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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, AUGUST 24, 1901.

No. 17



St. Mary's School, KNOXVILLE, ILLINOIS.

THE picture on this page represents the Study Hall at St. Mary's, 40x80 ft., and nearly 20 ft. high. It is one of the grandest rooms devoted to school purposes in America. Everything at St. Mary's is on a large scale; liberal provision is made not only for the education but also for the health and happiness of its one hundred students. For more than thirty-three years the School has continued and prospered under its present management, frequent improvements and extensions being made. Work is now begun on the Recreation Annex, which will provide a Swimming Pool, Bowling Alleys, and a Play Hall, 40x60 ft.

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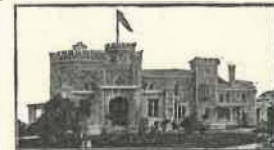
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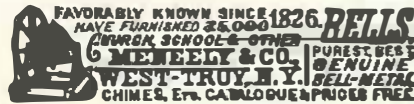
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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, AUGUST 24, 1901.

No. 17

Notes From a Belfry.

MY DEAR LIVING CHURCH: My notes may seem to be very heavy or very light, like the bells in the chimes above me; but you must take them all together as you do the chimes. They furnish me some recreation in this lofty tower where I love to sit and meditate, and I hope that my words will be taken as they are given, with malice towards none, with charity towards all. Vacation days will soon end, and I must go down to work, again, soon. Meanwhile, I shall enjoy the cooler days that have come, and prepare for hotter ones of which the stock is not exhausted. It has been a fearful season, so torrid, but above all so humid. Which reminds me of a little lady who said to her mother, "Mamma, it is not the hotness that I dislike, but the wetness of the hotness!"

BISHOP HERZOG, of the Old Catholic Church of the Continent (he was present at one of our General Conventions), has written an interesting treatise on the origin and growth of compulsory confession in the Western Churches. He examines (and contradicts, on the authority of Hermas, Tertullian, St. Cyprian, and St. Clement of Alexandria) the hypothesis of Lea's *History of Auricular Confession*, that the *Reconciliation* of the ancient Church was "merely a matter of discipline." On the contrary, says Dr. Herzog, it "had a sacramental character"; and as Baptism, the admission into the Church, could only once be celebrated, and might not be repeated, so it was with the "Reconciliation," or re-admission into the Church after apostasy. Dr. Herzog traces the steps by which the present obligatory auricular confession in the Churches subject to Rome were developed out of the *Reconciliatio*, which was one only of "the two kinds of Sacramental confession used in the early Church." These two were (1) that which was common and open to all the faithful; (2) that which was specific to those who had excluded themselves from the Church by apostasy, or had been cut off and expelled from the Church by the most solemn excommunication. It was not for the Reconciliation, but for the common and general Absolution of the faithful that the ordinary penitent applied. It is an old custom still observed in many parishes of Catholic Switzerland, says Bishop Herzog, to make a general confession in the church (apart from that with which the Mass begins) before the celebration of High Mass on Sundays. The priest thereupon absolves the whole congregation "with the ancient precatory absolution, *Misereatur vestri Omnipotens Deus*. The Swiss people call this venerable custom the *Offenen Schuld*." "I readily grant," adds Dr. Herzog, "that the Roman Church at the present day, no longer concedes a sacramental signification to the *Offenen Schuld*, any more than to the *Confiteor* at the Mass."

ANYONE who has traveled in countries which are called pagan will bear testimony to the low moral standard which prevails among the majority of the people from Christian countries. They are not Christians by practice. They may have been outwardly decent at home, but the old restraints disappearing, they lapsed into wickedness of life. Their passions no longer kept under by a circumambient moral atmosphere, they surrender themselves to lust and drink, and become more pagan than the pagans. They scoff at the missionaries, and write lies about them to friends at home. There is just enough religion left in their apostate souls to desire Christian burial when they come to die, and this sad duty usually falls to the lot of the missionary. Anyone who has been upon the ground knows that

this is the class of people who have prejudiced the pagan; and that the pagan has some ground from his point of view for classing the immoral Christian (Christian only in name) with the Christian missionary. If Li Hung Chang is to be believed, it is the "foreign devil" the Chinese fear, not the missionary *qua* missionary. They are a set race, proud of their stereotyped ways, and quite positive that innovation is degeneration. The introduction of railways and steamboats has offended their pride, while the introduction of labor-saving machinery has irritated millions of manual laborers much as it has done in our own country. Very few of them have any knowledge of Christianity, and most of them, if they have heard of it, have a superstitious dread of it as a Western superstition that bodes evil to China. The Chinaman is not a high moralist. If he is a Confucian, he is more of an agnostic than anything else. But although the word is not in his language, he knows sin when he sees it; and he is quite sure to see it, as practised by (so-called) Christians, with the inference that they are all alike, the missionaries with the rest, and that they ought to be abolished root and branch. Territorial acquisition in their eyes is permanently colonizing "foreign devils" within their empire, and so the Boxers took up arms, and may do so again against the whole tribe of pale-faces, and the heroic missionary and his immoral fellow-countrymen have been "in one red burial blent."

THE ONLY argument against national expansion which has any weight in my way of thinking is one which I have not seen stated in the press. It is a natural development of a first-class power that it shall expand. No great nation has ever failed to colonize, either by overflow of population, extension of trade, or conquest by force of arms. But, on the other hand, expansion for motives of mere national pride, exuberance of energy, or greed, without high and noble aims, presents just the difference between a material and a moral ambition. Nothing can withstand the aggressive temper of a strong nation; but the ultimate benefit at home and abroad will be determined by the temper being under moral purpose and guidance. To supplant a governing power that is decadent by one that is strong only in a material and secular way, is not a real advance of civilization. The proselyte of the Pharisees, said our Lord, became two-fold more a son of hell than themselves. One cannot avoid the conviction that expansion is a mixed good at best, looking at it from the moral view-point. And this grows out of the policies of the nations, which are dictated by self-interest rather than regard for the elevation of other nations in that righteousness which alone exalteth a nation. Civilization is itself a mixed quantity, with a large preponderance of "glory," prosperity, and voracity for gain, plus a *souçon* of moral aim. The problem in our new possessions is *the moral one*. New markets are secured, new lines of steamships established, new ideas set up among the acquired peoples, new systems of government and education installed, but the absorbing power is only nominally a moral one. For the purpose of consolidating its grasp, it may smile with a faint approval upon moral influences which weakly try to get in their word, but the State says it is no part of its mission to push religion or morality, unless, indeed, in the matter of morality it is shocked when some of its officials do too much stealing or cheating, and even then it thinks more of the loss than of the shame of it. Even where the State is in civil partnership with the Church, the State often adopts secular policies which give the Church hard lines and many snubs. This is illustrated in India, where the

State has expanded a trading company into an empire and pursued a repressive policy towards the Church. In the matter of education under State control, a distinguished Indian official has said that it is absolutely true that so far as the spiritual and moral side of the native character is concerned, English education is absolutely destructive, and a cultured Bengalee has said that it would be better far that the native children should remain ignorant of our sciences than that they should turn their backs upon religion and morality. The Bishop of Stepney, England, has recently touched on this subject, and his words are wise, and reach us who are Americans. He said:

"We are everywhere, by the efforts we are making to bring the blessings of civilization, destroying that force of religion and custom upon which native character is founded, and we are giving nothing in substitution. If we do not give a purer faith, then the force we wield is simply destructive. We sap, we do not strengthen character; we break up, we do not build. Let us realize, in imagination, the results of mere expansion—the energies of white people gradually undermining everywhere the ancient foundations of the native religion and morality. Do not we see that for our own sake, for the sake of the people whom we rule, it is our duty to counteract this mere destructiveness? Must we not follow the ploughshare of expansion, which uproots and disturbs, with the seed of a new life which can fall into the furrows and in course of time spring up in the fruit of new hope and energy?"

There is a sharp irony in the talk of extending the "blessings of civilization" by destroying the morality of the "new responsibilities." This may not be the patriotism that cries, "My country, right or wrong!" but my patriotism is of the other sort, "Blessed is the nation whose God is the Lord!" I am a Christian, that is my name, and my surname is American. I may not be as good a Christian as I am an American, but there is no sequence more inexorable than the fate of nations that forget God, and such is my belief as firm as my belief in Christ and as sincere as my love for my native land. The most honest thing in government which our country has is its national executive and supreme judiciary; but that is due to their *personnel* rather than to the Constitution, at least to the Constitution as a written document. There is an unwritten code, dictated by the average conscience of the people; but that sturdy influence may decrease, and where are we then? We are left to the chance of our rulers being men of high moral if not religious character; but if the chance fail us, and bad men wear the President's dress suit and bad men wear the judicial gowns, where are we then? If expansion means the spread of secularism in education, sectarianism in religion, corruption in politics, monopoly of control over the great staples of natural product, fanaticism in social science, and the suppression of popular rights in the interest of corporate greed, then the last end of those absorbed peoples will be worse than the first, which was bad enough. I love my country dearly, but I am not blind to the gangrenes that are working in her very vitals, and the history of other empires tells me that the moral side of this problem of expansion is full of menace. In the late war Spain was soon downed, and her possessions taken from her; while the greatest of sixteenth century kingdoms is now prostrated, decadent, no longer counted among the aggressive nations. Our turn will come, by the operation of like causes, unless our "civilization" mend its ways. Meanwhile conscience is not strikingly epidemic, and the good people are much at variance among themselves, and seem more disposed to pitch their tents towards Sodom than to stand up against this awful, onrushing, all-devouring tidal-wave of paganism, bright with the splendor of its mad billows, but sweeping floods of immorality into the very precincts of her temple. Dark view, is it? It would be darker if conscience were wholly submerged; but it is not yet; and the Great King is still on His throne.

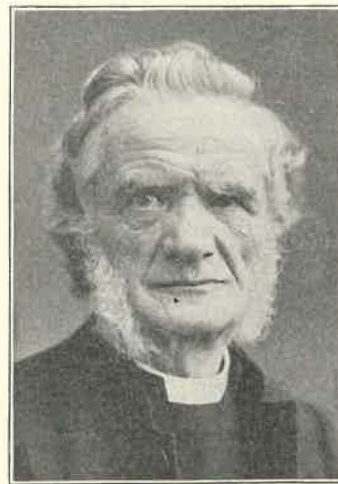
And what is my panacea? what practical suggestion have I to make? Nothing novel, or original, or sensational. You could not get a patent for it at Washington because it has been in use for many thousands of years. The name of it is *Repentance*. When our Lord began His earthly ministry the first word on His lips was, Repent (St. Matthew iv. 17). His commission to the Apostles was delivered, "and they went out and preached that men should repent" (St. Mark vi. 12). After His resurrection He told them that repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem (St. Luke xxiv. 47). After the coming of the Holy Ghost at Pentecost, St. Peter said, "Repent and be baptized every one of you for the remission of your sins" (Acts ii. 38). This is the panacea of Jesus Christ. This is the age-long practical suggestion of His Church, and the present

need is the revival of repentance. "Civilization" needs the broken heart and the contrite spirit. The clergy need to weep between the porch and the altar for themselves and for the modern Ninevehs. The Church needs sackcloth and ashes. If all Christian teachers of every name were to repent personally in a strenuous agony of contrition and then preach repentance as men that had exhausted its meaning for themselves, there would no longer be any disappointment about revivals, and there would be a new and glorious access of faith, and the people would learn the lost art of love for God. A solemn hush comes over my spirit as I see how revolutionary in Church and State the results of repentance would be. Nothing but repentance will bring back Pentecost.

LONDON LETTER.

LONDON, Feast of the Transfiguration, 1901.

THE late Dr. Westcott, Bishop of Durham, was born in Birmingham in 1825, his father being a professional scientist, and educated at the famous King Edward VI's Grammar School in that Midland town, the future Bishop Lightfoot and Archbishop Benson being among his school fellows. After taking high honors as a Classic at Cambridge, where he was connected with Trinity College as a scholar and subsequently as a Fellow, Brooke Foss Westcott was ordained priest in 1851 by his old reverend Schoolmaster, Prince Lee, then first Bishop of Manchester; and the year following took an assistant mastership at Harrow, which post he retained for 17 years. While



THE LATE BISHOP WESTCOTT.

there he brought out his *Introduction to the Study of the Gospels* (written at the age of 25), *History of the New Testament Canon*, and *Gospel of the Resurrection*; whilst also beginning, with Dr. Hort as a collaborateur, to work up the "Cambridge Text," as finally embodied in his *magnum opus*, namely, *The New Testament in the Original Greek, with Introduction and Appendix*, published in 1881. In 1869 he became Canon of Peterborough, and in 1883 was transferred to Westminster, whilst also being Regius Professor of Divinity at Cambridge from 1870 to 1890. By this time Canon Westcott was

also rather famous for the obscurity of his thought and literary style, as we may surmise from one of Dr. Liddon's recorded sallies of wit. "London," wrote the eloquent Canon of St. Paul's, one dark Christmas Day, "is just now buried under a dense fog. This is commonly attributed to Dr. Westcott having opened his study window at Westminster." It was during his connection with the Abbey that he was prominently engaged on the Revision of the New Testament, and also a member of the Royal Commission on the Ecclesiastical Courts. In 1890 came his further promotion by the Crown appointing him Bishop of Durham, in succession to his deceased intimate friend, Dr. Lightfoot.

Bishop Westcott had previously been known to the world merely as a very erudite classical scholar, Biblical textual critic, and commentator. But in pursuing his new episcopal career in the busy industrial North, he seems to have given himself up with impassioned ardor to what he called "civil work," and thereafter figured chiefly as an exponent of very advanced Christian Socialism. He was one of the founders, and President to the last, of the Christian Social Union. Since 1892, when the Bishop so successfully intervened in the great coal strike in the County of Durham, he had completely won the respect, and even the warm affection, of the rough miners of his Diocese, so that it would not be surprising if he should always be remembered in South Durham as the Miners' Bishop. Although the late prelate ranked only next below his brother of London, among the spiritual peers of Parliament—in consequence of the ancient secular prestige of his see—he was not a floor member of the Gilded Chamber (like the present Bishop of Winchester), or even of the Upper House of Convocation, whilst as a preacher he did not shine particularly. As-

suming that Dr. Westcott's theological position was definite enough to be got at, quite likely he was a sort of Broad Churchman of the modern Cambridge School. As regards Catholic ceremonial, he failed—with singular obtuseness for so keen a social philosopher—to perceive (with Archbishop Laud) the "strength" which ceremonies "add even to religion itself," and always endeavored to dissuade his clergy from the use of the most evangelical of all the "Six Points." It is gratifying, however, to learn that despite his signature to the joint Pastoral last winter, he was not wholly unwilling to allow Reservation of the Blessed Sacrament for the sick and dying.

The funeral of the late Bishop took place on August 2, at Auckland Castle chapel, memorial services being held simultaneously in Durham Cathedral, Westminster Abbey, and Trinity College Chapel, Cambridge. The Archbishop of York officiated at the funeral, and the other Bishops present were those of Winchester, Rochester, Salisbury, Exeter, and Newcastle.

The most noteworthy ecclesiastical event in Scotland last week was the official visit of the Archbishop of Canterbury to Perth, on the occasion of the dedication of some important additions to St. Ninian's Cathedral, including a chapter house, erected in memory of Bishop Charles Wordsworth. The only previous official visit of an Archbishop of Canterbury to the sister Church in Scotland since the Reformation appears to have been that of Archbishop Longley in 1866. After two plain celebrations of the Holy Eucharist in the Cathedral there was a sung Mass, according to the distinctive Scottish rite, the Bishops of St. Andrew's, and Aberdeen and Bishop Richardson (late of Zanzibar) all wearing cope and mitre. The preacher at the dedication service was the visiting Primate, and at Evensong the Bishop of Salisbury. Later in the day a reception was given to Archbishop Temple by the Bishop of St. Andrew's and the Provost and Chapter of the Cathedral. His Grace, in replying to a vote of thanks for his presence, spoke on Christian unity, and said that reunion of "all the different branches who hold the truth in Christ Jesus" was a matter they must leave in the hands of God. He specially recommended the Church of Scotland to take a large part in preaching the Gospel to all mankind, to take it all the more, "because they seemed now to be but a small body, locked up, as it were, in others all around them." It was, indeed, rather brave of Dr. Temple, considering how timorous and Erastian most past English prelates and other dignitaries have been when crossing the narrow Tweed, to publicly recognize by his presence and words at Perth the "Catholic remnant" as the Church of Scotland, notwithstanding the State patronage of Scottish Presbyterianism. The Bishop of Brechin, by the bye, has resigned, on the ground of ill health and of infirmities due to old age, his office as Primus of Scotland; though still retaining, it is presumed, the tenure of his see, in administering which Dr. Jermyn is being practically assisted by Bishop Richardson.

The Archbishops are finding out that they have lost their hold on some of the Bishops who formerly and publicly adopted their Opinion on Reservation. To be sure, certain members of the episcopal bench have all along privately allowed their clergy to reserve the Blessed Sacrament for the sick and dying, but now both the Bishop of Salisbury and the Bishop of Truro have (after consultation with their Cathedral clergy) openly sanctioned such form of Reservation. The Bishop of Salisbury is clearly of the opinion that Reservation for the sick was lawful under the Prayer Book until 1662, while as to the alleged prohibition under the present rubric then inserted, it was not intended by the Revisers (who borrowed the rubric from the Scottish Liturgy) to have any reference to Catholic usage of Reservation. The Bishop of Truro, in his second Visitation Charge, stated that there might be "exceptional reservation under circumstances of pressure for the Communion of the Sick," while leaving it to the discretion of his clergy to "do their best" for the Communion of the dying; but in all such cases the Bishop would like to be at once informed. It is believed that the Bishop of London will likewise recognize such right of user in respect to the Blessed Sacrament, but he is reported to be determined not to allow perpetual Reservation in the churches of his Diocese. According to the London correspondent of the *Manchester Guardian*, his lordship has recently been visiting certain London churches where perpetual Reservation was supposed to be practised, with the result that he has given a general order for the tabernacles where the Blessed Sacrament is reserved to be removed by October 1.

The so-called Royal Declaration Bill was read a third time

yesterday in the House of Lords, but from the tenor of Lord Salisbury's remarks it is almost certain that it will no longer give us any bother, for the Government evidently intends not to proceed with it in the House of Commons. The bill passed its committee stage last week, after another animated debate; especially upon Lord Rosebery's amendment, that the bill be sent next session to a larger Select Committee, which was supported by the Primate, the Bishop of Salisbury, and the Duke of Norfolk, but energetically opposed by the Bishop of Ripon, and finally lost. In committee quite a number of amendments were proposed—two by the Bishop of Salisbury and one by Lord Halifax—but the bill got through without any alteration. Yesterday the Bishop of Salisbury (the only prelate who spoke) was again keen for the introduction of amendments, but none, of course, were necessary after Lord Salisbury's implied intimation that the bill would be dropped. Surely no one worthy of the name and heritage of an English Churchman need feel sorry over the prospective fate of the bill, for its crucial trend should be as offensive to him as to any Romanist. If the heir apparent to the English throne is not obliged as a member of the National Church to profess the "Protestant religion"—as indubitably he is not—it is simply positively wrong to compel him to swear that he is a "Protestant" when ascending the throne. J. G. HALL.

The Latest.

LONDON, Aug. 21.—The Rev. H. C. G. Moule, D.D., Norrisian Professor of Divinity at Cambridge, has been named as Bishop Westcott's successor in the see of Durham. This is the same professorship that was held by Bishop Westcott at the time of his nomination to Durham, and the choice continues the tradition of scholar Bishops for that see. Dr. Moule is reckoned as an Evangelical, and a man of much piety and devotion. He is the author of a number of commentaries on the Bible and of devotional works, and was a member of last winter's Fulham Conference.

NEW YORK LETTER.

BISHOP POTTER is of the opinion that the short time between the dates of meeting of the Diocesan Convention on the last Wednesday of September and of the General Convention on the first Wednesday of October, and the distance between New York and San Francisco, do not constitute an exception under the canon by which he may appoint a different date for the former. The Diocesan Convention will therefore meet on September 25th, but may confine its sessions to one day and one evening, to permit earlier departures westward. The place selected is Zion and St. Timothy, and an interesting feature is expected to be the report of the Bishop upon the Huntington resolution of last year on Civic Conditions. That resolution resulted in a letter from Bishop Potter to Mayor Van Wyck and the subsequent public discussion of conditions obtaining in the East Side surrounding the Pro-Cathedral. It was proven that the police had ill-treated the Rev. R. L. Paddock, canon in charge, when the latter was in the performance of a very proper duty of looking after the welfare of a stolen girl.

Within the week there have been some police exposures that have startled the whole city. The Society for the Prevention of Crime was approached through one of its agents by the representative of the pool-rooms and the police, and an offer made to it of a bribe for advance information concerning proposed pool-room raids. The representative was arrested and confessed his relations, but before the arrest could be known, agents of the Society were sent to a number of pool-rooms. A false alarm of proposed raids was transmitted to the police through the code of the representative under arrest, with the result that the fake news was promptly communicated to the pool-rooms over police wires and by the persons of patrolment from precinct stations. This proof that the police of New York are actually protecting pool-rooms and worse places, and using municipal telephones to do it, has stirred New York as it has not been stirred of late. A mayoralty campaign occurs this November, and everybody is hoping that Bishop Potter will, in his convention report upon the Huntington resolution, use the opportunity further to stir the independent voter to his duty. A fourth lay deputy will be chosen by this convention, and pos-

[Continued on Page 558.]

CONSECRATION OF THE CATHEDRAL AT LARAMIE.

A HAPPY day for the Church in the West was Sunday, August 11th, when the magnificent Cathedral at Laramie was consecrated to the worship of Almighty God. During the past two years the last remaining portion of the debt, \$22,000,

Arrived at the episcopal throne, Bishop Graves called for the instrument of donation and the request to consecrate, both of which were read by Mr. Percy Palmer and afterwards placed upon the altar. Bishop Talbot read the sentence of Consecration and also preached the sermon. Notwithstanding the size of the Cathedral it was crowded with worshippers. In the even-



BISHOP TALBOT.



BISHOP GRAVES.

