

# The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, AUGUST 17, 1901.

No. 16

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# The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, AUGUST 17, 1901.

No. 16

## Notes From a Belfry.

**M**Y DEAR LIVING CHURCH: I heard it said of a prominent woman of wealth and culture that she had given up the old beliefs. She was now emancipated, they told me, and was giving largely to causes that are not Christian. I felt like saying that in so far as her old beliefs were represented by the doctrines of John Calvin, I could congratulate her, but that she had made a critical blunder in assuming that the rejection of his views was the rejection of Christianity; that he had attempted to re-state the teaching of Christ in the terms of a false philosophy, and that it had taken three centuries for his disciples to discover that all infants are elect, that free will is not free if a decree fixes its determinations, that human depravity is not human devilhood, and that there can be little room to trust the election of a deity who could without prevision condemn others to reprobation. The Christianity of Christ is not the religion of the Geneva teacher, and an intelligent woman ought to have found the distinction at any cost, before she went into new views and new ideals. The fact remains, however, that she has given up the Calvinism in which she was reared after the straitest methods, and has also given up the blessed eternal truths which were strangely mingled with Genevan errors. Given it all up, has she? Well do I remember the day her father was buried, and how it was said the family were much comforted by the remarks of the pastor. I heard those remarks. There was no Calvinism in them, although the pastor was very "Old School." He spoke of Christ as having brought life and immortality to light in the Gospel. She has given it all up. He warmed with emotion as he said, If we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him. She has given it all up. He pictured the glory of heaven, and the ineffable joy of those who enter in. She has given it all up. He spoke of the exultation of heart with which we could look forward to a renewal of fellowship, spirit with spirit, in the land of far distances (Isaiah xxxiii. 17, Marg. reading). She has given it all up. Then he quoted a verse which spoke of the pure river of living water clear as crystal flowing from the throne of God. She has given it all up and now her cup is full of agnostic emptiness, with a *soupçon* of humanitarianism thrown in. Then as to her Baptism, she has given that up so far as she can, but she cannot undo her citizenship in the Kingdom though she renounces its King; nor can she give up the prayers of the saints and the merciful intercession of the Spirit within her. She cannot give up the blessings innumerable which religion has won for womanhood, so great that what she has given up is small in proportion to what she cannot give up. She cannot give up the Christian light which irradiates what we call civilization, for it has no light that is not from Christ so far as it has any light. She has given up Christ, has come out into the new effulgence, the new theology, the new education, the new New! I hope for her comfort she has, with all her new acquisitions, gotten to herself a new conscience nicely iron-clad, and a new heart to administer beneficence on the principles of exact science, and new companions who will go with her to the icy shrine of Negation. She has given up Christ, but I do not believe that Christ has given her up. If Calvin knows anything about her defection, he probably thinks her a reprobate. But the Lord of life and light turns a sad face towards her, and says, O stray sheep, return to the Shepherd of your soul! Which she may do after finding her new light to be darkness, and "liberal" religion to be the cruelest deceiver that ever mocked the human mind with promises which it cannot fulfil.

ONE CAN HAVE great respect for good motives without having any confidence in poor methods. Let no sharp tongue wag against people who feel the need of doing something to restrain intemperate drinking. But their good motives do not make their methods good. If these be not positively bad, they are often so unwise and fanatical that they impede the cause they are assumed to promote. I once visited a British camp. The Colonel asked me to take a look at the canteen. It was a clean barrack room, pictures on the walls, papers and magazines on the tables, and a library near one of the doors. At the tables sat several soldiers drinking porter and ale. They were orderly and quiet, some reading, some playing games (no gambling), some writing letters. Their drinks were brought in from an adjoining room where the malt and spirituous liquors were stored. The dram of the latter was a measure fixed by law, and was moderate in quantity. Another room furnished the same privilege for the officers. The Colonel told me the canteen saved much money to the men, and many court-martials to the regiment. It was an old institution and time had justified it. The good people with poor judgment who secured the repeal of our canteen law must now see their mistake—those of them at least who are not blind with fanaticism. The officers of the army, who certainly stand high as men of character and discernment, are reported to be practically unanimous in favor of reëstablishing the canteen, because of its former excellent effect and because it has been demonstrated that its abolition has caused an increase in drunkenness among soldiers. In addition it has been shown that drinking away from the posts increases the necessity of discipline and brings disgrace upon one of the best armies in the world. It is hoped that Congress will be guided by good judgment, and restore the canteen. Still more it is to be hoped that the friends of temperance, including the officers and chaplains of the army, will bring high moral motives to bear upon enlisted men to convince them that drunkenness is a sin against themselves and the God who made them, and that a man is a man only when he controls himself.

THE PRESIDENT of the University of Chicago makes an honest confession. He says:

"It is admitted by the faculty of Rush Medical College that the quarterly system in vogue at the University has been a complete failure as applied to the medical school, and a return to the old system of occasional tests, with a final examination covering the entire course, will be made at once. It has been found that under the University system the students had great difficulty in passing the State medical examinations, for the reason that much of the earlier work was laid away and forgotten as soon as credit was received."

This seems to be a confession of superficiality among students. Much of the early work was forgotten! Why the early work then? If forgotten by the time the State takes hold, of what avail will it be when the doctor takes hold of the patient? To get a degree seems to be the chief aim of a medical student. Then the shallow M.D. enters the school of medical experience to learn (at the expense of his patients) what he forgot at the medical college. The professors are to blame only so far as they fail to make constant and vehement protest against the superficiality of education in these times. The finals are not much of an improvement, they can be coached for, and how long will the memory retain knowledge acquired by cramming? There is great need of good, honest, steady, hard work. Nowadays the people who know much are they who know a little, well. The know-nothings know a little about everything. Perhaps



these few remarks apply to theological education also. Or, perhaps, they are not strong enough!

WELL DONE, Mr. George C. Thomas! This is the verdict of the whole Church, on his announcement as Treasurer of the Board of Missions that 3,274 Sunday Schools have contributed to July 19th, \$101,247 to the Lenten Easter offering for the general missionary work of the Church. It is hoped that this offering may be utilized wholly for general purposes. The Sunday scholars and their parents have the right to insist that their money shall not be specialized in its use. I mention this, not because I think this is likely to be done, but to emphasize my conviction that contributions for special fields or special workers do not get their start and propulsion from the highest degree of Christian liberality. I wish they might be done away, but the men who have it in their power to do this are not in the Missions House at New York, but in the field. What an inspiring act, what a marvelous new era, it would be if some of our Missionary Bishops should say, *From this date I refuse specials and beg my friends to turn them all into the general fund!* It would require some courage, and Bishops do not always show that virtue in taking the initiative. It is hard to be heroic and unselfish at the same time, for this whole "specials" business is at its core selfishness, and "my work" seems to be more pressing than "our work." But many thousands are given in this way that would otherwise be lost to the Church? Well, I should like to know what foundation there is for the statement; certainly not that of experience. People who are interested in special persons or special causes in any Christian sense will cast their offerings into the common treasury if it be understood that that is the only recognized receptacle for gifts. There is another unpleasant thing about specials. Among our Bishops—they are all in effect and deed missionary Bishops—there are diversities of gifts. To some has been given the power to surround themselves and their work (and the work of their co-workers) with a glamor of romance. To others has been allotted a quiet, unobtrusive spirit, which is wholly incapable of coruscation on the platform but immensely effective on the field—the very best workers, but the least appreciated and belauded. To the former the special river ever bears a full stream of remittances, while to the latter the stream is a little brook that scarcely gurgles in the winter and dries up in the summer. There is no reason in the eternal fitness of things why there should be such a discrimination. It is unjust, and there are many who lay this wrong at the door of the Board of Managers (not that the Board is the primary offender, for it is not; it is the system which is wrong); and this is one of the reasons why among quiet lovers of missions there is a feeling that there is much needed a revolution in methods.

While on the subject of specials, I suggest another objection to the system. The Board of Missions represents the whole Church, but as things now are, it may become the instrument of a partial and narrow spirit. The baptized membership of this communion constitutes the membership of this Board. The General Convention sitting as the Board represents the inclusive Church. This spectacle of practical unity has been steadily gaining the notice of the Church of England and voices are now heard in advocacy of the merging of voluntary societies into one great organization organically associated with the Church. But the tendency of specials is to defeat the unity of our system which England admires, and to set up here the system which England wants to get rid of. By everything that is wise, we ought to watch against such a reversion to partisanship in obeying our Lord's missionary commands. The Board of Managers must be as inclusive as the Board of Missions. No

school must be suffered to predominate in its counsels, on pain of losing its hold on the Church and getting stalled in the mud of deficits. The Board of Managers is elected by the General Convention. But as a matter of fact a small joint committee selects names and their recommendations are usually accepted without question. This fact elevates this committee into the rank of first importance. Should they be appointed, or elected? Whether appointed or elected, the members should fairly represent the whole Church, and should be the kind of men whom the wirepuller would not dare to approach. The broad, inclusive, impartial, just spirit of the Board of Managers depends to a great extent on this committee, whether it shall do its duty in the sight of God and not of man. So far as the system of specials tends to sacrifice general to particular interests, its influence will be in the direction of spreading a contagion of partiality to the larger body which practices it. ANOTHER.

## LONDON LETTER.

LONDON, July 30, 1901.

A SCHEME is in progress for replacing the unsightly window in the west front of Hereford Cathedral by one more worthy of the position in connection with so noble a mediæval fabric. The proposed new window is to be five feet wider than the present one, with seven lights instead of six, and the handsome tracery, together with the stained glass, is to be the gift of the women of the Diocese of Hereford as a memorial to Queen Victoria. This undertaking, however, is meant to be only initiatory to the carrying out of a much larger scheme for overhauling and embellishing the whole debased west front erected by Wyatt at the close of the eighteenth century. But it seems a pity that the scheme is not even of greater scope, for it has been well pointed out by a correspondent in *The Church*



HEREFORD CATHEDRAL.

*Times* that Hereford Cathedral is justly entitled to be restored to its original length. The Cathedral of SS. Mary and Ethelbert, the fourth one on the same site (for the See was founded so far back as 673), was begun in 1079, but not entirely completed until 1530. Although its general appearance externally is that of a church of the Decorated period, the interior is mostly Norman. There was originally a west tower, besides the Lantern tower, but in 1786 it fell headlong to the ground, tearing out the whole of the front elevation and also one bay of the nave; thus giving Wyatt an opportunity to disfigure the Cathedral by the present west front.

A handsome crozier or pastoral staff (not to be confounded with the primatial cross), has been presented to the Archbishop of York, and to his successors in the Bishopric, by his Archdeacons and Rural Deans and by members of his Cathedral Chapter.

The Rev. G. Monroe Royce, rector of the American Church, Munich, now on a visit to England, and who a few Sundays ago happened to hear Prebendary Ridgeway (brother of the



Bishop of Kensington) preach at St. Paul's, has written to *The Times* to inquire whether "such utterances are common in such conspicuous churches in England," and also to record his "earnest protest against them." The Prebendary, in his sermon on King Saul's downward course, pointed out that his initial sin was in presuming to act without the authority of Samuel, and drew therefrom, it is alleged, the lesson for England that "no man should presume to preach or administer the Holy Communion without the priestly authority of the English Catholic Church." As yet, no response to the inquiry has appeared in *The Times*, but the *English Churchman* answers by saying: "We fear that this kind of preaching is 'common in such conspicuous churches in England.' Alas! that we should have to make such an admission."

Another lively debate on the Accession Oath took place last week in the House of Lords on the Prime Minister's motion for the second reading of the "Royal Declaration Bill," drawn up in pursuance of the Report of the Committee in favor of amending the terms of the oath. The Archbishop of York had previously but ineffectually objected to the second reading of the Bill within so short a period of time for the consideration of the matter. The debate was begun by the Marquis of Salisbury, who stated that the object of the Bill was to give Parliament "an opportunity of revising this language of antique date and of the most offensive character," without making, however, any changes "beyond that elementary process." While Lord Kinaird (Church Associationist) asked the House not to give the Bill a second reading, the Bishop of Winchester was unprepared to go back on the Government, though disclaiming "any responsibility for the *ipsissima verba*" of the amended Declaration. Lord Llandaff (Romanist) was also unwilling to vote against the motion, but when the Bill went into Committee he should support any amendment by which the objectionable features could be removed. Then followed Lord Halifax in a speech described by Lord Rosebery as "singularly earnest and eloquent" and which "must have appealed to the most generous sentiments" of the House. The Declaration raises, said the noble Viscount, "the whole question of religious tests in the most objectionable way." No other Sovereign or Head of a State, Catholic or Protestant, takes such a Declaration; "not the Emperor of Germany, not the President of the United States." Such a Declaration is really not necessary, for the object in view is already amply secured by both the Act of Settlement and the Coronation Oath. It is, furthermore, "contrary to the whole sense and feeling of the House to be forced into a theological discussion," for no body is less fitted to draw up "exact theological formulæ," unless it be the "House of Commons." Mr. Gladstone used to say that there were "seven doctrines of transubstantiation." Which, then, is the King to abjure, and is he to abjure "the teaching of the East as well as of the West," on the subject? The proposed Declaration suggests, by implication, that the terms "Transubstantiation"—"the Sacrifice of the Mass"—are identical with certain specific statements in the formularies of the Church of England; but "the Prime Minister, certainly the Bishop of Winchester, knows as well as I do that they are nothing of the kind." The words of the Declaration as they stand would not have been accepted by "some of the greatest English divines," not by such a man as Mr. Keble. The Archbishops know that, in view of the position taken in their letter to Leo XIII. and the rest of the Bishops of the Catholic Church, they cannot "consistently with their character of Bishops of the Catholic Church" and with "the loyalty they owe to the Church of England," surrender the word "become" in connection with the consecration of the Elements. As to the phrase "Protestant religion," what religion is it? "Socinians, Quakers, all the various sects of Nonconformists, call themselves Protestants." On the other hand, the Lower House of the Convocation of Canterbury, when asked by William III. in 1689 to adopt that phrase in reference to the Church of England, refused to do so. The whole of the Prime Minister's speech emphasized, the noble speaker said, the confession that the Committee aimed at producing "no suitable or sensible Declaration," but merely one to satisfy, as far as possible, a certain "bigoted and senseless opposition" amongst extreme Protestants. The Archbishop of Canterbury, speaking in support of the Bill "on political grounds only," disavowed any intention "to follow" Lord Halifax, or to reply to what he called his "insinuations" touching His Grace's public statements upon "such questions as Transubstantiation and the like." Although the Bill, after being generally decried by the debaters, got its second reading by 96 to 6, the *prima facie* significance of such an overwhelming majority will doubtless appear at the Commit-

tee stage to have been quite illusory. The gallant little band of "non-contents" included, besides Lords Halifax and Kinaird as tellers, three members of the E. C. U. Council and Lord Norton. The Bishops of Winchester, Salisbury, and Chester (only ones present at the division) voted with the Primate for the Bill. The Bishop of Rochester, likewise some of the Romanist peers, withdrew beforehand.

The Bishop Coadjutor to the Archbishop of Capetown has declined the See of Bloemfontein. Consequently the appointment will now rest, it is believed, with certain members of the home hierarchy.

The election of Bishop Montgomerie of Tasmania to the Secretaryship of the S. P. G., about to be vacated by Prebendary Tucker, has taken place (according to *The Church Times*) in a rather clandestine and arbitrary manner on the part of the officials of the Venerable Society. The whole body of incorporated members of the Society, with whom the election of a Secretary ultimately rests, have not been allowed to vote for the new Secretary, who at present is merely the creature of the Standing Committee and of a small advisory Committee of Bishops. To put it in plain English, says *The Church Times*, the election has been "rushed." Strokes of policy of this kind "score," but how "little worthy they are of the dignity of an old and great Society."

One John Etheridge (age 20), of Oldbury, near Birmingham, has just been committed for trial at the Assizes on charges for forging and uttering the following documents: A testimonial of character in the shape of a clerical letter; a testimonial signed by three vicars, and countersigned by the Dean of Worcester; and a certificate of ordination of the Diocese of Worcester relating to the Diaconate and Priesthood. These were all actually used by the youth with the alleged object of securing the assistant curacy under the vicar of Prickwillow, Cambridgeshire. It appears that, except for the care exercised by the Bishop of Ely's officials, the prisoner would have been successful.

The list of the Clergy attached to the Royal Household has now been made up and officially published. The Bishop of London and the Rev. Dr. Edgar Sheppard remain respectively Dean and SubDean of the Chapels Royal. The Bishop of Winchester is also retained as Clerk of the Closet, with the Dean of Canterbury as one of his deputies. Amongst the names of the twelve chaplains-in-ordinary, selected from among both grades of chaplains who served under Queen Victoria, appear those of the Rev. Dr. Gibson, vicar of Leeds, and the Rev. Canons Gore and Moberly. His Majesty has decided that in future all the clergy attached to the Household shall wear the Royal cipher embroidered at both ends of the ordinary large black scarf, whether they are in *levée* or in canonical dress; also that they shall wear a button, to be worn instead of the usual black button, on the ordinary evening waistcoat and on the Court dress coat. The effect of this regulation is (says *The Times*) to attach the Household clergy more definitely to the Court, and to show that their "attendance" will involve something more than preaching an annual sermon. They will, in fact, be regular ecclesiastical lords in waiting.

Yesterday's morning journals announced in long sympathetic articles the decease of Dr. Westcott, Bishop of Durham; who departed this life at Auckland Castle, the ancient historic See residence of Durham, late on Saturday night (27th inst.) at the age of 76, after an illness with which he was seized on the preceding Sunday. Just the day before, he had preached a sermon to a great congregation of miners in Durham Cathedral. R. I. P.

J. G. HALL.

THIS LIFE is a great schoolhouse. The wise Teacher trains in us such gifts as, if we graduate honorably, will be of most service in the perfect manhood and womanhood that come after. He sees, as we do not, that a power is sometimes best trained by repression.—*Elizabeth Stuart Phelps*.

If God would reveal Himself, He must not only create and govern, but He must also educate. You cannot put the knowledge of God into men's minds at a stroke. Teaching is a long process. And when finite beings are also sinful beings, there is a dullness that requires line upon line, precept upon precept. God is a Teacher, and the teacher must condescend to dull minds, and must have endless patience with them. This was one of the griefs of Christ, the holding back what He would fain communicate because of the low intellectual and moral state of His disciples. What a tone of sorrow there is in His words: "I have many things to say unto you, but ye cannot bear them now."—*Augustus H. Strong*.



# Dr. Taylor's Consecration.

THE Transfiguration was a bright and beautiful day and not too warm in Quincy, and the congregation gathered at the Cathedral to witness the consecration of the Ven. Frederick William Taylor, D.D., as Bishop Coadjutor, was fully representative of the Diocese, with a considerable sprinkling of visitors from a greater distance. There had been two early celebrations at which the Rev. E. A. Larrabee and the Rev. E. F.

Coadjutor of Fond du Lac; the Bishop of Iowa, with the Rev. Chas. J. Shutt as chaplain; the presenting Bishops, the Bishop Coadjutor of Chicago and the Bishop of Fond du Lac, their chaplains being respectively the Rev. L. Pardee and the Rev. H. W. Perkins; the preacher, the Bishop Coadjutor of Nebraska, with the Rev. Webster Hakes as his chaplain; the appointed consecrators, the Bishop of Indiana, preceded by the Rev.



THE PROCESSION—DR. TAYLOR'S CONSECRATION, QUINCY, ILL.

Gee, respectively, were celebrants, and morning prayer had also been read, before the consecration service began.

At 10:30 the Cathedral choir, headed by their crucifer, entered the Cathedral and passed up the nave, followed by nearly forty priests and deacons, with the lay members of the Standing Committee. After these followed the Bishop-elect,

## KEY TO PICTURES.

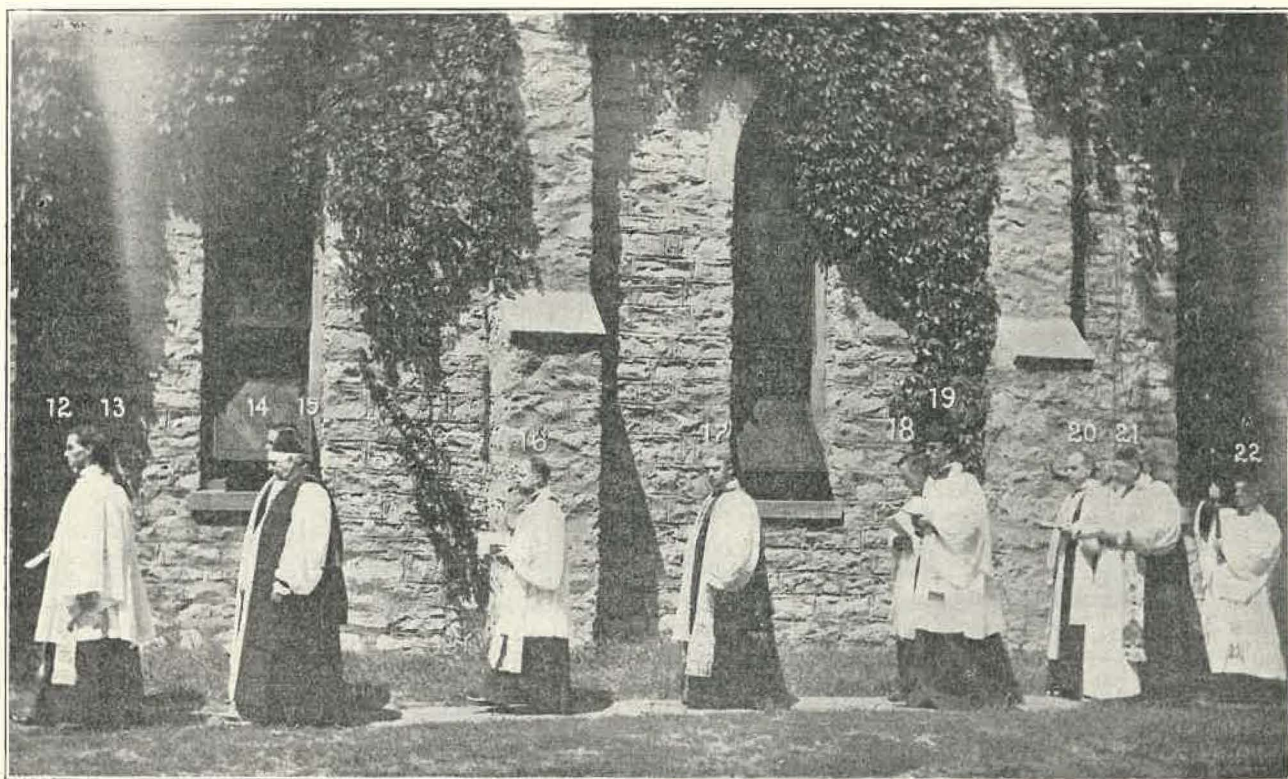
### IN SMALLER PICTURE:

1. The Very Rev. W. H. Moore, Dean of Quincy. [Almost hidden in picture.]
2. Rev. E. A. Larrabee.
3. Rev. F. W. Taylor, D.D., Bishop-elect.
4. Rev. Chas. J. Shutt, Chaplain to the Bishop of Iowa.
5. The Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa.
6. The Rt. Rev. H. H. Weller, Jr., D.D., Bishop Coadjutor of Fond du Lac.
7. Rev. L. Pardee, Chaplain to the Bishop Coadjutor of Chicago.
8. Rev. H. W. Perkins, Chaplain to the Bishop of Fond du Lac.
9. The Rt. Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago.
10. The Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac.

