASSACHUSETTS.

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

Dedication of All Saints Church, Attleboro— See city of the new Diocese.

ON THE LAST day in June, being Sunday, the new All Saints' Church, Attleboro, was opened with a special service of dedication, the rector, the Rev. James L. Tyron, preaching the morning sermon, and the Rev. S. H. Webb of Providence preaching in the evening. Congratulatory letters were read from the Bishop of the Diocese, and also from the Bishop of Rhode Island. The new church is a handsome structure, erected at a cost of about \$7,000, upon which \$3,000 is not paid. There is also a parish hall, with guild room and kitchen, and in the church building there are several fine memorial windows and other handsome fittings.

THE SECULAR PAPERS are already discussing the question as to the location of the See city of the new Diocese to be erected by the division of Massachusetts. The New Haven (Conn.) *Leader* says:

"The many New Haven people who drift to Lenox and vicinity in the heated days of summer will be interested in the fact that there is a strong desire manifested to make Trinity Episcopal Church at Lenox the Cathedral of the new Western Massachusetts Episcopal Diocese, to be established soon, and that

this desire is likely to be met. Trinity Church is supported by the New Yorkers who live in Lenox in summer. It is the richest Episcopal Church in the western part of Massachusetts. The corner-stone of the church was laid in the time that Chester A. Arthur of New York, was President, President Arthur officiating. The church has a memorial tower, the gift of F. A. Schermerhorn and his sister, Mrs. Richard Auchmuty; memorial chimes, the gift of George H. Morgan; a memorial parish house, the gift of John E. Parsons. In support of the plan to make Lenox the seat of the Bishop it is stated that Trinity Church gives more for the support of the Episcopal churches in the Springfield Archdeaconry than any other."

MILWAUKEE.

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

Historical Reminiscences of St. Peter's, North Lake.

MAY I CORRECT a bit of news you give on page 375 of the issue of July 13th? It ap-



THE NEW ST. PETER'S, NORTH LAKE.

peared in similar form some time ago, and is in regard to St. Peter's, North Lake. The work begun at North Lake in the

summer of 1867, grew out of a conversation at a Fourth of July picnic attended by a number of Church people from Pine Lake, among them the lay reader in charge of the chapel at the latter place, who was a student at Nashotah and at the time the agent for the Milwaukee Church Union in charge of the "Church Book Store in Milwaukee." During the the three month's vacation he continued his work at Pine Lake, and on the occasion above referred to, found several persons desirous of having services at North Lake if it could be arranged. By providing transportation from and to Pine Lake they gained their desire, the lay reader at Pine Lake going over to North Lake each Sunday for a morning service, as the service at the former point was in the afternoon. A gentleman from Chicago gave the land for a chapel and left the selection of the place to the undersigned. There were subscriptions made, and, in the latter part of September, Bishop Armitage laid the corner-stone, it being also the *first stone* of St. Peter's Chapel. The lay reader did not return to Nashotah. Continuing in charge of the Church Book Store, at the request of Bishop Armitage, he was prevented from further work at North Lake. The distance from Nashotah would have made it a little difficult, and, fortunately, the fact that the Rev. Erastus W. Spalding, being in poor health, was desirous of a quiet place for recuperating and not overdoing gave a means for continuing the work begun a few months before.

The "lay reader" has very pleasant recollections of his few months work at North Lake; the corner stone was the only one he has had the privilege of procuring laid; the name of the chapel he chose as being that of the Saint on whose day he was born, and therefore even after the lapse of thirty-four years he does not like to surrender his connection with it to another even so highly esteemed as Dr. Spalding—who found the foundation prepared for him when what seemed his misfortune brought the good fortune of his presence and work to the little flock at North Lake.

It may be of interest in these days of "Name" for the Church in this land to say that the Service for the Laying of the Corner Stone prepared by the lay reader, and approved and used by Bishop Armitage, says that the building is to be for the worship of God according, etc., "of the Holy Catholic Church."