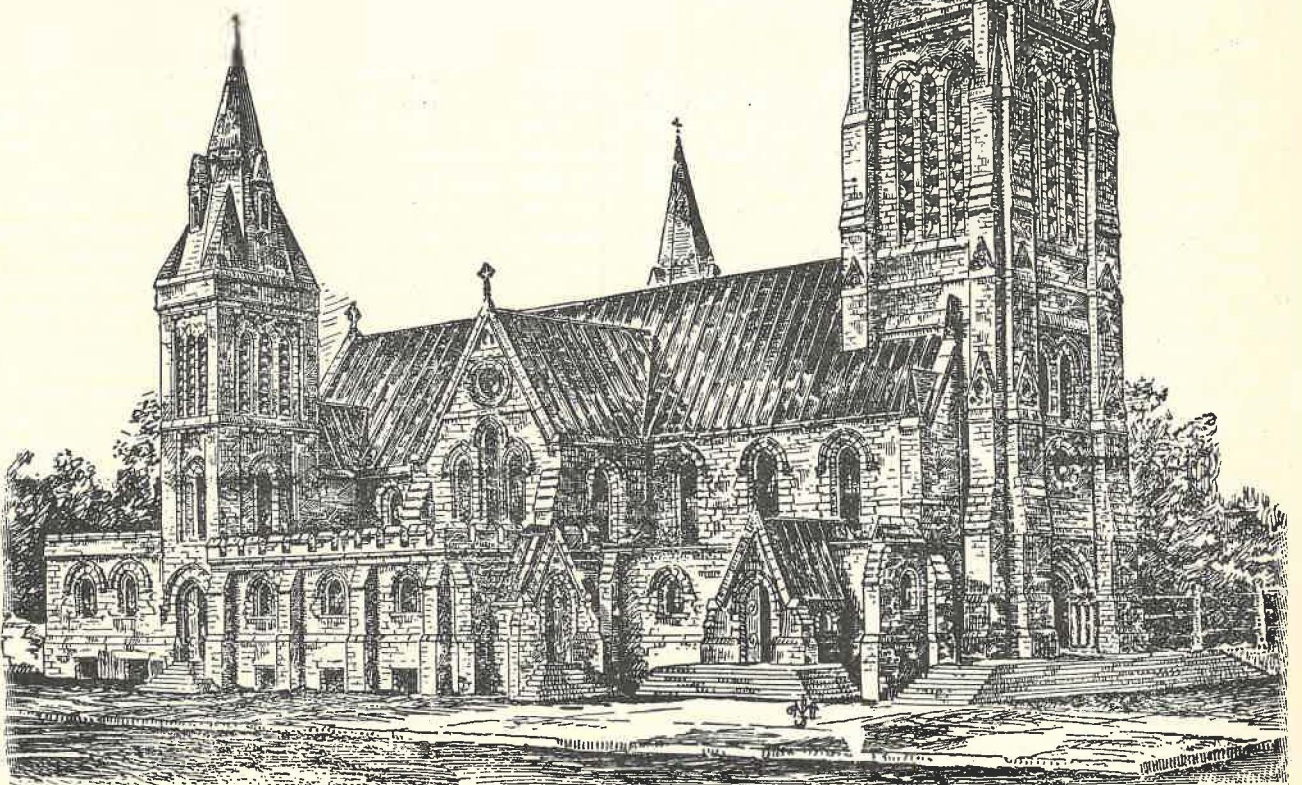


DEAN COPE.

had been raised, through the help and kind efforts of friends in the East, and the property is therefore entirely paid for.

On Saturday, the day before consecration, the annual Convocation of the Missionary District of Laramie gathered in session, beginning with an early celebration of the Holy Communion. During the morning there was a brief business meeting and in the afternoon the subject of woman's work in the District was considered. The Bishop of Central Pennsylvania, the Rt. Rev. Ethelbert Talbot, D.D., formerly Missionary Bishop of Wyoming and Idaho, preached a sermon in the evening, when a supplemental class of nine was presented for Confirmation, by Dean Cope, Bishop Graves confirming.

On Sunday Bishop Talbot celebrated the Holy Communion early in the Cathedral, and at a later hour the Consecration service, the chief event for many years in that section, was held. The long procession of choristers and clergy, with cross-bearer and banners, passed down the south aisle of the Cathedral to the main entrance, where the Bishop of Laramie with attendants, was given formal admission by members of the chapter.



ST. MATTHEW'S CATHEDRAL, LARAMIE, WYO.

ing Bishop Graves read his annual address to the Convocation, and there were missionary addresses by Bishop Talbot and the Rev. G. A. Beecher.

St. Matthew's Cathedral is an edifice such as few Dioceses have, and the Bishop's residence and Deanery adjoin the main structure. The work was founded by Bishop Talbot while in that Missionary District, and the Cathedral was built from plans drawn by the late William Halsey Wood of New York. It is cruciform, with a massive tower and spire in the middle of the front. The interior is gothic with brick columns and arches and the chancel is the full width of the nave, divided from it by a massive and effective arch, allowing the ceiling of the chancel to be on a line with the nave roof. There is a chapel directly behind the vestry, the latter being in one of the arms of the transept. Under the entire building there is a well-lighted basement for guild work, which however is not yet completed. The entire structure is of stone with open dome roof, finished in the natural color of the wood, the architecture being Early English Pointed Gothic. The towers shown in the illustration are as yet unfinished.

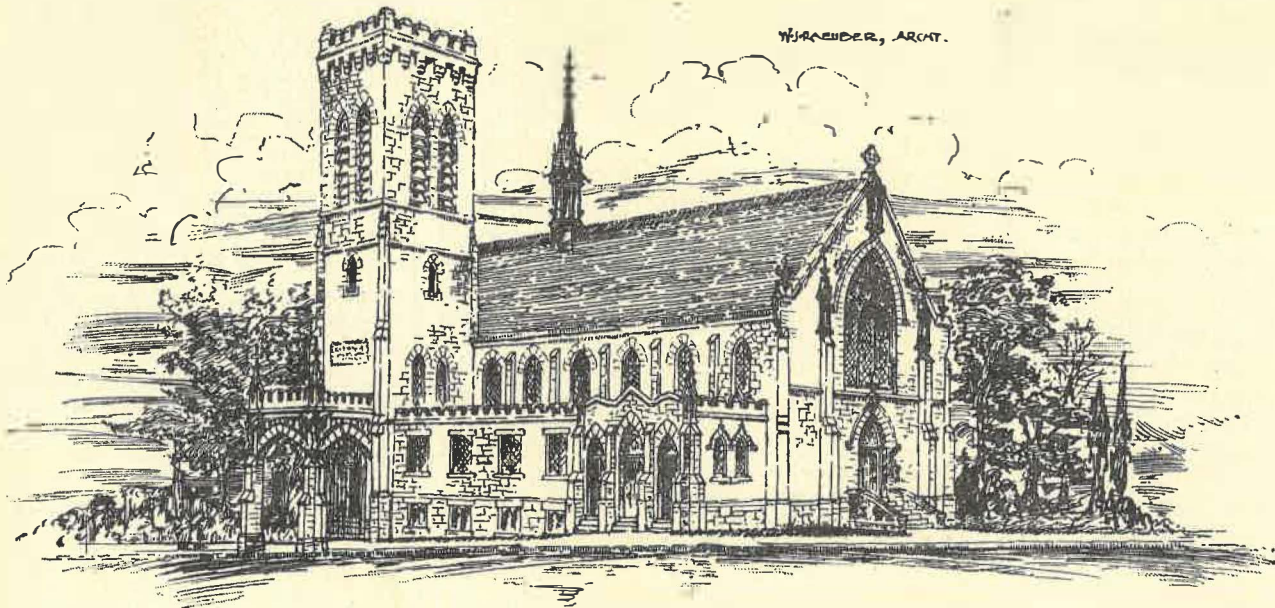
There are a number of handsome memorial gifts in the Cathedral, including a pipe organ, erected by Mrs. James A.

clergy of the Diocese, visiting clergy, and the Bishop Coadjutor of the Diocese properly vested as a Bishop of God's Holy Church. The Rev. P. Gavan Duffy was master of ceremonies and the Rev. Messrs. Newell D. Stanley and Lucius D. Hopkins were chaplains to the Bishop Coadjutor.

The procession moved from the old church to the new, singing "The Church's One Foundation." Arriving at the site of the new church, and being properly arranged, St. Winifred's Guild of the parish, composed of young misses, presented to the Bishop Coadjutor a silver trowel, this being the first corner stone laid by him since his consecration.

The service of laying the corner stone was arranged by the rector of the parish and was one of the most appropriate and dignified services at which it has been the writer's privilege to be present.

After the Bishop had laid the corner stone, he made a very telling, appropriate and helpful address to the large concourse of Manitowoc people who had gathered to witness the ceremony. The articles placed in the corner stone were: Five coins from the corner stone of the old church; American, English, Polish, and Belgian coins of the present date, given by two young misses of the parish, by Mr. J. A. Rummele, and by



ST. JAMES' CHURCH, MANITOWOC, WIS.

Scrymeser of New Jersey, in memory of her son; the altar cross, by Miss Williamson, in memory of Bishop Odenheimer; the litany desk, of brass, given by Mrs. J. H. Aldrich of New York; the altar, of Caen stone, given by the Woman's Auxiliary of Pennsylvania; reredos, twenty feet high and magnificently carved, by Mr. Welsted, an English Churchman; the lectern Bible, given by the Rev. Dr. Mottet of New York.

The music is rendered by a vested choir of thirty voices, under the direction of the wife of the Dean. On the day of consecration, the Dean, the Very Rev. James Cope, began his third year in that office. He will begin at once to raise the necessary funds to complete the spire.

Next day the Convocation elected as delegates to General Convention, the Rev. Howard Stoy of McCook, Neb., and Mr. F. E. Bullard of North Platte, Neb.; and as alternates, Dean Cope of Laramie, Wyo., and Mr. F. E. Goddard.

CORNER STONE OF NEW CHURCH, MANITOWOC, WIS.

ON WEDNESDAY afternoon, August 14th, the corner-stone of a new stone church building for the parish of St. James, Manitowoc, Wis., in the Diocese of Fond du Lac, was laid by the Rt. Rev. R. H. Weller, Jr., D.D., Bishop Coadjutor of the Diocese.

There were early celebrations of the Holy Eucharist at 6:30, 7:30, and 8:00 a. m., by the Rev. Messrs. Stanley, Hopkins, and Gray, the latter the beloved rector of the parish.

At 4:30 p. m., the bugler sounded the assembly and the procession was formed in front of the old church. In the procession were the crucifer and attendants, children of the Sunday School, guild of the parish, and members of the parish, vestrymen, architect, contractors, vested choir, and missionary

the rector; German Prayer Book; American Prayer Book; Kalendar of the Christin Year; sermon by the rector; and copy of the *Spirit of Missions*.

At the close of the function, while singing a hymn, the children of the Sunday School covered the stone with beautiful flowers which they had provided.

At 7:45 p. m. evensong was said. The rector presented a class of seven for Confirmation, and the Bishop Coadjutor preached.

The first Church services in Manitowoc were held by the eminent missionary, Richard F. Cadle, in 1842 at the Rapids, and he reported large congregations. Bishop Kemper used to come about once a year to visit the little flock and the parish was definitely organized February 28th, 1848, and incorporated on the 9th of April, of the next year.

The first rector was the Rev. Gustaf Unonius, a Swede, and the first graduate of Nashotah, who is now in Sweden. He took charge in 1848. There were thirty communicants at that time and the organization was very feeble. But on October 27, 1851, the lot on which the old church now stands, was secured. The corner stone was laid in 1851 by Bishop Kemper, and the rectorship assumed by the Rev. G. P. Schetky. In 1852 the church was consecrated by the Bishop. From then on the church struggled hard and by dint of hard work the finances of the church were brought up. Eighteen different rectors were in office during the space of 40 years between 1851 and 1901. One of these, the Rev. G. Thompson, gave his life to the parish, in nursing the sick through the cholera epidemic of 1854, finally succumbing to the disease. He is buried in Evergreen Cemetery at Manitowoc.

The church building now in course of erection is a substantial and imposing structure, as will be seen from the accompanying illustration,

REPLY TO THE OPEN LETTER.

NORTH EAST HARBOR, ME., August 12, 1901.

Rt. Rev. Dr. Satterlee,
Bishop of Washington,

MY DEAR BROTHER:—I have read with deep interest, and in the main, with much sympathy, the open letter addressed by you to me as Vice-President of the Board of Managers, which deals with certain conditions and certain propositions for the future. Let me first of all thank you for the effort to rouse the Church out of its stupor and stagnation. It is a matter of amazement to me that so little has been said or written so far about the tremendous questions which are to face the representative body of this Church at San Francisco in October—most tremendous of all, the paltriness of the outcome in these last three years of our high hopes and loud intentions, about the extension of our missions and the assumption of our new responsibilities; and then the pitifulness of our probable deficit and debt. Which of many causes has brought about this condition I do not know, or whether any one change can cure it. But you have opened a discussion which will, I trust, wax warm and be widespread.

We must, I am sure, differentiate and distinguish the conditions and propositions of the past to which you allude. The General Convention is not, and ought not of right to be, the Board of Missions. It is a legislative body with its own functions, many and important and various. It is too little and too legal and too technical to undertake to be the Board of Missions, which includes and swallows up in its largeness both Houses; the Bishops and the Deputies, clerical and lay. The other proposition, which I believe my dear father was the first to state, that the Church itself is the Missionary Society, is a fact deeply imbedded and involved in the charter of the commission of the Church Catholic from the beginning. But it cannot do its missionary work, or rouse the missionary spirit, or develop its missionary counsels and plans, in or by the General Convention.

May I recall another phase of the conditions and propositions of the past? There was a period in our history which I remember well, when we undertook the other sort of impossible admixture; not of combining legislation and missions, but of confusing the business of the society with its enthusiasm; of mingling financial administration and detail with the eloquence of stirring speeches and reports. The inevitable and inherent failure of this brought about the present three-fold arrangement of the Board of Managers, meeting monthly, of the Board of Missions with its triennial meetings constituted by canon, and of the intermediate Missionary Councils. If trees are to be known by their fruits, this tree needs either digging about and dunging, or else cutting down as cumbersome and dead. What shall we put in its place?

I thoroughly agree with your demonstration of the impossibility of utilizing the General Convention for the transaction of the business, or the rousing of the spirit of missions, and I thank you for deepening in me the sense of responsibility of every Bishop to be a leader and promoter of the work for which Jesus Christ "built His Church on the foundation of the Apostles and Prophets," He "being the chief corner-stone."

I am not troubled much by the objections which you so fairly state. But I am a little afraid of the proposition to exclude the great body of the other clergy, and the laity, from this joint Board of Missions; and make it consist of all the Bishops, with the thirty members clerical and lay of the Board of Managers. The silly suggestion of Bishops getting more authority is hardly worth noticing. The only thing we would get is more responsibility, from which we should not shrink. But I prefer the association in fairer proportion of "apostles and elders, brethren," or, if we write it the other way, "of apostles and elders and brethren," "to consider this matter"; as more after the original and apostolic plan. Quite aside from the principle, I feel the practical difficulty, in the widely scattered membership of our House, of getting together all the Bishops, or even the Bishops from representative portions of the Church, for an annual meeting. We must have the foreign Bishops; we ought to have Alaska and Oklahoma and Florida and California with the rest. Think what it means of time and expense and absence once a year from the pressure of home work. I happen to have good reason to know too well the difficulty of securing a bare quorum of the House to meet for very important matters, to have much hope of any large gathering of Bishops for an annual consideration even of the absorbing and supreme question of

Missions. Given the Provincial system, we might hope that a small number of chosen representatives of North and South and East and West and Middle West and of the countries over the seas could be gathered. But as we are constituted now it seems to me to be hopeless.

If we are really and earnestly and honestly looking for the wise and strong administration of our work, I believe we had better look in another direction of change, which I shall never live to see; but which I am glad to have lived long enough to suggest. The leadership of the missionary work of this Church is the highest office that can be conferred on anyone, and the highest office that we know is the office of the Presiding Bishop; one of these days to be known by a more decent and more descriptive title than that of "Presiding Bishop," or "Presiding Bishop of the House of Bishops," or "the senior Bishop of the Church." The title is a matter of supreme indifference and unimportance, but the office ought to be elective. No one knows half as well as I do, especially in the last few years of the story of the Church, the dignity and devotion and ability of the Bishops who, in the providence of God, have held the primacy in our House and in the Church. But I believe the old order ought to change, yielding place to a new. Let the Bishop who is to be Presiding Bishop be elected by the House of Bishops, with this one uppermost thought and purpose, that, as the President of the Board of Managers under the Canon, he is to be the leader and executive officer of the Church's missionary work. This will give to the office its highest possible dignity, namely, the discharge of the highest possible duty. Give him an executive committee of Bishops, if you will, or of Bishops and clergy and laity composed of members of the Board of Managers; and a general secretary, not to be the chief, but the second in command; and so satisfy the desire of many people who have long wanted to elect a Bishop as General Secretary, and make the episcopate, in the person of this elected and accredited representative, head and front of the administrative and aggressive missionary work of the Church. I do not state as frankly as you do the difficulties and objections to my proposal (they are many and I know them well); but I confess to the feeling that it is the wise and better way of accomplishing the end which you propose and with which in its principle and purpose I am most cordially in sympathy and accord.

Faithfully yours,

WM. CROSWELL DOANE,
Bishop of Albany.

A YOUNG PASTOR in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old and wise itinerant, saying:

"Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Professor A—, teacher of the sciences, right before me. If I use an illustration in Roman mythology, then there is Professor B—, ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?"

The sagacious old man replied: "Do not be discouraged. Preach the simple Gospel; they probably know very little of that."—*Southern Churchman.*

THE WIDOW'S mourning in New Guinea is very severe. When after the first paroxysms of grief she comes outside the house where her husband lies buried, she will be so exhausted by fasting and mourning, that a woman is needed on each side of her for support. She will suddenly throw up her hands and fall flat on the ground, or dash herself with great violence against a tree, or gash her cheeks with shells. She will also plaster herself with mud. Then when the first stage of her mourning is over, she will retire inside the house and begin to make her widow's jacket of threaded seeds, "Job's tears," and only emerge to view again when it is completed and put on.

IN IRELAND the robins are believed to be God's special birds, and are always permitted to brood without disturbance, and are never either caged or killed. The result is that they have become quite tame all over the Emerald Isle, and in cold weather fly into the farm-houses for food without fear. Small boys are taught to believe that God would be so angry with them for robbing the nest of a red-breast as to afflict them with innumerable warts upon their hands.—*Western Christian Advocate.*

THE FUTURE of the Church depends upon its demanding an unworldly and pious life. Every candidate for Confirmation must be made to understand that he pledges himself to seek that which worldly-minded people do not seek.—*Bishop Morrison.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

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

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

THE CHURCH A WITNESS FOR CHRIST.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism: XII. Lord's Prayer. Text: Acts i. 8. Scripture: Acts i. 1-9.

THE subject of the study upon which we now enter is "The History of the Christian Church to the Conversion of St. Paul," and the Scriptures chosen are from the opening chapters of Acts (i. to ix., inclusive).

For the better understanding of the subject let us remind ourselves of certain facts concerning the book which is to engage our attention, and its author.

We have before us, in this inspired treatise, the earliest pages of Church history. Except for a few scattered rays of information to be gathered from the Epistles, the first twenty years in the life of the Christian Church would be almost an utter blank, had not St. Luke been moved to write this book. The ancient title is "Acts," or "Acts of Apostles," and not as in our English Bible "The Acts of the Apostles," which seems to mean "All the Acts of All the Apostles."

That St. Luke was the author of this treatise, we are assured by comparative study of St. Luke's Gospel i. 1-4 and Acts i. 1. Yet note the profound humility of St. Luke. There is no mention of his name, from beginning to close. He does not speak of himself as having written the book, or as having had a share in the events which it records. He comes to our attention only when, in the narrative, the pronoun changes from "they" to "we." Under the guidance of this clue, we gather that St. Luke became the companion of St. Paul at Troas (Acts xvi. 10); from whence they crossed the Mediterranean into Macedonia and came to Philippi (*ib.* vv. 11-12), where St. Luke seems to have remained until, seven years later, at the same place he rejoined St. Paul and accompanied him on the journey to Jerusalem (observe, "we," again, in Acts xx. 6).

St. Luke was with St. Paul in the shipwreck and in the imprisonment at Rome (Acts xxvii.-xxviii. *cf.* II. Timothy iv. 11). Probably in Rome, at the time of this imprisonment, Acts was written. Its author's principal source of information was, of course, St. Paul. Had the book been written later, it would have recorded the closing events in the life of St. Paul.

"The former treatise," of which mention is made, is the third Gospel; the purpose of which, St. Luke declares to have been to make record of the beginning of the Kingdom, the things which Jesus both did and taught "until the day in which He was taken up" (vv. 1-2). St. Luke's Gospel and Acts are therefore, in a sense, one consecutive narrative, a continuous history of the Kingdom: the former, of its establishment; the latter, of its development and extension.

After the dedication to Theophilus, of whom we can gather no information, attention is drawn at once to the Divine Christ, the Central Figure of all history, and to the Apostles, His chosen witnesses (verse 2). The Apostles having been eye-witnesses, were to become witness-bearers. They had seen their Lord "alive after His passion"; He had taught them "the things pertaining to His Kingdom" (verse 3); they therefore were to carry these joyful tidings into the world.

The Twelve, however, were not to go unaided, and with no power upon which to rely other than their own. St. Luke dwells promptly, and with considerable fulness, upon the promise of the ascending Lord: that His Church would not be left orphaned, but would be vitalized and enriched with power through the coming of the Holy Ghost (vv. 4-5).

Then follows a description of some particular interview, apparently the last, between Christ and His Apostles. We are told how He commanded them not to depart from Jerusalem, but to wait for the near-at-hand fulfilment of the Father's promise (verse 4). John had "baptized with water": a baptism of repentance and of preparation only (Acts xix. 4). The Apostles were to be "baptized with the Holy Ghost" (verse 5); by which they would receive power to fulfil the mission of witness, to which God had called them (verse 8).

How disappointing to Christ, that at this juncture His

Apostles should have thrust upon Him the ill-conceived enquiry: "Lord wilt Thou at this time restore the Kingdom to Israel?" (verse 6). "This question, besides the prying curiosity which it exhibits, shows also that the Apostles were still influenced by carnal and Jewish notions concerning the Kingdom. Our Lord rebukes each fault: first by telling them that it was not theirs to know 'the times and seasons, which the Father hath put in His own power' (verse 7); the second, by revealing to them the fact that Pentecost would lead, not to the restoration of the Kingdom to Israel, but to its extension from Jerusalem to all Judea, to Samaria, and to the uttermost part of the earth" (verse 8). This announcement, let us notice, cancels the prohibition of St. Matt. x. 5.

We must not condemn the Apostles too severely for their unfortunate enquiry. Pentecost had not yet come. From the Holy Ghost they were to receive, not only power to be efficient witnesses (verse 8), but heavenly wisdom also which would enable them to understand the Catholicity of their Master's Kingdom.

Our lesson closes with St. Luke's account of the Ascension: "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight" (verse 9).

The Lord ascended as both King and Priest. As King, 'when He ascended up on high, He led captivity captive, and gave gifts unto men' (Eph. iv. 4). As Priest, 'by His own blood He entered at once into the holy place, having obtained eternal redemption,' and there 'He ever liveth to make intercession' for us (Heb. ix. 12; vii. 25). Thence, too, He is to come in like manner as He went away, 'in the clouds of Heaven,' and 'all the holy angels with Him'" (St. Matt. xxvi. 64; xxv. 31).

Christ did not ascend till all was arranged concerning His Kingdom. His witnesses were chosen. To them, infallible proofs of His Resurrection had been given (verse 3); He had taught them what they were to teach; and they needed only to wait for the fulfilment of the Father's promise, and for the power which would be theirs when the Holy Ghost should come (vv. 4, 8).