### IN LARGER PICTURE:

- 12, 13, 14, 15—Same as 7, 8, 9, 10, respectively.
16. Rev. Webster Hakes, Chaplain to the Bishop Coadjutor of Nebraska.
17. The Rt. Rev. A. L. Williams, D.D., Bishop Coadjutor of Nebraska.
18. Rev. Frank Thompson, Chaplain to the Bishop of Indiana.
19. Rev. H. B. Smith, Chaplain to the Bishop of Milwaukee.
20. The Rt. Rev. J. M. Francis, D.D., Bishop of Indiana.
21. The Rt. Rev. I. L. Nicholson, D.D., Bishop of Milwaukee.
22. The Ven. Archdeacon De Rosset, Chaplain and Staff-bearer to the Bishop of Springfield.

[The Bishop of Springfield, Presiding Bishop at the function, unfortunately does not show.]



THE PROCESSION—DR. TAYLOR'S CONSECRATION, QUINCY, ILL.

with his attending presbyters, the Very Rev. W. H. Moore, Dean of the Cathedral of Quincy, and the Rev. E. A. Larrabee, rector of the Church of the Ascension, Chicago. Eight Bishops followed, preceded by their chaplains, as follows: the Bishop

Frank Thompson; the Bishop of Milwaukee, by the Rev. H. B. Smith of Whitewater, Wis.; and the Bishop of Springfield, by the Ven. F. A. De Rosset, Archdeacon of Cairo.

The musical service was that by King Hall in C, and was



fully choral throughout, the introit, following the processional, being Psalm XX.

Bishop Williams' sermon was from the text II. Peter i. 16-18, and drew the lessons of the Transfiguration, applying them to the special function then under way. The festival of the Transfiguration, he said, would hereafter be associated in this country with the Diocese of Quincy. The gospel preached by the Church was no new panacea designed to cure the ills of the body and the soul, but the old religion given by our Lord. The priesthood were the chosen witnesses who declared to the world that which had been revealed to them. To the Bishops, as Apostles, had been given our Lord's authority to act in His stead, as prophet, priest, and king. The prophetic office was the aspect in which the Bishop would more especially come in contact with the people, in this Central West. Here



THE CATHEDRAL, QUINCY, ILL.

the Church, wrongfully termed Episcopal, which he trusted might soon bear its rightful name as the Anglo-Catholic Church, was too little known, and had been too long neglected in early days. The fact that others outside the Church had exaggerated the place of preaching should not lead us to run to the contrary extreme, and never was sound, definite preaching of the Nicene faith more needed than at the present day. As Priest our Lord had offered Himself upon



THE RT. REV. F. W. TAYLOR, D.D., BISHOP COADJUTOR OF QUINCY.

the Cross, and in His heavenly Priesthood was eternally pleading the merits of that sacrifice, as the Church on earth pleaded them in every Eucharist. The Bishop would find much spiritual joy in the quiet celebration of the holy mysteries in spots where resident priests could not be sent, and among the scattered sheep of his flock. His kingly work was to rule in love, to guide and to lead, not "lording it over God's heritage;" so giving attention to the many details of money and men as not to let material duties override the spiritual functions of his office.

Addressing the candidate, Bishop Williams alluded to the intimate friendship which had for many years knit them together, recalling the seasons in which they had camped together and each confided in the other. The work to which the Bishop-elect was called was one in which he would find difficulties innumerable, but failure—never.

The service proceeded in the usual order. The certificate of election was read by the Rev. Dr. Rudd, President of the Standing Committee; the certificate of confirmation by the Standing Committees, by Bishop Anderson; of confirmation by the Bishops by Bishop Grafton; and the mandate of consecration by Bishop Morrison. Bishop Weller sung the Litany. When the Bishop-elect, with his attending presbyters, retired to an ante-room for the vesting in what served as "the rest of the Episcopal habit," the choir sang the anthem, "How Beautiful Upon the Mountains," etc. All the Bishops present united in the laying-on of hands.

A touching incident of the service was the leading into the chancel, in advance of the procession, of the venerable Dr. Corbyn, one of the pioneer priests of the Diocese, now quite infirm.

Immediately before the beginning of the service, while the Bishops were gathered in their room, a handsome pectoral cross of gold set with amethysts, was presented to Dr. Taylor on behalf of the clergy of the Diocese of Springfield, by Archdeacon De Rossett. The gift was accompanied by the following address:

*"To the Venerable Frederick W. Taylor  
"Priest and Doctor of Divinity  
"Bishop Coadjutor-Elect of the Diocese of Quincy:  
"We your brethren in the Holy Ministry desiring to express to you our affection and high esteem ask you to accept this pectoral cross as a token of our appreciation of the love and labor willingly given through a long series of fruitful years of ministration in the Diocese of Springfield, spending and being spent in the service of the Lord Christ.  
"We rejoice at your elevation to the Holy Episcopate, believing that your past services to the Church as a Priest are the earnest of greater services in the higher order.  
"And on this the day of your Consecration to the office of a Bishop in the Church of God we assure you of our loving prayers and intercessions that you may so execute your office, 'Enduring the cross, despising the shame,' that by the grace of God you may win and 'receive the never fading crown of glory,' through Jesus Christ our Lord.  
F. A. DE ROSSET,  
H. M. CHITTENDEN,  
LEONARD B. RICHARDS,  
Committee Representing the Clergy.*

*"Quincy, Ill.,  
"Feast of the Transfiguration, A. D. 1901."  
The Bishop of Springfield and Mrs. Seymour also presented a handsome seal ring. Both these gifts were placed upon the Bishop during the singing of the Offertory anthem.  
Offertory anthem.*

NEW YORK LETTER.

AS WAS to have been expected, a great number of Bishops, clergy, and laity attended the funeral of the late Bishop Littlejohn, to testify their respect for a great leader, not alone of the Church but of the community. There was down-pour of rain all Wednesday morning, but it was unheeded. The actual pall-bearers were workmen who had had immediate personal and business relations with the Bishop for many years. These brought the body into the Cathedral at Garden City, L. I., at an early hour, and after all was over, deposited it at Great Neck, beside the remains of Mrs. Littlejohn, who died last year. The casket was covered in purple, and upon it rested the late Bishop's Oxford cap. At half-past eight there was a celebration of the Holy Communion, Dean Cox being the celebrant, assisted by Canon Bryan. From nine until the hour of the funeral at half-past ten opportunity was afforded clergy and laity to look for the last time into the familiar face.

The funeral was in charge of Bishop Potter of New York,



and there were also present the Bishops of Washington, Western New York, Tennessee, Nebraska, Connecticut, Western Texas, Kentucky, Delaware, and Southern Florida. The honorary pall-bearers were the members of the Cathedral Chapter, the Rev. Dr. Spencer S. Roche, Col. W. S. Cogswell, Alex. E. Orr, A. M. Weller, H. H. Camman, August Belmont, and Wilhelmus Mynderse. Canon Bryan acted as Chaplain, and besides the Bishops named, the Rev. Drs. Swentzel, Darlington, Burgess, Smith of Trinity College, Bacchus, the Rev. Messrs. Kimber, Twing, Pycott, Marvin, Rodgers, and Archdeacon Holden entered the chancel. There were present in the pews almost all of the clergy of the Diocese. Lighted candles were placed around the casket during the service, while at its head stood Canon Bryan holding the deceased Bishop's pastoral staff. The usual lights were burning over the altar.

Bishop Potter took the opening sentences of the service, Bishop Brewster read the lesson, and Bishop Dudley began at the Creed. Bishop Worthington read the committal, and later said the final prayers at the grave at Great Neck. The Cathedral choir rendered the musical portions of the service, and sang Goss' "I Heard a Voice from Heaven." There was no address. Bodies officially represented at the funeral included the General Seminary trustees, the Board of Missions, the Church Charity Foundation, the Church Building Fund Commission, the New York Bible and Common Prayer Book Society, and Columbia University.

It was not the least of the many services which Bishop Littlejohn did the Church and the Diocese, that he left the latter at his death wholly free from factional or other differences. Discussion of his successor is unclouded by any adverse thought. It is generally understood, although no action has been taken, that a special convention will be called for a November date, immediately the deputies shall have returned from San Francisco. There is a feeling that a worthy successor can be found within the Diocese. Local papers are mentioning the Rev. Drs. Alsop, McConnell, Kinsolving, Darlington, Burgess, and Swentzel of the Brooklyn clergy, President Smith of Trinity College, and the Rev. Dr. Grosvenor of the Incarnation, Manhattan; but the clergy of the Diocese are discussing the subject very little. Most of them are on vacation, and in any event the only consideration is the best man for the great office. Nothing anywhere appears to prevent the selection of such best man.

St. George's Church, Stuyvesant Square, has begun the alterations of two dwelling houses, situate directly opposite the Memorial House on Sixteenth Street, into a Deaconess' Home. When the changes are complete, there will be almost a new building, four stories in height, with a mansard roof. Brown stone is the material of the first story, and red and black brick with brown stone trimmings will be used above. The building will be Dutch Renaissance, and when complete will cost about \$25,000. The basement is to be used for servants, kitchen, and laundry. On the first or main floor will be two reception rooms in front and a dining room in rear. A library, oratory, head deaconess' bedroom, and parlor, are in the front of the second story, and other parlors in the rear. All of the rooms on the third and fourth floors are dormitories, with the exception of a large sun parlor on the fourth floor. The building will give a home to ten deaconesses.

The funeral of the late Rev. Dr. Brady E. Backus of Holy Apostles' parish, Manhattan, took place in that church on Tuesday morning of last week. The chancel was decorated with palms, and there were present a great number of parishioners, filling every pew. The opening sentences of the service were read by Archdeacon Williams of Little Rock, a former assistant in the parish, and the other parts of the service were taken by the Rev. Joshua Kimber and the Rev. Dr. Henry Mottet, the latter a classmate of Dr. Backus. Bishop Potter began an address by saying that he was constrained at that time to depart from the usual custom of the Church, which has but one voice for the dead, that of Peace. He spoke of calling upon Dr. Backus at the time of the last Confirmation in the parish, finding him ill in bed. He brushed aside all references to himself, and had but one thought, and that for the confirmees and for the parish. Dwelling upon the beauty of character, the Bishop praised the life and work of the dead rector, mentioning especially his solidity of purpose, and rectitude of every act. Among other clergy present were the Rev. Messrs. Carstensen, Pelton, Moran, Geer, Hughes, Perkins, and Uhlman. Interment was at Woodlawn, where the Rev. Dr. Mottet said the committal. After the service Bishop Potter called a special meeting of the clergy present, when reminiscences of Dr. Backus were given, and a committee was named to draw up resolutions,

The Junior Local Assembly, Brotherhood of St. Andrew, met for August at Christ Church, New Brighton. In the afternoon there was a conference on Prayer and Quiet Influence, and the speakers were Reginald Drew of St. Agnes' and Harry Franz of St. Matthew's. Members were present from chapters in Jersey City and Elizabeth as well as New York. Reports were made from the Detroit Convention, the principal one being given by Mr. W. W. Lord, Jr., the new Council member, who was named with the idea that he will be able to develop further the promising work among boys. In the evening the address was made by Archdeacon Mann of Orange, who said he had at one time been opposed to the movement which he saw before him in such strength, but that he had been fully converted.

The success of Holy Nativity mission, Bedford Park, projected by the Brotherhood Lay Helpers and taken hold of almost at once by the Archdeaconry of New York, has been remarkable. Started last Advent in a barn, it has gathered 45 families, secured 44 communicants, some of whom were confirmed in the improvised chapel, 54 Sunday School pupils, and raised \$625.14, including \$200 spent on improvements. The priest in charge is the Rev. W. W. Smith, M.D., secretary of the Sunday School Commission, and the Lay Helper, Wallace W. Thom.

### A CHURCH ON A HUNT FOR A NAME.

ONE OF THE MOST important questions which will come up for discussion in the General Convention of the Protestant Episcopal Church in San Francisco next autumn, says the *Literary Digest*, relates to the name of the Church, and Church papers just now contain much on this topic. Members of this body point out that the present name is in many ways inappropriate and offensive. It does not properly describe the Church, for the Methodist Episcopal Church is both Protestant and Episcopal. Besides, according to Anglican and Catholic theology, every true part of Christ's historic Church *must* be episcopal, so that this part of the name is tautological. As for the designation "Protestant," it is pointed out that the present is a time when everything tends rather to a minimizing of Christian differences and antagonisms rather than to their assertion. In fact, the more advanced school of High Church Anglicans repudiate the designation "Protestant" altogether, call themselves "Catholics," and look upon their Church as a national branch of the one Catholic Church of Christ, together with the national Orthodox churches of the East and the Roman Catholic Church. The word "Protestant," they say, had its origin in modern religious controversies, which form only an incident in the historic life of the apostolic church.

Several names have been proposed as a more proper designation. Among these the name "American Catholic," first proposed by the late Bishop Coxe, is looked upon favorably by many as combining patriotism with theological precision. Those persons, however, who reject the historic designation "America," used so largely here and abroad from the foundation of the republic, as a proper designation of this country, object to the word "American" as including the whole continent. Another name proposed is "The Anglo-Catholic Church in the United States," to show its affiliation with the Church of England and the Anglican churches of Canada and the other British colonies.

The trend of opinion, however, appears to be strongly in the direction of choosing no new words for the Church's name, but of merely striking out the two objectionable adjectives from the present legal designation ("The Protestant Episcopal Church in the United States of America"). The new name would then read, "The Church in the United States of America," and this communion as a body would be briefly referred to as "The American Church," while its members would call themselves "American Churchmen." While this name is opposed by many persons as being "pretentious" and "exclusive," since the Anglican body in the United States is only the ninth in numerical strength, it is argued by advocates of this designation that mere numbers have never in religious history been regarded as essential to the validity of Church claims; that the Jews claimed to be the one nation and church of God in the world for many centuries, although but an insignificant fraction of humanity; and that the same claim was made by the Christian Church even at a time when all its members could be assembled in the upper chamber at Jerusalem.

While not a few Churchmen desire no change whatever, yet the present movement includes large numbers of leading men in all parties, both High, Low, and Broad, together with a large majority of the Bishops; and it is believed that some change is inevitable sooner or later, although it may be delayed yet for a few years.

"WE ASK and receive not." It is not surprising. The promise is not to prayer, but to true prayer, fervent prayer, prayer with the whole heart in it; with concentration of desire, warmth of affection, strength of purpose, absolute grasp of the promise and invincible perseverance.—George Bowen.



# An Open Letter.

To the Rt. Rev. William Croswell Doane, D.D., LL.D., Bishop of Albany, Vice-President of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America:  
RT. REV. AND DEAR SIR:

AT THE meeting of our General Convention, in the year 1877, on motion of Mr. William Welsh, the Convention itself was constituted the Board of Missions. This was, at that day, thought to be the beginning of a great advance movement in the Missionary cause, from the fact that it was a practical recognition of the principle which had been emphasized in 1835: that the Church itself is the great Missionary Society of Christ, and that therefore every baptized member of the Church, by virtue of his baptism, is constituted a member of this Society.

It was an inspiring ideal, indeed, that the General Convention, as representing all the members of the Church, should act as its Board of Missions, in carrying on the ever growing Missionary work.

Nearly a quarter of a century has elapsed since this important change was made in our Missionary methods, and how has the glowing expectation been fulfilled? How much interest has the General Convention, sitting as a Board of Missions, at its triennial sessions, manifested in this work? What new progressive methods has it organized? What sense of responsibility has it shown? What educational campaigns has it inaugurated? What influence has it exerted? Let those who have been its members, answer from their own past knowledge and experience.

While great attention has been given by our General Convention to its legislative work, the whole responsibility of the administration of the missionary work has been thrown upon the Board of Managers, and these, for the past 24 years, have been obliged to act, in effect, as the Board of Missions.

Yet, even with the help of the Board of Managers, who have honestly tried to do all it was in their power to do, the Missionary work of the Church has been paralyzed for the past 24 years, by the cumbersome machinery of our present system. If advocates of that system point to the advances which have been actually made, I would in reply, simply compare the missionary work of the Protestant Episcopal Church with that of other Christian bodies.

The figures tell the story, and when we pause to compare their statistics with ours, we cannot fail to see that we have far less of the real missionary spirit than these Protestant denominations around us:

COMPARATIVE TABLE OF HOME AND FOREIGN MISSIONS FOR 1900-1901		
	MISSIONARIES. (Including native helpers.)	CONTRIBUTIONS.
Episcopal.....	1,623	\$ 596,105.84
Methodist.....	9,220	1,867,503.00
Presbyterian.....	4,323	1,810,786.52
Congregational.....	5,884	1,110,996.58
Baptist.....	2,509	574,132.10

Nor is this all. For nearly twenty consecutive years, have I been a member of the Board of Managers, and in the month of May of almost every successive year, at least since 1885, we have found that the liabilities of the Society far outran the contributions of the Church; and have had to consider how a present deficit was to be met, before we made appropriations for the ensuing year.

This crisis in our affairs has been met, year by year. Sometimes by the strenuous exertion of the General Secretary, during the summer months, to raise the necessary funds; sometimes, by the falling in of unexpected legacies; sometimes, by the efforts of the Board of Managers themselves, in appealing to their personal friends. No one outside of the Board itself, can possibly comprehend what a burden of care and anxiety has thus been brought about, or how perplexing are the problems and moral questions which arise as to future appropriations, the just support of old work, and the call of the Church to occupy new mission fields of labor. But all such crises and methods to meet them, are plainly *abnormal*. The real source of the evil is the apathy of our Episcopal Church in the cause of Missions. And this is a spiritual disease that no General Secretary or Board of Managers, by any methods possible to be devised, can cure. The rest of the difficulty has been all along, that the General Convention, sitting as a Board

of Missions, has utterly failed to discharge the responsibility laid upon it; and that our present system, so far as it regards the administration of our missionary work by this triennial Board of Missions, has been tried in the balance and been found wanting. And the reason for this failure is obvious.

The General Convention of our Church is, by its very nature, a *legislative*, not an administrative body. It is the duty and especial function of its members to come together for legislative purposes; and from the beginnings of our history, as a national Church, the General Convention has discharged these legislative obligations thoroughly and well. It is not possible that, while its members are in that cautious, conservative, and judicial frame of mind, which is absolutely essential for the making of laws and canons, this legislative body should suddenly, at a moment's notice, be transformed into an *Executive Body*, with such enthusiasm, energy, and resolution to do aggressive and progressive work, as the Missionary cause demands.

When the revered framers of the Constitution of the United States separated so completely the Executive from the Legislative Branches of our American Government, they recognized unalterable facts and limitations of human nature, which our Church for 24 years has wholly ignored.

Where, then, are we to look for such an Executive body in the Church as the Missionary work requires? Is it to be created? No, for we have such a body already in existence. And its creation antedates, by centuries, our American Branch of the Church. It is composed of experts; of men who are trained and experienced in all forms of missionary work; and who feel a deep-seated sense of personal responsibility regarding its effective administration.

Four years ago, the Rev. Dr. Fulton, in a series of strong and very suggestive articles, pointed out that the House of Bishops constitutes exactly such an Executive Body as is needed, and advocated earnestly the formation of a new Board of Missions, composed of the Bishops of the Church.

Dr. Fulton's plan attracted no little attention at the time, but as the event proved, it was in advance of its day. Yet, sooner or later, I am persuaded that the Church will and must adopt it, for the following reasons:

(1) As Dr. Fulton has so well said and so forcibly delineated, the Bishops of the Church were appointed by our Lord Himself, as her Chief Missionaries. While the Church is, by her very nature, a body organized for the spread of Christ's Kingdom on earth, that "Great Commission" of Christ, with which St. Matthew's Gospel ends, to "Go, teach all nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost"—or, to be ministers of the Word and the Sacraments to all peoples—must have been addressed primarily, if not exclusively, to the Apostles and their successors. Certainly if Christ's various charges to the Apostles mean anything, they mean that these, His own ordained messengers, were endowed with power from on high and with especial spiritual and administrative gifts for this very kind of work. To be leaders in the Missionary cause of the Church is the particular function of the Episcopate.

(2) If, as the New Testament so plainly intimates and as the Catholic Church has held from time immemorial, the Bishops are the class of all others, upon whom the chief responsibility for the advancement of the Church's Missionary work is resting, then it is an abnormal method of procedure for the Church to cancel this God-given responsibility and hand it over to others, who are not so directly charged with it by Christ. If our Church has so conspicuously failed, in the past 24 years, to realize the tremendous responsibility her Lord has laid upon her, I cannot but believe that the chief cause of that failure is her blindness, in substituting a modern way of her own devising, for the ancient way of the Primitive Church.

(3) From actual practical experience, we can see that the Bishops are peculiarly fitted to form an Executive Body for the conduct of our Mission work, because when taken together, they not only know the whole field, with the details and needs of the work, as no others can possibly know these things, but also, because their life of constant travel, "the care of all the churches," and their ceaseless contact with all sorts and conditions of Church workers, gives them a personal experience, a personal influence, in their daily life, which none others can share.

(4) If the Bishops are constituted the Board of Missions,



they will at once, as of old, feel the pressure of a great responsibility and rise to it. They will realize that a solemn charge has been laid upon them by the whole Church, which is greater even than the charge of their own Dioceses.\* And in proportion as they do so, these Dioceses themselves will be blessed by the increase of the real Apostolic spirit in their own Chief Pastors; while, filled with missionary zeal, the Bishops will see to it that every parish under their charge, whether in city or country, will not only send its annual offering to the missionary treasury, but also, through prayers for missions, acts of self sacrifice, and increase of missionary interest, will rise above the selfish spirit of narrow parochialism and diocesanism.