I might add a further story in this connection. When the printed "Service" was being distributed, one lady, much interested in the work, asked about the name given to the chapel, suggesting that some would prefer another than St. Peter; the lay reader was willing to yield if best and asked what name was thought preferable. "St. Patrick," was the reply. Quite ready to acquiesce in that positive claim to the simple Catholicity of the Celtic Apostle, the matter was left to the Bishop, who thought it best to leave it as it was.

Yours very truly,
D. A. BONNAR.
Mamaroneck, N. Y., July 13, 1901.

MINNESOTA.

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

Consent to Translation.

A MAJORITY of the Bishops and Standing Committees have given consent to the election of Bishop Edsall to the Coadjutorship of the Diocese of Minnesota. In accordance with his letter of acceptance, which has been published, Bishop Edsall will not assume his office in Minnesota until after the meeting of the General Convention, when he will resign the missionary district of North Dakota to the House of Bishops, from which he received the trust.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.
Retreat at Concord—Accident to the Bishop.

A RETREAT for the clergy was held at Concord during the first week in July, being conducted by the Bishop of Vermont.

AN ACCIDENT occurred to the venerable Bishop of the Diocese recently, in that he fell down a flight of stairs and was somewhat injured, though a few days later it was reported that he was able to return to his home, and that the injuries would not prove serious.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.
Action of Standing Committee.

AT A SPECIAL meeting of the Standing Committee, held at the Associate Mission House, Trenton, on Monday, July 8th, 1901, consent was unanimously given to the consecration of the Rev. Frederick William Taylor, D.D., of Springfield, Ill., to be Bishop Coadjutor of the Diocese of Quincy; and consent was also unanimously given to the election of the Right Rev. Samuel C. Edsall, D.D., Missionary Bishop of North Dakota, as Bishop Coadjutor of the Diocese of Minnesota.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Parochial Missions Society—Unique and important exhibit.

THE GENERAL SECRETARY of the Parochial Missions Society has been authorized to arrange for a large meeting of the Society in San Francisco next October, in connection with the General Convention. The list of speakers will be announced later.

A TIMELY collection of all the many Sunday school helps and supplies gathered by the Sunday School Commission have been placed on permanent view at the Diocesan House in New York. It should be a matter of personal interest to every rector, superintendent and teacher, not only in the Diocese of New York itself, but within reasonable distance in neighboring Dioceses, to visit the See house, 29 LaFayette Place, New York, and carefully examine the complete collection of maps, charts, pictures, diagrams, cards, lessons, leaflets, books, catechisms, missionary lessons, Bibles, medals, secretary's and librarian's aids, and devices of every conceivable kind, gathered there, through the energy of

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If one prefers, the Grape-Nuts can be turned into the cup of Food Coffee, giving a delightful combination. By this selection of food the bodily energy is preserved, while the hot, carbonaceous foods have been left out. The result is a very marked difference in the temperature of the body, and to this comfortable condition is added the certainty of easy and perfect digestion, for the food is readily worked up by the digestive machinery.

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"Gloria Tonic" in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Wabash City, Ind., it cured Mrs. Elizabeth Crabbs, 79 years of age.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 30 years.—In Odessa, Mo., it cured Mrs. Marlon Mitchel, who had suffered 12 years.—In Burlington, Iowa (R. C. No. 3 Agency Avenue) it cured Mrs. M. S. Leonard, after suffering 25 years.—In Elmherst, Ill., it cured Mrs. Nicolina Brumond, age 80 years.—In Otis, Ind., it cured Mr. Christian Krantz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years.—In Bolton, N. Y., it cured Mr. Jos. Putney, 83 years old.—In Durand, Wis., it cured Mrs. Nellie Brees, after suffering 20 years.—In Manila, Minn., it cured Mrs. Minna F. Peans, after suffering 14 years.—In Craig, Mo. (P. O. Box 134), it cured Mr. John N. Kruser, 76 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of "Gloria Tonic" is an injustice to yourself.