THE VOICE OF THE CHRISTIAN YEAR.—XIV.

By A RELIGIOUS.

TWELFTH SUNDAY AFTER TRINITY.—PRAYER: A PLACE TO PRAY.

THE subject of Prayer is so momentous, its lore so inexhaustible, that one who touches it with reverent hand—fearing to write amiss, yet spurred by the need of more knowledge everywhere—scarce knows what to omit. The "Proper" for the Twelfth Sunday after Trinity is indeed "a light to the feet" (Ps. 119, 105) which would tread the path of prayer. The Collect is one of the choicest gems of Prayer Book casket, and a daily meditation upon it throughout the week will richly reward the student. It exemplifies the principles and laws which we thought upon in papers XII. and XIII; it illustrates the attitude of humble hope, of penitence yet confidence, which makes our approach acceptable "in the Beloved."

The Great God, Almighty, Eternal, is more ready to hear than we to pray; the abundance of His mercy (collect) awaits only our trustful approach to pour forth in all-sufficiency (epistle): He doeth all things well (Gospel). The miracle of the "Ephphatha," with its touching and suggestive circumstances, is the work of One who can loose the chain of our sins and so set free the faculties of converse with Himself. His absolving touch enables the deaf to hear and the dumb to speak, to His glory and their blessing.

Let us think of the external acts by which this miracle is marked, as suggesting the importance of the circumstances of prayer, the share of things material in "the ministration of the Spirit."

Preparation is two-fold—habitual and approximate. To the habitual preparation belong those external aids which characterize our habits of prayer, *e.g.*, *time*, *place*, *method*. A *time* for prayer and regular adherence to that time—never omitting or changing it save at some higher call of duty or charity—only this is more important than a *place* for prayer. Our Lord "took him aside" when about to heal. He said, "when thou prayest, enter into thy closet," as though promising, "I will meet thee there."

A bed-room is not a Christian bed-room without its *praying place*. The ideal is a curtained recess, containing a crucifix or a religious picture, with a sconce holding a single candle

at either side; standing below this a prayer desk, with a small case (or a shelf belonging to the desk) for books. But the point is to have the place devoted to the affairs of the soul. A little table may be properly equipped and will answer admirably. It should have a shelf underneath for books, that the top may be free from anything like litter. It should be unobtrusive, yet *different*. The cross or devotional picture will mark it as the "holy corner," and such a spot really used as a meeting place with God will soon gain an atmosphere of its own; an atmosphere which will, e.g., make it impossible for a stranger—or oneself—to lay hat or coat on that table. Indeed it becomes a very Bethel, where kneeling, one meets Him and leans upon Him, and in that dependence finds the holy hush of an exceeding peace.

The books complete the equipment. What shall they be? Few, and these of the best—Bible and Prayer Book necessarily. In the words of the author of the *Christian Year*—one of that galaxy of truly great whom God gave to the nineteenth century—"Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in the matters of practical religion; and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both." Like Keble, we may safely make the Book of Common Prayer the test of whatever devotional language is offered to us; for it embodies, please God, the Church's interpretation of that Word of which she is warder. Many think of the language of devotion as one thing and the language of doctrine as quite another. But this is wrong. Nothing but truth can lead men to God or be acceptable to Him, who is above all things THE TRUTH. Any form or degree of untruth is hateful to Him (Ps. 119, 128, 118), and any exaggeration has ceased to be truth. An exaggerated statement is—what? *Falsehood*; and numberless times in Holy Scripture the character most offensive to God is summed up in a condemnation of deceit. So, any forms or expressions of devotion which will not square by the language of Creed and Scripture are unsafe. All our feelings and affections must be regulated by sound principles, and this is most necessary in regard to our religious feelings. Right feeling is a sign of life; but exaggerated feeling is a caricature of life.

Of making manuals of prayer there is no end. Some are excellent, some are—not. The *Treasury of Devotion* has stood the test of time. The *Imitation of Christ* is a classic, both in Latin and English. But a wise director is the best guide for each individual, as to what books will be healthful food for his own spiritual state.

When we plan our homes we provide for all our needs except the all-embracing need—the need of the knowledge and love of God. We expect to pray there as a matter of course; but a matter of course—is a matter of indifference! To provide a "place where prayer is wont to be made" is at least a witness against indifference; a witness to one's own conscience and affections, and to others, perhaps irreligious, who enter the room.

May not God expect so much of Catholics? When we make our homes, shall He be the only guest unprovided for? He who gives all that goes into the house—material, skill, money to command both the earth's resources and human handiwork—shall there not be a shrine for Him?

EPISCOPAL HERALDRY.

MR. CHARLES HUBERT gives us in the August number of *The Quiver* an account of the coats of arms borne by the various Episcopal sees:—"In the arms of the Archbishop of Canterbury," he tells us, "there appears a decoration, somewhat like a clergyman's collar with an extended linen band; but it is intended to represent a narrow, circular strip of white wool, supposed to be shorn from the lambs of St. Agnes at Rome, which was worn round the shoulders, and had two such hanging bands, one before and the other behind; while the crosses upon it are thought originally to represent the pins by which it was fastened to the vestment. This precious strip was called a pall or pallium, and was peculiar to Archbishops, conferred on them by the Pope, and, like most papal gifts, of a high market value. Expensive as was its possession, it was by no means a mere luxury, for by the decretals of Pope Gregory no act of an Archbishop was valid without it. If he had not received it he could not confer orders, consecrate churches, or summon a council. The small staff, the head of which appears inside the half circle formed by the pallium, as it falls over the shield, is the crozier, a staff with a cruciform head that is borne by or before an Archbishop alone, though the simple pastoral staff with an ornamental crook, which merely denotes the office of a Bishop, is often mistakenly called a crozier."

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.

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

SPEAKING of the name of the Church, which has long been an interesting theme in your paper, how would "The Reformed Church In the United States of America" do? I do not know if it has been suggested before, but your readers may not know that it was suggested sixty years ago, when this discussion was very young, by the Tractarians, and was objected to by the House of Bishops as being very "high." Doubtless opinions have changed since then, and now it might unite the fragments to better advantage.

It certainly is general enough, and under it quite a number of opposing fragments would have no excuse for separate existence.

Yours truly,

O. S. MICHAEL,
Rector of St. John's.
Philadelphia, Aug. 12, 1901.

To the Editor of *The Living Church*:

ARECENT well-tempered communication in your columns advocating "The Holy Catholic Church," has the following query: "What is the reason, may I ask that this great and all-important question cannot be settled in the coming Convention?" The first and great reason why it cannot be settled this way is, *lack of votes*.

Your arguments, editorially and otherwise for "American Catholic," are naturally conceded the ablest, but your proposal for giving notice in this Convention for final action in 1904, brings this aspect of the whole subject fully in line with the Church's well-known and unalterable conservatism. Were there an assurance of this name having the required majority, there would be little if any objection to just such action in its adoption, but it must be admitted that many with Catholic predilections do not favor the Catholic name (at least for present adoption) while others so favoring for the present alternative prefer to drop the adjectives, some as brought out in the *Quarterly*, agreeing on "The American Church." All true Catholics, however, agree, as do all at heart, at least those with any conception of the Church idea, of the need of some kind of relief for those particularly struggling in mission fields, who find the name a hindrance to the Church's work and growth.

T. A. WATERMAN.

To the Editor of *The Living Church*:

FOR your long word contest (modern, ecclesiastical):
Theprotestantepiscopalchurchintheunitedstatesofamerica.

Yours faithfully,

LOUIS LLEWELLYN WILLIAMS.

To the Editor of *The Living Church*:

AMONG the numerous suggestions that have risen as to the change of name, none have the loneliness and obscurity perhaps of the one that comes from the Diocese of Fond du Lac, from the little, almost unknown town of Algoma, from the Ven. Archdeacon of Algoma, Dr. Walter R. Gardner. None have the acumen and profundity that that has, either. It is to be hoped that the Church at large will profit by Dr. Gardner's insight and that his counsel will emerge from the multitude of counsels and be recognized as the "wisdom" of them all.

His proposition is to drop the word *Protestant* and retain the name *Episcopal*. That would be change enough to suit the clamorers for change and not too much to displease the conservative; it would suit all parties. Instead of bitterness and strife which almost any other change would surely stir up, this one would bring peace and the satisfaction of having hit the inevitable.

All unconsciously the Church has already been deciding the matter. She must have a name and practically she has solved the difficulty and won for herself a title that can hardly

be improved upon. She has dropped the word *Protestant* and retained the word *Episcopal*. Unconscious action of this sort, the voice of the people as it were, is often infallible, and perhaps in contending against it we might be found to be fighting against God.

"Episcopal" is a satisfying name, for it implies all that we claim or could desire to claim and adequately differentiates us from all others. It implies that great truth that we stand for, "No Bishop: no Church"; "No shell: no kernel"; "No outward and visible: no inward and spiritual." "The way of teaching a thing is as important as the thing taught." It implies the four great notes of the Catholic Church: Oneness, Holiness, Apostolicity, and Catholicity.

Tautology? That is not a serious objection. *Orthodox* would be tautological. So would *Baptist* be. "Catholic" is tautological, quite as much so as "Episcopal."

The Methodists have already appropriated it? No; for they are known as Methodists not as Methodist-Episcopalians. They have unconsciously settled what their name is to be; and their instincts have been, as we would expect, quite unerring in the matter.

We can't afford to have a long, clumsy name. We can't afford to throw away the "business" that has grown up around the name "Episcopal Church." Merely legal difficulties are not meant here by the word "business"; but associations and habits of thought and action that are worth an infinite deal to us.

We would make a grave mistake to praise ourselves. "If I honor myself my honor is nothing." It might in many minds reduce us to the level of the most despised and insignificant sects to apply to ourselves any of the high-sounding names they are fond of appropriating to themselves.

Practically, to drop the term "Protestant" would be no change at all; and yet it would really save us from the charge of inaction and satisfy at the same time the very strong and just demand for some change.

J. W. GILMAN.

To the Editor of *The Living Church*:

AS I TAKE my place at my typewriter, I am well aware that I will prove to be a *persona non grata* to you and the great majority of your readers. But I have been a constant reader of *THE LIVING CHURCH* for twelve years, and in all that time I have never known it to be unfair. Therefore I make bold to address you on the subject of the name of the Church, which has been so generously and so interestingly discussed in your columns for some time past. I do not think that the subject is so important as some of your correspondents seem to esteem it. As we "Episcopalians" are becoming better educated and are coming to realize the preciousness of our heritage, we are calling ourselves "Churchmen" more and more; and as our Christian neighbors get better informed, they fall unconsciously into the habit of terming us "Anglicans." In the course of a few years, if we exercise a little patience, the word *Episcopal*, and more especially the word *Protestant*, will have become eliminated entirely from our ecclesiastical terminology. Then we will be ready for legislation. A Church name, like the Bible, the Prayer Book, the dictionary, and all other things that are good and full of vitality, is a matter of growth, of education—a case, as it were, of a supply meeting a demand. Now if your correspondents think that there is any serious demand on the part of Church people generally to change the name of the Church, they are mistaken, and, I think very badly so. The best reforms have never come arbitrarily, or by revolution. They must grow, and the people must be educated up to demand them. I may be wrong, of course, in thus interpreting the mind and the temper of the American Church, but I am certainly not wrong when I say that the word "Catholic" appeals to but a very small portion of our American Churchmen. The symposium in last year's *Living Church Quarterly* shows that conclusively. And why? Simply because whatever of accuracy and grandeur the name *Catholic* may have possessed in the ages gone by, it now conveys to everybody—the reader of the newspaper only, and the student of history—rightly or wrongly, the impression of something narrow, inflexible, intolerant, and irreconcilable with intellectual freedom. We must accept things as they are—especially if those things have been part and parcel of men's intellectual furniture for generations. Our dictionaries tell us that we are not the Catholic Church—we are only a part of it. Every well-informed Churchman knows that our Roman and our Greek brethren are, historically, just as good Catholics as we are. Can we afford to go before the American people pretending to be what they know we ourselves do not believe? Can we afford to attach to ourselves a name

that intelligent people involuntarily associate with retrogression? Can we afford to withdraw from the position of a *via media* between Romanism and Protestantism, which has been our glory for all these centuries, and go over pell-mell to Romanism? If we MUST change our name, let it be to the American Church (and run the risk of being nick-named "Americans"). If we MUST incorporate the word *Catholic* into our name, let it be qualified with "*Anglo*." But I for one—and I am sure I have thousands of loyal Churchmen for company—am proud of the fact that I am not ashamed of the name assumed by the dear spiritual Mother, for whom I am indebted for what manhood and knowledge of God I possess. It may be sentiment—but with most people sentiment is a kind of religion

Yours very faithfully,

Zanesville, Ohio, Aug. 15, 1901. FRANK W. BOPE.

[Our correspondent is mistaken in thinking that he is in any sense a *persona non grata* to *THE LIVING CHURCH*. Our own belief as to this particular question is not the same as his, and he will see that the term suggested by *THE LIVING CHURCH*—"American Catholic"—fully obviates the objection he has raised to the single word "Catholic" used alone, which would be objectionable to us, as to him. And we are very glad to have the subject discussed from every point of view, and not merely from our own single standpoint.—EDITOR L. C.]

To the Editor of *The Living Church*:

ASSUMING that the great majority of clergy and laity would be glad to see the Protestant Episcopal eliminated from the name of the Church, I would humbly suggest that a name be substituted that expresses the whole truth with the utmost brevity and accords with Scriptural and ancient usage, namely, The Church in the United States of North America.

Respectfully,

Lake City, Minn.

J. C. ADAMS.

THE CHASUBLE AT ST. PAUL'S, LONDON.

To the Editor of *The Living Church*:

YOU state in your issue of August 10th that "the chasuble and the cope are the usual and normal vestments obtaining at St. Paul's Cathedral in London." Is this statement correct? I should be inclined to say that the chasuble is *never* used at St. Paul's. I may be mistaken in that, but that is my strong impression. I know that the cope is used a good deal, at all kinds of functions, and so may be looked upon as "normal."

Yours,

Toronto, Aug. 12th, 1901.

F. G. PLUMMER.

[Our impression is that the chasuble, as well as the cope, is used at St. Paul's Cathedral, London, though we shall be obliged to refer the matter to our London correspondent for verification. And it may be that our correspondent is correct. Our point would, however, even then be made, because the contradiction between the use required by the Bishop in question for his Cathedral, and the use which in his own book he speaks of as likely to become "the almost universally accepted standard," would be at variance; and it is certain that for many years past the chasuble has been in regular use at Trinity Church, New York, the Bishop's other approved standard of services.—EDITOR L. C.]

THE FORCE OF "IMMEDIATELY."

To the Editor of *The Living Church*:

BOTH Doctor Egar and myself agree with Mr. Law's definition of the liturgical use of the word "immediately." But the order which I suggested for the amended rubric can be defined as "following in regular order in a continuous service." That was the very object I had in view, to make Morning Prayer and the Celebration of the Holy Eucharist a "continuous service," instead of making the Holy Eucharist an appendage to Morning Prayer; which became instead a solemn preface to this highest act of worship. Undoubtedly, hymns and anthems *may* be sung before and after any Office in the Prayer Book; and likewise, they may be *omitted* after or before any such service. The rubric says "may" not "shall." In the Prayer Book of Edward VI., Introits are both provided and ordered. But in the present Prayer Books of the English and American Churches, they are neither prescribed nor provided. Surely if it was the Church's mind to increase reverence for the Holy Eucharist by the introduction of Introits, she would have commanded their use.

P. G. ROBERTS.

St. Louis, August 12, 1901.

A JAIL SERVICE IN OMAHA.

To the Editor of *The Living Church*:

THE prominence given to a painfully inaccurate report of a jail service held in Omaha compels me to make the following statement:

1. I had nothing whatever to do with the conducting of

the service. It was in charge of an excellent female city missionary.

2. Not a line of the Prayer Book, as such, was used. The "report" charged that the Prayer Book was rejected. I sincerely regret it was not adopted.

3. I did not give out the hymn "The dying thief," etc., nor any other hymn. That hymn was asked for by one of the prisoners.

4. I was present on invitation to deliver a simple ten-minutes' address. This I did and resumed my seat in the congregation, taking no further part than to be a listener; nor had I taken any previous part.

5. Two men acted "ugly" from the beginning of the service, and at the close made an effort to snatch a hymnal from another man. This scuffle was the entire disturbance.

6. I was not "roughly handled" as reported. I was not near the man. No one was hurt, alarmed, or even excited. Nothing occurred to cause anything of the kind.

7. A more inaccurate report I never read than the one to which I allude. It was false in almost every particular. I was never interviewed regarding the incident! It was all a cruel "scoop" of a sensational reporter. I was made the victim.

It should make the public hesitate to believe what even the Associated Press asserts.

CAMPBELL FAIR.

Omaha, Aug. 15, 1901.

THE DRESS OF LAY READERS.

To the Editor of *The Living Church*:

I SAW with regret the editorial criticism in *THE LIVING CHURCH*, some weeks ago, on the proposed Canon on lay-readers.

The more so, because I felt that a careful consideration would show it to be in full accord with some of the principles *THE LIVING CHURCH* has always maintained.

For my own part, I rejoiced to see the proposed canon, as it seemed calculated to free the Church from some of the evils which now afflict her.

To prevent any possible misunderstanding, let me begin by saying I thoroughly approve of the proper use of lay-readers.

"Necessity knows no law," and where those commissioned to minister in holy things cannot be had, it is far better to have the service read by a devout layman, than to have no service.

Church legislation about lay-readers, dates from 1804. The 10th canon of that Convention placed them entirely under the direction of the Bishop and rector.

By 1808, more precise legislation seems to have been found necessary, and the 19th canon of that year lays down principles more fully expressed in the 11th canon of 1832, which remained in force, and was always referred to, until 1895.

It is, in part, as follows:

"The lay-reader shall not assume the dress appropriate to clergymen ministering in the congregation, and shall officiate at the desk only; he shall conform to the directions of the Bishop or said clerical members (of the S. C.) as to the sermons or homilies to be read, nor shall any lay-reader deliver sermons of his own composition, nor except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service when a clergyman is present in the congregation."

The great battle of the Church in this country from its reorganization down to about 1850, was to prove the divine origin of the Church and the authority of its ministry. It was a long, hard fight, in which Bishop Hobart against Mason, Dr. Bowden against Miller; Bishop Wainwright, and many others, bore part. That battle was won, so well indeed that for a time, perhaps, the laity came to think they had little to do in Church work.

The legislation from 1808-1895, was made while the knowledge of that controversy, and the importance of the points involved, was still fresh in the minds of Churchmen.

The change made in the Canon in 1895, is at variance with the principles of the Church, and puts in peril the fruits of that long contest. Students appear as lay readers in what seems to the people, clerical dress. The local papers call them "Reverend" and talk of their "parishes"!

They think it a hardship if not permitted to preach, though admirable sermons for reading are easy to obtain, and though in the primitive Church up to St. Augustine's time, only Bishops were allowed the high privilege. It is an object lesson in Congregationalism and there is little wonder that in quarters where the apostolic ministry is lightly regarded, advantage is taken of the laxity of the present canon, to have parts of the

service, other than the lessons, read by laymen, while able-bodied clergy are present in the chancel.

I have been present myself at services read by a layman to a congregation of six or seven clergymen! Nor can we wonder to hear of a parish declining to support a clergyman, because they "can get a lay-reader for \$5 a Sunday."

The proposed canon simply endeavors to cure these evils by restoring things as they were before 1895—that is, to conform our legislation to the principles of the Prayer Book.

Middletown, Conn., Aug. 15, 1901. W. ALLEN JOHNSON.

[We cordially agree with Professor Johnson as to the main portion of his letter; we only disagree as to the detail of the lay reader's dress. To assume that a surplice and cassock are exclusively "the dress appropriate to clergymen ministering in the congregation," is to hold that vested choirs everywhere have usurped the clerical vestments. History and present usage throughout the Church combat this latter theory, and we can see no good reason why the dress of a chorister should be inappropriate for a lay reader. Certainly it is less of an assumption of dignity, and far more in accordance with precedent, as well as much less expensive and easier to obtain, than the academic gown proposed by the canon. As for the abuse of the office of lay reader by congregations able to support a clergyman, it is a matter for episcopal regulation of a very simple character, since no lay reader may officiate without the Bishop's license, and it is not a factor to be considered in connection with the dress of a lay reader who may be performing legitimate work.—EDITOR L. C.]

NEW YORK LETTER.

[Continued from Page 551.]

sibly one in the place of President Low of Columbia University, who announces his inability to go.

The Rev. Dr. George D. Johnson, so many years rector of Christ Church, Staten Island, has at last been granted his wish, and been permitted to resign. The vestry passed strong resolutions, all of which his splendid service to parish, community, and city, warrant, and made him *rector emeritus*. Ill-health and advancing age were the causes for Dr. Johnson's retirement. For the present he remains Archdeacon of Richmond. Speaking of modern progress, he said the other day that the perfection of the telephone system rendered it possible for him to transact Archdeaconry business even if unable to leave his home. The new rector of Christ parish is the Rev. Frank W. Crowder, a native of Baltimore, a graduate of Dickinson College and of Drew Theological Seminary. He joined the Methodist New York East Conference and was sent to a small charge on Long Island. That was in 1894. In 1895 he went to the First Methodist church of Stamford, Conn., one of the best appointments in the District outside of Brooklyn. With a growing reputation for pulpit work in the Methodist communion, he quitted it, and spent a year under Bishop Potter's direction at the Pro-Cathedral. Last May he went to Christ Church, to assist Dr. Johnson, and has put in a summer of hard but very excellent work. Staten Island is changing from a suburban to a city field, with all that such change in population and support implies. The work before the new rector is therefore difficult, but an excellent foundation exists. Mr. Crowder has the degree of Doctor of Philosophy from Tübingen, Germany. He is still in deacons' orders.

The Rev. Dr. J. H. Darlington will have spent, in November next, twenty years in Christ parish, Brooklyn, one year as assistant to his predecessor, the Rev. Dr. Partridge, and nineteen years as rector. The anniversary will be observed, and there is much in it to celebrate. In a section of Brooklyn where denominational churches have gone to the wall, and where others, alas, are going to the wall, Christ Church has steadily grown. When Dr. Darlington declined the rectorate of Trinity Church, Toledo, he exacted from members of his vestry and from other communicants a promise of future loyalty to Christ parish comparable with that shown by himself. Such promise was easily obtained upon condition that he remain, for in very large measure is the success of the parish due to its present rector's hard work, common sense, personal charm, and spiritual earnestness. In greater measure than before the call from Toledo, all elements have worked for the building up of the parish. All debts on church and chapel have been paid, a rectory has been purchased and paid for, an enlarged chancel has been built at a cost of \$16,000, and many enrichments upon interior have been made. The communicant list of the parish exceeds 900.