It is through their Bishops, and through their Bishops alone, that the Church can reach those hundreds of parishes which, year in and year out, never contribute one dollar to the work of her great Missionary Society.

(5) Of course, it will be said that this plan commits too much authority to the Bishops. As a matter of fact it commits no more power unto them than that of using for Christ the full power both of their personal influence as Bishops and of those spiritual gifts for missionary work which have been bestowed upon the episcopal order. The only power which the General Convention would in this case resign, would be that executive power which, sitting as the present Board of Missions it has failed, so signally, to exercise;—the power of interesting a lethargic Church in the missionary cause; the power of conducting a more energetic and aggressive campaign in its behalf; the power of devising methods whereby our parishes and Church people at large, may learn what Christ is doing among the nations of the twentieth century, and how many new opportunities for advancing His Kingdom are arising in every direction; the power of raising the funds which this vast work needs, and of organizing that work on more effective lines.

It must be borne in mind that such an Executive Board would not be a legislative body; it would simply take the place of the present Board of Missions. The General Convention could not commit to any other Board, even if it would, its office and function as the chief Legislative Body of the Church.

(6) Others will object that this plan is revolutionary in its reversal of old, tried methods, and the substitution of a new one which is wholly experimental.

In reality, it would not involve so great a change as that of 1877, when the General Convention itself was substituted for the old Board of Missions. It would be only another onward step in the same process of evolution. And as to its being in any way novel, it is, on the contrary, a return in principle to the old paths of the Primitive Church.

(7) Other objectors still will argue that it would necessitate great changes (which there is no time now to consider carefully) in the Constitution of the Domestic and Foreign Missionary Society as set forth by the General Convention in past times.

There is a large margin of exaggeration in all such statements, as every intelligent Churchman will see if he takes up the Digest of the Canons, and turns to Title 3, Canon 7, in which that Constitution is set forth. This proposed plan would involve only two changes.

First, the Board of Missions would be composed of the Bishops of the Church, and the Clerical and Lay members of the Board of Managers, instead of the members of the two Houses of the General Convention.

Secondly; this new Board of Missions would meet annually, taking the place of the Missionary Council.

The Bishops would assemble, not as the House of Bishops, but as a Board of Missions; while the Board of Managers would exercise all the authority and perform all the duties now assigned to them. Only they would be acting under an Episcopal Board of Missions (of which they themselves were *ex officio* members), meeting annually; instead of being under the authority of the larger, more unwieldy Board, which only assembles triennially, during the busy and distracting sessions of the General Convention.

These two changes would necessitate two, and only two, alterations in the Constitution itself. First, the omission from Article III., of the words "*And the members, for the time being, of the House of Deputies of the General Convention (and) the delegates from the Missionary Jurisdiction to the said House of Deputies . . . shall convene on the third day of the Conven-*

*tion*"; and, Secondly, the omission from Article IV., of the first section or paragraph, so that the Article shall begin with the words, "*There shall, also, be appointed a Board of Managers.*" A few unimportant verbal alterations would be necessary to make the language of this and other Articles or Canons conform to these previous changes, but, as every intelligent reader will see at a glance, they would be very few and simply verbal. Nor would it be difficult, in any way, to carry the proposed plan into immediate effect, for the concluding Article of the Constitution (Article XL.) expressly declares that "This Constitution may be altered or amended at any time, by the General Convention of this Church."

Thus, simply and easily, can an advance movement be inaugurated, which will bring us more perfectly in accord with the life and spirit of the Primitive Church; and throw a spring and energy into her missionary work which our American Branch of the Catholic Church has never as yet received or felt; and were such an impetus and inspiration ever needed, as they are to-day?

While we profess to be a true and historical descendant of the ancient Catholic and Apostolic Church, we are outstripped, surpassed, left far in the background, by the missionary zeal and self-sacrifice of the various Protestant bodies around us in the United States.

We boast of our Catholic lineage, but who has inherited the *missionary spirit* of the Apostolic Church in New Testament days? Was not this Christ's own test of discipleship: "*A new Commandment I give unto you, That ye love one another as I have loved you . . . By this shall all men know that ye are My disciples*"?

You, yourself, Right Reverend and dear sir, must remember how the Bishops of the Lambeth Conference demurred, when it was said at a memorable session which none who were present can ever forget, that to advance the missionary cause, was the Primary Charge of Christ to His Church; and, then, how every voice was hushed as the Archbishop of Canterbury himself, in reply, pointed back to our Lord's Great Commission, when the risen Christ for the first time, spoke with the Supreme Authority of THE KING.

If the clergy and laity of our Communion are wont to treat carelessly and lightly the foreign and domestic missions of the Protestant Episcopal Church, the real reason for their lack of the sense of personal responsibility regarding this work, is that, all the while, they lose sight of their higher truth—*The Mission of the Church of Christ*. Faithfully yours,

Twilight Park, Catskills, New York, Feast of the Transfiguration, August 6th, 1901.

HENRY Y. SATTERLEE,

Bishop of Washington.

#### "HE GIVETH HIS BELOVED SLEEP."

HE GIVETH His beloved sleep :  
Oh, Jesu, Lord, however deep  
Into our hearts the sword may pierce ;  
However fast may flow the tears :  
Yet this we know :—beyond the grave,  
Where winds blow not nor tempests rave,  
Where all is rest, supreme and sweet,  
He giveth His beloved sleep.

Bowed down with care, thou weary soul,  
Press ever onward towards the goal:  
Stem bravely every tide of grief.  
Steadfast in faith and sure belief,  
That be earth's highway smooth or steep,  
He giveth His beloved sleep.

—JAMES LOUIS SMALL.

AS THE ATONEMENT of the death of Christ is the central fact of the one true religion, so the showing forth of that death has been the chief act of worship through the dispensations of the patriarchs, of the law, and of the Gospel.

The old sacrifices were types pointing to it in the future, and the Holy Communion is the appointed means for showing forth the atonement accomplished. There may be many other offices of worship, stately and beautiful, with words of prayer and praise most sublime and edifying; but the Holy Communion is the Act of Worship which God has appointed, wherein we show our faith in the atoning sacrifice of the Saviour, and plead it as the ground of our forgiveness. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." And as the Holy Communion is the principal office of Christian worship, so it is the chief means of grace which the Head of the Church has appointed, to convey the benefits of His redemption to our souls.—*From a Charge by the BISHOP OF DULUTH.*

\* See the classic passage in Bingham's *Antiquities*, regarding the extra diocesan duties and responsibilities of the Episcopal Order (Book II., Chap. V.).



## 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 DEATH OF SAUL.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism: XL. Duty Towards My Neighbor. Text: Prov. xi 5. Scripture: I. Samuel xxxi.

**C**HIS lesson brings to a close our three months' study of Old Testament events, from the birth of Moses to the death of King Saul.

Forty years had passed since the day when Samuel, with hopeful expectations, had anointed the Benjamite, "a choice young man and goodly" (I. Sam. ix. 2), to be king of Israel. Saul had begun well; but the later events of his career as king form continuously a sorrowful picture. "All the finer and nobler elements of his character displayed themselves at the outset of his eventful life; while at the end we have before us the mournful spectacle of the gradual breaking down of a lofty soul, under the wear and tear of life and the influence of unresisted temptation; the unworthy close of a life well begun."

The nation was going to pieces rapidly under the weakness of its head. Once again the Philistines had entered the land of Israel, and with their horses and chariots had occupied the famous plain of Esdraelon. Their camp was in Shunem; while opposite on Mount Gilboa, was the Israelite army, "clinging as usual to the heights, which they thought to be their safety" (I. Sam. xxviii. 4). On the night previous to the battle Saul had sought counsel of the witch of Endor, and God had turned the interview into an opportunity to make known to Saul, through Samuel, the nearness of the death which awaited him (*Ib.* vii. 20).

The morning of the next day brought the battle, known in history as the battle of Gilboa. The Israelites were defeated and driven up the side of the mountain (verse 1). Many of them fell by the hands of the Philistines, and three sons of Saul were slain: among them, the noble and gentle hearted Jonathan (verse 2).

"Saul himself with his armor-bearer, was pursued by the archers and charioteers of the enemy (verse 3; II. Sam. i. 6). He was wounded and his shield was cast away. According to one account he fell upon his own sword (verse 4). According to another account (which may be reconciled with the former by supposing that it describes a later incident), an Amalekite came up at the moment of his death wound (whether from himself or the enemy), and found him 'fallen,' but leaning on his spear (II. Sam. i. 6, 10). The dizziness of death was gathered over him (*Ib.* verse 9), but he was still alive; and he was, at his own request, put out of his pain by the Amalekite, who took off his royal diadem and bracelet, and carried the news to David (*Ib.* vv. 7, 10). Not till then, according to Josephus, did the faithful armor bearer fall on his sword and die with him (verse 5).

"The body on being found by the Philistines was stripped and decapitated (verse 9). The armor was put 'in the house of Astaroth,' and over the walls of Beth-shan was hung the naked, headless corpse, with those of his three sons (verse 10). The head was deposited in the temple of Dagon (I. Chr. x. 10). The corpse was removed from Beth-shan by the gratitude of the inhabitants of Jabesh-Gilead, who came over the Jordan by night, carried off the bodies, 'and buried them under a tree at Jabesh' (verse 13). Thence, after the lapse of several years, his bones and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (II. Sam. xxi. 12-14)."

Thus miserably and sorrowfully died Saul, the first king of Israel. Beyond the loss of their king, the defeat at Gilboa was disastrous to the nation. "When the men of Israel that were on the other side of the valley, and they that were on the other side of Jordan, saw that the men of Israel fled, they forsook the cities and fled; and the Philistines came and dwelt in them" (verse 7). This defeat exposed new portions of the land, hitherto secure, to ruinous incursion. The victorious Philistines swarmed into the rich and fertile territory across

the Jordan, and thus the land in its entire length and breadth became "the prey of the uncircumcised."

Directly or indirectly Saul fell by his own hand (verse 4; cf. II. Sam. i. 6-10). This was a rash and unjustifiable act, even granting the probability of that which Saul urged as an excuse for self-destruction (verse 4). Of the life thus terminated, it could not be said: "The Lord gave and the Lord hath taken away" (Job i. 21). Saul, brave as he was in many respects, played the part of a coward at last, in seeking by his own hand to escape from the ills that beset him. "He thought more of temporal shame to his body than of eternal misery to his soul" (verse 4), and by his own rashness rushed prematurely and without preparation into the presence of his Maker.

Let us read, in conclusion, Prof. Blaikie's just estimate of the character of Saul:

"Saul belonged to the order of military kings. His early success gave him a good name, but did not draw much affection to him. Royalty bred in Saul what is bred in most kings of the East, an imperious temper, a despotic will. Even in his own family he played the despot. All that we can say in his favor is, that he did not carry his despotism so far as many. Saul was capable of friendly impulses, but the most vital want in him was the want of godliness. He had little faith in the nation as God's nation, God's heritage. His persecution of David and his murder of the priests are deep stains that can never be erased. His godless nature grew worse as he went on. The last transaction in his reign was failure in the very department in which he had usually excelled. His abilities failed him because God had forsaken him. As we now look back on the career of Saul, we do not find much to refresh us. His one idea as king was to rid his country of its enemies. He did not devote himself to the real elevation of his kingdom. He had little love for prophets, or for men of faith, or for any who attached importance to moral and spiritual considerations."

In short, Saul was such an one as the people in their blindness had sought, when they said to Samuel: "Make us a king to judge us, *like all the nations*" (I. Sam. viii. 5).

## THE VOICE OF THE CHRISTIAN YEAR.—XIII.

BY A RELIGIOUS.

ELEVENTH SUNDAY AFTER TRINITY. THE CALL TO PRAYER.

"Chiefly in showing mercy and pity."—COLLECT.

**C**O know the real significance of any law and rightly estimate its claim upon our selves, we must understand the principles which underlie the law. Any demand upon our submission and service must be judged by its relation to the end of our being. No other aim is worthy to guide one born—and reborn—to such a destiny as is he who calls himself Christian.

Principles are not less active because unrecognized. The forces set in motion by any act of prayer are equally transcendent, whether the prayer be the contemplation of one whom God has made a master in His household, or the cry of the perishing soul for a long-lost father, or the confiding approach of a child whose Baptismal innocence is yet undimmed. Every prayer presumes the whole Christian position. Every petition depends upon that in the will of God whereon hangs man's whole "hope of God's mercy through Christ." The Father waits to be gracious, the Son acts as mediator, the Spirit as inspirer. The same laws are conformed to by the saintly scholar of Oxford, the bushman in far Australia, the darling of the new-world nursery; all come in filial faith to One Father, with the same submission to an invisible, supernatural Object—"unknown, yet well known," for "this I know, Christ is there."

Private prayer is classified as Confession, Petition, Communion, and Praise. *Confession* means witness borne to truth; therefore we confess both what we believe of God and what we know of self. Confession protests, "O my God, I believe in Thee, I hope in Thee, I love Thee;" then must add, with drooping, shame-dyed brow, "I grieve that I have so often wounded Thee by my sins." *Petition* includes all askings, whether for ourselves or for others. *Communion* includes meditation, contemplation, colloquy. *Praise* is not only thanksgiving, but in thanksgiving—praise for benefits—it completes Petition, and in pure praise is both fruit and food of contemplation.

If it be worth while to pray at all, it is worth while to put our best efforts into prayer. To pray well is to please God. Is this worth while? To please God is to draw down upon ourselves and upon the Church rich store of blessing. Is this worth while? One is writing for very busy people, yes; but who is too busy to accept a great honor, or seek a great



benefit? In a visit to England one's time is full of more things than one can do, but not too full to attend a royal audience! By prayer one is already welcomed at the court of the King of kings, the company of the heavenly citizens; having the ear of that Blessed and only Potentate, learning His secrets, sharing in His affairs. So saith the Truth. Do we believe it? If we believe it not, are we Christians at all? If we say we believe and yet pray carelessly, are we "true men?"

It is astonishing how much prayer can be made in five minutes, by *regularity and intelligence*. For this, that down-right business methods be applied to the work of prayer, one specially pleads. Our Christianity must be carried into our business; it is equally profitable to carry business principles into spiritual matters. The same qualifications which make a successful man of affairs make a successful man of prayer. Integrity, intelligence, industry, order, punctuality, method, desire to please—these mark a man for success in the world. If the work which to-day is and to-morrow is not calls for their exercise, what of that fabric of character which we shall wear throughout eternity? Day by day, that which "we shall be" (I. St. John iii. 2) is growing hiddenly within us; what we shall be, whose we shall be, for what sphere we shall be fit, what we shall be able to enter into, in the worlds beyond. Denial cannot change truth; and *it is truth* that hour by hour we are preparing ourselves for citizenship in heaven or in hell. Judas "went to his own place"; not to the place prepared for him in the predestination of God, but to the only sphere he was fit for, where he would not be "out of place." It is the prayerful life, preëminently, which makes men "meet to be partakers of the inheritance of the saints in Light" (Col. i. 12). What profit is received from other means of grace—sacraments, suffering, discipline—depends largely upon direct communion with God in prayer.

Prayer is a science, the very Science of the Saints; scholastic system, evolved by the experience of old-time giants of devotion. But every *act* of devotion must be vitalized by sincerity of faith and love, by the deep-burning fire of thirst for God, in order to be acceptable to God and therefore profitable to the soul. One can say many prayers without praying at all. "For a pretence make long prayer"—this summed the character of the Pharisee into the horrible term *hypocrite* (St. Matt. xxiii. 14). The parable of to-day's Gospel not only teaches us how God loves humility; there is a deeper lesson than that—the lesson of *reality*. The words of the Pharisee were good words; words of praise for grace received, words which would have pleased God, if they had been the utterance of a loving heart. But they were not prayer nor praise. He "prayed with himself"—his self-filled heart was an inn with no room for Jesus! But the lowly publican's is a model prayer. It *confesses* implicitly the Power of the good God, explicitly the nothingness of the creature, within its single *petition*. He has passed petition to *communion*, who asks God to "be"; and what is purer *praise* than for one who knows God and knows himself to believe that God will have mercy upon him? Yet it is never humility that fears to take God at His word. Genuine "mistrust of self" is the mother of "trust in God."

#### CAN FROST BE ABOLISHED?

AS TO OTHER possibilities of the cannon, there is that of abolishing frost. Herbs and resinous wood are often burned so as to shelter the plants under a screen of smoke, but just a few nights ago the cannon was tried instead in the Beaujolais. Two of them were apportioned to a hectare, about two and one-half acres, and they were fired horizontally about two yards over the fields. The ground was rendered damp and warm, though the surrounding soil was cold and frost-laden. But the most astounding use of this artillery has been found in Madagascar and Algeria—to fight grasshoppers. It is claimed that the shot cuts a discouraging swath in the invading swarms. And now the question is, what might it not do to a cyclone? There is serious food for reflection in that same question. —*Everybody's Magazine*.

PEOPLE IN New Guinea not only mourn for human beings carried off by death; the pig and the dog are equally honored. On the River Mamba in New Guinea the march of civilization, represented by the Government surveyor and the gold miner, led not long ago to the immolation of half a dozen village dogs. At once six girls were loaded up with all the ornaments in the place and sent into seclusion for a month. A mourning head-dress was put on, their faces were painted with yellow clay, and grass was plaited into their hair. The Anglican Mission School on the river finds the attendance of its scholars affected by such mortality amongst their four-footed friends.

## 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.*

#### MISSIONARY IN THE PHILIPPINES.

To the Editor of The Living Church:

WILL you allow me to correct the impression conveyed by your news item of Aug. 3d, headed, "The Philippines"? It is true that I have been recommended for the appointment, as you say, but whether I go or not will depend upon the action of the Board of Managers of the D. and F. Missionary Society, which does not meet until Sept. 17th.

Springfield, Mass., Aug. 3, 1901. JOHN A. STAUNTON, JR.

#### ERRORS IN HYMNAL AND PRAYER BOOKS.

To the Editor of The Living Church:

A RECENT correspondent of *The Churchman* suggests that the General Convention pass a resolution amending the "Index of Authors" in the Hymnal, so as to give more full and proper credit to the translators of Hymn 102. Might not the same resolution be made to include the correction of a typographical error in the text of the Hymnal, which must have been noticed by many, although I have never seen attention called to it?

In the last line of the fourth stanza of Hymn 507, the word "His" refers, as is evident from the structure of the rest of the hymn, to St. Stephen, and so should not be capitalized. This is probably true also of the same word in the first line, though here it might be taken in either sense. *Hymns A. and M.* here prints it "his," as relating to the martyr; but, like our book, has in the last line "His," which must be an error. In the old Hymnal, the Tucker and Hutchins editions each had "his" in both places; the "words only" editions did not capitalize pronouns.

By the way, how many people have noticed that one of the E. & S. oblong 48mo Prayer Books has a misprint (unimportant, but a misprint nevertheless) on page xxvi? "Our" is omitted in the phrase, "the year of our Lord 2013."

Nashville, Tenn.

JAMES R. SHARP.

#### THE NAME OF THE CHURCH.

To the Editor of The Living Church:

WHILE any action regarding the change of the Church's title in the next Convention seems remote (as much as we desire it), nevertheless, it occurs that by adding a few words to the title page of the Prayer Book, such a change might be made as to satisfy the Catholic party and yet not excite opposition from the other side, and possibly thus secure some action by the coming convention regarding the Name of the Church. The title page I would suggest is:

The  
Book of Common Prayer  
and administration of the Sacraments and other  
rites and ceremonies of the  
HOLY CATHOLIC CHURCH  
according to the use of the  
AMERICAN CHURCH.  
[Known in Law as the Protestant Episcopal Church  
in the United States of America.]  
Together with Psalter, etc.

It seems hopeless to expect a radical elimination of the title "Protestant Episcopal" at this present time; those who cling to it, however, would have no objection to adding what would declare the Church's Catholic and Apostolic heritage, and we can hope the Convention would consent to a slight change where it would be useless to expect a broad sweep.

The objections which have been advanced to using the word "American" do not seem tenable, as the use of a word establishes its meaning, and an American will always be a citizen of the United States. A resident of Chile is technically an American, but he is known as a Chilean. The Austrians are Germans, but if one speaks of the *Germans*, no one ever assumes he refers to the Austrians.

I offer this suggestion as one I have not seen advanced.

Respectfully yours,

Cleveland, Ohio.

WALLACE BURCH.



WE HAVE urged the adoption of the name of "Anglo-Catholic" as the official designation of our portion of the Catholic Church, on the ground that it would be in every way the most fitting and descriptive and would rightfully give offense to no other religious body.

But it is a matter of tremendous importance that *some* change of title, in the Catholic direction, should be made, and the sooner the better. Do our priests and people generally realize what an advantage our present "official title" gives to the Romans, and how they hate and fear the prospect of the Anglican Communion as a whole, and our part of that Communion in the United States in especially, boldly calling itself a part of the Catholic Church, before the world?

Any one at all conversant with Roman Catholic methods of speech and thought, any one at all familiar with their priests and laity, knows perfectly well that they strain every nerve to prove that our Church is a mere Protestant sect, and that while they respect and admire our Church in a way, also in a way they hate and fear it above all other (to them) dissenting Churches of Christendom, because, while teaching and retaining much which they consider of the true faith, we reject the (to their understanding) fundamental dogmas of Papal Supremacy and Infallibility. Consequently they nearly always speak of us as "Protestants" and "Non-Catholics," of our priests as "ministers," of our Church as a sect, of the admission of 'verts from the Anglican Communion, as if it really were admission into the Communion of the Catholic Church.

How blind, how silly, how almost incredibly deaf to the true interests of the Anglican Communion, of the cause of the Reunion of the Church on truly Catholic principles, are those of our clergy and laity who oppose the advance of the Catholic movement, who are afraid of incense and ceremonial, of the terms "Mass," "priest," etc., who, by their actions and sayings, by their obstruction of all real progress, are doing their best to keep our Church "Protestant Episcopal," in name and all its ways! Cannot these brethren be made to realize, somehow or other, what is perfectly true, that they are really the puppets of the Roman propaganda? Why! the matter is so perfectly plain to common sense! Rome strains every nerve to prove that we have no real Altar and Sacrifice in our Church, no right to the Catholic name. She even, to insult us, re-baptises 'verts from Anglicanism, against all her ancient tradition. Yet our "very Protestant" clergy and laity sweetly follow her leading strings!