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the Rev. Dr. Bradner, Business Manager of the Sunday School Commission, representing every religious publisher almost in the United States. It is both an education and a help, of which every teacher and every school should reap the benefit. The various supplies are arranged in order, and displayed to the best advantage. The exhibit is open every week-day morning, from ten to twelve, and the Secretary of the Commission is present at that time to explain and advise as to the most practicable and efficient helps. The Commission has now made arrangements to fill orders, as an accommodation to the schools, for anything published or made for school work, either in America or England, so that superintendents and teachers may secure the fullest assistance at the least trouble, and at the same rates as are paid to the many individual publishers, the Commission simply acting as a clearing-house for the schools, and transferring orders to the special publishers, who have placed samples on exhibit.

OHIO.

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

Quarterly meeting of Woman's Auxiliary.

THE Toledo Woman's Missionary Auxiliary held its summer quarterly meeting in Trinity parlors on Thursday, July 11th. For the first time, the Trinity Church Junior Auxiliary attended and made up a large portion of the company. By some mistake two parishes had Sunday School picnics at the same time, preventing some from coming to this meeting. Among the reports presented it was shown that Trinity has raised so far \$94 for the united offering, and had received a letter of thanks from the Rev. E. Ashley, South Dakota, for 145 garments and 1,000 patches for his Indian congregation. St. John's has raised in all for missions for the year \$140, more than ever before.

St. Mark's, too, had raised more than its former sum total, being \$115 for the year, including a box valued at \$40. One of our Juniors gave us a report of the late Auxiliary Convention in Sandusky, the best ever held in the Diocese, 15 having attended from Toledo. Mrs. Bolles also spoke about this convention, as did Mrs. Shilling, all being pleased with its great enthusiasm. A motion was passed asking the Rev. W. C. Clapp to call a special meeting to hear Bishop Graves of China, if the Bishop can be induced to favor us when in the city during an expected visit. A promise was reported also that Mrs. W. A. Leonard and Mrs. Dr. Bates of Cleveland, will address our Auxiliary next fall. The store-room received and distributed last year missionary goods

valued at \$200. By motion of Mrs. W. Bolles, the Rev. W. C. Clapp gave a most interesting talk on the work and prospects in the Philippine Islands, as he is now appointed a missionary by our board for that field. The Rev. C. W. Baker, assistant at Trinity, presided, and the Rev. W. C. Clapp closed the meeting with prayer. The next meeting is to be at St. Mark's.

PENNSYLVANIA.

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

Report of the Eastern Lenten offerings—Consecration of the Chapel of St. Andrew's-in-the-Fields—Marriage of Geo. C. Thomas, Jr.—Death of Choir Master—Marriage of Dr. Hardcastle.—New Church and Parish House for All Saints, Norristown—Laying of the corner-stone of St. John's Church, Northerh Liberties—Brotherhood work at the Church of the Nativity—Electric Fans for the Church of the Holy Apostles—Clerical Changes.

THE REV. HERMAN L. DUHRING, D.D., Special Agent for the Board of Missions, reports that up to July 8th, 3,357 Sunday Schools have contributed \$96,169.28 to the Easter and Lenten offering for the Board of Missions. There are some three hundred schools yet to be heard from. The indications point to a larger offering than ever before in the history of this special effort for missions by the Sunday Schools of the Church. Last year, on September 1st, 3,338 Sunday Schools had given \$97,000.89. If, therefore, in the next six weeks \$2,500 shall come in for this special offering, the \$100,000 will at last have been raised by the Sunday Schools of the Church in this first year of the new century.