The Rev. Dr. D. Parker Morgan arrived home from abroad the first of this week. He reports a restful vacation, but comes back earlier than usual to superintend the installation of a new organ that is to cost \$10,000. Some changes in the interior of Heavenly Rest church are to be made, to get space for chancel organ, and an echo organ is to go into the gallery at the Fifth Avenue front.

Talks on Extra Canonical Texts.

VI.

BY THE RECTOR OF ST. NESCIOQUIS.

"No sophism is too gross to delude minds distempered with party spirit."—*Macaulay*.

I AM sorry for the man who has no party. Nature or circumstance has dealt very unkindly with him. He is a freak, less fortunate than other freaks, inasmuch as nobody pays him to make an exhibition of himself. He is in a perpetual minority of one. It may be true that one man, with God on his side, is in the majority; but the assumption is a large one, and the present circumstances are not comfortable. He is a lonely voyager, and may be driven on the rocks or founder in mid-ocean without being missed. He is a stranger in a strange land, neither understanding nor being understood. If nowhere and on no subject, he thinks as a number of his fellows do, surely he cannot think at all. If in no direction he has aims similar to those of other men and agreement with them as to methods of reaching them, he must surely be an aimless crank. If he is not conscious that his interest coincides at some point with the interests of others, he surely can have no interest that is not bounded by his own skin.

He must be either ignorant or indifferent as to matters which claim the attention of the world. He may be an ass, utterly incapable of deciding as to the relative desirability of two bundles of hay. He may be a philosopher, who has reached the "Centre of Indifference." No man is so much to be pitied as he who has come to the conclusion that there is nothing in the world worth the helping or the hindering. There is one other man of whom I can conceive as without a party. He is the consciously superior man. He has a wider view than others;—so wide, indeed, that he cannot see what is at the end of his nose. He will work with none but finished tools; it is probable that he will never work at all. He will pursue only ideal ends; and he is living in a world of compromise. He will associate with none but perfect men; the men he sees banded together for the accomplishment of common ends—in business, politics, and religion—are a mixed multitude. If his vision could be focussed on a looking-glass, he would probably yearn to be quit of his own company.

But I pity almost as much the man who never changes his party, of course, it must be clear why he does so. If there is any immediate and solid benefit accruing immediately from it, it will be suspicious. But there is a class of men typified by the great Lord Halifax, of whom Macaulay draws so detailed and delightful a picture, who are always on the border line between parties, never passing it on either side to any great distance. They really have large vision. They see that no body of men ever joined hands, stood together, accomplished anything in common, and persisted, without some solid ground of union. They always like least the party with whom they are acting, because they are near enough to see their faults and follies. They always give the party to which they are opposed credit for more wisdom and goodness than they possess, because they are too far from them to see their littlenesses. Hence, they trim. They hold the balance of power. They decide all elections. They secure fair-play. They protect unpopular causes and keep alive important issues that are disagreeable to partisans. Speaking widely, we owe it to them that freedom was not throttled long ago. They are too clear-sighted to be imposed upon by sophisms; too courageous to be overcrowded by the dictation of "hosses" and the dogmatism of platforms. They are the antipodes and special aversion of the party man. The genuine party man would be content to fight the opposing party for a few centuries longer, if he might have the ineffable pleasure of throttling the Trimmer.

The true party-man, though he can often argue strongly in favor of his party, can seldom argue fairly. Very often he is a born partisan, and that stands him in the stead of reasons. If he had been born in a stable, he would have been irrevocably committed to the equine interest. He would have been opposed to all innovations that tended to make horses less indispensable;—to increase their burdens or to diminish their advantages. He

would have been in favor of the cultivation of oats, even to the detriment of the wheat industry. He would have been utterly incapable of looking at the relation of horse and man from the human standpoint.

The true party-man looks at all things through party media. If the leaders of the party bid him wear blue barnacles, he assumes them forthwith, and all creation becomes indigo. If he is bidden to put on a pair of million-power magnifiers, he does so, and arrives at gigantic results from his observations. If he is ordered to use minimisers he is perfectly amenable, and the things he looks at become insignificant. Nay, he obeys, when he is commanded to "shut his eyes, and go it blind." In this faculty of obedience in the use of the prescribed media or of foregoing the use of his own eyes; stands the making of the perfect partisan.

He easily comes to despise the man who declines to use his particular kind of glasses. It must be original sin that leads to so abnormal a result. It must be some evil pride in the feeble natural powers of the human eye which moves a man to trust the information furnished by his unassisted vision. Only deliberate wickedness could lead to the wearing of glasses of another color or another make. Given such equipments and such a method of reasoning, it is not surprising that he reaches surprising results. For instance, if he look at the late consecration at Fond du Lac through a pair of double million magnifiers of ultra-Protestant manufacture, he will easily come to the conclusion that there should be a modern Trial of the Seven Bishops, preceded by "roasting" and followed by deprivation and deposition. If he look at Evangelicalism through a High Church monocle, he may easily feel that the Low Churchman is a "traitor, and ought to receive a traitor's doom." If he look at the Higher Criticism through spectacles of the make of the last century—those he inherited from his great-grandfather—he may well be convinced that the Higher Critics ought all to be expelled from the Church as infidels.

And, once brought to feel that these things *ought* to be, he is easily convinced that any method of arriving at these so-much-to-be-desired results are justifiable. Good faith may be broken, the most firmly established laws may be set aside, the most universally recognized rights may be trampled under foot, the most cherished institutions may be wrecked, if but the end may be secured.

If I might add a petition to the Litany, it would read thus: "From party spirit, Good Lord, deliver us."

THROUGH DUTY TO LIGHT.

Go, DO YOUR DUTY, giving to every task the sublimest motive which you know and which you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasms or delights, but in its heart of consecration. Sometimes the consecration may be all the more thorough and complete when the joy of consecration seems to be farthest away. And yet every consecration made in the darkness is reaching out toward the light, and in the end must come out into the light, strong in the strength which it won in its life and struggle in the dark.—*Phillips Brooks*.

A LITERARY LUNCHEON.

CENTERPIECE.

1. One of the Argonauts. (Castor.)
2. A tool and a wise man. (Sausage.)
3. A celebrated English essayist. (Lamb.)
4. A silly fellow. (Goose.)
5. The wisest, brightest, and meanest of mankind. (Bacon.)
6. Timber and the herald of morning. (Woodcock.)
7. The unruly member. (Tongue.)
8. The ornament of the head. (Hare.)
9. A son of Noah. (Ham.)
10. An insect and a letter. (Beef.)

VEGETABLES.

11. Employment of some women and the dread of all. (Spinage.)
12. Part of a house and a letter. (Celery.)
13. Skill, part of a needle, and to suffocate. (Artichoke.)
14. What Pharaoh saw in a dream. (Corn.)

FRUIT.

15. To waste away and Eve's temptation. (Pineapple.)
16. Four-fifths of a month and a dwelling. (Apricot.)
17. Married people. (Pears.)
18. Feb. 22, July 4, Dec. 25. (Dates.)

—*Catholic School Journal*.

Editorials and Comments

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SOME CONSIDERATIONS AS TO THE HUNTINGTON AMENDMENT.

PASSED in the last General Convention (1898) by an almost unanimous vote, there comes before the General Convention of 1901 an addition to the proposed new Article X., which may be regarded as the residuum of repeated proposals in former conventions to bring about a relaxation of the strictness with which this Church holds all her members to her well-considered formularies. In 1892 the proposed amendment to the Constitution would have set in the forefront of that instrument the following:

"In the Name of God, Amen.

"This Church, assured that Holy Scripture contains all things necessary to salvation, and that the Creeds commonly called the Apostles' Creed and the Nicene Creed ought thoroughly to be received and believed, for that they may be proved by most certain warrants of the said Scripture, declares its faith as follows:"

Here follow the two Creeds, and then the enumeration of the books of Holy Scripture which is in Article VI. of Religion, but with the statements in regard to the authority of the several books somewhat distorted and torn from their context.

The proposal includes also an amendment to Article VIII. of the Constitution (which corresponds to Article X. of the proposed Constitution), by adding the following:

"But nothing in this article shall be so construed as to restrain the Bishop of a Diocese, or of a Missionary Jurisdiction, acting by and with the advice and consent of his Standing Committee, from taking under his spiritual oversight congregations of Christian people, not theretofore in communion with this Church, whose minister shall have received Episcopal ordination, and who themselves accepting the aforementioned creeds, shall covenant, as may be prescribed by Canon, to use in their public worship such form or directory as the said Bishop shall set forth and authorize; provided that such form or directory contain nothing or enjoin nothing contrary to the faith of this Church, and require in connection with the administration of the Sacraments of Baptism, and the Supper of the Lord, the unfailling use of the words and elements ordained by Christ himself."

This was the shape of the amendment as it was reported favorably by the Committee on Amendments to the Constitution. The late Dr. Faudé, however, who was a member of the Committee, presented a minority report, signed by himself alone. It was opposed to the plan as a whole. He held that congrega-

tions admitted as proposed would at best be a kind of "proselytes of the gate," a position which persons of proper self-respect would scorn to accept. He maintained also that the project involved amending the Prayer Book, but not in the direct and constitutional way, and that such amendments were not in the power of the Convention: that the correctness of the forms or directions to be authorized would depend upon the soundness of the individual Bishops using this power, especially in the case of Eucharistic doctrine; that persons who were unwilling to be confirmed would be admitted to the Holy Communion, thus nullifying one of the "first principles," a thing which, in his judgment, no branch of the Catholic Church has a right to do. This last would strain our relations with all the rest of the Anglican Communion. And lastly, he argued that such a plan would not secure unity, but only a union which would be no better than separation; that we have already enough schools of thought in the Church, and to "invite more would be well nigh suicidal."

These reasons prevailed in 1892. Dr. Huntington, by a second reference to the Committee and a rapid change of front, transformed the whole report into two short resolutions; first, that the Convention accepts as its own the so-called Chicago-Lambeth platform, and second, that the joint commission report to the next Convention "what changes, if any, the acceptance of that declaration makes desirable in the organic law of the Church." Thus it became evident that those who followed Dr. Huntington thought the Chicago-Lambeth declaration a revolutionary movement calling for organic changes. But such an idea was not entertained by the two houses, and the movement failed at that time.

IT IS NOTEWORTHY that in all this matter the declaration of the Bishops in which the celebrated quadrilateral occurs was misunderstood, and consequently misrepresented by those who proposed the amendment. Neither at Chicago nor at Lambeth were the four points put forward as the only essentials. They were merely given as instances of some essential points which the Bishops thought must be conceded before negotiations looking towards union could be begun with any hope of success.

In 1895, at Minneapolis, a proposition to put the "quadrilateral" into a preamble to the Constitution was promptly shelved, and Dr. Huntington's amendment to Article VIII. was not much more acceptable to the Convention. What was proposed was almost identically what had failed in the previous Convention, the only real difference being that some provision for Confirmation was required. It was referred to the committee as before, but this time they were so evenly divided that it was hard to tell which was the minority and which the majority report. Six members out of thirteen signed each of the twin documents, and each bore a striking resemblance to the corresponding documents presented in 1892. Under such circumstances it is not strange that the measure failed of passage in that Convention.

In 1898, at Washington, Dr. Huntington introduced an amendment to the Constitution which would have made that instrument contain two sides only of the quadrilateral, the Holy Scriptures and the Creeds, without any hint that other fundamentals were excluded. This had a very harmless look, and only failed of passage by one vote of the lay deputies. The deputy who introduced it also brought in again his former amendment to the article on the Prayer Book, empowering Bishops to take under their oversight congregations which had not been in communion with this Church, and to authorize special prayer books for them, provided that they would accept the quadrilateral. It was practically identical with that proposed in 1895. But this time it was not recommended by any committee. A long and spirited debate resulted, not in the passage of the measure proposed, but in a compromise suggested by the late Dr. Faudé, who, it will be remembered, had signed the minority report both in 1892 and 1895. This was short and apparently harmless, and was passed by the Deputies, slightly amended by the Bishops, and sent to the Dioceses to come up

again for final action at the Convention of 1901. It is as follows:

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

If this is passed at this Convention it will become a part of the Constitution. There is reason to fear that notwithstanding the excellent intention of the lamented deputy who proposed it, and its seeming innocence, it is really more full of peril than the previous attempts to which it succeeded. For although we have not and are not likely to have any such insertion of the four Lambeth points into our fundamental law as would imply that they are the sum total of the essentials, yet this clause opens the way to canonical legislation in the direction of the former very earnest and eagerly pressed movement for opening the doors of the Church's sacred trust. Such legislation is impossible without this proposed clause, but with it the possibilities are unbounded. Canons of the sort mentioned may be passed by one Convention after another. The Church, in this matter, will be subject to any results that may spring from the peculiar temper of any single Convention. We shall have no such security as we now feel about our Prayer Book by reason of the requirement that there must be two concurring Conventions and an interval of three years. Moreover, under this provision there is no such safeguard as was contained in Dr. Huntington's resolution, that the ministers of such congregations should have received episcopal ordination.

And who shall say what this or that Bishop may not do under the possible new canons? By the proposed amendment to the Constitution any of them may take a congregation of revolted Romanists under his oversight and may authorize for them any Latin service which they have been using—not only the Roman Missal but any Mariolatrous litanies or hymns. Or he may receive a congregation of Irvingites and authorize their doctrines and ritual. Or a future Bishop of Massachusetts may be asked by the Stone Chapel congregation to take charge of them and to license their de-Trinitized prayer book. Or a Reformed Episcopal congregation, which cannot conveniently get at their own "bishop," may use ours. Or a body of Greeks may do likewise, and may induce one of our Bishops to endorse their saying the Creed without the *Filioque*, and marrying persons divorced for all sorts of causes.

IT MAY BE URGED that these are extreme possibilities, so very improbable that they need not be considered. But who can tell? Things move rapidly in these days. If one of our fathers of fifty years ago could have had a dream of what the Church has actually come to in some places, he would have thought it a dream indeed. And there is not much difference between granting the use of a church for a Unitarian service and authorizing and blessing Unitarian services in the buildings of which they hold legal possession. When the congregation of that chapel in Boston fell away from the Faith in 1785, they still claimed to be an Episcopal Church. A Mr. Miller of that congregation, who describes himself as attending "the first Episcopal Church," sent to Dr. White, afterwards Presiding Bishop, a copy of their "reformed liturgy," asking for his opinion and criticism. Dr. White's reply was rather crushing. First pointing out that the elimination of belief in the Trinity was an unwarrantable liberty, he went on to object to the action of the church as being merely congregational. Mr. Miller's defense was that the doctrine of the Trinity was not so important that it need separate the Church, and that they still regarded themselves as Episcopalians. (See *Memoir of Bishop White*, by Dr. Bird Wilson.) Why might not the like of this occur again? Why might not one of our own congregations secede from the Church on some point of doctrine and then apply to their former Bishop, under this proposed clause, to take them under his oversight? If he chanced to be more complaisant than Dr. White was, why might he not authorize their "reformed liturgy" and comfort them with the thought that no doctrinal difficulty could really cut them off?

Now Dr. Huntington's requirement of the Nicene Creed perhaps would prevent such an event as has just been supposed; but in the compromise amendment now before the Convention that requirement has disappeared. Whatever may be contained in canons which may be enacted under this article (to stand or be repealed, as the case may be), the Constitution itself will contain no restriction whatever except that the annexed congregations provided for shall *not* be in union with this Church.

And what inducement is there for the Church to adopt such a dangerous amendment? Over and over again the Swedish ecclesiastical body in this country has been mentioned as one which we might absorb if only we were less exacting in certain points. The Swedes are represented as being very like us in doctrine, as using liturgical services, vestments, altars, etc., and as having an episcopate. We quite admit the desirability of making every effort to win these Christians to fellowship in our communion; but we feel convinced that the only rightful way in which this can be done, if the Swedish language is to be retained, is to give them a Swedish translation of our own Prayer Book, or else to specially authorize by *authority of General Convention* a special office book for them (on St. Gregory's plan of retaining what is good in any Church). We consider it dangerous and unsafe to leave it to the discretion of each individual Bishop to authorize, more than tentatively, such Prayer Book as he may see fit, whether for Swedes or others.

Moreover it must be remembered that congregations of the Swedish Church under their own ministers—we are not now referring to the Swedish congregations and clergy of our own Church—cannot be brought into relations with our own Bishops without thereby recognizing Swedish orders, which this Church has declined to do. Consequently the perplexing questions of Swedish doctrine and Swedish orders would both confront the Bishop who, singlehanded and alone, would desire to act under this provision. Our Bishops might well shrink from having this responsibility thrust upon them.

If it is not desirable to have orders of at best doubtful validity and Lutheran views of the nature of faith and of the sacraments really brought into the wonderful list of things which are allowable in our communion, then surely a measure which will tend to the easy annexation of Swedish ministers and congregations cannot be looked upon with favor. Particularly is this true of a clause so very wide and loose as that proposed. The admission of Swedes would be only the beginning. If a fever for the comprehension of unassimilated outsiders should prevail, no one can foresee what the end might be.

It is to be observed of this amendment that while it says provision may be made "by Canon" for the temporary use of other forms, it does not say by whom such canons are to be enacted. If the amendment is passed then it may be claimed that any Diocesan Convention can enact the necessary canons, without waiting for the General Convention. By the act of his own Convention, therefore, any of our Bishops may come to be, at one and the same time, the Bishop of a small independent Swedish, or Irvingite, or Reformed Episcopal, or Episcopal Unitarian, or any other kind of "Church," and also a Bishop of this Church. In so doing he will be quite within our law. They will have accepted his oversight and he will have authorized their forms. No doubt he will also give them such ministrations as they may be willing to accept. People in cities will say, "Our Bishop is going to visit the Unitarian Church to-day and administer the Lord's Supper. We will attend this most interesting service. The sermon is to be on Church Unity. We will go and sing the alternative form of *Gloria Patri* and *Te Deum*, and will meet our brethren in the Holy Communion." Truly it will be edifying!

No amendments to the proposed amendment will be admissible in this Convention. It must now be passed as it stands or be rejected altogether. But its rejection will not involve the rejection also of the other amendments to the proposed new Article X. of the Constitution, if the latter is to be ratified—which, however, appears to be contrary to the general wish, and upon which we shall have something further to say shortly. For although in Appendix XIV. to the Journal of 1898, all the amendments to that article appear together, yet this amendment, which Dr. Huntington accepted as a compromise, was passed under a distinct resolution, and went to the several Dioceses as a separate amendment, to stand or fall by itself, as will appear from the Journal.

NOTWITHSTANDING the perplexities involved in our work among Swedes, which we have alluded to above, there are hopeful phases to such work, and at least in some places it is conducted on distinctively Churchly lines. Thus at Galesburg, Ill., there is a work, referred to in an appeal from Bishop Taylor published in this issue, which gives promise of future value, not only from a numerical but also from a Churchly point of view. No doubt there are other works of the kind, and in some way—but without imperiling the sufficiency of the faith taught and the safety of the Church itself—we must pro-

vide for it. Bishop Taylor states the case of the Galesburg congregation briefly, and also advises us privately that he believes that work to be fully worthy of the support of Churchmen. We should be glad to know that his appeal would receive sufficient response to relieve him of the anxiety therein expressed. We are unfortunately without information as to the liturgy and offices there used, but the work has been under trustworthy direction, and a Churchly spirit and environment have been given to the mission. We should be sorry indeed to have the property lost to the Church just at the time when Bishop Taylor has entered upon his work, in which that mission may have the benefit of his wise guidance. We earnestly hope that Churchmen will see that this danger is averted.

THE reply of the Bishop of Albany to the Open Letter of the Bishop of Washington strikes us as singularly sensible and thoughtful. It recognizes the objections to the plan proposed by the Bishop of Washington that were suggested by THE LIVING CHURCH, and looks to the Provincial System as the ultimate solution of the difficulties which all admit. We hope the adoption of this solution is not so far in the future as Bishop Doane appears to believe. If we could only get the Church to consider this as a purely practical matter instead of a *doctrinaire* abstraction, the end would be in sight. To discuss the subject, as some have done, from the point of view of the titles to be given the officers that would be called for under the new system, is most disheartening to those who have at heart the extension of the Church. There must be officers, and for convenience' sake these must have titles; but as Bishop Doane well says, "the title is a matter of supreme indifference and unimportance"—so long as it does not suggest false ideas of the office to which it is attached.

At any rate we view the publication of this frank correspondence as a most hopeful augury for improvement in our system.

AS AN illustration of the touching inclusiveness and adaptability of our ecclesiastical title, a correspondent sends us an Indianapolis daily paper, containing notices of Sunday services. Under the head of "Episcopal" it is edifying to discover that one may choose between "Fletcher place Methodist Episcopal Church," and "Grace Cathedral."

And who is to blame for the mixture? Who, indeed, but we who tolerate the misleading name!

THE Rev. Arnold Damen, a Jesuit Priest, in a tract published by the Catholic (Roman) Truth Society, after stating in the most positive manner that the Church of England was founded by Henry VIII., says: "Our Episcopal friends are making great efforts nowadays to call themselves Catholic *but they shall never come to it.*"

Must Rome always have her way?

ANSWERS TO CORRESPONDENTS.

T. C. D.—(1) The Church from the beginning has held that only a priest may consecrate the bread and wine at the Holy Communion, because the act is essentially priestly in character and no exception was ever made to the rule limiting it to the priesthood. Lay Baptism, however, is accepted as valid (though irregular) because though an official act on behalf of Almighty God, it is not a priestly act, involving a sacrifice.

(2) A requirement to "say" any portion of the service is sufficiently met when the portion is sung. The intention is that audible utterance shall be given to the form. Long precedent, extending to the earliest ages of the Church, covers the rules governing both these questions.

SISTER.—(1) There are 23 separate religious orders of women in the American Church recorded in the *Living Church Quarterly*. Their rules differ in the different orders, but substantially the practical workings are similar to those of the teaching and working orders in the Roman communion. In fact in their prosaic work there is very little opportunity for much variation.

(2) The confessional, as an article of furniture, is not largely used in the Anglican communion. It is intended as a protection for the penitent, who thus approaches the priest without coming in actual contact with him. Private confessions in the Anglican communion are generally made in the open church.

ONE OF THE Godlike qualities is patience. How long God waits for our return! Impatience, therefore, with those who sin against us is a lowering of our human dignity, because it makes us less like God.

EVERY DAY is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—*Joseph Hall.*

THE REPORT ON MARGINAL READINGS.

Report of the Joint Commission on Marginal Readings in the Bible, to the General Convention of 1901 New York: E. & J. B. Young & Co.

MARGINAL READINGS appear in the version of 1611 and thus have, from the first, formed part of what has for nearly three centuries been known as "the English Bible." Not much objection, therefore, will be made to the principle involved. Everything depends upon the purpose such readings are intended to serve.

The Report recently published is a revision of that presented to the General Convention of 1898. It has been greatly enlarged and now fills a volume of 250 pages besides an appendix containing several "specimen books," as they would appear when printed, if the recommendations of the Commission should be adopted.