F. A. STORER.

To the Editor of The Living Church:

I SEE considerable differences in the "names" for the Church, proposed by your several correspondents, to take the place of the present cumbersome and very misleading title. Why cannot we go right back to the New Testament times and select a Scriptural name of clear and unmistakable significance?

We find the following designations of "The Church" founded by our Lord Jesus Christ, given in the New Testament: "The Church of God which is at Corinth," "The Churches of Galatia," "The Church of the Thessalonians." Taking the hint given in these titles, why cannot we use this designation—"The Church in the United States"? J. C. QUINN.

#### THE NAME AND OTHER MATTERS.

To the Editor of The Living Church:

EVERY true Churchman and Churchwoman should rejoice in the able articles that have been written of late, in the columns of THE LIVING CHURCH—articles advising the proper name for the Holy Catholic Church. We only trust that the majority will favor the change at the Convention in October.

If *three* rules could be suggested at its meetings, and *resolutely* carried out, they would add so much to the dignity, spirituality, and reverence of the Church and this age.

1st. Call the Church by its *rightful* name. If we repeat it in our Creed, we must believe it, and live up to it.

2nd. That girls and women absent themselves from the stalls in the most sacred part of the Church, especially forbidding them to dress in men's garments or the vestments corresponding with those of the sacred ministry.

3d. That all priests and deacons of the Church wear the suitable and dignified dress of the Church of England from the beginning. Then in case of trouble and necessity, we could distinguish priests from the laity. It was my pleasure and privilege to attend service this year in the dear little church at Peabody, Mass., the Rev. Wells Partridge, rector. He had

gathered about eight little boys and four youths, properly vested, to sing in the services, and it was a truly Catholic service. One could soon see from the crowded church and regard for their young priest, that he had commenced right from the first, and like his eldest brother, the beloved Bishop of Kyoto, will add strength to the Church and her ministry.

It is "high time" that all secular habits and thoughts be entirely banished from the dear Church that Christ Himself has founded for the whole world.

L. B. STARR.

New York, August 6th, 1901.

#### MIDDLE WESTERN CONDITIONS.

To the Editor of The Living Church:

HERE seems to have been considerable comment excited by the Memorial from the Diocese of Springfield, asking the General Convention to accept a large part of the Diocese as a Missionary Jurisdiction, and the greater part of it is favorable. At the same time some Eastern Churchmen who have written on the question profess to be unable to understand why it is that the Diocese of Springfield has not increased its communicant list more than it has since the erection of the Diocese. Although I am unfamiliar with the Diocese of Springfield, I am familiar with the Diocese of Quincy and the Diocese of Iowa, and the conditions in both Dioceses must be similar to the conditions in Springfield and all other Western Dioceses, and these conditions are such as Eastern Churchmen seem to be unable to understand. The particular condition to which I refer is the shifting character of our population. Many of our parishes, once able to support, in a way, a rector of their own, are now unable to do so because of the removals of all those who were the principal supporters of the parish. Many have gone further West, and in their new homes form the nucleus for a thriving mission, or are the means of causing a struggling parish to become self-supporting. Many others have gone to the large cities and are just as earnest Churchmen as ever, but their support is given to the city parish. Then many others have settled in small towns where the Church has not been planted by reason of the lack of funds to properly spread the work of God's Kingdom. I know personally of many such cases in our little Diocese of Quincy. At one time Galva, Ill., had a very flourishing mission, but on account of the lack of funds to see that the work was sustained, and by reason of many removals, the church was closed and remained so for many years. In the meantime a large number of Manx people came to the place, found the church closed and apparently no prospects of its ever being opened again. They finally became identified with the Methodists, had their children baptized there, and in time became settled in that body. Now, although the church has been re-opened and a manful struggle is being made, we find it most difficult to reach them. The question might be asked: "Where have the funds been secured to again take up the work?" They have not been secured. The priest in charge of the work has labored there for four years past without even a missionary stipend for that work.

Drop Protestant Episcopal from the Prayer Book, give us in the Middle West and West a fair opportunity by recognizing our needs, and in a few years the Church will be self-sustaining. Cut off all aid from the General Board and it will be many, many years before the Church will take her proper place in this Western country. She will, however, go on doing her duty, furnishing material for the growth of parishes in the centres of population, while her rural clergy, fully alive to the responsibility resting upon them, will struggle on until old age overtakes them, and they drop by the wayside in unknown and obscure places, but with the knowledge that they have done their duty faithfully and uncomplainingly. They will have fought a good fight, maintained the faith, and will gain a crown of glory.

W. M. PURGE.

Osco, Ill., Aug. 9, 1901.

#### THE ATONEMENT.

To the Editor of The Living Church:

D. R. SANDAY, in his excellent article "Jesus Christ," in Hastings' *Bible Dictionary*, says rightfully of His Incarnation, that in it He "Was to be made in all points like His brethren, with the one difference that He was to be—unlike them—without sin." But he asks, "how was a sinless nature possible? . . . Each generation was bound to the last

[Continued on Page 533.]



# Editorials and Comments

## The Living Church

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### BISHOP SATTERLEE'S OPEN LETTER.

**W**E CORDIALLY welcome the Open Letter of the Bishop of Washington, printed herein, and received unfortunately too late for insertion last week. We are not ready to accept the Bishop's suggested remedy for existing evils, though he has presented the subject with great ability; but where there is agreement in recognizing the need for reform, a long step has been taken looking to agreement in methods.

We have heretofore felt it to be a somewhat delicate subject to consider, because of the impression which has seemed to prevail, that suggestions from outside the Board were not always welcomed, and because it is difficult to offer suggestions without appearing in the light of an unfriendly critic, which we never have been, and consequently have never wished to seem to be. Even the dignified Missionary Council, which was created explicitly to "make such recommendations to the Board of Managers as it may deem expedient," has been frankly told that its advice was not desired, and individual friends of Missions have therefore been placed in an embarrassing position. The frank admission and statesmanlike suggestions of the Bishop of Washington—himself a member of the Board of Managers—lead us to hope that a friendly discussion of the subject may not be deemed an intrusion. Whatever we may say, therefore, will, we trust, be interpreted as said in all friendliness to the missionary Board, and with the greatest sympathy with their perplexities as well as with their work.

We are quite ready to agree that the arrangement whereby the two Houses of General Convention sit triennially as the Board of Missions, is a failure. This arises partly from the fact that the many missionary addresses called for by the rules of order are inconsistent with the work of *legislation* for which the body is called into being, and, valuable though they be, are out of place at that time, and partly because the work of General Convention, including the Board of Missions, has grown to be too large to be transacted in the three weeks generally given to the work. Practically the whole work of the Missionary Society devolves upon the Board of Managers, which is therefore assumed to be the guiding and controlling factor in missionary work, instead of the administrative board of a larger body.

The Missionary Council is also a failure, first because it has no real duties to perform, and second because of the impression, to which we have already alluded, that its recommenda-

tions to the Board of Managers are not desired and would not affect the policy of the latter.

The Board of Managers has therefore been the only portion of the working force of our missionary organization that has not totally failed. It has been inevitable that this body should be, to all practical purposes, the actual force which propels our missionary machinery. So far from blaming the members for occupying this position, we are inclined to wonder that their patient shoulders have so long borne uncomplainingly the burdens that were never intended to be placed upon them. That this present crisis in our missionary work has led at least one of their number to go back to first principles and consider whether improvements might not be made in our working system, is an indication that this fact is beginning to be perceived by them. As a Church we have shifted far too much responsibility upon that Board, and its members are beginning to realize it.

BISHOP SATTERLEE'S plan, as we understand it, is, briefly, to associate the whole body of American Bishops with the clerical and lay membership of the Board of Managers. This does not, so far as we can see, carry out that for which he argues in the early portion of his letter—the entrusting of the whole missionary work of the Church to the Bishops as to those upon whom the responsibility primarily rests. If this responsibility is one which should be laid upon the Bishops alone, then we fail to see why the present clerical and lay membership of the Board of Managers should be added to that august number. Contrariwise, if the principle of clerical and lay membership in the executive body is to be admitted at all, as it is admitted by the Bishop of Washington, we fail to see how the mere addition of a greater number of Bishops to the present Board can effect any considerable improvement on present conditions. There seems to us to be a discrepancy between the Bishop's preliminary postulates and his practical suggestion for reform.

It appears to us that the primary assumption of the Bishop of Washington rests upon a fallacy. The Board of Managers never was intended to be an executive body in the sense in which the term is used by the Bishop. The theory of the function of the Board of Managers is that its duties should be confined primarily to raising the required funds for the missionary work of the Church, and to appropriating such funds equitably between the various fields in which this Church is performing missionary work. To carry out this theory does not require the annual convocation of so large a body as the House of Bishops, nor the enormous outlay which would be required to bring that body together. The size of the resulting body would be so great as to be cumbersome. If we should pursue this plan, we should very soon be taunted with the scandal that the cost of bringing together our directory board of missions was far too large in proportion to the cost of the missions about which they are to legislate. We do not forget that incidentally the functions of the Board of Managers have been very much increased beyond this simple ideal which we mention. The increased duties which have been laid upon them are two-fold. First, the selection of missionaries for the foreign and remote domestic fields of work. This function has arisen from the fact that it is impracticable for the distant Bishops to pass upon the suitability of those who offer themselves for the work in their respective fields, and the consequent necessity for a local agent in America to act for them in such selection. In carrying out this duty, therefore, the Board of Managers is acting in the nature of a commissary for the several Bishops, rather than as the collective representative of the Church itself. Secondly, the function of the Board has been augmented by the necessity of discrimination in making appropriations for additional work according to the plans and desires of the Bishops in the several fields. The Board of Managers has no direct control over the uses to which missionary funds shall be placed in the missionary field (always supposing that there be no fraud in the actual administration by the Bishops); but indirectly they are obliged to consider such uses of missionary funds in order to make appropriations intelligently and with discrimination. Thus, if our Bishops in China or Japan desire an additional appropri-



tion for the erection of a school house, which cannot be constructed from the funds at their disposal, they present the subject to the Board of Managers; not because the local Bishop lacks authority to erect the school house, but because the facts are relevant in asking for an increased appropriation.

This two-fold extension of the functions of the Board of Managers is therefore an incident in a system, but does not properly constitute that body the supreme missionary force of the country. The Bishops are to-day that force, as they have a right to be, and must always be; and the ultimate success or failure of our missionary work, rests primarily upon the Bishops. There is *theoretically* no such departure in our system from the primitive method whereby the Bishop was the leader in missionary work, as the Bishop of Washington assumes.

Rightly understood, therefore, the duties of the Board of Managers are not such as pertain exclusively to Bishops by virtue of their office. Nor do we feel that in its practical results there would be an improvement if the clerical and lay membership were eliminated, or reduced either numerically or in proportion to the whole. We feel that this would be a backward step, tending to reduce rather than to extend the volume of missionary contributions; which would be a dire misfortune.

WE DO NOT FEEL that the suggestions of the Bishop of Washington, carried into effect, would result in curing the evils which his discerning eye has perceived, and which are rapidly becoming patent to the whole Church. We believe that the remedy which he suggests would even make these difficulties greater than they are under our present system. To our mind there is one solution, and only one, for our missionary difficulty, as also for many other difficulties which have troubled this American Church of recent years.

A wise and statesmanlike adjustment of the Provincial System is, in our opinion, that solution. If this country should be divided into six or eight Provinces, each of which would be organized with its House of Bishops and its lower House of representatives from the clergy and laity of the several Dioceses within its limits, it would then constitute a body capable of dealing with the missionary difficulty in a thoroughly intelligent and business-like manner, and at a vastly smaller expense than is involved in this plan suggested by the Bishop of Washington. We should then require a central body, which should be in part elected by the several Provinces and in part by General Convention at large, to receive the missionary contributions from the whole Church and to appropriate them between the Provinces, leaving to the latter the more detailed appropriations between Dioceses and Missionary Districts; and placing upon the Provinces the duty of energetically applying themselves to the work of increasing the missionary contributions, not for the provincial work, but for the work of the whole Church, to be disbursed, not locally, but by the central Board, through the several Provinces. The Provinces would raise money for the central Board; the central Board would disburse that money through the Provinces.

This matter of Provinces is one that ought to be thoroughly considered at once, and we cannot see that there is any probability of improvement in our missionary conditions until that plan is put into active operation. It is the only plan, so far as we can recall, which has been suggested, which will both deal intelligently with the necessity for increasing our missionary receipts, and also disbursing them with a larger amount of information concerning local needs and work than is possible to be given by any Board whose membership is drawn very largely from a single section of this country—a necessity which under our present system cannot be obviated.

We would call attention to the fact that the comparative figures, which the Bishop of Washington has placed in the fore part of his letter, are altogether misleading. The contributions of this Church for Missions are vastly larger than the amount of funds which passes through the hands of the Domestic and Foreign Missionary Society, and the number of Missionaries vastly greater than the missionaries employed by that body. To print such a comparative table without taking into consideration the local work of the several Dioceses is wholly misleading, and presents the work of this Church in a needlessly bad light. This, no doubt, is due to inadvertence on the Bishop's part; but it should be corrected. Our missionary record as a Church is bad enough; but it is not nearly as bad as those figures would indicate.

Strangely enough this error of overlooking contributions

for Diocesan Missions in stating the total amount spent for missionary work, is one that is commonly made, and results most disastrously to our Churchly reputation. It should not be forgotten that when parishes in the weaker Dioceses give first and more largely for the missionary work in their own Dioceses, they are not acting selfishly, but are doing precisely what they ought to do. In the common estimation these Dioceses are blamed unjustly whichever way they turn their contributions. If they give them to general missions they are blamed for neglecting their home work and saddling it on the Church at large. If they give more largely for Diocesan work, industrious statisticians rush into print to show that they are not giving through the general Board. The fact that members of the Board of Managers themselves seem not to appreciate this fact, has been one factor in producing the general discouragement and apathy toward their work, which undoubtedly prevails in the mission field. We regret that the Bishop of Washington should have fallen into the common error.

THE *Outlook*, which is so liberal as to be able to write approvingly of every cult that is on its face sufficiently modern to indicate that it has no connection with the dangerous Catholic Church founded by our Lord, is always strangely "narrow" or "bigoted" when it has occasion to allude to the subject of "Ritualism" in the Episcopal Church. Such an opportunity presented itself recently, when an estimable priest in Los Angeles, who had come into the Church within the past few years from the Baptists under a total misapprehension of the Church's position, undertook to instruct the obstinate remainder of the Church, which unhappily disagrees with him, on what is really the doctrine and policy of this Church. A man with a more pronounced sense of humor would have seen how perfectly absurd it was for this recent convert—a Rev. Dr. Dowling—to pretend to know it all, and in decidedly virulent language, to denounce those whose Churchmanship had passed beyond its embryo stage. The humorous sensibilities of *The Outlook*, however, seem not to have risen to the occasion, and that excellent journal—one of the most readable and most ably edited periodicals in the United States—takes its cue from the excellent Dowling. The case seems to resolve itself therefore into a contest between Dowling plus *The Outlook*, against the Bishops, clergy, laity, Book of Common Prayer, and other standards of this Church, as to which party is best able to define Church doctrine. Indeed it looks as though *The Outlook* was playing *Sancho Panza* to Dr. Dowling's *Don Quixote*.

In the meantime we beg to assure any onlookers who may have remained awake, that the Church still lives, and has not yet succumbed to the valiant attack of the erstwhile Baptist knight and his liberal *Outlook*. Further comment appears to us superfluous.

BY ONE of those unaccountable mistakes to which a newspaper office is occasionally subject, an illustration of the little church at Nashua, Iowa, which has been erected through the hard work of the people of that community, was printed last week under the head of Diocese of Milwaukee, as the newly purchased St. John's Church, Palmyra, Wis. Those familiar



ST. MARK'S CHURCH, NASHUA, IOWA.

with both these communities were no doubt much surprised at the illustration, and we regret exceedingly that the error should have arisen.

St. Mark's Church at Nashua, Iowa, is under the Rev. J. B. Van Fleet, and the photograph from which the illustration was made, was taken and sent to us by one of the young ladies of the parish, who have been faithful and

energetic in building it up and have been loyal and true to their rector, as to his predecessors. The church is the result of faithful, humdrum work.

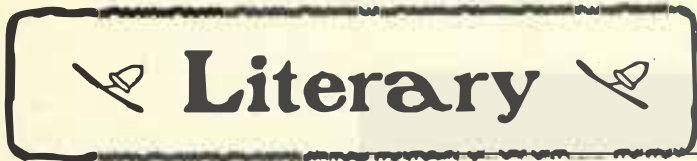


WILL the party who advertised in the classified columns of THE LIVING CHURCH for July 27th over the key-word C., kindly send his address to the editorial office, as it has unfortunately been mislaid?

AT THE time of going to press, one-half of the number of berths in the special car for San Francisco have been sold. This car is to leave Chicago Sept. 26th, and stop over Sunday (29th) at Salt Lake City. The Bishop of Tokyo and Mrs. McKim, and the Bishop of Indiana and Mrs. Francis, are to be of the party.

#### ANSWERS TO CORRESPONDENTS.

ANNAPOLIS.—To state the population of Babylon at the time of Nebuchadnezzar can be little more than guess-work. It is estimated by McCulloch, on the basis of the area of the city as given by Herodotus, and other scanty data, at 1,000,000 to 1,200,000, but has also been placed as high as 5,000,000. Probably the former figures are nearer the truth, if not indeed much too large.



*The Spirit in the Body Mystical.* By the Rev. D. V. Gwilym. New York: Thomas Whittaker, 1901.

We heartily sympathize with the general tenor and tone of this little book, and believe that it will prove helpful to our laity. Some chapters remind us of the late Dr. Ewer's book on the Holy Spirit, although Mr. Gwilym is no plagiarist, but has a manner of presentation all his own. This style is clear, reasonable, and devotional.

While the general position is sound, we notice a few inaccuracies. Thus, on p. 3, the new birth is described as "the communication of the Divine Nature," which is a technical pressing of St. Peter's language (I. Pet. i. 4) that cannot stand without qualification. It is not accurate to refer to the earliest Gospel as written "five years after the Ascension" (p. 6). On the same page he seems to assume that the Apostle of that name wrote the apocryphal Gospel of St. Bartholomew. When he says that the Spirit "was the Author of every book, every chapter, every verse, every word, every syllable, every letter" of the Bible, a theory of inspiration is apparently implied which is highly disputable and quite unnecessary for the vindication of plenary inspiration. We dislike such a phrase as "the solitude of eternity," as if God ever was solitary (p. 10). And we doubt the value of such a definition as, "Personal relation joined to Essence makes a person" (p. 11). It might be taken in a Sabellian sense. "An eternity before creation" (p. 16), suggests a contradictory idea of time before time. The transcendency of eternity does not admit of such description. Then it is hardly precise to describe the Spirit impersonally as the "directive Force in nature" (p. 18). It is unnecessarily anthropomorphic—not that we suppose Mr. Gwilym to mean anything erroneous—to say that "the Blessed Trinity held a mutual consultation" (p. 20). The language used on p. 22, touching the possible disappearance of material creation, while the soul lives forever, suggests uncomfortable implications as to the resurrection of the body. There are a number of over-precise statements as to Adam's primitive experience (pp. 23, 24). We can hardly agree that there was no Church before pentecostal days. No doubt the Church was not what it was to be when the Spirit should descend, but in a very real sense the Church began with the first Divine Covenant.

On page 36 it is said of Christ on earth: "He did not use His divine attributes. The devil tried to tempt Him to use His divine power, but He refused. He was content to live as man in the energy of the Holy Spirit." This is distinctly kenotic in its implications, and goes counter to the ninth anathema of St. Cyril, adopted by the third and fourth Œcumenical Councils. What the devil tempted our Lord to do was to wield His divine power in the service of fleshly appetite. Only by divine power could He have redeemed the world.

We have pointed out these details in no hypercritical spirit, but because we think Mr. Gwilym's book is valuable and worth perfecting. We hope it will be read widely

FRANCIS J. HALL.

*Francis and Dominic and the Mendicant Orders.* By John Herkless, D.D., Professor of Ecclesiastical History in the University of St. Andrew's. The World's Epoch-Makers Series. New York: Chas. Scribner's Sons, 1901. Price, \$1.25.

It is a noteworthy fact that Protestant writers are now turning their attention to certain elements of Church history which they have heretofore neglected. This book is one of many such indications. It is to be hoped that the result will be a greater amount of respect for the ways of the Church, and the principles that lie back of them.

No doubt there are some affinities between the character and life of St. Francis of Assisi and certain aspects of Protestantism, and our author has made the most of them. But St. Francis was in no sense a Protestant, nor could he have taken part in the revolt of the sixteenth century against the sacramental life of the Church, had he lived in that age.

The life of St. Dominic is even more remote from Protestant ideals than that of St. Francis, and this appears in the book we are reviewing. Dr. Herkless finds much less to say of him.

The book as a whole is rather scrappy, although some of its chapters are quite interesting. No adequate appreciation of what the two saints stood for in the Church is apparent, nor is the writer's attitude towards the "religious" life sufficiently sympathetic to give a high value to his book. Scholasticism, so far as the Friars took part in its activity, is treated of, but in an external and unsystematic manner far from satisfying. We feel a sense of disappointment as we read about men like St. Bonaventura, St. Thomas Aquinas, and Duns Scotus. Surely a more appreciative account of such giants might have been given.

FRANCIS J. HALL.

*Fiander's Widow.* A Novel. By M. E. Francis (Mrs. Francis Blundell). New York: Longmans, Green & Co. Price, \$1.50.

Rosalie as a girl was hoydenish, but sweet and lovable; Rosalie, as Fiander's widow, was positively fascinating. No one can blame the wooers, with such an altogether desirable creature for a prize, for thronging somewhat early and hurriedly to the courting. With her wide acres, big barns, sleek cattle, and all the perquisites of a great farm, pretty Rosalie's ~~dot~~ alone was sufficient warrant for vain-glorious efforts. But when Fiander's widow went along with the lucre, the temptation to secure such priceless values was simply irresistible.

Mrs. Blundell has written an altogether charming tale in this story. There is not a dull page in it, and there are continuous pages and chapters of the brightest humor. Isaac Sharpe is positively delicious, quaint, honest, rugged old bachelor that he is. Who would not wish such an uncle or such for his friend?

This luminous picture of Dorset County pastoral life should be in every one's hands these summer days; for the very haze of August days and the cool of summer evenings breathes from the book.

*Crankisms.* By Lisle de Vaux Matthewman. Pictured by Clare Victor Diggins. Philadelphia: Henry T. Coates & Co. Price, \$1.00.