SOMETIME DURING the summer of 1897, John Charles Lewis, a devout member of the Memorial Church of St. Luke the Beloved Physician, Bustleton, Philadelphia (the Rev. S. P. Hotchkin, rector), removed to the village of Somerton in the same ward, and being a prominent member and director of St. Luke's Chapter, Brotherhood of St. Andrew, he started a mission in Somerton, being duly commissioned by Bishop Whitaker as a lay reader under the direction of the Rev. W. Hotchkin. Services were held for a while at the house of Mr. Thomas Franklin Arnold, which met with good success, so much so that more room was needed, and the mission, about a year thereafter, was kindly granted the use of their hall by the Taylor family, and where it remained until the property was purchased by the municipality. Meanwhile, those interested in the success of the mission deemed that the time had arrived

A Good Complexion

Depends on Digestions.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets



for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health, and a clear, bright complexion.

In your Room.

Wash delicate things — handkerchiefs, laces, doilies etc. (things which one cannot send to the ordinary wash,) in Pearlina's way, viz: Soak, rinse, squeeze — directions on each packet. Spread smoothly while wet, on a mirror or window pane.

When dry they require no ironing. Grand advice for bachelors, maidens, boarders and hotel guests, and for fabrics too delicate and valuable to risk to others' hands.

Pearline is trust-worthy for washing and cleaning where ever water can be used.



Avoid Imitations

MARION HARLAND

in her book "First Aid to the Young Housekeeper," says there can be little doubt of the saving in effort by use of most washing-powders and, if a trust-worthy powder be used, of the saving to the fabric, over the old soap-rubbing way of washing. Users and imitators, both, have proved Pearlina trust-worthy.

when it should have "a local habitation and a name," and accordingly sought the cooperation of their friends in the undertaking. Mrs. Emma Reath, of Philadelphia, had already donated a fine lot, valued at \$1,000, and plans having been made, the building was begun. The corner-stone was a gift, and so also was the stone used for the foundation. The painting was a donation, likewise the heater, and another kind friend provided a good supply of coal. The communion service was presented by Bishop Whitaker and Miss M. E. Lewis. The brass altar cross was the gift of the Junior Chapter of the Brotherhood of St. Andrew at St. Paul's Church, Aramingo. The pews were donated by Christ Church, Eddington, and the lecturn hangings were contributed by Emmanuel Church, Holmesburg. The cost of the building and furniture was \$1,363, of which the Advancement Society gave \$250, and the Convocation of Germantown \$150. This Chapel of St. Andrew's-in-the-Fields, named to commemorate the Brotherhood of St. Andrew, and which has been used as a house of worship for some months, was duly consecrated by Bishop Whitaker on Sunday morning, the 7th inst. Mr. Lewis, the founder and lay reader, is a candidate for the perpetual diaconate.

THE MEMORIAL CHAPEL of the Holy Communion is a part of the Parish of the Holy Apostles, Philadelphia, and was erected by Mr. George C. Thomas to express his thankfulness for the recovery of one of his sons from a severe illness while crossing the Atlantic Ocean on the steamer "Fulda," in July, 1885, which is indicated by the following inscription on the walls of the building:

"To the Glory of God, and in humble acknowledgment of His sparing mercy with a sick child on the great deep, this Chapel is erected by a grateful father, A. D. 1889. 'When thou passest through the waters I will be with thee.'"

It was most fitting that this chapel was selected as the place where the "sick child" of sixteen years ago (George C. Thomas, Jr.) should be united in holy matrimony to his future helpmeet, which took place on Saturday, 6th inst., the office being solemnized by the Rev. N. S. Thomas, rector of the parish. The windows, centre aisle and chancel were decorated with summer blooming lilies and other flowers and palms, the effect being very simple and unique. Notwithstanding the terrible heat of the weather the chapel was crowded with the many friends of the young couple and their parents.