The work of the Commission as defined by the resolution of 1895 under which it was appointed, was to consider and report, "What, if any, marginal readings for the English version of the Old and New Testaments, the General Convention may authorize for the instruction of the people." This left the Commission a large discretion. Much depends upon what is included under the word "instruction." Under that head, for instance, comes exegesis, textual criticism, the definition of words, philology, syntax of Hellenistic Greek, the study of contemporary history, geography, manners, and customs, and other related subjects. It is manifest that marginal readings cannot venture far in any of these important fields. Unless there is some guiding principle to determine the character of the work and its limitations, it will be sure to lack balance. It will be difficult to see why some things have been taken and others left.

It would appear that a distinction must be made between instruction which appeals chiefly to the intellect, and that which has as its primary aim, divine truth and spiritual edification. This is the purpose with which the Scriptures are read in the services of the Church. Marginal readings, therefore, should keep this steadily in view. Intellectual instruction will have place only so far as it distinctly contributes to this main end. Whatever tends to distract the mind from the sequence of the narrative or the development of the thought or argument ought to be rigidly excluded. All information of a subsidiary character may best be left to commentaries, teachers' Bibles, and special treatises, or to the living voice of the trained instructor.

The Commission, as might be expected, has not been insensible of these considerations. The object is stated to have been simply "to give an intelligible meaning to every part of the Bible." Though still open to some breadth of interpretation, this statement is, on the whole, satisfactory. The Report, however, makes its method more clear by laying down in some detail the specific aims which have been kept in view. It has been desired, in the first place, to present fitting alternatives where changes in taste and feeling have made the present rendering unpleasant or distracting, of which the expression, "bowels of mercy" is an obvious instance. There are a few passages in which the old version contains glaring mistranslations, such as the insertion of "not" in Isaiah ix. 3. It is, of course, desirable that where these are so incorrect as to be positively misleading, the correction should be made in the margin. The Commission has also in some cases given a secondary translation where the original carries two possible interpretations of equal authority. This may be justifiable when the second rendering gives a clearer sense than the first. Sometimes, also, where there are two readings in the Greek or Hebrew, the second has been translated in the margin. This is only worth while when the difference is really important.

In all these cases, it is manifest that there is abundant room for excess, unless it is kept carefully in mind that the "instruction" to be imparted is limited in its character. Nothing should be introduced which appeals chiefly to the scholar or antiquary, neither, on the other hand, should the impossible task be attempted of defining all words or expressions which are not of obvious significance to the most illiterate and uneducated.

An examination of the Report gives the impression that too much has been attempted. Many of the marginal readings are of no real significance to the ordinary reader. Some indeed might themselves need explanation. Many are of strictly minor importance, and though the "element of instruction" doubtless appears in them, it is not in a sufficient degree to aid the reader who has neither time nor capacity for minute study. This is particularly true of some of the work in the Old Testament, but examples are not lacking in the New Testament also.

It is gratifying to find that in deference to public opinion the number of alternative readings in the New Testament has been greatly diminished in this Report as compared with that of 1898. But there is room for further reduction. We have gone with some care over the Gospel of St. Mark as printed in the Appendix, and out of about seventy-five alternative readings, have marked *nine* which seem to have real importance. It is difficult to see why a wise self-restraint should not be applied in dealing with the Old Testament as well as with the New. In our judgment a large proportion of the alternatives proposed in that part of the work might be eliminated without loss, when the proper purpose of marginal readings is kept distinctly in mind.

In a work of this kind critical questions are out of place. The majority of the readers for whom such an edition of the Bible is intended are not furnished with the means of estimating them aright. The occurrence of critical notes is to the uninstructed a cause of stumbling. To note in the margin of such a Bible that this or that passage is not found in some of the most ancient manuscripts, will inevitably suggest conclusions by no means consistent with correct views of inspiration and Canonicity and of the office of the Church as the "Keeper of Holy Writ."

It is matter of regret that the Commission should have thought it well to make even so many as three critical notes. It is to be regretted for the reasons above mentioned, and also because the three selected are substantially on the same footing with others of equal or even greater importance. The three passages in question are: the verse explaining the healing virtue of the pool at Bethesda (St. John v. 4), the Ethiopian eunuch's profession of faith (Acts viii. 37), and the doxology at the end of the Lord's Prayer in St. Matthew vi. 13. In addition to these, and most important of all, I. St. John v. 7, 8, is given in the margin without the clause on the Three Heavenly Witnesses. This is on the ground that "it is generally recognized to be no part of the original text," that is, as Scrivener says, "the disputed words were not written by St. John." On the other hand, it has not been thought necessary to mark in any way the passage on the woman taken in adultery (St. John viii. 1-11), and the last eleven verses of St. Mark. Yet it is "generally recognized" of these passages also that they formed no part of the original text—that the one was not written by St. John or the other by St. Mark.

It is difficult for one who recognizes that the Church has authority to determine the form in which the Scriptures shall be read to the people, to enter into the mental condition of those whose "consciences are wounded" at being compelled to read to their people "what is generally felt to be an inaccurate rendering of the words of the inspired writers." In the first place, the possessor of a well-instructed conscience knows that he has no responsibility in the matter. The Church assumes the responsibility. In the second place, it is, we think generally admitted that there are no inaccurate renderings in the authorized version which imply any false or misleading doctrine. In the third place, it is open to the scholarly pastor to explain his own views in the course of his public instructions. This is not to say that it is not well for the Church at various epochs to revise her standard version in the light of later scholarship either by way of marginal readings or otherwise.

If, however, there be passages which are rightly condemned as spurious and uncanonical, let us not confuse people's minds by proposing alternatives, or by placing marks of doubt in the margin; but let such passages be expunged altogether without apology or comment.

If, however, the case is not so extreme as this, and it is still insisted that some passages which though not perhaps a part of the original writing, still have a rightful place in the canon, ought to be distinguished in some way from the context, we would suggest that this should not be done after the manner of a bald critical note. If for instance, it is thought expedient to mark in some way the clause on the Three Heavenly Witnesses, would it not accomplish the purpose in the best way to say that these words, though not perhaps written by St. John, have been read in this place by the Church from ancient days as presenting a divine triplet entirely in harmony with the Apostolic thought?

In the specimen books appended to the Report, "the inter-linear method of printing the marginal readings" has been adopted; in other words, the "marginal" method has been exchanged for the "inter-linear." It is a method which appeals to the scholar or student, but not to the devotional reader, who can

only find distraction by having two versions forced upon his attention at once. The preferable method of printing is the paragraphic, as in the Westminster revised version, with such alternative readings as may be selected, placed in the margin, as they have been hitherto, and as the very expression "marginal readings" seems to require that they should be.

If it were possible within the limits allowed us to enter upon a more particular review, we might doubtless suggest many criticisms of details, as, for instance, the euphemistic tendency exhibited in certain renderings. Thus it is directed that for "devils" shall always be given as an alternative, "evil spirits." Nevertheless, the care bestowed upon the preparation of this Report is apparent at every point, and the judgment shown in the selection of the marginal readings is generally admirable. Our chief contention is that the lines have not been sufficiently maintained which separate a Bible set forth, primarily, to be read in our churches, and, secondarily, as the chief spiritual reading of the devout Christian in his closet—from one equipped with the various intellectual helps needful for the student and teacher. The "readings," from this point of view are far in excess of the needs of the case. Most of all, however, we deprecate the presence of any critical notes whatsoever.

WM. J. GOLD.

Literary

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

This volume is a reprint of a book published some years ago. The original lectures from which it is derived were written as the result of personal observation of missions in Asia. The author died before giving the lectures to the press, but they were published from his MS. They are worth reprinting because they contain an intelligent discussion of mission problems based on personal observation supplemented by special study.

Every such study of the facts of modern missions serves to set in fuller light the need of the union of Christendom. We are so used to the phenomena of disunion at home that they do not make the impression on us that they do under the new conditions of mission life. There, even Protestant writers like Dr. Lawrence feel the pressure of the facts, but they have no adequate remedy to propose. What is wanted is not talk about the brotherhood of Christians of all names and cheap gush about charity, but a realization of the sinfulness of division. The remedy is not to be found in paper schemes for union without anybody giving up anything, but in repentance. The "thirteen different Presbyterian bodies" at work in India are to be regretted, not so much as stupid waste of energy, but as evidence of human wilfulness. But to realize that, means to get a radically different conception of Christianity from that displayed in this volume. It means, *e.g.*, a sympathy with historic Christianity.

Dr. Lawrence elaborately justifies the attack made on the ancient Churches of the East by Protestant missions. No doubt the Eastern Churches are in a sore state; but under centuries of oppression they have maintained a supernatural faith. Their heroic history entitles them to other characterization than idolatrous and putrid. But that is what they are to Dr. Lawrence, and therefore they must be expelled by Protestantism. Then there will be hope of converting the Turks. The outlook is already hopeful. When Protestants first came to Turkey, the Turks, on seeing their worship, sometimes exclaimed, "Why, these are Moslems!" "I can worship here," said a Moslem in India, on entering a Presbyterian church, where he found no cross or other symbol that might seem an image."

Quite so. The kinship between Calvinism and Islam has been noticed before.

J. G. H. B.

IN REFERENCE to the fund for the distribution of the Biography of the late Rev. Dr. Muhlenberg, noticed in a recent issue, we omitted to state that the Rev. Dr. Mottet, rector of the Church of the Holy Communion, New York, is the President and that the Rev. George Stuart Baker, D.D., Supt. Emeritus of St. Luke's Hospital, is the Treasurer; his address is 205 West 107th Street, New York.

THE LARGE EXTENT of the literature pertaining to Missions may be gathered from the fact that an illustrated catalogue of 64 pages comprising the works on that subject alone, and only those published by the F. H. Revell Co., has been issued by that firm and may be obtained from their New York, Chicago, or Toronto office. Only to look through the descriptions of these volumes will help one to realize what is the enormous scope of the missionary work of Christendom at the beginning of this new century.

TWO BOOKLETS, attractive in workmanship as in matter, come to us from the Church Printing Co., 11 Burleigh St., Strand, London W. C. These are entitled respectively *Heaven*, a poem in three cantos as a sequel to *The Soul in Paradise*; and *Immortality*, a sequel to both the foregoing. The author of both is the Rev. C. R. Pearson, M.A., formerly vicar of St. James', Tunbridge Wells, while to the first an introduction is contributed by the late Rev. S. J. Stone, author of "The Church's One Foundation." Both these are fortified by constant references to Holy Scripture in the footnotes, and there is much less of speculation than one usually finds in such poetry. The contrast, indeed, between these metrical settings forth of scripture truths, and such a work as *The Dream of Gerontius* is very great. Indeed it sometimes seems as though the poetic instinct had been sacrificed to the desire to use the literal language of Scripture. *Heaven* is treated separately as "Heaven a Place," "Heaven a State," "Heaven the Throne of God," "Heaven the Abode of the Angels," and "Heaven prepared for Saints." *Immortality* is a series of metrical theological arguments, and therefore somewhat unique. Again the absence of the imaginative element is conspicuous, and one wonders at the precision of statement which is found to be practicable in writing thus in verse.

Both these little booklets are worthy of commendation, and as literature are quite unique.

VERY DIFFERENT from the style of the foregoing is another white-bound booklet, *Days of First Love*, by W. Chatterton Dix, in which the first poem is a reverent, devotional study of the life of the Blessed Virgin, and the second a similar study of the Holy Eucharist; both sweetly written and reverently conceived, but with some exaggeration of language, and running into the very opposite extreme from the cautious absence of even reverent speculation contained in Mr. Pearson's booklets. The characteristics (and the limitations) of Anglican and Roman Theology could not be better illustrated than in these two poems, the one intensely literal, the other intensely speculative. It is a matter for keen regret that the abuse of this latter characteristic has made it impossible for Churchmen to use the language in poetry which in better days of the Church subserved only to the ends of reverence and devotion. [London: Barclay & Fry, The Grove, Southwark St., S. E.]

AN ATTRACTIVELY made series of books is the "Library of Devotion," published in London by Messrs. Methuen & Co., and in this country by Mr. Edwin S. Gorham. The volumes are 24mo in size, printed on handsome linen paper, though not heavy enough to make the volumes bulky; uncut edges, gilt tops, and handsome covers in green, stamped in gold. Price, 75 cts. each. We have lately received in this series *The Confessions of St. Augustine* (newly translated with notes and introduction by C. Bigg, D.D.), *The Imitation of Christ* (revised translation by Dr. Bigg), Keble's *Christian Year* (notes by Walter Lock, D.D., Warden of Keble College), *A Guide to Eternity*, by Cardinal Bona, and *The Inner Way*, being 36 sermons for festivals, by John Tauler, friar-preacher of Strasburg, translated from the German by Arthur W. Hut-ton, M.A., rector of Easthope, Salop.

MR. EDWIN S. GORHAM has published an edition of *The Form of Solemnization of Matrimony*, rubricated and handsomely made, with Marriage certificate and pages for the auto-graphs of witnesses, for use at the marriage ceremony and subsequent presentation to the bride. The imprint of D. B. Updike as printer is sufficient guarantee of the handsome typography, while the cover is of white cloth stamped in gold.

MR. WHITTAKER has published a new edition (the eleventh) of *Lux Mundi*, the price of which is fixed at \$1.40 net.

Emily Wardour's Opportunities.

CHAPTER VIII.

AND you actually came across the girl again! You always were unlucky!"

"Lucky you mean, Mrs. Dove. I count it as one of the most fortunate events of my life. If you only knew Helen Middleton—"

"Well, well, don't grow warm about it. I don't intend to enter into any discussion, but depend upon it, there must have been something—well, odd—about the girl, or she would never have been reduced to such a condition—in rags—not in rags?—well, starving, and fainting in the open street. If she was as well-connected as she says, why did she not apply to her own friends instead of throwing herself on your charity?"

"She was too proud to do so after the rebuff she had received."

"Beggars must not be choosers.' But what right did her pride give her to quarter herself on you?"

"It was all my doing. She was unable to make any objection at the time. She pays her own way now, and is fully able to support herself."

"I hope it will turn out right, but I must say I don't like it or approve of it. I am afraid you will be an eccentric old maid, Emily, and I am sure your good father and mother would not like that."

"If I am to be an old maid—a prospect which has no terrors for me—I hope I shall not be a conventional one," said Emily, laughing.

"There is no use talking to you, Emily. You have all the headstrong obstinacy of youth. Wait till you are my age and you won't have many theories left. You will have got down to hard facts. I hope Jane Bramwell made you comfortable."

"Delightfully so, dear Mrs. Dove. My room looked the abode of comfort and luxury."

"That is well. Here is Gerald Mainwaring. Come over, Gerald, and shake hands with Miss Wardour."

A fair, slight boy, about eight years of age, came forward at this summons. He walked straight up to Emily, and fixing his large gray eyes searchingly on her, said in a composed though childish voice—

"How do you do, Miss Wardour? I think I shall like you. You look jolly."

"Ta-ta," said Mrs. Dove, looking severely at him. "Miss Wardour is very much obliged for your good opinion."

"Indeed I am, Gerald," said Emily, smiling. "I hope you will find me as jolly as I look. We are both on our holidays, and must do our best to have a good time."

"Where did you come from?"

"From London to-day. I live there now."

"I shall live in London when I am a man. There is not any other place worth living in—father says so, and I've read about it besides."

"What have you read about it?"

"A great deal. I know all about the Tower. I read a splendid book about the Tower, and I know about Westminster Abbey and St. Paul's; but it is not these I want to see most; it is the crowds and crowds of people that are always there. I mean to be a lawyer like father—he's a judge, you know, out in India—but I shall live in London and—"

"You don't know where you will live, child," interrupted Mrs. Dove, in an acrid tone. "It is as likely to be in the Australian bush as anywhere else. Boys that want to get on in the world talk less than you do and work more."

"Lawyers have principally to talk, Aunt Emmeline."

"They have to find something to say first, boy. If their heads are empty, their tongues won't help them to fill their pockets."

"But a head full of facts won't be any more use to them, Aunt Emmeline," persisted the child, "if they cannot put what they know into words. That is why I like to improve myself in conversation, for I must be able to defend my opinions against opposition."

"Bless the child, what is he talking about? For goodness' sake, don't pick up the notion that everybody is wrong who does not agree with you."

"I like people to prove that they are right, instead of just saying that they are."

"If you expect me to prove all my words before you will agree with them, you will be amazingly disappointed," said Mrs. Dove severely.

"I said I should like it, not that I expected it, Aunt Emmeline."

"It is just as well," muttered his aunt, eyeing him; "and now I suppose Miss Wardour and I may resume our conversation?"

Emily was greatly amused at Gerald's precocious sayings, and promised herself great entertainment from his company. After dinner she sang for him all the liveliest songs she knew, and had the satisfaction of seeing him keep wide awake and full of interest until he was summoned to bed.

"He is a strange boy," said his aunt when he was gone—"don't let him bother you too much. I suppose I must get him a present, but I don't know in the least what he would care about. A treatise on philosophy or a handbook on reasoning seems to be most in his line. Can you suggest any that would be suitable?"

"I fancy he would like a boy's story book."

"Well, in the morning you might spend this sovereign for me on whatever you think best. Now let us have a game of patience."

After breakfast next day Emily invited Gerald to accompany her on a shopping expedition, and while they were walking to the business end of the town she extracted from him that he had a strong desire for a good box of water-colors.

"Those I have are only intended for a child," he confided to her, "and the colors are not at all good. Some of the boys in school have water-colors in tubes—that is the sort I should like. I am very fond of coloring pictures and maps"—he heaved a little sigh as he said it.

"Is there any game you like particularly?"

"I like cricket famously; do you? Oh, of course, ladies don't play cricket!"

"I don't mean that sort of game, Gerald. Is there any game like draughts, played on a board, that you like?"

"Ludo is a capital game. I often played ludo with a boy in school who broke his ankle. Have you ever played it, Miss Wardour?"

"No, Gerald. Is it played on a board?"

"Yes," he went on eagerly, "there are two sorts. But I cannot explain. If I had a board, I could show you this evening. Two can play it, though of course four are better; but I don't think Aunt Emmeline would care to play it; it makes one laugh a good deal."

They had by this time reached a large bookshop, where a variety of toys and fancy articles were kept, and here Gerald was soon absorbed in pouring over the titles of the brightly-bound and attractive volumes that filled the shelves. Seeing his attention thus engaged, Emily bought two books which she thought he would appreciate—*Treasure Island* and *The Frozen Pirate*. She also selected a half-guinea box of water-colors, and a ludo board and its accessories, and ordered all to be sent up to the house. Gerald made some purchases on his own account, trifles to send to schoolfellows, and a highly-ornamented booklet for Mrs. Dove. He then said—

"Please do not mind, Miss Wardour, if I ask you not to look while I buy something else. I told Mrs. Bramwell about it, and she approved."

"I want to get some other things myself," said Emily. "I shall come back for you when I am ready, if that will do."

When she rejoined Gerald, she said, "Is there anything else you want to do, or shall we go home?"

"I should like to go for a walk with you; Aunt Emmeline says I may not go by myself. She did not say why, and I do not know if she has any reason, except that she was not allowed to walk alone when she was my age, which is not any reason at all, is it?"

"Well, Gerald, I suppose if you were to trace it back to the very beginning, some sufficient reason would be found for not allowing children to go out alone. A thing would not become a custom unless it were backed by some wise reason."

"I suppose you would have to go back to the time when there were wolves and bears in England. I wonder Aunt Emmeline does not recollect there are none now."

"My dear boy, there are other dangers of which she has a much more distinct recollection. I daresay she thinks you might get run over, or that you might lose your way, or fall into the river, or go where there is infection, or something of that sort."

"I am not such a flat as to do any of those things!"

"But then she does not know how clever you are, and you are under her care, and she does not like to run the risk. However, about the walk. I cannot go at present, but after lunch I shall be disengaged for an hour, and we could go down to the pond then and see how the ice is progressing, if you like that."

"Thank you, Miss Wardour, I should like to go. And may I slide? I know how to slide."

"You may if the ice is all right, but I am afraid it will not be. In the meantime I have some books in my room which you might like. I knew you were here before I came, and I put one or two of my own old favorites into my trunk."

"Have you *The Mysterious Island*? I read part of the first volume, and then the boy that had the book went home."

"I have. Mine is in one big volume and has pictures. There are some splendid ones, but I sha'n't describe them, as that would tell the story. Now, here we are at home. Come upstairs when you are ready and I will give you the book."

The remainder of the morning until lunch-time was spent by Emily in relating, for her godmother's amusement, all the interesting circumstances in connection with her life in London that she could summon to her recollection, and her lively imagination and quick wit threw such a charm about what would have been otherwise very commonplace, that she was a most entertaining companion. Mrs. Dove was surprised when luncheon was announced, and afterwards was almost unwilling to give her consent to the projected walk.

"Why, you were both out this morning. The sun will set shortly, and I cannot have either of you taking cold."

"There is no fear of that, Mrs. Dove," said Emily coaxingly. "We sha'n't be gone more than an hour, and a run will do us good, and warm us for the rest of the day. You can have your nap quietly while we are away."

"Well, well, I see your mind is set on it. Don't get into any mischief, and don't stay out too late."

In great glee the two set off, and speedily arrived at the large pond, where, however, they found the ice too thin to venture on it. The keeper of the place told them that it would take two more days' continued frost to make it safe. Gerald was a little disappointed, but his mind was so full of the wonders of *The Mysterious Island* that in discussing them he presently forgot everything else.

It was just four o'clock as they reached home. Gerald ran off to consult the housekeeper about making up some parcels for the post, while Emily, glowing with health and animation, went straight into her godmother's room. A gentleman was sitting in the firelit dusk, talking to Mrs. Dove. As she entered, he rose and advanced to meet her.

"Dr. Hervey!" she exclaimed in surprise. "I had no idea I should meet you so soon again!"

"Nor did I hope to see you," he said, "until a few minutes ago, when Mrs. Dove mentioned your name. I was just telling her of the strange way in which we first became acquainted."

"And, Emily, you never once mentioned Dr. Hervey's name," said her godmother. "You merely said 'the doctor.'"

"I had not the least notion you knew Dr. Hervey," said Emily, laughing and blushing. "I assure you there was no thought of malice in my reticence, it was quite unintentional."

"Well, you may ring for lights, and you can stay and pour out tea before you take off your things. Where is the boy?"

"He has gone to Mrs. Bramwell on some business."

"Dr. Hervey has come to see him."

"I am his guardian to a certain extent, Miss Wardour, I promised his father I would look him up during every vacation, and send a report of his progress both mental and physical, chiefly the latter."

"Dr. Hervey will remain here during his stay. There is not a really respectable hotel in the place," said Mrs. Dove. Then as the footman came in with the lights, she said, "James, send down at once to the Risingham Arms for Dr. Hervey's portmanteau, and let Master Gerald know I want him. You may bring tea up at once."

The footman, having solemnly pulled down the blinds and drawn the heavy curtains, withdrew.

"Gerald is a queer little fish," said Dr. Hervey, "but excellent company. If I had my way I would not have him taught

anything for the next three or four years. His mind is developing at the expense of his body, and will be exhausted to no purpose before he arrives at years of discretion."