Here are some samples from this book:

"What men see in women, or women see in men, to admire, is generally a puzzle to those who know the men and women in question intimately."

"Men reason; women do not. Woman has no logic, and judging from the use it is to man, is better off without it."

"Life is full of golden opportunities for doing what we do not want to do," or, "when we get what we want we are always disappointed to find that it is not what we wanted."

"The trouble with most reformers is that they waste their time trying to reform somebody else."

These sayings are nuggets of wisdom, and furnish food for reflection to him who will reflect. They are sharp and peppery, but condiments assist digestion. The illustrations are more than good; they are unique and compelling. They intensify the maxims manifold. They are worth preserving.

*Surry.* By Walter Jerrold. With Special articles on the Bird Life, Flowers, Entomology, Geology, Cycling, etc., of the County. By J. A. Bucknill, M.A., Edward Stap, F.L.S., Rev. E. J. Vernon, Prof. E. Hull, LL.D., and Duncan Forey. With illustrations by G. A. Symington. [Dent's County Guides.] New York: E. P. Dutton & Co., 1901. Price, \$1.50.

This title is a volume in itself. It only remains to say that the plan indicated is admirably carried out. An enormous amount of information is collected—historical, literary, and topographical, and presented in interesting shape. The index and gazetteer are useful features. There are a few illustrations and a complete set of maps. It is quite an ideal book for travelers.



## Emily Wardour's Opportunities.

### CHAPTER VII.

THE following morning was wet and foggy. All the frost had disappeared, and the streets were sticky and muddy and disagreeable. When Helen was gone, Emily busied herself in arranging drawers and cupboards, putting away what she did not need, and laying in one place all she should require to take with her to Nethercross. Then she prepared the rooms for Eliza and a charwoman to give them a thorough cleaning while she should be out, for she wished to leave everything in perfect order, as Miss Middleton was to have the use of her belongings during her absence.

Shortly before twelve she put on her mackintosh and a pair of stout boots, and, taking her umbrella, she sallied out to see how affairs were getting on in Arthur Street, where Mrs. Perry lived.

She had some little difficulty in finding her way, things looked so different in their morning aspect, but at length she succeeded, and went straight upstairs. The sounds of occupation greeted her as she reached the upper landing. Opening the door of Mrs. Perry's room, a very different scene presented itself from what had greeted her eyes the preceding evening. The walls and ceiling of the room were freshly whitewashed and quite dry. The window was clean, the paint was washed, and the floor scrubbed white. A good fire was glowing in a well-polished grate. Little lanes of newspapers, spread out to protect the newly-washed floor, led in different directions. Along these Mrs. O'Brien, aided by her husband, was carrying various articles of furniture and disposing them in their proper places.

"How much you have got through," said Emily, as she looked round.

At the sound of her voice they turned, and Mrs. O'Brien, ceasing her labors for the time, said—

"Good morning, Miss. You see, it was this way. Mrs. Perry, poor woman, has a bad cowl, and could not sleep in a wet room, so we just took her and the children into ours for the night, and Tim he got some whitewash and did the walls before he went to bed. I was up bright and early and lit a good fire, and then I washed the floor while he was cleaning the windows. We put the coal in that big box over by the fire, and by evening everything will be as dry as a bone."

"It was very good of you, Mrs. O'Brien. I am very much obliged to you."

"Sure you needn't be, Miss. Why wouldn't I do a good turn for the poor woman? She'd do the same for me any day."

"You have the bed up. That is good. I have brought some sheets for it. Where are the children?"

"In the other room, Miss. It is too wet for them out of doors. It would do your heart good to see them at their supper last night. They were starved entirely with the hunger. I have set them to washing up the tay-things and tidying the place. I'll give them a good washing before I let them back here. Mrs. Perry always kept them clean and tidy, I'll say that for her."

Tim, under Emily's directions, nailed up on the clean, white walls some large illuminated texts and bright pictures from Christmas Annals which she had brought with her. She then made and fastened up a muslin curtain on the window, and hung an old red baize curtain so that at night it could be drawn across it. As the floor near the fire was now dry, she spread an old rug, which she had bought the night before, in front of it, and, pulling a small table forward, she proceeded to set the table for tea. Mrs. O'Brien in the meantime had scoured the three deal chairs, and had carried in the comfortable mattress from the other room and made the bed. The blankets were coarse and dark in color, but they were new and warm. The bolster was hard, but Emily had brought a feather pillow from her own rooms. A dark red coverlid went over all, and made the bed look most inviting. Emily put a hot-water bottle into it to air and warm it before it should be slept in. At the other side of the room a low stretcher was made up for one of

the children, and a set of shelves on the wall held various articles of crockery. A locked drawer underneath received several packages of tea, sugar, butter, and other things.

"It is a grand room, Miss. Mrs. Perry won't know herself when she gets into it. Won't you come in to see her?"

"Not this morning, Mrs. O'Brien. I cannot wait. But will you give her this? It is a Christmas present from Miss Middleton. Don't look at it now; and this is for your and your husband's day's work."

"That is far too much, Miss. I could not take it."

"It is Christmas-time, and you will to please me. When the room is quite dry, Mrs. Perry can come in. Miss Middleton will be down to see her on Monday."

"May your liberal hand reach to heaven, and may angels attend you," was all that Mrs. O'Brien could say, as her visitor prepared to go.

Emily had put the two receipts for the rent into the envelope she had given Mrs. O'Brien, and had wrapped half a sovereign in that belonging to Mrs. Perry. The poor woman was growing old, and was sick and feeble, and a little timely assistance might carry her over the hard time and enable her to enter into the battle of life with fresh courage.

On her way home she bought a warm dress and shawl for the widow, and a few other things, and obtained orders for a pair of boots for each of the children. These things were destined for Christmas gifts. A further supply of coal, also, had been ordered. These matters being arranged, she was at liberty to complete her own preparations previous to her departure. She was quite tired by her unaccustomed labors when Helen came in.

She had expended so much money that she knew she must draw some of her savings to carry her through next term, but she did not regret what she had done.

"I may allow myself a little luxury once in a while," she thought, "and it has brought me Helen's friendship, and that is worth a great deal."

She had to relate all her adventures to her friend as soon as the latter returned, and then together they gathered and packed into a large bundle the warm clothes they had provided for their *protégées*. A huge cake and a piece of beef each for the two families were to accompany the parcel, which contained also a few apples and oranges for the children.

True to his promise, Dr. Hervey had sent particulars about the work he had spoken of, and Helen had duly made application, naming him as her reference. By the last post she received a letter accepting her terms, accompanied by a parcel containing the first instalment of the work.

"I shall have plenty to do to keep me from feeling lonely while you are away; and I have had such a long rest that I feel a real avidity for work," she said. "Do not be the least uneasy about me; I shall be quite happy. Think of the long months I was alone, with no friend's return to look forward to. Then I was really an object of compassion, but not now. Besides, I shall have Quicksilver."

"That may be all very true," said Emily, "but I cannot help my feelings all the same."

"On the whole, I think I am more to be envied than you."

"Still, you need someone to look after you. You will work yourself to death if I am not here to forbid it."

"I promise you I will not. I will be very prudent. You shall see how well I shall look when you return. I have determined to run no unnecessary risks. I only hope that you will be as careful of yourself."

"I shall not have the chance of overworking myself. Mrs. Dove comes down every morning about twelve. After that I may read aloud to her a little, or play patience, or sit with her while she regales her friends at afternoon tea, but nothing more than that. Oh, of course, there is the little boy, but I suppose I shall walk with him every day that is fine, and try to keep him quiet while Mrs. Dove is having her nap, but the days will slip by without anything to mark one from the other. Mrs. Bramwell, the housekeeper, will feed me with dainties, and scold me for wetting my feet, or sitting up late, or reading in bed. I know no one outside the house, and on the whole it is the sort of place that if one gave way, one might easily be dull. But you know it is against my principles to be dull except when I am sick, so I am debarred from that privilege. I shall write to you every week and let you know how things are with me."

Sunday passed quietly. On Monday morning Emily bade her friend good-bye, as she herself must start on her journey before Helen's return. Helen had promised to have the parcels



sent over to Arthur Street on the following evening, and to go down to see her friends on Christmas morning before going to church. Emily could not spare the time to go again as she had many preparations to make before leaving that afternoon. She made up the parcel for Helen and entrusted it to Eliza to be brought up on Christmas morning. Eliza's present had been given into Helen's care with similar instructions.

About three o'clock she started in a hansom for the station. She arrived early and succeeded in securing a comfortable corner-seat in a first-class carriage—for to travel in any other way would have been to inflict too severe a shock on Mrs. Dove's prejudices, and Emily knew better than to attempt it.

Nethercross was not much more than an hour's journey from London, but it was already quite dark when the train drew up at the station. A tall, solemn-looking footman whom Emily recognized as one of her godmother's retainers, was waiting on the platform.

"Here I am, James," she said, jumping out. "You will find my trunk in the van—a black leather one with my initials on it in white. I have nothing else but these," indicating her rug and umbrella.

"Allow me, ma'am," said James formally, taking the handbag which she carried, and assuming possession of the articles pointed out. "The cart is here for your boxes, and the boy will see that they are safely brought down to the house."

He led the way to the carriage which waited outside. As Emily followed, she said—

"I hope Mrs. Dove is quite well, James?"

"Thank you, ma'am, I believe my mistress enjoys her usual health."

"You have a visitor to brighten up the house now?"

"A young gentleman arrived unexpectedly some days since, ma'am," James said in a dubious tone, closing the door of the carriage as he spoke.

A moment more and they were off, rattling over the old-fashioned pavement, through the sleepy, half-lighted town. Mrs. Dove's house was situated at the further end, and stood in the midst of its own lawns and extensive gardens. As Emily ran up the steps, the door opened, showing a spacious and brilliantly lighted hall, with a huge fire of logs blazing merrily at one end. A tall, angular woman advanced to meet her and said in a sharp voice—

"Come in, James! Don't stand there sending a draught fit to give the mistress her death through the house." Then in a softened tone she added, "You are welcome, Miss Emily. I hope you have not taken cold in the train. I have a hot cup of tea in your room. You will have time to drink it before the dressing-bell rings. But don't stand in this draughty hall any longer, or you'll be laid up with pneumonia very likely. I shall have your box sent up the minute it comes. I have put you in your old room. I knew you would like that best."

While she was speaking she led the way up the wide polished staircase and down a corridor where she threw open a door and disclosed a good-sized square apartment containing every comfort that money and taste could supply. A small table was drawn up on the hearth, with a dainty tea equipage laid out on it. A cosy cushioned chair stood beside it, and a large, softly-shaded lamp threw a delicate radiance over all.

"What a dear old room," said Emily warmly. "You will spoil me, Mrs. Bramwell, but then you always did, you know. What you should do is to brace me up by a system of Spartan treatment, and so send me back able to appreciate my shabby old lodgings in London."

"If it's anything like the Banting system, Miss Emily, I don't approve of it at all. When Providence sees fit to send us stoutness, it's my opinion it would be flying in the face of Providence to grumble at it. A little more flesh would be becoming to you, begging your pardon for mentioning it. I hope you will enjoy your tea, and if there's anything else you could fancy, just name it."

"Thank you, Mrs. Bramwell, everything I could possibly want is here. By the way, how does Mrs. Dove get on with her other visitor?"

"He is a quiet young gentleman enough, Miss, but he has an uncanny sort of way of looking at you. It's not natural in a boy. But I am daily thankful he's no worse."

"Does he come down to dinner?"

"No, Miss Emily. He goes in for dessert and then sits in the drawing-room until half-past eight, when he goes to bed."

"And what does he do all that time?"

"He reads, in a general way, when he can get a book as is to his mind, but he says the mistress's books are too grown-up

for him, and then he gets overcome with sleep, and yawns worse than any child I ever see."

"Poor little fellow," said Emily sympathetically, remembering evenings passed in pretty much the same manner in this house in her own childhood.

"Are you sure there is nothing else you want, Miss Emily, for I must go down and look after the dinner? Here is your trunk at last. Shall I send Sarah up to unpack it for you?"

"By no means, Mrs. Bramwell, I would much rather do it myself. You know I always liked best to be independent, and there is nothing else you can do for me at present. To-morrow I shall go to your room for a good, long chat."

"You will be welcome, Miss Emily, and as I can do nothing more I will say good-bye for the present."

Emily sipped her tea and toasted her feet before the fire. It was pleasant to sit thus in the pretty room, and to enjoy all the unwonted luxuries, but she would gladly have left them all behind, and gone back that very night to London to continue the work which had so wonderfully opened up to her. The thought of Mrs. Perry's room as she had last seen it, with the bright firelight dancing on its clean walls, and lighting up the bright pictures, brought a warmer glow to her heart and a happier smile to her lips than all the evidences of comfort which surrounded her. She had lost her taste for these things, and she smiled as she found herself half unconsciously calculating how many discouraged, over-burdened hearts could be cheered and lightened if she had in her possession the money which had been expended even on this one room.

"But after all, money can do very little," she mused, "and, thoughtlessly expended, it might do a great deal of harm. 'Silver and gold have I none, but such as I have give I.' I must keep my eyes and my heart open, and give such as I have. I daresay I was sent here to do that—there is this poor boy to be looked after, and my godmother is nearly as much to be pitied as poor Mrs. Perry."

She jumped up and proceeded to make her preparations for dinner. She put on a pretty gown of soft black silk, trimmed with lace, into which she had fastened a few knots of scarlet to suit the season. Her cheeks had a bright flush in them, and her eyes sparkled softly as she opened the door to go downstairs.

[To be Continued.]

## CLONFERT CATHEDRAL.

AMONGST THE manuscripts preserved in the Royal Irish Academy is a letter dated the 12th of November, 1836, written by the late George Petrie, the celebrated authority on Irish Round Towers and other Antiquarian subjects, to Mr. John O'Donovan, in which he says: "Your letter on the antiquities of Clonfert, with O'Keeffe's excellent drawing of the beautiful doorway of the Cathedral, gave me great pleasure. I think your guess at the age of the doorway—tenth century—must be very near the truth, but I hope we shall yet get some clue to the exact time of its erection. You do not, however, appear to have looked at the whole of the Church with an equally accurate eye, for the choir is certainly of the same age as the doorway, and its east window is quite unique in its way. It tempted me to make a careful drawing of it. I hope you saw it on the inside."

Referring to an ancient tombstone, which was lying flat, embedded under two or three feet of earth, about 500 yards from the Cathedral, Mr. Petrie says:

"The inscription excited me much, and I spent two hours in a fruitless attempt to copy it, but the day was unfavorable, as there was no sunshine."

Mr. John O'Donovan had been informed that this inscription had been deciphered by a Mr. Robert Hamilton, who had copied nearly every old inscription in Ireland. Mr. Petrie also refers to a finely-preserved fragment of a slab in the Cathedral, incised with a beautiful cross of early type, bearing the name Beigan in Irish characters.

During the progress of the work of restoration of Clonfert Cathedral recently, several ancient tombstones, and fragments of carved stone, have been found lying about, some in the Sacristy, and others elsewhere. These included a tombstone with a Latin inscription 200 years old, one with an English inscription equally old, and another dated 1612, with an inscription in Latin in memory of Richard Callanan. It is interesting to know that the Callanans were formerly the hereditary royal physicians of Connaught. The office of hereditary royal physician existed at one time in the Highlands of Scotland. These tombstones, together with those mentioned by George Petrie, have been carefully preserved and placed in the vestibule of the Cathedral.



## Correspondence.

## THE ATONEMENT.

[Continued from Page 527.]

by indissoluble ties. To sever the bond, in any one of its colligated strands, involves a break in descent." Now it seems to me that the statement in the Creed: "Conceived by the Holy Ghost, born of the Virgin Mary" expresses the break in the descent of sin, while it excludes any break in the descent of the race that sinned. That race, and not something else, had to be "purged from its old sins." That race, and not another had to offer up an acceptable sacrifice of perfect obedience to God. And in Jesus Christ, Son of God and Son of man, it was so purged, and did offer such a sacrifice; because Jesus Christ, by His birth of the Virgin Mary, was truly connected with, and representative of, that race. It would seem to be necessary that there should be a sinless Human Nature, to purge, and offer acceptably. The conception by the Holy Ghost effected that. The entail of sin in Humanity is cut off in Christ's perfect and sinless Human Nature; for the conception is unique. He is not a man born after the common law of the race of Joseph and the Virgin Mary. If he were, the current of sin would simply have flowed on in Him, as in the rest. Through such an one there could have been no atonement, no acceptable offering, on the part of Humanity. But at the same time His Human Nature was not an absolutely new creation—dissociated, as it would be, in such case, from all men who had gone before, and, we may say, from all that should follow. The Son of God, by taking His human Nature, through the power of the Highest, from a woman of our race—the race that had sinned—joined His Humanity completely to that race, and could suffer and redeem as its perfect representative.

I hope that I am guilty of no heresy in thus thinking of the Incarnation, and of the necessity of the Virgin Birth for man's redemption. I teach my Confirmation classes thus, but I do not recollect having seen the matter stated in this precise manner in any of the Confirmation Manuals. I submit myself to the correction of my more learned brethren.

Yours very truly,

Canaseraga, N. Y., Aug. 8, 1900.

A. SIDNEY DEALEY.

## THE LONGEST WORD.

To the Editor of The Living Church:

WILL you kindly publish this short history which has never yet appeared in print?

The *Antidisestablishmentarians*, discovered by the biographer of Archbishop Benson, are supposed to possess the longest name in the English language. Now the final name of the original *Philocarnivalogicalicis* Society far surpasses it. This society having logically proved to its own satisfaction that flesh eating is a delightful occupation, held many amicable meetings. At last a schism arose upon the question as to the form in which the meat should be served. One party demanded that it be brought in the shape of *Rhombododecahedrons*, whilst the other insisted on *Right-rectangular-based-octahedrons*. The latter prevailed and eventually absorbed all of the other party. This necessitated a change of name for the society in honor of the victorious party. Hence the Society's final name became *The Rightrectangularbasedoctahedronantagonisticrhombododecahedronphilocarnivalogicalicis*. What became of the Society? Oh, well, it couldn't "make both ends meet," so it disbanded! "*Palmam qui mernit ferat.*"

Should any critic try to persuade the public that the said longest word is not an English word, I would remind him that all languages owe the existence of each and all their words to coinage. The said longest word has been coined for the English language and cannot, at present, be found in any other. Therefore it is an English word, coined by one who has as much right as any other man to do the coinage.

Cheraw, S. C., July 11, 1901.

HERBERT MUNSON JARVIS.

LUCK never travels the same road with lazy people.—*Southern Churchman*.

THE LATE ROBERT LOUIS STEVENSON said: "I had conceived a great prejudice against missions in the South Seas, but I had no sooner come there than that prejudice was at first reduced and at last annihilated. Those who *deblatrate* against missions have only one thing to do—to come and see them on the spot." What word in the entire sweep of the English tongue is so good as that?

## Talks on Extra Canonical Texts.

## VI.

BY THE RECTOR OF ST. NESCIQUIS.

"We have little faith in any brotherhood which shall be established through the schemes of socialism or the regenerative power of self-interest."—THE REV. WILLIAM T. WILSON.

IT WAS the fortune, or misfortune, of the present preacher, in a political campaign a few years ago to listen to the leading candidates of the three parties which were contending for the control of his state. He was struck by the fact that at the base of the arguments of all three lay the recognition of the universal presence and supreme potency of self-interest in human affairs. One openly stated that "a man's first duty was to himself." Another assumed it as an axiom that the one motive which could be depended upon to act at all times and under all circumstances was self-interest. The third did not enounce it in so many words, but it evidently lay at the base of all his thinking and of all his appeals to his audience for approval or support.

In business we hear men daily quote, half-jestingly, it is true, but with a good deal of earnestness mingled with the jest, such maxims as, "Do, or you will be done"; "Look out for yourself, or no one will look out for you"; "Every man for himself, and God for us all." The motto of trade, reduced to the fewest words, would be something like this: "My neighbor's necessity is my opportunity." Many are prepared to accept David Harum's emendation of the Golden Rule, "Do to the other fellow as he wants to do to you, and do it fast."

From time immemorial men have accepted this supremacy of self-interest as axiomatic. What one calls the "dismal science" is founded upon it. Individualism, competition, is recognized as the only spring from which progress can flow. It is gravely maintained both in speech and writing that this is the fact. Our whole social and industrial system is grounded upon it.

And our social and industrial system stands self-condemned. The same weary round of panic, recovery, speculation, inflation, and crash, is repeated every few years. These things, we are told, "recur automatically." Any machine in a factory which acted in this way would be thrown out and sent to the junk-shop. Curiously enough, in the hardest of hard times, there is plenty of everything. In '93, '94, '95, there was no lack, save locally. In the West thousands of bushels of corn were taken at a low price and held for an advance, while in the East thousands of people were hungry. In the East the warehouses were filled to overflowing with all manner of manufactured articles, while in the West the people were half clad.

There can be no question that there is widespread and deep-seated discontent among workingmen. Those who would have us believe otherwise must have a marvelous faculty for not seeing. They are prophets—deceived or self-deceived—crying "Peace, peace, when there is no peace." The slavery which is enforced by hunger is just as real a slavery as that which is enforced by the lash. There can be no freedom of contract between the man who holds the bread-loaf and the man with the empty stomach. When a member of the parish of St. Nescioquis was informed a few months ago that he must work a third more hours at the same wages, that his Sunday rest would be taken from him four Sundays out of five, he was free to refuse to submit. But it would be at the cost of his living. He must give up the business in which he has been engaged for the last twenty years, the business in which he is an expert, the only business for which he is now fitted. He might be certain that no similar corporation would employ him, and that, if it did, it would treat him no better than his present employer.

These things are matters of every-day occurrence and observation. They press upon every thinking man like a burden. I must confess that I, personally, see no remedy save in some sort of common ownership and common effort.

But there is no power of regeneration in self-interest. There is no brotherhood to be founded on that. It is false that



the most powerful motive in human nature is self-interest. Still more is it untrue that the self-interest which takes the form of possession is the most powerful motive. Instances of professions and callings might be adduced to show that this is manifestly untrue. But, leaving that question, self-interest is in the very nature of it divisive. It tends to make every man an Ishmael. It reduces all life to the level of an internecine strife, in which strength and craft prevail. Self-interest is purblind. It is incapable of a wide view. It shuts out the vision of conditions and circumstances which sway human conduct to an enormous extent.