PAUL P. KIRCHNER, one of the best known choirmasters and teachers in Philadelphia, died very suddenly early on Sunday evening, 7th inst., in the 50th year of his age. He was at the rehearsal of the choir of the South Memorial Church of the Advocate, Philadelphia (Rev. H. M. Medary rector) on Friday evening, 5th inst., but on the following morning was seized with an intestinal disease, which proved fatal in 24 hours. He came to Philadelphia early in the 70's from his native city of Munich, where he had received his musical education, and became a tenor singer in the R. C. cathedral. Early in 1876 he was appointed choirmaster at St. Clement's Church, where he brought the choir to a high state of efficiency. During the latter part of his life he had charge of the choirs of the Church of the Incarnation (18 years) and of the Advocate for 13 years. His choirs were always noted for their fine music.

AT HIGH NOON on Wednesday, 10th inst., at the summer residence of Mrs. Samuel Smyth, grandmother of the bride, Chestnut Hill, Philadelphia, Miss Helen Smyth Van Pelt was united in holy matrimony to the Rev. Edward Mortimer Hardcastle, Jr., M.D., by the Rev. William Clarence Richardson, rector of St. James Church, Walnut Street. The bride is a member of St. Mary's Guild and president of the Embroidery Class of

that parish, and Dr. Hardcastle is one of its assistant ministers.

PLANS ARE BEING prepared for the new church and parish house to be built at Norristown for All Saints' parish. The buildings will be constructed of stone and terra cotta, one and two stories in height respectively, and replete with all modern improvements. The details are in the hands of the Rev. W. Herbert Burk, rector.

IT IS AN undeniable fact that the first Sunday School of the Church, or any of the sectarian bodies, established in the commonwealth of Pennsylvania was that of old St. John's Church, Northern Liberties, Philadelphia, of which the Rev. O. S. Michael is the present rector. It was founded in March, 1815, by the Rev. Jackson Kemper, the then secretary of the Diocese and an assistant minister of Christ Church and St. Peter's, who had, as his co-laborer in the undertaking, the Rev. James Milnor, also an assistant minister of the same parish, both of whom were under the direction of three committees from Christ, St. Peter's, and St. Paul's Churches. The Sunday School of the Second Presbyterian congregation was begun in May, 1815, and that of old St. Paul's in March, 1816. Prior to 1815 there were no Sunday Schools, as we understand them. All denominations of Christians had children's services with catechetical instructions. There were First Day schools and Unions for instruction on week days and Sundays. There were Sabbath Societies, which were somewhat similar to the Christian Endeavor movement of the present day, and there were mission gatherings for children of various kinds. But there is no record, however, of a Sunday School, like those of to-day in all Pennsylvania prior to the establishing of St. John's School. In the Commissioners Hall of the Northern Liberties, about a block and a half from the church, it was commenced and remained there until a frame building erected to the south of the church was ready for occupancy. This was its home for many years and until the building was condemned by the Building Commission as no longer tenable. The school was removed to its present quarters in the cellar of the church, where in post Revolutionary times the U. S. Government stored rum and

HARD TO BREAK.

BUT THE COFFEE HABIT CAN BE PUT OFF.

"I was a coffee user from early childhood, but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard, and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

The first trial, the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it ever since, and am now in a very greatly improved condition of health.

My brother is also using Postum instead of coffee, and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health."

Grace C. M., Cuyahoga Falls, Ohio.
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20—White parchment, gold border on cover, net, 1.00.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

other liquors for want of a bonded warehouse. The old frame building has now disappeared, and on its site the new parish building is to be erected, where the Sunday School will have pleasant quarters for the future.

The sunset hour, 7:30 P. M., on Friday, 12th inst., had been appointed for the laying of the corner stone, and notwithstanding the cold northeast storm and driving rain, a goodly company of Church people, including many representatives from Christ, St. Peter's, and St. Paul's Churches were present. Bishop Whittaker was assisted in the ceremony by the Rev. O. S. Michael, rector of St. John's, and the Rev. J. P. Tyler, rector of the Church of the Advent, the adjoining parish on the south. Most of the service was held in the church, but the rain had almost ceased when the stone was blessed and laid.