"He is a very interesting boy," said Emily, "and in some ways much older than his age. I was astonished at the books he could read and understand."

"He comes of a rather original family," said the doctor.

"If they had been less original," said Mrs. Dove, "they might have been more prosperous."

"That is true in a sense," said the doctor, "but thoroughly commonplace people cannot be prosperous beyond a certain limited point. They live in the midst of wealth of every kind without apprehending it. To such people, even money, to take the lowest ground of all, is of very little value. They can get nothing in exchange for it. Now, an original man can never be really poor—he has the whole spiritual and intellectual world open to him, and even the little worldly wealth he may have, procures for him sources of enjoyment incomprehensible to the other."

"In my opinion," said Mrs. Dove, "a little common sense is of more use than that sort of originality which rouses desires it is never capable of satisfying. If Frank Mainwaring had acted as he ought, and gone into his uncle's office, he would have been a rich man by this time, instead of toiling for a miserable pension out in India."

"And then he would have missed what he counts the greatest good of his life. He met his wife out in India, and she is a woman in a thousand."

"Humph," said Mrs. Dove, sceptically, but as Gerald and the tea made their appearance simultaneously, she added no more.

Gerald was unfeignedly glad to see his guardian, and was soon deep in an animated account of his walk that afternoon, and the present condition of the ice.

"I do hope it will freeze all to-night and all to-morrow. I want to slide."

"That is right. Only take care that you don't fall too often on the back of your head. It is not comfortable. Do you skate, Miss Wardour?"

"Yes, I love it. If the frost continues Gerald and I will have great fun."

"And be brought home drowned some morning," said Mrs. Dove.

"No fear of that," said Dr. Hervey. "The pond is not more than four feet deep in any part."

"Quite deep enough to drown either of them. No, I won't have it. How could I answer it to Gerald's father if any accident happened? They must be content with the solid ground while with me."

"I read of a sheep that was drowned in a basin of water," said Emily, smiling. "We should need to be as clever as that sagacious animal in order to be drowned in the pond."

"I will answer for your both being quite clever enough to get into mischief," her godmother replied. "I have known you long enough to have no doubts on that point."

Emily laughed, and said:

"Of course, you are thinking of my unlucky fall into the river. But I am older and wiser now."

"Tell me about it," said Gerald, eagerly.

"There was a rather deep stream in a field near our house. There were two ways of getting across it. One was by an ordinary bridge, the other and favorite way with me, was by the remains of an old wooden foot-bridge. Two or three beams, very narrow, on which the planks had formerly been nailed, were all that were left. There was a wide space between them, and the water was deep below. It was this suggestion of danger that gave a special charm to the crossing. One day I had just reached the middle of the bridge when I heard my name called. I looked up and saw Mrs. Dove, with horror depicted on every feature, watching me. I took an incautious step forward, missed my footing, and fell between the beams into the water below."

"How did you get out? Did Aunt Emmeline pull you out?"

"I did not wait for her. The water was only up to my shoulders, and there was very little current. I managed to reach the bank without much trouble, pulled myself up and was running home before your aunt had time to recover her senses."

"I suppose you never crossed there again?"

"Indeed I did, hundreds of times, but—"looking archly at

her godmother—"I always took care that there was no one watching me."

Gerald laughed heartily at this story.

"I am glad you were not too frightened to go again. Girls are such cowards," he said. "All the girls I know are afraid of spiders and mice and lots of other things!"

"Well, so am I," said Emily, "dreadfully afraid. I can't bear spiders, especially, and the only thing that really frightened me when I fell into the water was that I had seen leeches in it. It was that which made me get out so quick."

"I don't understand how anyone could be so foolish," said Gerald. "They could not do you any harm."

"Yes, they could," said Emily, laughing. "They could crawl on me. The very thought makes me shudder."

"I once knew a boy," said the doctor, meditatively, "who was afraid of ghosts. They could not really do him any harm, even if there had been such things, and, yet, if my memory serves me aright, he would not go down a certain dark alley in a garden after dusk, lest he might see one."

"Never mind, Gerald," said Emily. "We are all alike. I dare say there is something Dr. Hervey is afraid of, too, if he were only candid enough to own up. I don't believe in ghosts myself, but I am mortally afraid of them all the same. I would not go into a haunted house for the world, and if I met a ghost I should faint, I am certain."

"What nonsense you talk, Emily," said Mrs. Dove. "How can you be afraid of what you don't believe in?"

"I don't know. I can't account for it, but so it is. And I do not like to pass an open door, or to look into a mirror in the dark. I always fancy there is something there. My common sense tells me I am foolish, yet the feeling remains."

"A lively imagination brings its own penalty with it," said the doctor, "but it has its compensations too. The highly wrought temperament is generally prepared beforehand for emergencies. It seizes the situation at a glance, and, as it were, forestalls it, where an unimaginative nature is quite helpless and devoid of resources."

"There, Gerald, you see we have both the best excuse for our cowardice," said Emily, gaily. "For the future I shall regard a spider with respect, and you may look upon a ghost as an object of distant admiration, since they serve to prove us the possessors of such qualities as Dr. Hervey describes." She laid down her cup, and rose as she spoke. "The room is warm," she said, "and I must take off my outdoor things."

(To be Continued.)

IN LIGHTER VEIN.

By FLORIDA C. ORR.

A PARTY of gentlemen were standing in a group, discussing matters in general. The conversation turned upon the robbery of a hen-roost the night before. Said the gentleman who had been robbed:

"I am inclined to believe that honesty is not to be found in the negro race. I never would have thought that Marcus would steal my chickens."

"I know one honest negro," said another of the party. "Old Aunt Harriet has been with me fifteen years, and since my wife died has sole charge of the pantry keys. I know she would not steal so much as a pin."

"I'll wager fifty dollars that she is systematically robbing you without your knowledge," exclaimed the first speaker.

The wager was accepted, and measures were taken to prove the truth or falsehood of the assertion. It was not long before the chagrined master of old Aunt Harriet found *she was boarding three dray drivers from his pantry at six dollars a month apiece, and pocketing the proceeds!*

Two little negroes were sitting on the curb, one trying to comfort the other, who was crying bitterly. Said the tearful one:

"Dat yaller Melindy called me a 'black ape.'"

"Well," replied the other child, philosophically and comfortingly, "*her saying so don't make you no blacker!*"

LET US BE only patient, patient; and let God our Father teach His own lesson His own way. Let us try to learn it well, and learn it quickly; but do not let us fancy that He will ring the school bell and send us to play before our lessons is learned well.—*Charles Kingsley.*

~ ~ The ~ ~

Family Fireside

MY BISHOP.*

MY BISHOP! Ah, how strange it seems,
His new won dignity,
When I recall him as the babe
I rocked upon my knee:
And then the prattling toddler
With the imperious will,
Whose cheeks would flame with scarlet,
Whose feet were rarely still.
Ah me! the many tumbles
His fat legs gave him then:
To-day he walks sedately
Among his fellow men—
My Bishop.

Again I see a vision
Of a bright, sturdy boy,
A youngster live and agile,
Brim full of life's sweet joy
So eager for the knowledge
The coming years would bring,
So tender and considerate,
Of every living thing,
Indignant at all meanness,
The champion of fair play,
Frank, loving, and courageous,
Just as he is to-day.
My Bishop.

How well I can remember
His boyish scorn of wrong,
In telling how some weaker lad
Was bullied by the strong:
His eyes would flash at mention
Of an injustice done,
He only prized a victory
When it was fairly won.
And how he loved his "Heroes!"
I call them his, indeed,
For he has truly made them
Part of his life and creed.
My Bishop.

And when I look into his face
And tenderly the past years scan,
I murmur in my deep content,
"The child is father of the man."
For not one hope is unfulfilled,
Each blessed promise of his youth,
The generous spirit of the boy,
His love, his loyalty, his truth,
These give his words their power to heal,
The weary, doubting heart to reach,
And so his prayer has been fulfilled:
"O teach me, Lord, that I may teach."

FELIX CONNOP.

* These verses, printed in THE LIVING CHURCH for July 27th, are reprinted herewith in order to correct the signature of the author, which, much to our regret, was mis-spelled in that issue.

WE BUY; SO HUNTERS KILL.

BY FRANK H. SWEET.

HERE was little thought of protection for our common birds until recent years. Apparently there was no need, for most species, even those of bright feathers and beautiful plumes, seemed to be exhaustless. As ornaments for hats and bonnets they found few protests, even from the tender-hearted; and it was not until the fashion set in strongly, and certain of the species became scarce, that people began to awaken to the cruelty of the practice, and to seek for laws to stay its ravages.

But laws against a custom are of slow growth, and even when made are practically worthless unless the people can be brought into harmony with their enactment. Humanitarians have investigated and disclosed the horrors of plume-taking and its natural accompaniment, bird killing, and yet not one in a hundred perhaps have read and taken the matter to heart. They still wear plumes and wings and breasts, and entire birds, it may be, among their offerings to fashion, and do not consider, or very likely know, of the misery it causes. A bird has become a bit of material, like a ribbon or a creation of straw,

and is in no way associated with the mournful notes of the bereaved mate which sings at their windows. They would shrink with indignation from the sight of a bird being killed, and yet will go into raptures over the same bird when artistically prepared as part of their outfit; the windows of their milliners are gay with bright plumages from the South, and with the rarest of the song-birds from their own orchards and lawns, but they do not turn away with unspeakable horror. No, no; they stop to admire, and, perhaps buy. These artistically distorted birds, and even the mutilated wings and breasts and bits of plumage, are all but so much merchandise to be included in their bargaining.

If they could go into Florida, as I have, and learn some of the details of the slaughter which gives them their aigrettes, into a taxidermist's work room and see the consignments of dead birds which are flowing in from all parts of the country to a raided rookery or bit of hunted woodland and hear the crying and gasping of the baby birds which are starving to death, then of a surety they would understand and be ready to associate the gay merchandise with the bright songsters of their friendship.

Of all the birds there are said to be but five, the English sparrow and four species of the hawk family, that have "a balance against them." All other varieties of birds deserve our friendship and protection, and none more than those of beautiful plumage and rare song, which are as ruthlessly sought after by purveyors to vanity and fashion.

Down in Florida is a bird whose plumes are worth more than their weight in gold. Ten years ago it was one of the most common birds in the State, and many hundreds could be seen in a single colony or rookery. But the beautiful bird found its plumes a veritable shirt of Nessus, which it were death to wear. Hunters sought it, and as it retreated into the Everglades, followed and killed it even in the rookeries where the parent birds would not desert their young. Now, so nearly exterminated has it become, New York merchants, who used to depend upon Florida for their supply of aigrettes, are drawing on foreign sources for more than \$10,000 worth or more each month, which, when prepared, are worth in the market \$20 an ounce.

Aigrette plumes constitute the wedding dress of the several species of white herons, or egrets, and are worn only during the nesting season. The plumes spring from the top of the head, forming a crown, and from the back, just between the wings, from which they drop most gracefully and airily on each side of the tail. They are at their perfection in March, and are lost after the brood has been hatched in June or July. Egrets are most devoted parents, and when the cares of house-keeping arrive, they lose that regard for appearances which distinguishes them during the courting season, and are finally left poor in flesh as well as bedraggled in dress.

The birds are exceedingly social in disposition, and, when nesting, gather in colonies, or rookeries, often containing thousands of pairs, and including the large white crane, which also possesses beautiful plumage, though not so delicate as the plumes of the egret, the blue cranes with shorter plumes, gannets, curlews and several varieties of marsh birds. These all band together for defense. A skunk, or even a wildcat, is stormed at and prodded until he flies in dismay, and the hungry blacksnake, who seeks a meal of eggs or young birds, is killed in short order. At such a time the outcry is deafening; each bird shrieks in a different key, and they crowd upon one another in their eagerness to get at the enemy. The air is full of flashing wings and bristles with stabbing beaks, and the intruder soon flees in confusion even when not seriously wounded by his airy foes.

When they were numerous, a visit to one of their rookeries was an event long to be remembered. Year after year they and their kin sought the same place—usually an island with bushes in the midst of a marsh. Here they built rough nests of sticks, moss and grass, which were never left unguarded—one of the parent birds was always on the watch. One scream would rouse the whole community, and then the battle would rage fiercely until the intruders were expelled.

But before the plume hunters these warriors fell like the leaves before the blast. He discovered a rookery by watching the birds as they flew to and from the nests, surveyed the ground, learned the lines of flight followed by the birds, and the perches or look-out stations they usually frequented, and then stealthily closed in upon them till they led him to their homes in the marsh. There he shot the parents at short range, a dexterous stroke with the knife and the scalp was taken, the

skin stripped from the back, and the carcass thrown away. In camp, the superfluous skin and feathers were trimmed off, a bit of paper stuck on the flesh side, arsenic sprinkled on to drive away insects, and after an hour's exposure to the sun the whole packed away for shipment to milliners who were striving to meet the wants of tender-hearted women.

It was all very simple. Any boy with a gun could become a plume-hunter. All he had to do was to secrete himself in a favorable position. The birds had their families to provide for, and were active throughout the day. As they returned with food for their young they rested a moment on the lookout perch, offering an excellent mark for the hunter concealed below. A bird fell, and the slight report of the rifle did not alarm others that soon followed. The birds before so wary, showed no fear of man when coming to their nests; the cry of their young would draw them within a few feet of him. Then imagine the scene left behind! The young birds called till they starved, and soon over the scene late so full of life, instinct with love and glowing with color, there brooded the stillness of death and the horror of murder.

The picture is not too vividly drawn. No form of feather adornment has been more harmful in its effects than the wearing of aigrettes, or heron's plumes. These dainty, graceful feathers, unlike the skin of some poor distorted hummingbird or warbler, carry with them no suggestion of death, and many a woman on whose bonnet they are placed is wholly ignorant of the cruelty the taking of these feathers entails. If each plume could tell its own sad history, every humane woman in the land would raise her voice in protest against a fashion which threatens with extermination one of the most beautiful of animate creatures.

There are records of plume hunters who have boasted of killing one hundred egrets in a single afternoon, and of a party that killed one hundred and thirty thousand during one season. Practically, egrets are exterminated in Florida, and now plume hunters have turned their attention to other parts of the bird's range; advertising in local papers, offering large prices to native hunters, and organizing expeditions to explore the coasts and inland marshes from our southern boundaries to the Argentine Republic.

Until quite recently the Seminole Indians had an unwritten law which forbade them harming egrets during the nesting season. At other times, when the birds flew singly, they hunted them for their plumes, as they hunted other game; but during the nesting season the egrets were unmolested. However, when they discovered that white hunters seemed bent on an extermination which would take away their plume revenue entirely, they, too, became insatiate and relentless in their pursuit.

There are still occasional birds, and even small colonies, in the more remote recesses of the Everglades and surrounding forests, but even the remnant is rapidly disappearing. During five weeks recently spent along the borders of the Everglades I do not remember having seen a single plume bird. At best we can only hope that public sentiment—not laws—may intervene in time to save the egret from becoming extinct in our country.

And as with the egret, so, in lesser degree, with humming birds, warblers and most of our small birds of bright plumage or daintily made forms. They appeal to us from the challenging gasconade of hats upon the street, in church, everywhere; sometimes entire and almost life-like, and sometimes as mutilated wings or bits of breast, or as heads staring pitifully with dull unchanging glass eyes. It might be well to scan the hats of a fair-sized church audience. There will be ten or twelve goldfinches, the mutilated parts of as many orioles and tanagers and cardinal birds, perhaps twenty humming birds and half as many more warblers, numbers of dainty, neutral-tinted birds, and wings of black birds and breasts of grosbeaks and plumes of egrets almost beyond belief and enumeration. And then the pity of it! We go into our orchards in the very height of the bird season and find one pair of orioles, perhaps two—more would be unusually plentiful. We would probably see three or four pairs of goldfinches during the entire summer, and, if we went far enough back into the forest, might possibly discover a tanager or two, but should not be disappointed if unsuccessful. Blackbirds would be numerous along river banks and marsh borders, and most varieties of the neutral-tinted birds in their respective habitats, and occasionally would be seen a grosbeak and jay. But for an easy, comprehensive inspection of the best of our plumage and song birds, there is

no place like an assemblage of hats and bonnets. Think of it! The very birds that we desire for our orchards and meadows and forests, are the ones that milliners require to satisfy their patrons.

These birds are not becoming extinct in the same degree as the egrets and flamingoes and paroquets of Florida, but that they do become scarcer year by year a very little observation will prove. In almost every part of the country are professional killers of birds for hats, and careful inquiry reveals the startling fact that in the Atlantic and Gulf States the average loss of life of this class of birds is fully 70 per cent. Again, think of it! Of ten birds that should brighten the woods and fields, at least seven are sacrificed upon the altars of a fashionable whim. Not all—perhaps very few—are used in their entirety, but the taking of wings, of plumes, of bits of breast and of crowns, in every case means the death of the bird. In some instances but a single feather is taken, a bright spot from a crown or body, but the feather or spot represents a life.

In this class is the Florida paroquet, already nearly extinct. Persistent slaughter for its beautiful plumage has driven it far from the haunts of men. Ten years ago it was often seen in flocks throughout south and east Florida, but now it is a rare bird—almost as uncommon as the roseate spoonbill, and destined soon to disappear like the flamingo. The only nesting place known to remain is in a swamp south of Lake Washington, where still a flock keeps its old quarters in a cypress. Here they breed year after year, but seldom leave the limits of the cypress timber.

A flock of Florida paroquets is a picture glowing with color. Seldom are two birds dressed alike, but all the coloring is of the brightest; vivid greens, and glowing yellows, and blazing reds. In form they are a miniature parrot, and they feed upon berries and buds, while in the autumn they delight in the small sweet kernel of the "sandspur" that is so harmful to the Florida farmer. Taken while young the bird becomes entirely domesticated, and its voice is never as harsh and shrill as that of the parrot. Perhaps protection would come too late now, but still its extermination will take away an attractive feature that is entirely harmless.

For the native flamingo it is too late to plead, as there are probably not a dozen birds left in Florida; but for those birds of bright plumage and sweet song and dainty form which are still falling beneath the implacable hunter, let us take thought to the betterment of a fashion which is as barbarous as it is senseless.

SOME ARTICLES OF DIET.

THERE ARE MANY articles of diet which we all eat, and which serve some important use in our bodies, but which do not nourish us and cannot be classed as foods. Such things as salt, pepper, mustard, sauces, and the extractives present in soups, etc., belong to this class. All these substances furnish the body with materials which influence its actions, but they possess no power to ward off starvation or to feed the body. Among these may well be reckoned the green vegetables such as cabbage, which consist chiefly of cellulose (cotton wool), which is insoluble in any of our digestive juices. The nourishment present in cabbage is extremely small, so small indeed that as a food it is practically useless; but it gives to the body many valuable salts, and its residue acts as a mild and natural aperient. Those animals which live upon green vegetables have to pass nearly the whole day in eating, and are furnished with gigantic stomachs and lengthy alimentary canals to enable them to extract every atom of nourishment from their poor diet.

COUGH MIXTURES.

COUGH mixtures containing opium or morphia should on no account be given to children who are not being carefully watched by a physician. Even in adults it is rarely proper treatment to prescribe opium to relieve cough, and to give opium as a routine to cure coughs is very bad practice indeed. Most of the patent medicines which are sold for "curing" coughs owe their power to opium. Unfortunately they do relieve cough, and so are frequently used. But it must be remembered that cough is usually the means whereby diseases of the lungs are cured, and to stop a cough is usually to prevent recovery as far as possible. Children stand opium very badly indeed, and minute doses of the drug often produce grave results. The patent preparation is frequently given to children to prevent them from coughing during the night. The medicine usually sends them to sleep soon enough, but not by any means seldom the sleep is one from which the child never wakes up.

OF ALL ACTS is not for a man repentance the most divine? The greatest of all faults is to be conscious of none.—*T. Carlyle*.

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.

KALENDAR OF COMING EVENTS.

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

Personal Mention.

THE Rev. JOHN BEEAN will have charge of St. Mark's Church, San Antonio, during the rector's absence, till the last of September.

THE Rev. R. F. BELL, late of Canada, will become senior curate at St. Mark's Church, Seattle, Wash., Olympia District.

THE Rev. HERBERT E. BOWERS, rector of the Church of the Holy Innocents, St. Louis, has received a call to the rectorship of Marshall, Texas.

THE Rev. WM. CONEY, of St. Stephen's Memorial Church, Newport, Oregon, has received a unanimous call to the rectorship of St. Paul's Church, Salem, Oregon.

THE Rev. E. J. DENT has accepted the charge of St. Paul's Church, Coffeyville, Kansas. Address accordingly from August 23d.

THE Rev. G. A. M. DYESS has resigned the rectorship of All Saints' Memorial Chapel, Fall-sington, Pa., to enter upon his new work at Braddock, Pa.

THE address of the Rev. JOHN FLOCKHART is changed from Benson to Montevideo, Minn.

THE Rev. A. H. HORD, rector of St. Michael's Church, Germantown, Philadelphia, arrived out at Liverpool, August 15th, per steamer *Westernland*, after a twelve days' voyage from Philadelphia.

THE Rev. A. W. JENKS has resigned his professorship in Nashotah House, and has accepted a professorship in Divinity at Trinity College, Toronto, and will enter upon his duties Oct. 1st.

THE Rev. F. BARNBY LEACH, late of Sheldon, Vt., has been assigned to the mission of St. Ann's, Richford, Vt., succeeding the Rev. James Simonds.

THE Ven. Archdeacon DE ROSSETT of Cairo, Ill., has been called to the rectorship of St. Paul's Pro-Cathedral, Springfield, Ill.

THE Rev. THADDEUS A. SNIVELY, rector of St. Chrysostom's Church, Chicago, has gone abroad, and will return about September 21st.

THE BISHOP OF SPRINGFIELD'S address until September 8th will be 480 Willoughby Ave., Brooklyn, N. Y.

THE Rev. C. A. THOMAS has entered upon his duties as rector of St. Phillip's parish, Circleville, Ohio, and should be addressed accordingly.

THE Rev. MARCUS ALDEN TOLMAN, President of the Standing Committee of Central Pennsylvania, who is spending the summer on the New England coast, may be addressed at No. 1 Joy St., Boston, Mass.

THE Rev. EDWIN D. WEED has been appointed assistant at St. Paul's Church, Clinton and Carroll Sts., Brooklyn, N. Y.

THE address of the Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop Coadjutor of Nebraska, has been changed from 1057 Park Ave., to 2219 Dodge St., Omaha.

THE Rev. WILLIAM FREDERIC WILLIAMS has been appointed assistant minister of Calvary Church, Germantown, Philadelphia.

ORDINATIONS.

PRIESTS.

MONTANA.—In St. John's Church, Butte (Rev. S. C. Blackiston, rector), on the Tenth Sunday after Trinity, the Rev. Messrs. J. W. FOGARTY and W. J. ATWOOD were advanced to the priesthood by the Bishop of Montana. The sermon was preached by the Rev. Joseph Bowker, missionary in charge of St. Andrew's, Centreville, Butte, the candidates being presented by the Rev. W. W. Love, rector of St. Peter's, Helena.