The socialism that will stand will be founded on the teaching of Christ. It will be the outgrowth of the Christ spirit. The essential characteristic of the Christ was self-sacrifice. He came "not to be ministered unto, but to minister, and to give His life a ransom for many." His purpose was to serve men at all costs, even the cost of His heart's blood. He ruled by serving; He conquered by dying.

No change that comes by seizure can be permanent. If the strong man armed be overcome, and his palace despoiled, there will come again the stronger who will spoil the spoiler. That many now living will see great changes in our social and industrial arrangements I verily believe. The production of good must be so regulated that, so far as human wisdom can compass it, there shall be no possibility of any man's performing unremunerative labor or being robbed of the fruit of his toil by a "turn in the market." The distribution of good must be made more equal and equitable. The man who produces must have his fair share of what he produces, before it is manipulated by the non-producer. No man who labors honestly or is willing to labor honestly, must be overlooked in the general distribution. So long as there is one ill-clad woman or one hungry, untaught child, there is something wrong in the system of distribution.

The true remedy will never, we repeat, come by violent seizure. The true socialism lies in the recognition of brotherhood. "We are all one in Christ Jesus," is the only foundation. With that in mind, the strong will ask, "How may I best apply my strength to the bearing of my brother's burden?" The wise will ask, "How can I best make my wisdom available for my less favored fellows?" That this brotherhood will embody itself in a system, formulate laws for itself, must be the hope of all who long for the amelioration of human suffering and the evolution of a nobler manhood. But there must be many preparatory experiments, many tentative processes.

Meanwhile, it will be well for each to bear in mind that neither individual nor community was ever regenerated by selfishness. The regeneration of both lies in the following of the Christ, "Who gave Himself."

#### A STORY OF THE FOUNDING OF TRINITY CHURCH SAN FRANCISCO.

**I**N VIEW of the fact that the General Convention meets this year, for the first time on the Pacific coast, the following narrative may be of interest to some who will visit Trinity Church.

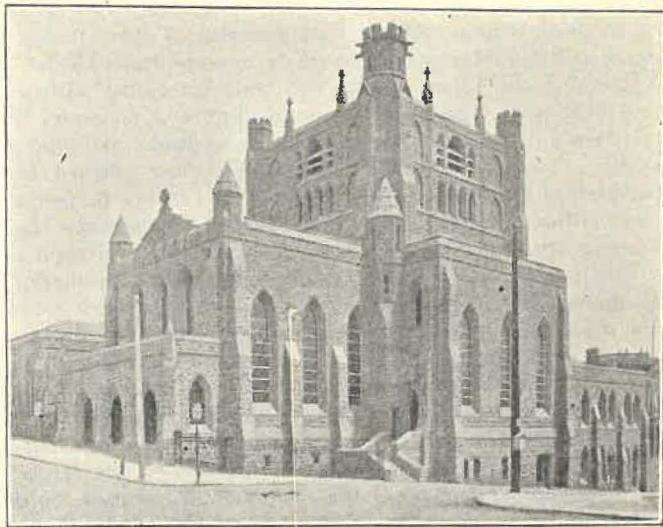
In the year 1851 a party was en route to San Francisco. there was no all-rail route, no discussion of where to spend Sunday, or which way yields the finest scenery. The way then was by the Isthmus. It was quite a large party for then, but we notice only a few. The Rev. Flavel S. Mines was among them, also a New Englander who had seen some years in the California trade, who was now returning with a young wife and an infant daughter. As the present writer is a son of this couple, we may omit names and call them Mr. and Mrs. W——.

The voyage to the Isthmus need not detain us, but once free from the ocean, troubles began. A part of the distance was accomplished in small river boats, Mrs. W—— spending one night with two trunks for a bed and a pillow made of the infant's garments. Said pillow was stolen from under her head while she slept. On shore the natives held high festival.

Among the passengers was a mechanic with a tool chest. It being heavy the natives mistook it for gold, and many of the passengers were murdered, and their bodies buried with hands and feet above ground. Fortunately the above named parties were in advance, or the writer would not be able to tell this story.

On land the journey was on mule-back. At the start

Mrs. W—— was provided with a side-saddle, but soon this gave out and necessitated an exchange of beasts with Mr. W——. Adapting oneself to circumstances was the order of the day. Mrs. W—— now became leader of the expedition, not from choice, I assure you, but simply because her mule had an ambition to head the procession. A young woman in a strange land does not seek the honor of guiding or of riding alone. Once during the day the ambitious mule had forced his way ahead, and as beast and rider rounded a curve, a Spaniard sprang from the roadside and grasped the bridle. Any woman at such time would make an exclamation. A glance showed the



TRINITY CHURCH, SAN FRANCISCO.

other members of the party coming in sight. This was too much for Señor Don, and a sudden engagement called him to the shelter of the woods. From that moment he disappeared from history.

Thoroughly tired the party arrived at the Pacific. Mrs. W—— was lifted from the saddle and carried to a bed in the hotel. A good night's rest was refreshing, but the first impressions in the morning were amusing. Lizards by the wholesale were scampering over the walls of the room. They are harmless, however, and the party soon learned to pay no attention to them. The voyage on the Pacific need not detain us. Once in San Francisco each man was at his post. These were the days when the Vigilance Committee was doing its work.

Meanwhile Mr. Mines struggled to start the Church. Services were held with a drygoods box for an altar, and other furnishings corresponded. The need of a church was evident, and those interested were called together. Mr. and Mrs. W—— were of the same faith, and interested. Mr. W—— was the first to move and practically guaranteed to raise \$300. He was followed by others who would make similar efforts. A few days later Mr. Mines received a call from Mr. W——, who had raised \$500. I believe the next sum came from a naval officer; I am sorry I cannot give the name. The result of 50 years' work may be seen to-day.



REV. FLAVEL S. MINES.

The above is a story of the foundation of Trinity Church. I may add that Mr. W—— was not content in the West, or in business. Returning to New England, he eventually entered the ministry. After many years of labor he passed to his rest some ten years ago. Mrs. W—— survives, and tells the above story and much more.

The writer, a son of this couple, and a clergyman of the Church, contributes this story for the benefit of any who may desire to know of the early days of the church which will be visited by so many this year.



## Family Fireside

### ON THE HILLS.

WHEN morning light in beauty breaks  
On hill-top, field, and stream,  
And earth life joyously awakes  
From out its long night dream;

O, it is life to breathe the air,  
The fresh, the dewy breeze  
That comes across the orchard where  
Bloom-drifted stand the trees.

For strength and hope, all glad and free,  
With every breath is drawn,  
From air so pure, it seems to be  
Blown from the distant dawn.  
—CHESTER. WOOD.

### A TALISMAN TO GOOD FORTUNE.

BY FRANK H. SWEET.

MAUD CARROL stood in the doorway of her little room on the third floor of Mrs. Smith's apartment house. She had just come from the office, with her wages paid in full and a notice that her services would no longer be needed. They were going to reduce the force of clerks, the junior member of the firm had said, and of course the last comers must go first.

She had feared it might come, and had even prepared for it as far as possible by seeking work elsewhere. But in vain. There were far more applicants for work in the city than there was work for them to do.

So nothing remained for her but to go back to the little cottage at Chippenham, where the meadows were broad and sweet and the air pure and the sky free from smoke—to the careworn, gentle-voiced father and the seven boisterous brothers and sisters, all younger than herself. Her eyes kindled at thought of them. It would be like heaven to go back again after the long, dreary year in London.

But the glow faded even quicker than it had come, and her eyes grew moist with regretful tenderness. The careworn father had more mouths to provide for now than it was easy to do, and her going home would only add to his burden. It had been to help him that she had hurried through her education, in hope of getting a position as governess or public school teacher; and failing in this hope, that she had gone to London to work as a copying clerk at a pitifully small salary. But, meagre as the salary had been, one-half of it had paid for the tiny room on Mrs. Smith's third floor, and furnished Maud's inadequate supply of food and clothing; and the other half, until the last two months, had gone regularly to the little cottage at Chippenham.

These last two months had made a new division in her salary. Now it was in three parts, and the third went up to the fourth floor of Mrs. Smith's apartment house, to a room even more tiny and bare than her own. She had heard a low moaning one day, apparently from the room above, and had gone up and tapped anxiously on the door. Several minutes had passed before she heard a feeble step cross the floor, and then the door had opened and she had looked at the sweetest, most refined old face she had ever seen; but oh, so wan and patient and hopeless!

No, nothing was wanted, the old woman had said; she had only lost control of herself for a moment, that was all. And she smiled with pitiful cheerfulness as she closed the door.

But Maud had seen enough. That face, and one brief glimpse into the room beyond, had sent her downstairs with eager steps after her own bowl of soup and bit of bread and butter. And in spite of the old woman's protests and entreaties, she had literally forced her to eat—laughing, but unyielding and firm. And with the first spoonful of soup there had come a light into the woman's eyes which made Maud turn abruptly and walk to the one small window, choking back something in her throat. It was as she had suspected, only worse. The old woman had been starving.

Since then they had been good friends—Maud, tender and imperious, bringing her own oil-stove and provisions to the fourth floor room, so that there should be no more question of

hunger—and the old woman deprecatory but yielding. It meant less for the little cottage at Chippenham, and less for herself, but Maud scarcely thought of these things. Her father would have it so, she knew—the old woman was in greater need than they, and should be looked after first.

She was thinking of her now as she stood in the doorway and glanced about her little room. What would the old woman do, with no one in all the great house to care for her? She was not like these people, not accustomed to battle with poverty. Maud had read that in her voice, in her language, in her soft, delicate hands, in all her dainty, refined ways. She knew little of her history, only that she had lost her family in Australia, and her fortune—and that she had just money enough left to reach London. The old woman had told that much. But from a few chance sentences, Maud believed there were wealthy relatives in England, and that the old woman was too proud to seek them. She did not know, but probably there had been an estrangement, and the fault had been theirs and not the old woman's.

Well, perhaps she could obtain a few scholars at Chippenham, or find some other work to do. If she earned anything, part of the money should be sent to the old woman. And in the meantime, she should have the oil-stove and the small supply of provisions on hand. And—yes, she should have that bit of carpet she had bought. It would be warm for the poor old feet.

So when she went up to the fourth floor to say good-bye, she carried the bit of carpet, and a teapot, and some books she thought the old woman might like to read. An hour was spent in talking and planning, and then she turned to leave, the old woman following her to the door.

"I will not try to thank you, dear," she said, softly; "words are so inadequate. But you know." She removed a curiously-wrought circlet of gold from her finger and slipped it on one of Maud's. "I want you to wear this to remember me by. It is not valuable, but my father brought it from India, and gave it to me long, long ago, when I was a little girl. He said the tiny setting was a luck-stone, and that the ring should be my talisman to good fortune." She smiled wistfully, and added: "I hope the fortune will be better for you than it has been for me, dear."

The next day Maud found the train toward Chippenham crowded. There had been a political gathering of unusual importance, and now people were going back to their country homes. Every compartment seemed full, and at last, as though in desperation, the guard thrust her into a coach and hurried away.

Inside, Maud stood irresolute, looking about. All the seats were occupied save one, and that contained the wraps of a young lady a little older than herself. Opposite sat an old man, doubtless her father, and a young man reading a newspaper. Evidently it was a family party, and she hesitated to intrude. But the young lady noticed her hesitation, and smilingly removed the wraps, and Maud, with a sigh of thankfulness, accepted the proffered seat.

On rushed the train, past Uxbridge and Eton; through broad, rich meadows and noble parks—over the Thames and through estates whose only divisions were hedges, tall, green, and ancient—with glimpses here and there of stately homes almost hidden by foliage.

Many of the passengers left at Reading, and Maud made a movement as though to go across to one of the vacated seats opposite. The young man looked up from his newspaper. For a moment he seemed scarcely aware of her presence, then his glance happened to fall upon the ring on her finger.

"Why, I—I beg your pardon," he exclaimed, in startled surprise. "I know it is awfully rude, but would you mind showing me your ring? The design is very odd—I never saw but one like it in my life."

Maud raised her hand, and he looked at the ring more closely.

"Exactly like it," he said, "exactly."

The old man had been regarding them indifferently. Now he leaned forward with sudden interest.

"What ring?" he asked. Then, with evident surprise in his voice; "So it is, like your mother's, exactly." He regarded the ring for a moment, then leaned back. "Not so very odd, though, perhaps. These jewelers make everything nowadays; and if a design is quaint and old-fashioned, so much the more eager are they to get it. But there's a rather odd story connected with the original design of that ring, young lady. Harold's grandfather brought two from India, and gave one to his mother and the other to his Aunt Clara. Talismans or luck



stones, he called them. Not very valuable, perhaps, except for their association and the fact that the design was invented by an Indian rajah."

He paused and glanced from the window, then touched his son on the shoulder.

"Balston Hall," he said.

The train was rushing through an open piece of country, and in the distance, almost hidden by trees, rose the white walls of a stately edifice.

"Part of our property," the young man explained to Maud.

"Yes," the old man said, musingly—"Ours because all trace is lost of the true owner. Sometimes I wonder if the property has any real heirs. I would like to know, for the old man did not treat Clara right at her marriage. I think he realized it himself, and that he wished to atone when he left Balston Hall to her or her heirs, in trust, through all time. Well, what is it?" as he noticed the eager, wondering light in Maud's face.

"That name is inside my ring—Clara," she said.

"What!" Then, imperiously, "Let me see it."

Maud gave him the ring, and he examined it eagerly, critically.

"Yes, it is the same," he concluded. "How did it come into your possession?"

Maud explained in a few words. When she finished, the old man sprang to his feet and glanced from the window. They were approaching Wootton.

"I will stop here and take the first train back to London," he said, hurriedly. "Harold, you and Edith go on to the castle, and tell your mother not to expect me before to-morrow. Perhaps I shall bring some one with me."

Ten days later a note was brought to Maud at the little Chippenham cottage. It read:

"MY DEAR FRIEND MAUD:—Will you come and be my companion at the hall? My sister and brother and their children are very good, but I need some one who will be with me all the time. I can think of no one but you. In fact, I want no one but you. Will you come? The salary will free your father from all further cause for anxiety.

"Your friend, CLARA BERKELEY."

## TEMPERANCE.

THE REV. CYRUS MENDENHALL.

**A**HACKNEYED theme, is it? Perhaps it is, but just so long as intemperance exists, just so long must we think and write and speak of temperance.

People are thinking about it as never before, and much advance has been made in every direction. Politicians pay some attention to the demands of decent men and women. Why is it? Because of this ceaseless agitation—wise and sometimes unwise—this endless talking, writing and working. It's a question kept before the people. Pamphlets, papers, books, circulars, speeches, keep the "pool" troubled. Anything is preferable in a good cause to the stagnation of indifference. From every side let the subject be kept stirred up, "line upon line," iterate and reiterate, ring in the changes, on the horrors and losses, the diseases, the entailments, the calamities, the crimes, the long list of ills belonging to intemperance. Don't "give up," don't "shut up," remembering—

"Before the joy of peace must come  
The pangs of purifying."

The more one thinks and prays, the more one's personal responsibility is felt in the premises, all good men, and a large percentage of those not thus classed, desire to see the suppression of intemperance. They really wish for the downfall and death of King Alcohol. For one, I believe in the sincerity of all, notwithstanding the radical differences of opinion existing among the many. I am trying to be patient with the slow and conservative, and hopeful of the fanatical and impractical. Perhaps in time all may be useful and all pressing on the head of the procession. Diversity is not a cause for discouragement. The trend is in the right direction, even if we do not see alike as to "ways and means." Said J. G. Whittier (*In War Time*)—

"Let us not weakly weep,  
Nor rashly threaten. Give us grace to keep  
Our faith and patience; wherefore should we leap  
On one hand into fratricidal fight,  
Or, on the other, yield eternal right?"

Realize, if you can, the worse than annual waste in our own land.

Millions of dollars!

Just think of it! Do you know how long it would take

you to count so many dollars as that? And yet you could more easily do so than to reckon the crime and vice, the loss, the agony, the suffering of soul and body for which all this stands. More than we spend for bread, or clothing, or education, or Church or missions. It is a great, big, horrible thing, crushing under its slimy way all that is noble, decent, pure, good, and true.

But I am not going to fill the space allowed me with figures, nor yet with labored arguments. Let me simply call your attention to the strong reasons which find support in our common observations and it may be, bitter experiences.

"Give prayer and purse  
To stay the curse."

Look at the matter from a philosophic standpoint; view it as a moralist; scan it as a freeman; pray over it as a Christian, and then work for God, for humanity, and for the right.

## THE FAMILY DOCTOR.

### CHRONIC SORE THROAT.

Chronic or often recurring sore throat is a very common complaint, and its treatment is most satisfactory if it is carried out in a truly scientific method. All cases of recurring sore throat are due to inflammation spreading from something in the throat which is constantly diseased. By far the commonest sources of infection are enlarged tonsils. Adenoids in young persons, chronic nasal catarrh, and granulations on the pharynx, or so-called "smoker's throat," are other common causes. The prevention of the recurring attacks can be ensured by the removal of these primary sources of infection. Without the removal of the cause, treatment is little better than useless. Where no local cause can be discovered, it obviously cannot be removed, and so the only treatment left to us is to try to subdue the attacks whilst they last. During the attacks, a spray or paint of menthol in paroleine may be applied to the throat, and an astringent lozenge may be taken occasionally.

### TOOTHACHE.

Toothache may be relieved by many means; but if it is due to disease of a tooth, removal of the affected member is the only way by which permanent relief can be obtained. Hot external applications, hot gargles, and rubbing the inner side of the cheek and gums with counter-irritants usually give decided though temporary relief. The substances which are most frequently applied to the gums to relieve the pains of toothache are, solutions of camphor in chloroform or spirit, and the essential oils, especially oil of cloves. Internal medication is occasionally necessary, but as a rule it is better withheld, unless the pain is exceedingly severe. If a gum-boil or abscess forms, incision produces immediate relief.

Enlargement of the pores of the skin is often met with in cases of acne and greasiness of the skin. The pores are the openings of the sebaceous glands, which secrete the "sebum" or natural oil of the hair. The pores usually diminish in size of themselves unaided by treatment, but they may be helped to become smaller by washing in warm water and sulphur soap and sponging the face daily with cold water to which a few drops of toilet or table vinegar has been added.

### WHITE SPECKS ON FINGER NAILS.

White specks on the finger nails are due to slight knocks or other injuries to the nails. Usually the nails can withstand a good deal of knocking about, but if they are soft permanent white marks are often left even after quite trivial injuries. One of the most common causes of thin, brittle, soft or deformed nails is the pernicious habit of separating the nails from the quick. When cleaning the nails, you should not be too keen on using the knife, and should avoid scraping the nail or separating it from its bed. The nail grows only from the quick, and it is very easy to greatly interfere with its growth by disturbing its sheath.

SAVE THE POUND tins in which baking powder comes and use them to steam brown bread and any kind of steamed pudding, allowing less time for cooking than when the bread or pudding is steamed in one portion, about one hour and a half for bread and two hours for suet puddings. Any kind of cooked cereal or Indian mush may be packed into one of these tins, wet with cold water. When the cereal is cold, slice it into half-inch rounds and fry them in salt pork fat. Serve hot with maple syrup.—*Good Housekeeping*.

ONE OF THE sights of the River Mambà, New Guinea, is the native Church built by the Anglican Mission at the village of Ave. All visitors from other parts are brought to see it. Its proportions so impressed some men from the Gira River that they took its measurements with strips of bark tied together. First they measured the length of the building and folded that measure up. Then one of them climbed the post in the centre and measured the height, that measure also being folded up and put by. The width was then taken in the same way, and the three measures treasured up to display to wondering friends at home.



## Church Calendar.



Aug. 2—Friday. Fast.  
 4—Ninth Sunday after Trinity. (Green.)  
 5—Monday. (White at Evensong.)  
 6—Tuesday. Transfiguration. (White.)  
 7—Wednesday. (Green.)  
 9—Friday. Fast.  
 11—Tenth Sunday after Trinity. (Green.)  
 16—Friday. Fast.  
 18—Eleventh Sunday after Trinity. (Green.)  
 23—Friday. (Red at Evensong.) Fast.  
 24—Saturday. St. Bartholomew. (Red.)  
 (Green at Evensong.)  
 25—Twelfth Sunday after Trinity. (Green.)  
 30—Friday. Fast.

### CALENDAR OF COMING EVENTS.

Sept. 4—Dioc. Conv., Marquette.  
 17—Dioc. Council, Milwaukee. Convocation, Oldaboma.  
 25—Dioc. Conv., New York.  
 Oct. 2—General Convention, San Francisco.

## Personal Mention.

THE Rev. AUGUSTINE H. AMORY, rector of Grace Church, Lawrence, Mass., has been called to the rectorship of St. Stephen's, Lynn, Mass.

THE Rev. ALFRED H. BROWN, recently from Delhi, N. Y., Diocese of Albany, has become headmaster of the new St. John's School, Santa Barbara, Calif.

THE Rev. ELLIS B. DEAN is priest-in-charge of St. Thomas' parish, Taunton, Mass., during the vacation of the rector. His address for August is No. 20 Cedar St., Taunton, Mass.

THE Rev. LOUIS B. DURR, who has served as rector of Zion Church, Dresden, Ohio, for the past seven years, has accepted a call to Hillsboro, Ohio, and will go on duty Aug. 11th.

THE Rev. JOHN H. EICHBAUM's address is Lompoc, Calif.

THE Rev. J. WOODS ELLIOTT of St. John's Church, Waverly, Baltimore, has been called to Grace Church, Ridgeway, Diocese of Pittsburgh.

THE Rev. E. T. EVANS, late of Cape Vincent, N. Y., has been placed in charge of the missions at Theresa and Redwood, Diocese of Central New York.

THE Rev. Dr. FENN has declined a call to Trinity Church, Mobile, Ala.

THE Rev. WM. T. FITCH, assistant at Grace Church, Brooklyn, E. D., N. Y., will spend the month, Aug. 14-Sept. 18th, at Putnam, Conn.

THE Rev. F. F. FLEWELLING, recently assistant at Grace Church, New Bedford, Mass., is now in charge of St. Thomas' Church, Providence, R. I., and is succeeded in New Bedford by the Rev. Smith O. Dexter.

THE Rev. HERBERT H. H. FOX has accepted a call to the charge of All Saints' Chapel and assistant to the Rev. W. F. Faber of Grace Church, Lockport, Diocese of Western New York. He enters upon his new duties Sept. 1st.

THE Rev. JAMES GOODWIN, rector of the Church of the Good Shepherd, Nashua, N. H., is in charge of Trinity Chapel, Castine, Maine, during the month of August.

THE Rev. A. E. MARSH has become rector of St. Mary's Church, Blair, Neb.