When completed the parish house will be a two-story brick Colonial building. On the first floor will be an auditorium, infant and guild rooms and the rector's study. The second floor will also contain a room for the rector, and quarters for the sacristan. It is expected that the building will be completed in October next.

THE BROTHERHOOD CHAPTER of the Church of the Nativity, Philadelphia (Rev. L. N. Coley, rector), has sent out 1,500 circulars to men residing in the vicinity of the church, which state that the services are maintained on the Lord's day during the summer—10:30 A. M. and 7:45 P. M.

ELECTRIC FANS have been installed at the Church of the Holy Apostles, Philadelphia (Rev. N. S. Thomas, rector), thus providing an equal and delightful temperature, and aiding materially in the enjoyment of the service.

THE REV. N. V. LEVIS, of Westerly, will have charge of the Church of St. John Evangelist, Lansdowne, during the absence of the rector, Rev. L. P. Powell, who is on his vacation.

THE REV. H. Q. MILLER has taken charge of St. Stephen's Church, Norwood. The former incumbent, Rev. T. William Davidson, has been added to the clerical staff of the City Mission.

SOUTHERN OHIO.

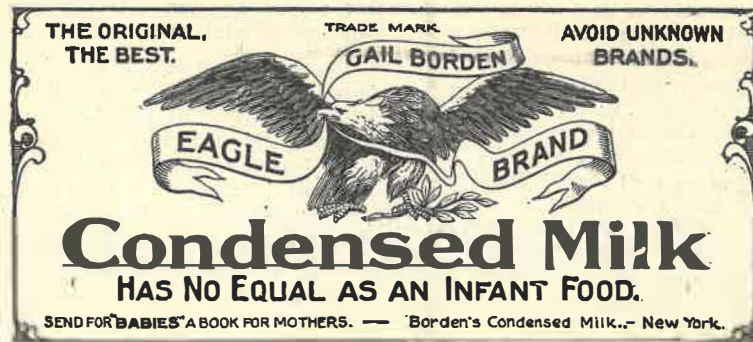
THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Mural Tablet in St. John's Church, Worthington.

THE ACCOMPANYING illustration represents a mural tablet to the memory of Philander



Chase, first Bishop of Ohio and afterward first Bishop of Illinois, which appears in St. John's Church, Worthington, and recites the Bishop's connection with Ohio.



SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.
Stone Church at Redding.

THE STONE FOUNDATION for All Saints' Church, Redding (Rev. A. L. Bureson, missionary), is rapidly approaching completion. It has been found impracticable to complete the church in stone without incurring an indebtedness which would be prejudicial to the welfare of the mission. A frame church will therefore be erected which will cost about \$2,000 and will be finished with a debt of not over \$300. It is expected that the building will be completed by October 1st.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.
New Church at Wharton.

THE CONTRACT has been let for the erection of a new church at Wharton.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

THE Bishop of Nova Scotia confirmed a class of 67 in the parish of Alberton, P. E. I., on July 4. There were 34 males and 33 females, nearly all adults. The rector, Rev. D. Davies, who for some years labored successfully in the Western States, has been in charge only one year and has baptized 86 children and adults during that period.

Diocese of Toronto.

A BRASS MEMORIAL TABLET was unveiled at St. Mary's Church, Dovercourt, in memory of the donor of the site of the church buildings, June 23d, the twelfth anniversary of the opening of the church. Special services were held and the Rev. H. C. Dixon was the special preacher.

Diocese of Rupert's Land.

OWING, it is said, to the bad harvest of last year, many of the country parishes have been unable, as yet, to participate in the effort to raise a Century fund for the purpose of reducing the debts on the college and on the churches throughout the Diocese. The next meeting of the Western Provincial Synod will be in August, 1902.

Diocese of Niagara.

BEFORE the confirmation service, held by Bishop Dumonlin in the parish of Grantham, June 17th, there were six adult baptisms, one of them by immersion. The closing exercises of the Bishop Ridley School, St. Catharine's, were held on the 27th.

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