Mr. Fogarty has been assigned to Hamilton, Mont., from which point he will supply other missions in the Bitter Root Valley. Mr. Atwood remains in Great Falls, supplying some five or six mission stations from there.

OHIO.—EDWIN B. REDHEAD was advanced to the Priesthood by the Rt. Rev. Wm. A. Leonard, D.D., on Thursday, July 25th, in Grace Church, Ravenna. The ordination sermon was preached by the Rev. W. Rix Atwood, and the candidate was presented by the Rev. Robert Kell.

DEGREES CONFERRED.

TUFTS COLLEGE.—D.D. upon the Rev. JAMES F. POWERS, rector of Trinity Church, Pottsville, Pa.

OFFICIAL.

DIocese of OHIO. RETREAT FOR THE CLERGY. The second annual Retreat will be held (D. V.) in St. John's Parish, Cuyahoga Falls, Ohio, beginning Monday evening, Sept. 9th, and closing Thursday morning, Sept. 12th. The Retreat will be conducted by the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross.

Accommodations for the attending Clergy will be provided at the rectory and in the church parlors. The expense for board will be \$1.25 per day.

Those purposing to attend should send word, before Aug. 31st, to the Rev. ROBERT KELL, of the Committee, Cuyahoga Falls, Ohio.

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.

EXCHANGES.

Church Times and Church Review in exchange for THE LIVING CHURCH. Mr. ROBERT SHAW, 403 Shaw St., Toronto, Ont.

WANTED.

POSITIONS OFFERED.

PRIEST, who will visit constantly in parish of large missionary possibilities. Catholic doctrine and ritual. Stipend, \$40 a month and private quarters. Address, with particulars of self, H. P. BENCH, P. O. Box 766, New Orleans.

TEACHER.—A lady, Churchwoman, fond of children, who can teach and would enjoy the South, for the Day Nursery, Selma, Alabama. Address, MOTHER MARY MARGARET, C. A. A.

CHURCHWOMAN to act as stenographer and proof-reader in the office of The Young Churchman Co. Smith-Premier Typewriter. Address, stating experience and education, THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

POSITIONS WANTED.

PARISH.—A young, hard-working, married priest desires work in parish, mission, or as an assistant. Address C. care THE LIVING CHURCH, Milwaukee.

RECTOR (known) desires few weeks' duty September-October. Extempore preacher, musical, references. Address, LOCUM TENENS, care THE LIVING CHURCH Office, Milwaukee.

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

HOTELS.

LEXINGTON HOTEL, MICHIGAN BLVD. and 22d St., Chicago. High-grade, European; absolutely fire-proof; large, cool rooms, finely furnished; hot and cold running water; electric light; large closet; \$5, \$6, and \$7 per week; rooms with private bath, \$1.50 per day; Wabash ave. cable passes door; coolest rooms in Chicago; ladies' and gentlemen's bath-rooms on each floor; no extra charge; new, popular-priced cafés.

FOR SALE.

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

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.

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.

ROOM with breakfast, \$1.25 per day. Refer to Rev. C. G. Ballard. Address, MRS. M. E. LANSDOWNE, 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.

BUSINESS OPPORTUNITIES.

TO SMALL INVESTORS we offer a limited amount of gilt-edge 5 to 10 year 6 per cent. gold-bearing bonds, denominations of \$500 each; interest coupons payable semi-annually at our banking rooms and guaranteed by us. HENRY L. TURNER & Co., 100 Washington St., Chicago, Ill.

WANTED.—Partner to join me in building houses on my clear subdivision in Seattle, Wash. Must have \$5,000 to \$10,000 cash. A splendid chance for making money. References given and required. Investigate! Wm. C. FRICKE, 803—84 La Salle Street, Chicago.

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.

MEMORIAL TO THE LATE MISS CHARLOTTE M. YONGE.

THE Committee formed for the above purpose have decided that, in the first place, some worthy memorial shall be erected in connection with Otterbourne, in which parish Miss Yonge resided all her life; and that, in the second place, some conspicuous memorial should be placed in Winchester Cathedral, which is visited every year by thousands of persons from all parts of the world.

The memorial at Otterbourne will probably take the form of a reredos, chancel-screen, or painted window in the church; and in the Cathedral it will be either a new reredos in the Ladye Chapel or a painted window in the nave.

The appeal has received the approval of the Archbishop of Canterbury, and is strongly commended by an influential committee of 34 persons, including the following: the Bishops of Winchester, Salisbury, Rochester, Guildford, and Southampton; Lord Aldenham, the Dean of Winchester, the Warden of Keble College, Oxford, Dr. Moberly, Melville Portal, Esq., and George A. Macmillan, Esq.

Subscriptions may be paid to Messrs. Prescott, Dimsdale & Co., Ltd., The Old Bank, Winchester, England.

HENRY A. BOWLES,
Hon. Sec., Otterbourne, Winchester.
C. G. HEATHCOTE,
Hon. Treas., Hursley, Winchester.

SWEDISH WORK.

UPON ENTERING into the work of the Diocese of Quincy, the Bishop Coadjutor is confronted immediately with a condition which compels him to appeal for aid to the Church at large.

The property of the Swedish Church of St. John, Galesburg, the Rev. Carl A. Nybladh, rec-

tor, is encumbered with a first and a second mortgage. The holders of the second mortgage are pressing for the payment of their note. By earnest efforts on the part of the rector and his people, \$1,000 have been raised towards the payment of the \$3,000 due in full payment of the note, and a kind friend in the East, upon the request of the Bishop of Springfield, has promised to give \$1,000 on condition that the whole amount is raised by October 1st. The creditors have also consented to wait till Oct. 1st prox. for their money. The people of St. John's have already taxed themselves beyond their limit to keep their property, and to raise this third \$1,000 among themselves is beyond their power, especially in the short time at their disposal. If they can pay the principal of the note for \$3,000 they can sustain the burden of the note for \$4,500 secured by the first mortgage, and in due time pay it in full. They are faithful folk. The work in Galesburg has the hearty endorsement of the Board of Managers, who, however, can give it no financial assistance. Hence, I appeal to the members of the Church for "special" contributions in aid of this debt of St. John's, Galesburg, to be sent either to the General Secretary of the Board of Missions, the Rev. A. S. Lloyd, D.D., Church Missions House, New York, or to the undersigned, at Quincy, Ill.

Respectfully, FREDERICK W. TAYLOR,
Bishop Coadjutor of Quincy.

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.

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 propor-

tionate 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.

BOOKS RECEIVED.

J. F. TAYLOR & CO., New York.
A Drone and a Dreamer. An American Love Story. By Nelson Lloyd, Author of *The Chronic Loafer*. Illustrated, cloth 8vo. Price, \$1.50.

EDWIN S. GORHAM, New York.
The Preacher's Dictionary. A Biblical Compendium of Religious and Secular Thought, past and present, topically arranged. By E. F. Cavalier, M.A., Rector of Wrampingham, Norfolk. Price, \$3.00 net.

Lines of Defence of the Biblical Revelation. By D. S. Margoliouth, M.A., Laudian Professor of Arabic in the University of Oxford. Price, \$1.50 net.

The Christian Year. By John Keble. With notes and introduction by Walter Lock, D.D., Warden of Keble College. Price, 75c.

A Guide to Eternity. By Cardinal Bona. With notes and introduction by J. W. Stanbridge, B.D., Rector of Bainton and Canon of York. Price, 75 cts.

The Inner Way. Being Thirty-six Sermons for Festivals by John Tauler, Friar-Precursor of Strasburg. A new translation from the German, edited with an introduction by Arthur Wollaston Hutton, M.A., Rector of Easthope, Salop. Price, 75 cts.

The Imitation of Christ. Called also *The Ecclesiastical Music.* A revised Translation, notes, and introduction by C. Bigg, D.D., of Christ Church, Oxford. Price, 75 cts.

The Confessions of Saint Augustine. Newly translated with notes and introduction by C. Bigg, D.D., of Christ Church, Oxford. Price, 75 cts.

History of the Church to A. D. 325. By the Rev. H. N. Bate, M.A., Fellow and Tutor of Magdalen College, Oxford, and Examining Chaplain to the Bishop of London. Price, 75 cts.

A Manual for Confirmation. By the Rev. T. Field, D.D., Warden of Radley College. Price, 75 cts.

LOTHROP PUBLISHING CO., Boston.
When the Land Was Young. Being the true Romance of Mistress Antoinette Huguenin and Captain Jack Middleton in the Days of the Buccaneers. By Lafayette McLaws. Illustrated by Will Crawford. Price, \$1.50.

D'ri and I. A tale of Daring Deeds in the Second War with the British. Being the Memoirs of Col. Ramon Bell, U. S. A. By Irving Bacheller. Author of *Eben Holden*. Illustrated by F. C. Yohn. Price, \$1.50.

THE DOUBLEDAY & McCLOURE CO., New York.
(Through F. H. Revell & Co.)
The Little Bible. Being the Story of God's

Chosen People before the coming of Our Lord Jesus Christ upon earth. Written anew for children. By J. W. Mackail, sometime Fellow of Balliol College, Oxford. Price, \$1.00.

AMERICAN BIBLE SOCIETY.

Vest-Pocket Edition of the Four Gospels in separate volumes. Brevier type, cloth, flexible. Price, 2 cts. each.

PAMPHLETS.

Succession of the Bishops of Durham. With notes. By G. H. Ross-Lewin, M.A., Vicar of Benfieldside and Honorary Canon of Dur-

ham. Reprinted from St. Cuthbert's (Benfieldside) Magazine, September, 1895. St. Giles' Printing Co., Edinburgh. Price, 1 penny.

Values. A Sermon Preached in the Chapel of St. Matthew's School, San Mateo, California, and addressed to the Members of the Class of 1901 on the Fifth Sunday after Easter, May 12, 1901. By Rev. Edward L. Parsons, Rector of the Church of St. Matthew, San Mateo, Calif.

The Gospel According to St. Mark in Spanish and English and some statements concerning the American Bible Society in Pan-America.

The Annie Wright Seminary, Tacoma, Wash. Seventeenth Year, 1901-1902.

The Purpose of the Ritual Movement and the Proposed Change in the Name of the Church. By Rt. Rev. Alfred Magill Randolph, D.D., LL.D., Bishop of Southern Virginia.

The Burdens of Local Taxation and Who Bears Them. By Lawson Purdy, Secretary New York Tax Reform Association. Followed by Opinions of Economists. Chicago: Public Policy Publishing Co.

The Annual Prospectus of Shattuck School, Faribault, Minn., 1865-1901.

St. John Baptist School for Girls, 231 East 17th St., Stuyvesant Sq., New York.

The Church at Work

GENERAL CONVENTION.

THE THIRD speaker at the Missionary mass meeting to be held at Mechanics' Pavilion, San Francisco, on the evening of Tuesday, October 8th, will be Burton Mansfield, Esq., of New Haven. The remainder of the programme in THE LIVING CHURCH for July 13th.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
Unique Work at Elkhart.

A RATHER unique work is that connected with the Chapel of St. John Baptist, Elkhart (Rev. Dr. F. D. Miller, chaplain), which, while a parish church, is also a Mortuary Chapel, built for the use of any Christian people who may desire to hold religious services for the dead within its shelter. The chapel stands on land adjoining the village cemetery, and though set apart by the Bishop of the Diocese for religious uses, is not consecrated. The church was built in 1890 by Mrs. Lemira Parke Gillett and family in memory of the late John Dean Gillett, and

forming the inside walls. The roof is of slate and the floor of tile, the only wood-work being the ceiling, braces, and doors.

Cut into the stone throughout the interior are the names of the different members of the Gillett and Parke families, and also the names of distinguished soldiers of the Civil War, who enlisted from this county and state. In the trying times of the Civil War, Mr. Gillett at his own expense fitted out and equipped a regiment for the service. On the north wall of the nave are inscribed some of the names of those who served in the war and the names of some of Illinois' most distinguished sons who were personal friends of the Gillett family, including Abraham Lincoln, who was the family lawyer before he became President, U. S. Grant, John A. Logan, Richard Oglesby, and others. The name of the Bishop of Springfield is inscribed over the chancel window, and in the east chancel wall are the names of the clergy who have been identified with the church. The altar is fitted with the proper ornaments for Catholic worship, and a fine pipe organ is in its proper place.

It had been Mr. Gillett's intention to build a Mortuary Chapel at the Elkhart cemetery before his death, but he died before his wish had been accomplished, and in carrying it out, the family combined that intention with the erection of a parish church, so that the two uses are both legally guaranteed to the one building.

ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.
Death of O. B. Merrill.

A LEADING Churchman of the Diocese passed away on Sunday, July 28th, when Mr. O. B. Merrill of Tuscumbia entered into rest. Mr. Merrill served in the Civil War with a Mississippi regiment, and had for many years since the war resided in Tuscumbia. During several years past he had led a retired life, owing to prolonged illness, but this took a serious turn only two weeks before the end. The burial service was held at St. John's Church.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.
Harrisburg—Bishop's Chaplain.

ST. PAUL'S CHURCH, Harrisburg, contemplates in the near future building a new parish house which will include a rectory. In this way more room will be given to the rector and his family, and heating will cost only a nominal sum for the entire range of buildings.

TWO LADIES of St. Stephen's congregation, Harrisburg, have been able through the generosity of the friends of the late rector, the Rev. Dr. Angell, to procure a beautiful memorial slab to mark the last resting place of

his body. A cross stretches over the entire piece of granite.

THE REV. GEORGE A. GREEN of Catawauqua has just been appointed private chaplain and secretary to the Bishop. Mr. Green will still continue his work where he now lives, as it is not far from the See House at South Bethlehem.

CHICAGO.

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

Death of Mrs. Pope—Vacations.

THE WINTER semi-annual meeting of the diocesan Woman's Auxiliary is to be held in St. James'. This church lost by death at her summer home in Geneva, Ill., on the 10th, an old member, Mrs. Mary Wilson Pope. Born of English parents, 63 years ago, in Ireland, she came to Wisconsin about 20 years later with them, moving in the early '60's to Chicago, where she married. Her husband and five sons survive her. Though far from well during the last six months, she died of paralysis. In her home on Lake Shore Drive, no less than in Geneva, she was respected and beloved for her unobtrusive charity, the outcome of Christian character.

VISITING clergymen in this city include the Rev. C. N. Moller, formerly of Chicago, now of La Crosse, Wis., who is officiating at St. Chrysostom's; and the Rev. Edgar F. Gee of Galesburg, who is exchanging with the Rev. J. M. D. Davidson.

THE CHOIR of St. Andrew's, the last of those in the city to take its outing, left on Monday, accompanied by the rector, the Rev. W. C. DeWitt, for Lake Beulah.

THE REV. J. H. EDWARDS, on his return from Elk Rapids, on the 16th, was called to Buffalo by the death of his brother.

THE REV. J. E. CRAIG, assistant at the Ascension, was robbed of an overcoat containing ticket to Baltimore, just purchased, on Monday week, at the Grand Central Depot.

THE MISSIONARY SPIRIT evinced by the increase of pledges at the last convention warranted the diocesan Board of Missions in voting \$13,000 for this year's work.

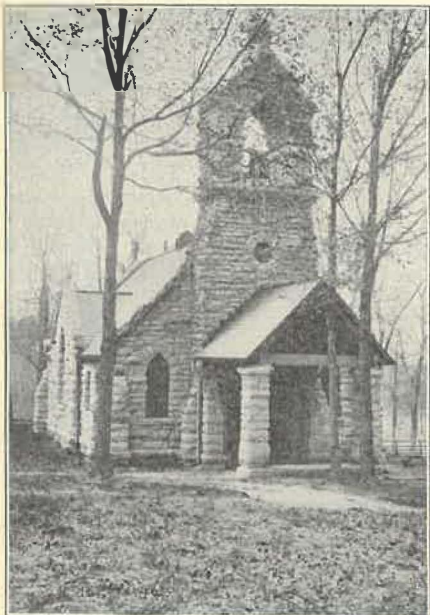
COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.
THERE IS a movement on foot in Manitou to erect a new church building.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Clerical Association at Southport.

THE Fairfield County Clerical Association held its mid-summer meeting at Southport, on Monday, Aug. 12th. The Eucharist was celebrated at 10:30 a. m. by the rector, the Rev. Edmund Guilbert, D.D., assisted by the



ST. JOHN'S BAPTIST CHAPEL, ELKHART, ILL.

stands on a hill surrounded by a natural grove of trees, such as is rarely found in that prairie country. The corner-stone was laid by the Bishop of Springfield in 1890 and the Chapel was built and first services held in it on March 1st, 1891, the Rev. Job O. Babin being the first resident chaplain. Mr. Babin resigned a year later and was succeeded in turn by several other clergymen.

The chapel is of undressed Grafton stone and cost about \$14,000. The interior finish is the same as the exterior, the rough stone

Rev. C. W. Boylston, of Riverside. A most interesting paper was read by the Rev. Geo. T. Linsley, of Newton, on "The Report on Marginal Readings," which provoked an animated discussion. A fine lunch was served in the chapel by the ladies of the parish.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
Vacations—Rehoboth.

MANY of our clergy are enjoying their well-earned holidays but all the churches are open and services are regularly maintained. Owing to the meeting of the General Convention, the Bishop will not take his usual tramp and is attending closely to his work. The Rev. H. W. Wells is at his summer home at Islesford, Maine, and St. Andrew's, Wilmington, is in charge of the Rev. Mr. Post of New Jersey. The Rev. Mr. Henry is at Saratoga. Archdeacon Hall has been for two weeks at Rehoboth. The Rev. Dr. Jefferis is spending the month of August at Catonsville, Maryland. The Rev. Mr. Hamilton is at the Thousand Islands and his parish is in charge of the Rev. Robert Bell of Sayre, Pa.

SERVICES are being held throughout the Summer at All Saints Church, Rehoboth, by the cooperation of the clergy of the Diocese. The attendance has been good and the Church is steadily gaining a hold upon this important seaside resort. A valuable piece of church property has been acquired and is paid for with the exception of some \$250, which it is hoped some generous Churchman may feel moved to contribute before the summer ends. During the month of August the services were conducted by the Bishop, the Archdeacon of Wilmington, and the Rev. John S. Bunting. On the first Sunday in September they will be in charge of the Rev. Dr. Rede.

THE TWO VACANT rectorships of the Diocese are as yet unfilled. St. Luke's, Seaford, has not yet secured a successor to the Rev. Mr. Combs, who emigrated to Virginia just after the meeting of the Convention, and the circle of missions of which the late Dr. DuHamel was in charge are unprovided for. Each of these offers an opportunity for a very useful ministry upon a small income.

FOND DU LAC.

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

New Canon at the Cathedral—Choir Camp.

THE REV. J. G. H. BARRY has accepted his call to Fond du Lac as Canon of the Cathedral, and will enter shortly upon his duties.



REV. J. G. H. BARRY.

Mr. Barry is a native of Middle Haddam, Conn., and was baptized by the present Bishop of Michigan, then rector of the parish in

that village. He was educated at Wesleyan University and the Berkeley Divinity School, both at Middleton, Conn., and was ordained deacon by Bishop Williams in 1886, becoming at once assistant to the Rev. Dr. Vibbert at St. James' Church, Chicago. Later in the same year he was advanced to the priesthood by the Bishop of Chicago. Since 1888 Mr. Barry has acted as priest in charge of Calvary Church, Batavia, Ill., and since 1891 he has also been instructor in Church History at the Western Theological Seminary. He is a scholar of wide learning, and one of the staff of book reviewers on THE LIVING CHURCH.

THE CHOIRS of St. Mark's Church, Oconto, and St. Paul's, Marinette, spent the present week to gether in camp.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Chapel Erected at Jacksonville.

THE NEW CHAPEL erected for St. John's Church, Jacksonville, and which is intended to serve for the present as a parish church in place of that which was destroyed in the great fire, was opened on the first Sunday in August with the usual services conducted by the rector, the Rev. Dr. Shields. The church is built as the personal gift of Bishop Weed and is therefore erected at no expense to the parish. It is a structure 70 feet long and 36 feet wide with a seating capacity of 450. When the new church can be erected, the present structure will serve as a chapel.

In his sermon Dr. Shields spoke encouragingly of the situation and stated that the new church to be erected would be a better and larger one than that which burned, and that the good work of St. John's parish should go on steadily as in the past.

IOWA.

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

A VESTED CHOIR has been organized at St. Paul's Church, Fairfield.

Mellin's Infants' Food

Mellin's Food does not overtax the infant's stomach with insoluble, indigestible or unsuitable material. Mellin's Food is nourishing and comforting.

SEND FOR A FREE SAMPLE OF MELLIN'S FOOD.

MELLIN'S FOOD COMPANY, BOSTON, MASS.

KENTUCKY.

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

Cathedral Notes.

CHRIST CHURCH CATHEDRAL has secured another valuable exponent of Churchly music in the person of Mr. Ernest A. Simon. He began his duties as organist and choir-master on the Eighth Sunday after Trinity, July 28th. It was feared that Mr. Horatio Brown's place would be hard to fill, as his standard of music was of the highest. But when he recently tendered his resignation, Mr. Simon was recommended by the same persons who had endorsed Mr. Brown and it is believed he will prove equally efficient.

THE CATHEDRAL is to be fittingly honored as the "mother church" of Kentucky, at the General Convention to be held at San Francisco. Handsome envelopes bearing a picture of the "old church" will contain a check for the amount of the offering and after being presented as the "United Offering" of the Diocese of Kentucky, will be placed in the interesting exhibit which the committee in charge propose to have on hand. The Diocesan Board of the Woman's Auxiliary has made arrangements with one of Louisville's finest artists to make a first-class illustration of the time-honored edifice.

MILWAUKEE.

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

Improvements at Kemper Hall—Personal Items.

THE IMPROVEMENTS at Kemper Hall, Kenosha, which have already been mentioned in these columns, are fast approaching completion, the new gymnasium building having now risen above the lower floor. The upper floors will be arranged with twenty-five rooms for the students and will be reached by an elevator. An archway will connect the new building with Science Hall. A fourth story is being added to the main building, and Armitage Hall is being raised, in order to give room for new boilers and steam plant, which latter is to heat all the buildings. The plumbing throughout the buildings is being

refitted, and the drawing room and dining-room in the main building are being newly decorated. One-half the expense of these elaborate improvements is borne by Mr. Z. G. Simmons of Kenosha.

THE BISHOP spent portions of this week and last week in the East, ordaining a candidate to the diaconate in Philadelphia, and attending to private business matters. He met the Rev. President Webb, D.D., in New York, where the latter has arrived after his trip of some months' extent in the Orient. The Rev. Dr. Binney, who was traveling with Dr. Webb, will remain for some months longer.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

St. Peter's Hospital—Elkhorn—The Bishop.