CHAPLAIN WALTER MARVINE, U. S. A., has been assigned to the Artillery Corps, and will be stationed at Honolulu, H. I.

THE Rev. W. B. MORROW, who recently resigned the rectorship of the Church of St. James the Greater, Bristol, Pa., on account of age and infirmity, with the consent and approval of the Diocesan, has been placed upon the retired list of the clergy of Pennsylvania. He may be addressed at Plainfield, N. J., his present residence.

THE Rev. FREDERIC PITTS, of Minnesota, has become curate at St. Andrew's Church, Ann Arbor, Mich., and curator of Harris Hall.

THE Rev. G. W. PRESTON has resigned his work at Murphysboro, Ill., Diocese of Springfield.

THE address of the Rev. A. PRIME, rector of St. Margaret's, Brighton, Mass., for the remainder of the summer, is 23 Askew Crescent, Uxbridge Road, London W.

THE Rev. FRANCIS H. RICHEY, who graduated in this year's class at the General Theological Seminary, has taken charge of St. Paul's Church, Carondelet, Mo.

THE Rev. RICHARD ROWLEY, now of the Diocese of Milwaukee, has been appointed to the missions at Wheaton and Glen Ellyn in the Diocese of Chicago.

THE Rev. RALPH P. SMITH of St. Philip's Church, Cincinnati, has accepted an appointment as assistant at Shattuck School, Faribault, Minn., and will enter upon his duties Sept. 1st.

THE address of the BISHOP OF SPRINGFIELD will be 480 Willoughby Ave., Brooklyn, N. Y., until Sept. 8th.

THE Rev. H. S. WEBSTER, lately curate at Gethsemane Church, Minneapolis, has entered upon the rectorship of St. John's Church, Moorhead, Minn.

### ORDINATIONS.

#### PRIESTS.

EASTON.—At Trinity Cathedral at 11 a. m. Thursday, July 18th, the Rev. GEORGE J. G. KROMER was ordained priest by Bishop Adams. The candidate was presented by the Rev. W. Y. Beaven of All Saints' Parish. The Rev. C. Ernest Smith, D.D., rector of St. Michael and All Angels' Church, Baltimore, preached the sermon. The other clergy present were the Rev. Messrs. William H. Higgins and F. B. Adkins. The Rev. Mr. Kromer will continue as assistant to the Rev. Dr. Smith in Baltimore.

OHIO.—On Sunday, August 4th, in Trinity Cathedral, the Rev. ARTHUR DUMPER, curate at the Cathedral, was advanced to the Priesthood, by the Rt. Rev. Wm. M. Brown, D.D., Bishop of Arkansas. This was by authority of the Bishop of Ohio and at his request, his absence being compelled through illness in his family. Mr. Dumper was presented by the Rev. O. E. Watson, and the ordination sermon was preached by Dean Williams of the Cathedral.

#### DIED.

BAQUET.—Entered into the rest of Paradise, early in the morning of July 29th, at Orris Island, Maine, HARRIET STUART BAQUET, daughter of Harriet Stuart and Camille Baquet, late of Burlington, New Jersey.

And with the morn those angel faces smile  
 Which I have loved long since and lost a while."

HINKLE.—On Sunday night, August 4th, 1901, Mrs. CAROLINE MARRIOTT, wife of the Rev. George W. HINKLE, rector of St. Paul's Church, Steubenville, Ohio. Mrs. Hinkle was a daughter of the late Benjamin and Frances Marriott of Newburg, N. Y. Interment at Newburg on Thursday, Aug. 8th.

*Requiescat in pace.*

RYLAND.—In hospital at Indianapolis, July 29th, 1901. Mrs. JOSEPHINE ELECTRA SURYOCK RYLAND, aged 60 years. Burial at Rochester, Indiana, July 31st, her birthplace and long-time residence, where she was confirmed by Bishop Talbot, the first communicant of the Church in that town. The Rev. C. S. Sargent officiated at the funeral in Indianapolis, and the Rev. W. W. Raymond at the grave in Rochester.

### OFFICIAL.

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

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

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

Rev. A. ELMENDORF,  
 of the Committee.

Holy Cross Rectory, Jersey City.

RETREAT.—A Retreat for Priests will be held at the Mission House of the Society of John Evangelist, Boston, from Monday, October 7th, to Friday, October 11th. Conductor, the Rev.

Fr. Osborne, Prov. Supt., to whom the names of those wishing to be present should be sent. Voluntary offering for expenses.

### WANTED.

#### POSITIONS OFFERED.

PRIEST.—Latter part of September priest for parish with large missionary field. Catholic and good ritual. One who will visit constantly. Stipend \$600 per year. Address with information of self, etc., H. P. RENCH, P. O. Box 766, New Orleans.

ORGANIST.—For a church in Western Michigan, an organist and choirmaster to train a vested choir. Salary \$416, with prospect of good class in music. Address G. F., care of THE LIVING CHURCH, Milwaukee.

#### POSITIONS WANTED.

TEACHER.—By a young Churchwoman, college graduate, with highest references, a position to teach either in school or as governess in private family. Qualified to teach Latin, mathematics, and all higher branches, as well as elementary ones. Address, VIRGINIAN, Care LIVING CHURCH, Milwaukee.

ORGANIST.—Position as choirmaster and organist; voice teacher; Ohio preferred. Address, ORGANIST, LIVING CHURCH Office, Milwaukee.

ORGANIST AND CHOIR DIRECTOR—prepared by celebrated masters; experienced—seeks position in Catholic parish, or one working up to Catholic ideals. ANTIPHON, LIVING CHURCH Office, Milwaukee.

SISTER would like Church work in a good Catholic parish in the East. Could begin work September 1st. Address SISTER, LIVING CHURCH Office, Milwaukee.

### PAN AMERICAN EXPOSITION.

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

PRIVATE ACCOMMODATION, quiet, select neighborhood, Parkside, five minutes' ride from Exposition. Rates, \$1.00 per person. Refer Rev. Thos. Berry. A. H. MOREY, 127 Summit Ave., Buffalo, N. Y.

ROOM and breakfast \$1.25 per day per person. Refer to the Rev. H. B. S. Somerville, and upon application to several satisfied guests. Mrs. W. P. KAMPS, 88 Riley Street, Buffalo, N. Y. Special rates to parties of four for October.

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

ROOMS in private residence, without meals, \$1.00 per day. Refer to Rev. T. B. Berry. Address, Mrs. SWEETLAND, 44 Vernon Place, Buffalo.

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

DESIRABLE ROOMS, ten minutes to Exposition; also on through trolley line to Niagara Falls. \$1.25 per day, including breakfast. Mrs. H. W. BROWER, 175 Breckenridge Street, 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.

**C**HURCHMEN 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

## BUSINESS OPPORTUNITIES.

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

The following letter explains itself:

Milwaukee, Wis., July 15, '01.

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

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

## A Limited Number of Shares For Sale at 20 Cents Per Share.

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

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

Send for prospectus and look us up.

Make checks or money orders payable to

E. A. SAVAGE, Secretary.

Reference as to standing, First National Bank.  
THE MILWAUKEE GOLD EXTRACTION CO.,  
157 West Water Street, Milwaukee, Wis.

## THE CHURCH ENDOWMENT SOCIETY.

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

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

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

OR

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

## APPEALS.

### MISSION TO DEAF MUTES.

Again the Mid-Western Mission to Deaf-Mutes asks that its expense fund be remembered by the parishes within its limits, on next Twelfth Sunday after Trinity (August 25th).

AUSTIN W. MANN, General Missionary....  
21 Wilbur Street, Cleveland, Ohio.

### DEAF MUTES.

THE undersigned, general missionary to deaf-mutes in Western and Northwestern Dioceses, appeals for offerings for travelling expenses.

JAS. H. CLOUD,  
2606 Virginia Ave., St. Louis, Mo.

### TWELFTH SUNDAY AFTER TRINITY.

Offerings will be thankfully received by the Church Mission to Deaf-Mutes, holding services

in the Dioceses of New York, Long Island, and Newark and maintaining the Gallaudet Home for Aged and Infirm Deaf-Mutes in the State of New York.

THOMAS GALLAUDET, General Manager,  
112 West 78th St.

H. G. WISNER, Treasurer.  
45 Cotton Exchange, New York.

## SPECIAL NEEDS IN OKLAHOMA AND INDIAN TERRITORY.

THE BOARD OF MANAGERS have authorized the Missionary Bishop of Oklahoma and Indian Territory to make the following statement and appeal for some "special" aid.

First—For means to purchase titles to Church and Hospital property in some of the five civilized tribes of the Indian Territory. This property has already been bought once (or donated in a few cases) but only on "quit claims" from individual "citizens" or "non-citizens." We must, in most cases, re-purchase at 62½ per cent. of the Townsite Board's valuation. Generally this is reasonable, but in the next few weeks, eight church lots, the Hospital property, and three rectory lots, must be so bought in, though all the money does not have to be paid down. Some of the money, particularly for later payments, can be raised in the missions, but not all of it. Some present aid will be helpful, especially for the Hospital.

Second—For the Hospital itself. There is a small debt and there is need for enlargement and added improvements. The Hospital earns its living almost wholly. So far as current expenses are concerned, it does more, for its gifts in kind and money do not more than represent the charity work it does. But it earns only a scant margin for improvements. I know of no hospital that does more than that. Certainly none in a new, poor part of the country. I need some money for it at once, and all along the next year or two.

Third—A large Indian Reservation is to be opened on August 6th. At least 50,000 people will settle on its "claims" and in its towns. The Board has generously added \$800 to my resources, to the \$1,900 at present at my disposal for white work, for this emergency, and to meet the increase of white population in ten years from 250,000 to 825,000. This will help me to place a missionary or missionaries in this new field. But it will in no way help me to buy ground in the three new county-seats and other towns, nor to put up chapels and rectories. There is a legitimate demand for "special" aid. I write this anxiously, with a selfish anxiety. This appeal must not help to increase the possible deficit now confronting the Board. If it does, my appropriation will suffer to the amount of \$350, in the 10 per cent. cut that must follow. And yet I dare to say, "This ought we to do and not leave the other undone." I make this appeal because I have not been east of Ohio for two years to ask aid or advertise my field, and do not expect to be during the coming fall and winter. I hope old friends will not forget us and that new ones will be raised up.

F. K. BROOKE,

Missionary Bishop of Oklahoma and Indian Territory.

## THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

WHITSUNTIDE, 1901.

At its meeting October 9th, 1900, the Board of Managers declared its policy for the fiscal year ending August 31st, 1901, in the following resolutions:

*Resolved*, That it is the sense of this Board that the Church's duty to-day, in the face of its opportunities and responsibilities, is enlargement and not retrenchment.

*Resolved*, That future appropriations should be based on the hope of larger income.

The Board believes that these resolutions outline the only right policy in the Church's missionary work. At the meeting of May 14th, 1901, in making the appropriation for the fiscal year beginning September 1st, 1901, it planned for further extension and pledged the Church for its missionary work in all fields for the year ending August 31st, 1902, to the amount of \$610,000, subject to slight increases to meet special opportunities or emergencies during the year.

But, while taking this action, the Board was faced by the fact that the Church has failed to provide sufficient money to meet the appropriations for the current year. There is grave danger of a deficit on September 1st of \$100,000 or

more. The Board, therefore, felt compelled to adopt the following resolution, offered by the Treasurer:

*Resolved*, That, in case the contributions, legacies and interest from trust funds for the year ending September 1st, 1901, shall fail to meet the appropriations for the same period; and, provided that said deficit at the close of the year shall be found to be not less than one hundred thousand dollars (\$100,000), a reduction at the rate of ten (10) per cent. on all appropriations for the coming year shall be made, and a proportionate reduction for any less deficit; provided, further, that this reduction shall apply proportionately only for the nine months beginning December 1st, 1901.

Great damage and hardship would result from the reduction of appropriations. From all parts of our own country and from the missions abroad come reports of successful work and of many opportunities for extension. The Church has the money, and ought to give it.

Most of the parishes have made their annual offerings; some of them in spite of local urgent need. Therefore the Board asks the men and women, who have the honor of the Church at heart, to make direct individual gifts in addition to those they have made, or expect to make, through the parochial offering. The need is immediate. One dollar or one thousand will help. The support and efficiency of every missionary at home and abroad are at stake.

THOMAS M. CLARK, President,  
WM. CROSWELL DOANE, Vice-President,  
ARTHUR S. LLOYD, General Secretary,  
GEORGE C. THOMAS, Treasurer.

Offerings should be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

## BOOKS WANTED.

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

*The Liturgy of Sarum.* Walker.

"YOUNG MAN," the rising statesman said to the reporter, "newspaper notoriety is exceedingly distasteful to me, but since you have asked me to give you some of the particulars of the leading events in my life, I will comply. I do so, however, with great reluctance." Here he took a typewritten sheet from a drawer in his desk and handed it to the reporter. "I suppose, of course," he added, "you will want my portrait, and although I dislike anything that savors of undue publicity, I can do no less than comply with your wish." Here he took a photograph from a large pile in another drawer and gave it to the reporter. "When this appears in print," he said, "you may send me 250 copies of the paper."—*Chicago Tribune.*

DR. JOHN WATSON ("Ian Maclaren") and others, according to *The Congregationalist*, recently dined with W. S. Caine, member of Parliament. Mr. Caine offered to give £50 to a hospital fund through the man who would make the best pun on his name within five minutes. Brains cogitated for a while, and then, just as the time was about to expire and Mr. Caine thought he was to escape, John Watson said: "Don't be in such a hurry, Caine."

MRS. DOGGETT—Oh, dear, I don't know what on earth to do for poor Prince.

Mrs. Fayth-Kuer—Why don't you try Christian Science? It worked wonders for our baby.

Mrs. Doggett—But, my gracious! I can't afford to experiment on this dog; he's won prizes at five shows.—*Diocese of Tennessee.*

WHEN little Ada, aged three, had been told the story of Lot's wife being turned into a pillar of salt, she asked her mother anxiously: "Is all salt made of ladies?"—*Children's Sayings.*





# The Church at Work



ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
Transfiguration at Palenville.

VERY RARELY has the seating capacity of Gloria Dei Church, Palenville, been so taxed as it was on the evening of the Feast of the Transfiguration, when the choir from St. Luke's Church, Catskill, notwithstanding the weather was most unpropitious, drove out to help the Rev. William White Hance, priest-in-charge, render evensong chorally. Beginning with the Processional, and including the two anthems, "O Lord Most Holy," by Frank, and "The Holy City," by Adams, the service continued on to the Recessional Hymn, "Ten thousand times ten thousand," with as much smoothness and precision as though it were being sung by veterans at such work, instead of being their first attempt at a service fully choral. Advantage was also taken at this time to dedicate to the honor and glory of Almighty God a very beautiful window that had been put in place since the early celebration in the morning, given by his daughter in loving memory of Joseph Dodds. It is from the Art rooms of Lavers & Westlake, the well-known English designers and makers of stained glass, who supplied the windows in the chapel of the General Theological Seminary, New York City, and depicts the scene at the time of the Presentation of our Blessed Lord in the Temple, when the aged Simeon takes the Holy Child into his arms and, blessing Him, gives utterance to the prayer which is shown on a scroll in the upper part of the glass, "Lord, now lettest Thou Thy servant depart in peace." Thus on one and the same day the few faithful members of this most beautiful little stone church in the Catskills were treated to a service that was greatly enjoyed by all taking part in it, and taught that our personal talents and gifts can be used in no way more acceptably than by our devoting them freely to the praise and honor of Him from whom they are all received.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.  
Mr. Randolph's Anniversary.

THE REV. THOMAS L. RANDOLPH completed on July 25th the sixtieth year of his active service in the ministry. Ordained in 1841, and beginning his work in Rhode Island, his work links the days of Bishop Griswold and the old Eastern Diocese with this newer life of the Pacific Coast. Devoted, faithful, humble-minded, and beloved, he still goes about in his mission of St. Matthew's, Lorin, regularly ministering to his flock, both in the sanctuary and from house to house. His very presence is a benediction to the Diocese, and his life speaks of those things that endure. On Sunday, June 28, the Bishop and the Archdeacon of the Diocese and the Rev. J. G. Gasmann joined with Mr. Randolph in a service commemorating this long and blessed ministry.

CHICAGO.

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

Progress in a Year—Waterman Hall—Clerical Vacations.

THE ANNUAL convention report of work in the Diocese, which is now being distributed, presents in compact form most cheering results. The 106 parishes and missions are served by 97 clergymen (an increase of 1), and 55 lay-readers (an increase of 12). The

receipts of the Board of Missions exceeded those of the previous year by \$3,000, and the Board expended for missionary work \$10,800, an increase of 8 per cent; \$4,000 represents expenditure on City Missionary work. In statistics the following increases over the previous year were recorded: In confirmations about 15 per cent., in Easter Communion, nearly 12 per cent.; in communicants, who number about 18,000, nearly 7 per cent.; in Sunday Schools and Bible classes, nearly 9 per cent.; in money raised, 6 per cent., or a total of over \$387,000; while in the two years upwards of \$70,000 of church debt has been paid off. The following new churches have been built and occupied—Trinity, Highland Park, costing \$18,000; St. Paul's, Kankakee, \$25,000; Good Shepherd, Lawndale, \$8,000; St. Joseph's Mission, West Pullman; St. Mark's, Glen Ellyn, \$2,700. The beautiful new churches of St. Paul's, Kenwood; and Grace, Oak Park, are rapidly nearing completion; as is that for St. John's Mission, Clybourn Avenue. The tower of Grace, Chicago, is being fitted to receive new chimes, and the interior a new organ; these two gifts cost \$26,000. Services have been resumed in the Redeemer, Wilmington, at Algonquin, and at Morrison; St. Paul's, Savanna, and the Mediator, Morgan Park, have been consecrated. An expenditure of \$1,200 on Grace, Sterling, led to a re-opening, and the call of a rector. New missions were opened in Garfield Hall, Hamlin Street and Chicago Avenue, and in South Chicago. The following are among the other debts paid on churches: Christ, Streator, \$1,500; St. Alban's Mission, Norwood Park, in full; St. Michael's, Berwyn, \$1,000; Mediator, Morgan Park, the last \$1,500; St. Philip's, Brighton Park, part, besides purchasing new organ; St. Barnabas' has recently opened a new parish house costing over \$7,000, and used for the Sunday services, having previously paid \$5,500 for a lot; St. Peter's had raised at Easter over \$5,000 for enlargement of parish house, which will be

ready for use at a cost of over \$7,000 in September; a fine parish house for the Atone-ment, Edgewater, will be dedicated next month; St. John's, Irving Park, has received an addition to be used as guild hall and choir-room. A new rectory, costing \$5,500, has been built for St. Luke's, Dixon. Lots have been bought and paid for as follows: Holy Cross Mission on Garfield Boulevard for \$800; St. Margaret's, Windsor Park; and Holy Spirit, Lake Forest, \$2,000; here also plans have been prepared for a \$10,000 church edifice. In addition to these works, there has been complete renovation in other city churches, notably in Trinity, St. Mark's (finished only this week, the church having been closed for a fortnight), and in St. Andrew's (very thorough, and not yet complete).

BISHOP MCKIM of Tokyo preached in Grace Church on the morning of the 11th, and in the Epiphany in the evening.

THE ADDITION being made to the plant of Waterman Hall, Sycamore, will be none too extensive; for already the enrolment for the September re-opening is largely in excess of last year's. The old buildings had already involved an expenditure of \$50,000; that being the amount available after an adverse decision of the Supreme Court had cut off an equal sum from the total which Mrs. Waterman intended by her will for buildings. The new structure is being provided for by the contributions of friends of the institution; \$75,000 is kept intact to constitute "An endowment fund, to enable the Trustees to provide the maximum advantages at the minimum of cost."

BISHOP ANDERSON preached in the Church of the Epiphany last Sunday morning, in the absence of the rector, who is taking a week off to visit friends in the East. The Bishop has since gone to spend a few days with friends at Marquette. The Rev. T. A. Snively of St. Chrysostom's left last week for an

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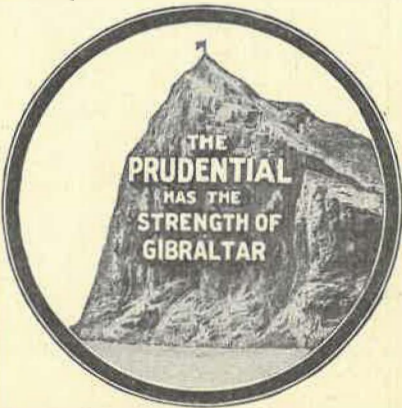
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ocean voyage, to be absent five or six weeks. His duty was taken by the Rev. C. A. Cummings last Sunday. The Rev. J. M. D. Davidson is taking a short vacation; returning some time before the opening of the new parish house of the Atonement, Edgewater, on Sept. 17th, in which the summer meeting of the N. E. Deanery will then be held.

#### CONNECTICUT.

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

#### Improvements at Norwalk—Bequest for Waterbury.

AMONG the various improvements and additions lately made at St. Paul's Church, Norwalk (Rev. J. Morris Coerr, rector), are the plastering and painting of the east room of the church as the gift of the Woman's Guild. This room is to be used as a sacristy. The altar has also been elevated upon the proper steps as the gift of Mr. Ernest C. Wakeman, who personally performed the labor. Two eucharistic lights have been placed over the altar as a thank offering by a communicant of the parish, and a set of eucharistic vestments has been presented to the rector by the parishioners. The choir had a week's outing at Lake Waccabuc early in August. It is contemplated that a mission church shall be erected as an off-shoot of the parish at East Norwalk, where a splendid lot is already held, and nearly \$6,000 in cash is on hand. Evening services have been maintained at this mission for the past nine months by the Rev. Chas. T. Coerr.

IT IS REPORTED that the will of the late Edward F. Lewis, lately probated at Waterbury, contains a bequest of \$10,000 for Trinity Church in that city.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

#### Payments on Debt.

THE PARISH of St. Paul's Church, Duluth, was able to pay \$2,000 on the mortgage debt of the church on July 1st, and it is to be hoped that the balance of \$3,000 may be paid by the first of January.

#### FOND DU LAC.

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

#### Improvements at Mosinee.

THE EXTERIOR work in the improvements of St. James' Church, Mosinee, is now about completed. However, there still remains to be done some decorative work on the guild room porch and other details. When the present vicar took charge, plans for the improvements were discussed, but the first thing in the way was a debt of long standing which had to be paid up within two weeks, and which, with the assistance of Bishop Grafton and Mrs. McReynolds, a parishioner, was accomplished. It was then determined that the interior improvements should first be made and money was first pledged to build a furnace, after which the interior decorations were commenced. For this work the ladies' guild and other organizations proceeded to raise funds, and it was found necessary to make an exchange of property with the local lumber company in order to have sufficient room to build a chancel, chapel, vestry-room, guild-room, and clergy house as proposed. This having been effected, work was begun upon the new buildings, which as stated are now about completed, except in the interior. The guild room will be used during the summer but the chancel will not be ready until somewhat later. The improvements in the mission property make at this point a complete plant for Church work, such as is seldom seen in places of the size, at least in the West.

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#### MARYLAND.

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

#### Two Deaths—Mr. Wilmer's Will.

THE REV. JOHN VERNON ASHWORTH, who was ordained in East Orange, N. J., last June by Bishop Starkey, has been appointed curate of St. Anne's Church, Annapolis, where he will assist the Rev. J. P. McComas. Mr. Ashworth was born and brought up in Belleville, N. J., and attended the public schools there. Later he attended the Newark Academy, Columbia University, and was graduated last May from the General Theological Seminary of New York. Since his ordination he has been temporarily acting as assistant to the Rev. G. W. Lincoln, of St. John's Church, Woodside, near New York.

MRS. MARTHA M. CALLAWAY, 69 years old, widow of the Rev. Chas. M. Callaway, died Tuesday morning, August 6th, at her home in West Arlington, after an illness of two weeks of acute gastritis. Mrs. Callaway was the daughter of the late Samuel D. King. She was born in Washington. In 1851 she married the Rev. Mr. Callaway, who then lived in Bedford County, Virginia. After the marriage they moved to Topeka, Kan., and there Mr. Callaway built the large Ladies' Seminary. From there they went to Kansas City, Mo., and from there, in June of 1860, they came to Baltimore, Mr. Callaway having been called to be rector of the Church of the Ascension, then on Lexington St., near Pine. Several years later Mr. Callaway built the new church on Lafayette Square. Mrs. Callaway had all her life been actively engaged in Church and Sunday School work, and had accomplished much good. She also devoted much of her attention to the industrial schools, and was President of the Children's Industrial School of the Church of the Ascension. She was a fluent writer, and had a large circle of acquaintances all over the country. For the last eight years she had been living at West Arlington. Three sons and three daughters survive her. The funeral took place Thursday afternoon,

August 8, from the Church of the Ascension. The service was conducted by the Rev. W. H. Brusius, assistant at Ascension Church, and the Rev. William R. Webb, of Walbrook. The service was well attended, many of Mr. Callaway's old parishioners being present, with a number of the old vestrymen of the church.

MR. ISRAEL M. PARR, aged 79 years, senior member of the grain firm of I. M. Parr & Son, died at 8:30 o'clock, Thursday night, August 1, at his summer home, Fernwood, in the Green Spring valley. He had been in poor health for some time and on Monday, July 29, was overcome by the heat. He was completely prostrated and lingered until 8 o'clock, Thursday morning, when he began to sink rapidly. His death was expected and all the members of his immediate family were present at his bedside. He was buried Saturday afternoon, August 3. The funeral services were conducted at the house of his son-in-law, the Rev. Frederick F. Reese of Macon, Ga. Immediately after the services at the house the funeral party took a special train and came direct to Baltimore. Carriages met the party at Union Station and the body was taken to Greenmount for interment in the family lot.

THE WILL of Mr. Skipwith Wilmer, who died at Nahant, Mass., July 13, was admitted to probate in the Orphan's Court, Thursday, August 1. Among the bequests are \$2,000 to the vestry of Christ Church, Baltimore, and \$1,000 to the Convention of the Protestant Episcopal Church in the Diocese of Maryland for the infirm and disabled clergy fund.

#### MASSACHUSETTS.

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

#### Many Bequests—Bell at South Lee.

THE WILL and codicil of the late Elizabeth F. Harvey, widow of Peter Harvey, who was a friend of Daniel Webster, contain public bequests amounting to more than \$40,000, besides many legacies to friends. After the deaths of four persons the following public



bequests are to be paid from the fund: Two thousand dollars each to the Church Home for Orphans and Destitute Children, the Home for Aged Men, the Home for Aged Women, and the Home for Little Wanderers, and \$500 each to the Home for Aged Colored Women and the Massachusetts Home for Intemperate Women.

The following public legacies are to take effect immediately, and are given absolutely: Six thousand dollars to St. Luke's Home for Convalescents; \$2,000 to the Peter Harvey scholarship in the Seabury Divinity School, Minnesota, in addition to \$1,000 which she gave to it in her life; \$1,000 to the Home for Incurables; \$2,000 to the Industrial Society of St. Paul's Church in Boston, the income to be used for charities; \$3,000 to the Society for the Relief of Widows and Orphans of Deceased Clergymen in the Diocese of Massachusetts; \$700 to Mrs. Buford's Church Home for Infirm and Disabled Colored People at Lawrenceville, Va.; \$2,000 to the Domestic Missionary Society of St. Paul's Church, income for missionary boxes; \$1,000 to the advisory board of St. Paul's Church, income for poor of parish; \$5,000 to the Free Hospital for Women, to endow a bed to be called the Harvey bed; \$500 to the Girls' Friendly Society of St. Paul's Church.

The New Hampshire Historical Society is given the portraits of Daniel Webster and of her husband, Peter Harvey, by Ames, together with all the letters of Mr. Webster to her husband and all the letters and papers given to the latter by Mr. Webster or by his son, Fletcher.

The rest and residue of the estate is given to St. Luke's Home for Convalescents. The testatrix's gifts to this institution are made in memory of her husband, who was much interested in this charity.

In addition to the public gifts there are a large number of personal ones, including the following: \$2,000 to the Rev. William W. Newton, \$200 each to the Rev. Charles J. Ketchum, assistant at St. Paul's, Mrs. Ketchum, and their two children; \$2,000 to the Rev. Dr. John S. Lindsay, rector of St. Paul's; \$500 to Mrs. Lindsay and \$200 each to each of their children; \$300 to Mrs. Wills, matron of St. Luke's Home for Convalescents; \$2,000 to the Rt. Rev. Frederick Courtney, Bishop of Nova Scotia; \$300 to Miss Copp, visitor among the poor of St. Paul's Church.

The will was made May 9th, and the codicil July 6th, 1900.

A BELL weighing 600 pounds has been presented to the Church at South Lee by the Rev. Dr. Arthur Lawrence of Stockbridge, as a memorial to his daughter.

MILWAUKEE.

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

Illness of Rev. Chas. L. Barnes.

News is received of the serious illness of the Rev. Chas. L. Barnes, rector of Trinity Church, Baraboo, from fever which it is feared may run into typhoid. Mr. Barnes is at his rectory and is attended by a trained nurse sent from Milwaukee.

MINNESOTA.

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

Sunday School Association—Death of Mrs. J. Q. Adams—St. Paul Notes—Minneapolis—Bishop's Residence.

THE FOURTEENTH Annual Session of the Church Sunday School Association will be held at St. John the Evangelist's, St. Paul, Sept. 4th. It is expected that both the Bishop and the Coadjutor-elect will be present. A very interesting programme is in course of preparation.

IN THE DEATH of Mrs. J. Q. Adams, July 25th, Christ Church, St. Paul, loses one of its most faithful members. The Rev. Dean

Andrews conducted the burial service at the Church.

THE CHOIRS of St. Mary's and St. Paul's Churches, St. Paul, had a week's camping at Bald Eagle Lake.

GROUND has been broken for a rectory at St. Peter's Church, St. Paul, to cost some \$2,500, to be erected before the fall on the lot adjoining the church. The rector also contemplates enlarging the church in the near future. A rectory is something that St. Peter's has sorely needed for many years. Although only a few hundred dollars has been subscribed so far towards the rectory, the enthusiastic rector, the Rev. C. Herbert Shutt, believes that there are many who have in the past been connected with the parish that will help him meet this obligation. Only a man with strong faith would make this venture.

MRS. FAUDE has presented to the Gethsemane Chapter Daughters of the King, Minneapolis, a very beautiful picture of the "Resurrection," which formerly hung in the late rector's study. It is expected to have the memorial altar in place by All Saints' Day. New tiling for the Sanctuary and other improvements will be included in the memorial when completed; \$2,500 will be spent in all. The subscription list will be closed Octobed 15th. Paul Faude, a son of the late lamented rector, will enter the General Theological Seminary, New York, this fall, and will prepare for the priesthood.

A VERY HANDSOME ciborium has been presented to Gethsemane by Miss Mary E. Libby as a memorial to her mother.

UP TO DATE Minneapolis Churchmen have subscribed \$7,500 towards the Episcopal residence of the Bishop Coadjutor-elect; \$2,500 is still needed to complete the required amount. It has been suggested that if the site has not been definitely settled, it would not be a bad idea to locate it midway between the two cities—say, St. Anthony or Merriam Park—and invite the Churchmen in St. Paul to contribute towards its erection.

MISSOURI.

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

Death of W. C. McCreery.

THE DEATH of Mr. Wayman C. McCreery, choirmaster of Christ Church Cathedral, St.

BREKFAST ON DRINK.

COFEEE MAKES MANY DYSPEPTICS.

"Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dispepsia and serious nervous troubles which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and to-day I am a well woman.

One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead. Went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well.

It is easy to make good Postum, once a person becomes accustomed to it. Put four heaping teaspoons to the pint of water and after it comes to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the Queen. Be sure and put a piece of butter size of a pea in the pot to prevent boiling over." Mrs. Lizzie Whittaker, Kidder, Mo. Postum is sold by all first-class grocers at 15 and 25 cents per package.

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DOUBLE DAILY SERVICE TO OMAHA

Buffet-library-smoking cars, sleeping cars, free reclining chair cars, dining cars. Tickets of agents of I. C. R. R. and connecting lines. A. H. HANSON, G. P. A., Chicago.



Louis; occurred on Saturday, July 20th, after a short illness, and the funeral services were held at the Cathedral on the 22nd. For three generations Mr. McCreery's family have been members of Christ Church and have always been liberal contributors to its support and adornment. The deceased had been connected with the choir for more than 25 years and in 1877, at the request of the vestry, he undertook the organization and direction of the volunteer choir which was the precursor of the present vested choir. His thorough knowledge of the choral service was acquired under the great De Koven at Racine College, so that the musical services at Christ Church Cathedral are indirectly due to that great Churchman. Mr. McCreery's loss will be severely felt by the choir and the congregation.

#### OHIO.

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

#### Death of Mrs. Hinkle—Toledo Items.

THE DEATH of Mrs. George W. Hinkle, wife of the rector of St. Paul's Church, Steubenville, occurred on August 4th, and the burial service was read on the 7th inst., by the Rev. A. L. Frazer of Youngstown, assisted by the Rev. J. Brittingham of Wheeling, W. Va., and the Rev. H. L. Gaylord of St. Stephen's, Steubenville. It had been expected that the Bishop of the Diocese would be present to conduct the service, but the death of his own mother-in-law prevented his attendance. The crucifer and vested choir led the way into the church at the service, which included the office of burial of the dead with a requiem celebration of the Holy Communion.

THIS YEAR is a record-breaker in Toledo for resort to the parks, especially on Sundays. And not the least noticeable thing is the large and orderly attendance at the preaching provided in every park on every Sunday evening. This is arranged for by the "Federation of Churches," on motion of a Churchman. The Church with its Prayer Book service takes its turn in these services. On July 21st the first service of the kind was held in Navarre Park by the Rev. Dr. W. C. Hopkins, and on August 11th the second, was by the Rev. C. W. Dubois, rector of Grace Church. A larger number was present each time than our average in our churches, and the proportion of strangers much greater than in indoor services.

ANOTHER pleasant feature of Church life here this summer, is the presence of Church clergymen as chaplains of the Ohio National Guard. Two regiments camped at Toledo successively, having Church chaplains; the Rev. W. W. Hampton, chaplain of the Seventh Regiment, preached in St. Paul's Aug. 11th. Mr. Hampton is rector of the church in Ironton, Ohio, where he has built a beautiful and commodious stone church, and enjoys a growing and successful parish.

#### PENNSYLVANIA.

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

#### Church Opened at Lower Merion—The Light-house—Endowments—Death of John Lucas.

THE REV. EDWARD W. MEANY of Los Angeles, Cal., formerly an assistant minister of St. Paul's Church, Baltimore, is the guest of his brother, Charles H. Meany, Philadelphia. The Rev. Mr. Meany, with his family, is booked to sail on the 7th inst. from New York for England, and will pass several months abroad, both in the British Isles and on a tour of the Continent.

A REQUEST of \$200 to old St. John's Church, Philadelphia, is contained in the will of Elizabeth A. Scott, whose estate is valued at \$2,500.

ON TUESDAY, 6th inst., Feast of the Transfiguration of Christ, opening services were held at 7 A. M., in the new and beautiful edifice of St. John's Church, Lower

Merion (Cynwyd), which included matins and a celebration of the Holy Eucharist, the rector, the Rev. H. A. F. Hoyt, officiating, assisted by the Rev. E. K. Tullidge. The original church edifice was first opened on Thursday August 6th, 1863, exactly 38 years ago. The present building only includes the choir and tower room, with sittings for 200 persons; the erection of the nave is deferred for the present. With the completion of the church, the present beautiful group of buildings will show a most exquisite picture as one traverses the highway. The parish building has been in use two years, and is the gift of a lady now deceased. The new rectory was completed during the present year and was opened with a benediction service by Bishop Whitaker on Feb. 6th, last. This rectory was also a gift to the parish. All the buildings are of stone, in the gothic style of architecture and all three conjoin, which relieves the parish from payment of taxes on the parish house and rectory. A beautiful lawn is laid out in front of the three buildings, which very much enhances the appearance of the group. The cost of these buildings approximates \$50,000, and there is no debt on any portion of the property. There will shortly be placed in the church a handsome stone pulpit, presented by ladies formerly connected with the parish. The elaborate chandelier was donated by ladies, members of Trinity Church, Oxford; and a Lychgate will be given by members of the Church of the Saviour, West Philadelphia.

THE COLLEGIATE Church of the Transfiguration, West Philadelphia (the Rev. Charles Fiske, priest-in-charge), still maintains the daily Eucharist. Since June 1st, 1900, the church has been "free and open."

"THE LIGHTHOUSE" is a work started during the winter of 1900-01, by sundry Church people for the benefit of the wage-earners of Kensington. Its purpose is to establish and maintain, without profit, a place or places in Philadelphia, in which the advantages of a club for social enjoyment and recreation shall be offered to the wage-earners of the city. Rooms for conversation and debate, other rooms where chess, dominoes, and similar games may be played (no gambling permitted) are to be provided. Lectures on scientific, literary, and similar subjects are proposed; and a restaurant conducted on temperance principles is now in operation. All the attractions of the saloon, except the liquor, are recognized, and visitors at the Lighthouse social rooms will never meet with any allurements to vice. So well had this venture proved, that very soon after the work was started the rooms were enlarged. Among the incorporators are many well-known and prominent Churchmen, Francis A. Lewis, George Wharton Pepper and others.

IN THE SUMMARY of Diocesan statistics printed in THE LIVING CHURCH of July 27, the figures given for "Endowments" (\$660,695.76) do not apply to any of the parishes:

## A Change Breakfast.

GETTING READY FOR WARM WEATHER.

As the warm days approach it is well to give some thought to an easy way to prepare breakfast. A food that is already cooked and simply needs to be treated with a little cold milk or cold cream, is ideal on that point, and such a food can be found in Grape-Nuts, at 15 cents per package.

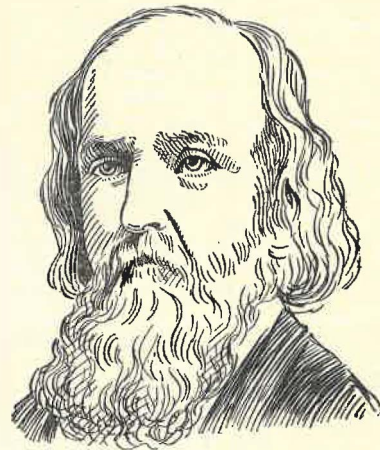
It is sold by all grocers, and is so highly concentrated that not more than three or four teaspoonfuls are required for the cereal part of the meal. This makes the food very economical and does not overtax the stomach with a great volume.

## FOR WELL PEOPLE.

### An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wiechold gives pretty good advice on this subject, he says: "I am 68 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets.

"My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, pepsines and diastase, and after using them a few weeks I have never ceased to thank him for his advice.

"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best-known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well-regulated household from Maine to California and in Great Britain and Australia are rapidly pushing their way into popular favor.

All druggists sell Stuart's Dyspepsia Tablets, full-sized packages at 50 cents and for a weak stomach a fifty-cent package will often do fifty dollars worth of good.

Teething time with Mellin's Food babies is not a period of discomfort. Supplied with the phosphatic salt for building up the teeth and bones, and with material that gives vitality and strength. Mellin's Food babies cut their teeth painlessly.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it. Address

MACBETH, Pittsburgh, Pa.

## KINGSFORD'S STARCH.

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

Gail Borden BEST INFANT FOOD  
Eagle Brand Condensed Milk.



parish endowments are given as "unestimated." From the parochial reports of Churches and Parishes made to the convention and printed in the Journal for 1901, there are 36 parishes which give an aggregate of \$1,033,625.27 as their endowment. Moreover, 32 parishes report in their receipts of funds, "from investments," \$38,506.59; but none of these give any figures for "Endowment Fund." Quite a number of these are "Ground Rents" or 6 per cent. securities; but calling the interest but 5 per cent., which is a fair average, the principal would be \$770,131.80; making the total of parish endowments, \$1,803,757.07. Several of the parishes have funds at interest, which they hold in trust for charitable uses; these latter are not included in the amounts specified.

BURGLARS continue their depredations among the rural districts, where there are no policemen to hinder them. Early in August St. Peter's Church, Weldon, was entered and "looted."

THE CORPORATION of All Saints' Church, Norristown (Rev. W. Herbert Burk, rector), has received \$14,800 from the insurance companies for damage by fire on July 4th, to the church and parish buildings. The actual loss, the vestry claims, is \$8,000 above the amount received.

IN A LETTER from Bishop Whitaker, received at the Church House, Philadelphia, during the first week of August, he states that he will return to duty on the 25th inst.

THE REV. L. N. CALEY, rector of the Church of the Nativity, Philadelphia, has been editing the *Church Sunday School Magazine* during the absence of the Rev. Richard N. Thomas, who is in Nova Scotia.

CALVARY CHURCH, Conshohocken, had a pleasant surprise in store for the rector, the Rev. Herbert J. Cook, on his return from a vacation. Several members of the congregation had, by generous contributions, freed the church property of encumbrance, the balance due on the mortgage—which is stated in the parochial report for 1901 as \$3,240—being paid in full.

WORK is about to be begun upon alterations to the rectory of St. Stephen's Church, Manayunk (Rev. E. J. Perot, rector), a memorial to the late Rev. Charles R. Bonnell, a former rector.

THE DEATH of Mr. John Lucas is announced as having occurred late on Wednesday night, 7th inst., at Atlantic City, N. J. He had been a sufferer from Bright's disease for over five years, and though he was aware that his ailment was incurable, yet the end

came suddenly. He was born in England, in November, 1823, and had been a resident of Philadelphia for 52 years. For a long series of years he was a member and vestryman of Grace Church, Philadelphia, but was obliged to resign from the latter body when his health gave way. He was a large manufacturer of paints, his works being located at Gibbsboro, N. J., where he founded the church of "St. John in the Wilderness," and with his family was its main support. He was also connected with many charitable societies in Philadelphia; was president of the Sons of St. George and a member of the Albion and Friendly Sons of St. Patrick, and others. He was the father of nine sons and six daughters, all of whom survive him excepting one son.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.  
F. W. TAYLOR, D.D., Bp. Coadj.

The Bishop's Letter.

THE FOLLOWING affectionate letter was sent by the venerable Bishop of the Diocese to his Coadjutor, Dr. Taylor, with the expectation that it would be received on the day of his consecration:

ST. ALBANS, VT., Aug. 4, 1901.

MY DEAR BROTHER:—I would I were able to say to you even a little of what my heart would dictate. As it is, take my best prayers and wishes for the work you are undertaking.

God make your efforts to be more successful than any which have preceded. I rejoice to have you as my Coadjutor.

In my present state of health there is little mind, beyond my wishes and prayers, that can benefit you. Neither of these shall fail you. Yours, with true affection,

ALEXANDER BURGESS.

SOUTHERN OHIO.

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

Retreat for Sisters—Bethany Home.

THE ANNUAL retreat for the Sisters of the Transfiguration was held on the three days preceding the Feast of the Transfiguration, August 6th, at Glendale. The retreat was conducted by the Rev. W. C. Clapp, rector of St. John's Church, Toledo, Ohio, who has been appointed as a missionary to the Philippines, and will leave for his new work some time in October.

THE BETHANY HOME, conducted by the Sisters, has for some time been too small to meet the requirements of the growing work and to accommodate the number of children who wanted to enter the Home. At last the Sisters have decided to enlarge their present quarters by erecting an addition to the pres-



ent building. It will be a three-story brick, with a frontage of 40 feet and a depth of 80 feet, with accommodations for 100 children. The cost will be about \$13,000. There will be a school room, dormitories, play room, and an isolated ward for contagious diseases.

TENNESSEE.

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

Anniversary Gift to the Bishop.

ON JULY 25th, St. James' day, the ninth anniversary of his consecration to the episcopate, Mrs. George M. Darrow, of Murfreesboro, Tenn., presented Bishop Gailor with a very beautiful Pectoral Cross—one of the most ancient and notable insignia of the Episcopal office.

The cross, which was designed especially for the Bishop of Tennessee by the Gorham Company, of New York, is, in dignity and richness of material and design, a triumph of the jeweler's art. In shape it is Greek, combining some features of the *moline* and the *flory*—three and one-half inches wide, massive but graceful. The material is heavy, deep yellow gold, with dull finish, except in the centre, where the I. H. S. in a circle shines with polished brightness.

In each arm of the cross are set symmetrically three precious stones, making twelve in all, the Foundation stones of the Apocalypse (xvii. 19, 20), viz., Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius (or Ruby), Chrysolite, Beryl, Topaz, Chryso-prasus, Jacinth, and Amethyst. The stones

In your Room.

Wash delicate things — handkerchiefs, laces, doilies etc., (things which one cannot send to the ordinary wash) in Pearline'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 Pearline trust-worthy.