JUST NOW much interest is centering around St. Peter's Hospital, Helena. On March 16th a ruinous fire broke out, completely gutting the two upper stories, bringing to an end a long period of usefulness. At present the carpenters and painters are putting the finishing touches on the restored building. Situated in the centre of an extensive mining country where accidents, unfortunately, are numerous, the necessity for a larger building is imperative, as is seen from present conditions; the demands for rooms and accommodations being such that patients have been put into the unfinished rooms. The Bishop hopes to begin work on the addition at an early date; just when we cannot say further than that it cannot be too soon.

THE REV. W. W. LOVE is spending the month in the mountains at Elkhorn, where he will organize a new mission. His place in Helena is being supplied by the Rev. H. E. Clowes, who has recently returned from California, where he spent the winter recuperating from a severe attack of pneumonia.

THE BISHOP is very busy making his visitations in Fergus and Meagher counties.

NEW YORK.

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

St. Mark's Summer Home.

THE SPINGLER Summer Home of St. Mark's Church, New York, is located at Morristown, N. J. The capacity of the house has been greatly increased this year by the building of a barracks, which accommodates a man and twenty boys. The Home is under the charge of Deaconess Von Brockdorff, with Mrs. Mary E. Lovell as matron. About sixty children are kept at the Home all the time, each party remaining two weeks.

This splendid charity is supported by Mrs. J. W. Davis, Mrs. J. B. Reynolds, Mr. Frederick T. Van Beuren, and Mr. Henry S. Van Beuren.

PENNSYLVANIA.

O. W. WHITTAKER, D.D., LL.D., Bishop.

Deputy Elected—City Mission—Suburban Sunday Schools—Military Funerals—Bequest for Negro Work—Philadelphia Items.

MR. J. VAUGHAN MERRICK, owing to the condition of his health, has felt it necessary to notify the Deputation to the General Convention from the Diocese of Pennsylvania that he will be unable to serve as Deputy, and in accordance with the provisions of Section II., Canon XV., of this Diocese, reading as follows:

"Should a vacancy occur by death or otherwise in the deputation to the General Convention, it shall be supplied by the concurrent vote of the remaining Clerical and Lay Deputies."

the Deputation met on August 14th and by unanimous vote, elected Mr. William W. Frazier to fill the vacancy.

THE ANNUAL report of the work of the Philadelphia City Mission is published and

shows a long and continuous round of services in different portions of the excellent work of that institution. The year's receipts for the work have aggregated more than \$65,000. An interesting section of the work is that of the Rev. William S. Heaton, whose field of labor is the Philadelphia Hospital, including the alms house and insane department, with a population of over 4,000. He visits these departments every day regularly, and on each Sunday holds three services in as many chapels, with occasional services at other times. In the insane department there is a large choir of patients which renders the music, supplemented by an orchestra of six pieces, with piano and organ, all under the direction of Mrs. Dr. Hughes, wife of the chief resident physician, who has devoted much time and patience to the education of these unfortunates on musical lines. On Easter Day of the present year the hospital chapel was largely re-fitted, many gifts being made through the missionary, including a walnut altar presented by some friends of the Mortuary Guild of St. Vincent "as a memorial of the Rev. Robert Mackie, a former priest at the Hospital, whose work there ended only with his death"; a walnut credence table, given by the acolytes of St. Mark's Church, Philadelphia; a brass altar cross, given as a memorial of the deceased members of the Mothers' meeting and St. Mary's Guild of St. Clement's Church, Philadelphia; a white super frontal, the gift of the Altar Society of St. Mark's Church, Philadelphia; the protecting cloths and cere cloth from the Misses Gordon; a fair linen cloth for the altar, given by Mrs. G. P. Downing; a fair linen cloth for the credence table, the gift of Mrs. E. C. Rowland; the book rest, from some friends of the Mortuary Guild of St. Vincent; and the altar book, given by the members of the same guild personally; book marks for use in the Bible and Service Books, for the Church seasons, were given by Miss Sara T. Newton. In the (then) near future the following gifts are expected to be received: A red super-frontal from the Altar Society of St. James' Church, Philadelphia; a violet super-frontal from the Altar Guild of St. Stephen's Church, same city; a green super-frontal from Mrs. M. W. Brinckerhoff. The Mortuary Guild of St. Vincent has continued its corporal work of mercy in providing Christian burial for four Church people who died in the hospital during the year.

THE SUNDAY SCHOOLS located in the suburbs of Philadelphia, including those at Falls of Schuylkill, Wissahickon, Manayunk, and Roxborough, are organizing a large chorus to take part in an open air concert to be given some time in September at the Wissahickon Baseball Park for the benefit of St. Timothy's Hospital.

MILITARY FUNERALS are occurring very frequently in and around Philadelphia, and the roll of the muffled drums is heard on the highways, followed soon after by the three-fold salute over the soldier's grave. On Monday, 12th inst., the mortal remains of Major William Ellery Almy, U. S. A., who had died on the 1st inst., at San Juan, P. R., of appendicitis, arrived in the city, escorted by two companies of Coast Artillery from Fort Columbus, New York harbor, and were laid to rest in Woodlands Cemetery, the services being in charge of the Rev. S. E. Snively, M.D., Warden of the Burd Orphan Asylum of St. Stephen's Church. On the Friday previous, at the same cemetery, there was interred the body of the late Commander Charles Olden Allibone, of the U. S. Gunboat *Wilmington*, whose death occurred last winter in the Philippines. The services were conducted by the Rev. Fleming James, Jr. Commander Allibone was a son of the late Thomas Allibone, for many years a prominent member and vestryman of old St. Andrew's Church, Philadelphia.

WHAT TO SEE IN NEW YORK.

The New York Press on the New Show Places in New York.

What are New York's show places? It would be right hard to enumerate them on short notice. Perhaps the following question and answer may appeal to some: Resident to New Arrival—"Now tell me what you would especially like to see." New Arrival—"Oh just show me New York." I think that very good. But it is no easy matter to show New York. To our list of show places, whatever they may be, we must add the new waiting room at the Grand Central Station. When strangers go there they cry "Enchanting!" "Grand!" "Palatial!" "Purliest thing I ever saw!" "Finest thing in the world!" "Ain't it splendid!" etc. Mr. Daniels has reason for the new elasticity in his step.—"On the Tip of the Tongue" in the *New York Press*.

Marriage Greetings

This is a handsome book. The Marriage

service is printed with red rubrics, certificate inserted, numerous pages for the signatures of Wedding Guests, several pages of well-selected and appropriate selections, each page decorated with floral border in monotint, numerous pages for the preservation of Congratulations, either by pasting or by copying, etc. The book is thoroughly Churchly, and very attractive. Square 16mo, white leatherette, gold side stamp, \$1.00 net.

THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis.

If MILK does not agree with your baby, add Mellin's Food and see what an improvement perfect nutrition will make in his condition.



Via Rockford, Freeport, Dubuque, Independence, Waterloo, Webster City, Fort Dodge, Rockwell City, Denison and Council Bluffs.

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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.

IN THE WILL of Miss Helen N. Hoskins, there is a reversionary bequest of \$1,000 to the D. and F. Missionary Society, for work among the negroes in the Diocese of Virginia.

THE REV. GEORGE HERBERT MOFFETT, rector of St. Clement's Church, Philadelphia, is recovering from a severe illness.

DURING the absence of the Rev. W. G. Ware, minister in charge of Grace Church Chapel, West Philadelphia, a number of improvements are being made to the interior of that edifice, including the placing of stained-glass windows in the rear of the nave.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Memorial Window at Beaver Falls.

A BEAUTIFUL memorial window, portraying the scene of the good Samaritan, as described in the parable, has been erected in St. Mary's Church, Beaver Falls (Rev. Amos Bannister, rector), to commemorate the lives of the late senior warden, Francis T. Banks, and his wife, Mary C. Banks, both of whom, while in the body, were so active, in every way obedient to the present, "Go, and do thou likewise." The memorial is a gift of their only surviving child and daughter, who has served St. Mary's Church as organist, ably and voluntarily, since the day of its opening for Divine worship, 26 years ago.

SOUTHERN VIRGINIA.

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

Death of Rev. W. W. Walker.

THE REV. W. W. WALKER, rector of Notoway parish, died at his home in Franklin on Sunday night, August 11th. Mr. Walker was the only living son of the Rev. C. Walker, D.D., emeritus professor of theology in the Virginia Seminary, and was about 48 years of age. He graduated at the Virginia Seminary about 24 years ago, and had held charges in Virginia, Southern Virginia, Western Pennsylvania, North Carolina, and Ohio. He was, says *The Southern Churchman*, a widely-known and very popular man, and his sad death will be deeply lamented by a large circle of warm friends. His father and mother and wife will have all that human hearts can give in such trouble—profound and loving sympathy.

WASHINGTON.

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

New Chapel—Open Air Services.

THE NEW BUILDING for the Chapel of the Good Shepherd has been begun, and is being constructed on a plan which will for the present provide a suitable and convenient place for Church services, and will eventually afford an edifice of considerable architectural beauty for what will, at no distant day, become an independent parish. The foundation walls of only a part of the building, as designed, are now being laid, and upon these will rise the basement walls, which will be strongly built, so as to be solid enough for the future super-structure, when the time comes for it. At the height of twenty-two feet, a temporary roof will be put on, and the room thus secured will be sixty by seventy feet, and will be neatly fitted up for the use of the congregation until its increasing numbers and resources shall enable it to go on with the work. This is a mission of St. Mark's parish, and is in charge of the Rev. C. R. Stetson.

OPEN-AIR EVENSONG was resumed on the Cathedral site, at the beginning of August, and on the first two Sundays, service was conducted at the foot of the Peace Cross, by the Rev. G. C. F. Bratenahl, rector of St. Alban's Church, and a sermon delivered by Chaplain Pierce, of the 11th U. S. Cavalry, now at Fort Myer, near Washington.

CANADA.

News of the Dioceses.

Diocese of Caledonia.

THE RT. REV. C. T. RIDLEY, D.D., Bishop of Caledonia, sailed for England the second week in August. He has gone to raise funds for the Indian missions in his Diocese, which is in the Northwest and is one of the largest in the world, comprising a district of over two thousand miles. In an interview with the Bishop before he sailed, he spoke of the disastrous fire that took place in the early part of July at his Indian station of Metlakatla, in which the Indian Industrial School, the Indian Girls' Home, the Bishop's house, and all his possessions were destroyed.

"We had been working together," the Bishop said, "for years, in building up a Christian colony, and it was an awfully sad sight to see all our buildings there destroyed. I am sure the Indians will remain faithful to their religion, and that it is only a matter of a little time when the colony will be larger and more progressive than ever." Although working in Canada, Bishop Ridley is under the jurisdiction of the Archbishop of Canterbury.

Diocese of Ontario.

THE REV. H. H. BEDFORD-JONES, the new rector of St. Peter's Church, Brockville, has been visiting Montreal and was the guest of Canon Wood of the Church of St. John the Evangelist, where he preached at the high celebration, Sunday, Aug. 11th.—AN INTERESTING incident took place in St. George's Cathedral, Kingston, Aug. 4th, when the aged mother of Canon Muckleston of Perth was present and partook of the Holy Communion administered by her son. The old lady completed her ninety-third year on that day.

Diocese of Montreal.

REFERENCE was made in many of the city churches, in Montreal at the services on Sunday, Aug. 11th, to the death of the Empress Frederick of Germany. The Dead March was played both in St. George's Church and in Christ Church Cathedral. The Rev. C. C. Waller, chaplain at Homburg, whom the Empress sent for on her deathbed, was for several years engaged in parish and educational work in Montreal.—SOME CHANGES and improvements which are being made in the organ of St. Martin's Church, Montreal, will greatly increase the power and resources of the instrument. The work will be finished by the end of August.—MUCH REGRET is expressed at the death of the rector of Mansonville and rural dean of Brome, the Rev. W. Ross Brown. He was 65 years of age and was a graduate of Bishop's College, Lennoxville. He was for many years the only Anglican missionary on the Gatineau River, where he worked with great success among the lumbermen.

SENSIBLE TO QUIT.

COFFEE AGREES WITH SOME PEOPLE, BUT NOT WITH ALL.

"Coffee has caused my son-in-law to have nausea and pain in the stomach and bowels.

In my own case I am unable to drink coffee without having distress afterwards, and my son eleven years old, has had dyspepsia, caused by drinking coffee.

We all abandoned the use of coffee some months ago and have been using the Postum Food Coffee since.

Each and every one of us have been entirely cured of our troubles and we are naturally great friends of Postum. I have tried several different ways of making it, but there's no way so good as to follow the directions properly; then we have a delicious drink." Mrs. A. E. Moublo, 331 Lynn St., Malden, Mass.

The Value of Charcoal.

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

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

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

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

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

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

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

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

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

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The Magazines

THE *Edinburgh Review* for July opens with a good article on "Drake and his Successors," dealing with the career of the great first English Admiral, and the beginnings of England's sea power. The next article, on "Greece and Asia," is largely a resumé of the results of modern archaeological discoveries, and the light they throw upon the relations existing between the pre-historic Greeks and the nations of Asia, particularly the Hittites, to whom the writer considers the Greeks to have been largely indebted for the elements of their civilization. The article on Tolstoy is an appreciative but critical review of his literary work and influence, and, if to many it may seem to be rather too favorable, yet it is well worth reading. "Temporary Stars" is a far better article on that subject than those which have recently appeared in several of the monthly magazines, and was evidently written by an expert. The longest article in this number, and one that is exceedingly interesting, is entitled "The Time-spirit of the Nineteenth Century." It reviews the currents of theological, philosophical, and scientific thought which have dominated the life of the century just closed, and their effect on human life and its conditions. It is a very thoughtful article, and deserves careful study. It is hardly possible in this brief notice to offer a resumé of it, but it is good to find, that in spite of all the vast change in the point of view from which we at this end of a hundred years look at life and its problems, as compared with those of a century ago, the spirit that pervades the writer is optimistic and firmly hopeful. Other articles in this number are, "National Personality," "The Situation in the Far East," which rather bitterly takes the Government to task for almost continuous blundering in China, and for present impotence; "The North Americans of Yesterday," a thoroughly appreciative study of Prof. Frederick S. Dellenbaugh's recent work of the same title; "The Spectacular Element in Drama"; and a thundering article on "South Africa," with which it has become the habit of this most respectable journal to close its quarterly offering of good things. "Delenda est Carthago" was the cry, and "Deleta est" seems to be pretty nearly the issue; and it's altogether a sad, sad business.

THE CHURCH'S SILENT MINISTRY.

IT MAY BE SAID of one of the Church's missions that it has no voice of its own. Hence the necessity of calling to its help the printer's art to make known its history, growth, and needs.

Many know that this comparatively new department of Church work had its origin in New York City fifty years ago; and that it has grown since so as to embrace most of the large cities of the Union.

For convenience of operation, the field is divided into districts, of one to eight Dioceses each. When the missionary force is larger, each man will have a Diocese, or large city, to which his entire attention will be given. Under this better arrangement the deaf-mutes will receive more frequent spiritual ministrations. The Church needs twenty-five more clergy for this special work.

One of the districts embraces the Dioceses of the Middle West. The work was begun by the Rev. Austin W. Mann in the year 1873, in Michigan; and extended gradually until missions were established in all the important cities.

It is easily apparent to the reader that a missionary field of this extent calls for an immense amount of traveling. The field extends from the western line of the Diocese of Central Pennsylvania far out West. Mr.

Mann has been from one end to the other several times each year, traveling day and night, stopping over here and there to meet his "silent brethren" in worship—a reminder in some respects of Apostolic days. He has taken a vacation only twice in twenty-six years, during which he has held service and preached in 387 different parishes, at many schools and conventions, attended to a voluminous correspondence, written hundreds of annual and quarterly reports, given many lectures at schools and missions, and traveled many thousands of miles. His Sundays are given to missions hundreds of miles apart. He gives seven, or eight, Sundays to the mission at Cleveland, where he lives. The remaining Sundays are given to the other missions. Many week-days in the year are given to the smaller cities; so it is seen how little time he has at home. And that little time is given to the planning of new work all over the field; the sending out of notices to Bishops, rectors, and deaf-mutes, the preparation of reports and making record of official acts. While at home Mr. Mann works at his desk from six o'clock in the morning until nine, or ten, at night, with short intermissions for meals. With his own hand he writes over 3,000 letters and postals a year. He sends out in addition 500 printed reminders of the Twelfth Sunday after Trinity. In order to keep Deaf-Mute mission work before the Church, he feels it his duty to send out many items yearly to Church and secular papers, and those published in the interests of deaf-mutes.

AMERICA'S FIRST PAPER WAS SUPPRESSED BY ORDER OF THE COURT.

IT IS CURIOUS to compare the latter-day standards of journalistic enterprise with those of Benjamin Harris, the publisher of the first English newspaper printed in America. This was issued from a Boston press in 1690, and was entitled "Public Occurrences, Both Foreign and Domestick." Among the aims announced by Harris was to do something "toward the curing, or, at least, the charming of that Spirit of Lying which prevails among us." He therefore declared that nothing should be admitted to the columns of his paper save what he had reason to believe was true, and that in quest of such material he would repair to the best fountains of information.

In his very candid prospectus Harris adds: "When there appears any material mistake in anything that is collected, it shall be corrected in the next. Moreover the Publisher of the Occurrences is willing to engage, that whereas, there are many False Reports, maliciously made, and spread among us, if any well-minded person will be at the pains

READY-COOKED FOOD.

FAMOUS AROUND THE CAMP FIRE.

People going into camp should not forget to take along a goodly supply of Grape-Nuts, the ready-cooked food. This can be eaten dry and does not require any preparation by the cook, or the food can be made into a variety of delightful dishes, such as puddings, etc.

One of the favorite methods by old-timers is to drop three or four heaping teaspoonfuls of Grape-Nuts into a cup of coffee. The Grape-Nuts add a peculiar and delicious flavor to the coffee and give one a more piquant article of food than even the famous doughnuts and coffee of old New England.

People who cannot digest coffee should not forget that Postum Food Coffee, if properly made, furnishes a very delicious beverage, either hot or cold, closely approaching the flavor of the mild and delicious grades of Java.



The best combination you ever tasted. A hot weather diet for the children and grown folks. Nutritious, delicious, refreshing.

Those who like a touch of ginger should not forget

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It would be a great pity to go to California during the Fall months and miss the magnificent mountain scenery of Colorado; and there is no reason why you should miss it, for we have now a through Pullman Sleeping Car of the modern, comfortable pattern, which leaves Chicago at 11.00 p. m. every day and goes through to California by way of Denver, Colorado Springs, Glenwood Springs, through the Jordan Valley and Salt Lake City. The most interesting ride in America.

We publish two beautifully illustrated books—one on Colorado, another on California. They are interesting and instructive. Price 6 cents each. Postage will do. Write for them TO-DAY, addressing

P. S. EUSTIS, Gen'l Pass'r Agent C. B. & Q. R. R.
209 Adams Street, Chicago.

to trace any such False Report, so far as to find out and Convict the First Raiser of it, he will in this Paper (unless just Advice be given to the contrary) expose the Name of such person, as A malicious Raiser of a False Report. It is supposed that none will dislike this Proposal but such as intend to be guilty of so villainous a Crime."

The general court of Massachusetts, appreciating the disturbance to the peace of the community likely to attend the carrying out of such a programme as this, promptly suppressed Harris' paper, and it was fifteen years later before anybody found courage enough to make another and less perilous essay in the same field.—*New York Times*.

MAKING CONVERTS IN INDIA.

BISHOP POTTER has something to say in the August *Century* of the difficulty of making Christian converts in India:

Our popular impression of the influence, e.g., of Christian institutions and especially of Christian missions is, I am disposed to think, erroneous. Said a member of the Oxford Mission in Calcutta, with a fine courage for which one could not sufficiently honor him, "We had been here three years before we made one convert"; but he added, "When one remembers what his departure from his old fellowships cost him, one need not wonder." Nor, indeed, can any one who understands what an absolute expulsion from all earlier ties, fellowships, and recognitions on the part of kindred or friends such a step involves. But on the other hand, one who understands what has been going on all the time since England entered India will recognize that slowly but surely old traditions have been weakened and old lines of separation disappearing, so that, step by step, the dawn of a better and a brighter day is drawing near. I should be violating personal confidences if I should furnish the evidence of this which came to me in private conversation with Brahmins of high rank and official station; but I violate no confidence in saying that, among the most thoughtful and clear-sighted of these, it is coming to be more and more clearly perceived that the task is a hopeless one which claims to be able to hold the minds and faith of a people who read and think to the outworn shibboleths of a corrupt and sensuous paganism. And meanwhile the work which Christian missionaries of many names but of one noble aim are doing in all these lands, in schools, in homes, in hospitals, in nurseries, in colleges, and in the hearts and lives of shame-bowed and sorrow-burdened men and women, is above all praise, as it is above all price. Much of the best of this work is our own. And herein and hereby is the divinest transfusion of all—the transfusion of the divinest Life of all into theirs who still walk in darkness and the shadow of death. May God, who has inspired it, crown it with complete success!

LITTLE INNOCENTS ABROAD.

UNDER THIS TITLE Miss D. L. Woolmer writes in the August number of *The Quiver* an article upon Children's Country Holidays, telling some excellent stories of the clients of the various funds. "We are not Arabs," protested a little girl, one of a small party embarking for Foulness under the auspices of the Children's Country Holidays Fund. "What are you, then?" inquired the boatman, who had offended her dignity by addressing them under this term. "I don't know, but we are not Arabs." "Well, are you good girls?" "Sometimes," answered the cautious and self-respecting little North Londoner. The boatman made an ample apology, voluntarily paying the fine of a penny each. During their stay on this most friendly of Britain's friendly islands these very poor children and the young natives contributed to each other's education. One young visitor was taught that a haystack was not a "funny straw house";

another, on her part, gave a lesson in English to a playmate amongst the residents who spoke of "boois and gals." The young islander so took the correction to heart that she inquired of the rector, "Do we speak English or Foulness?" In spite of their ignorance and in spite of their information, generally the more unattractive of the two, these little strangers had the power of winning love. One of them found her way so successfully to the heart of her house-mother that the kind woman wanted to adopt her altogether.

THE ADMIRAL'S BIBLE.

OF ADMIRAL PHILIP, Rev. Milton Merle Smith says: "It has been my privilege to have in my possession for a day or two the admiral's Bible. I have never seen one more marked and thumbed than his. The chapters most marked are the fourteenth chapter of John and the eighth of Romans. In the former chapter every verse except three is marked. It was his custom to note the dates on the margin when he began either the Old or the New Testament in his readings by course. I find twelve dates noted when he began to read the Old Testament and thirty-four when he began to read the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and power. A number of quotations are pasted carefully in his Bible. On the first page of the New Testament is pasted this card:

"Put any burden upon me, only sustain me.

"Send me anywhere, only go with me.

"Sever any tie, but this tie which binds me to Thy service and Thy heart."

"The verse most heavily underscored in his Bible is the words of Jesus: 'Whosoever, therefore, shall confess Me before men, him will I confess before My Father which is in heaven.'"—*The Standard*.

THE ORGAN IN CHURCH.

THE PREJUDICE against the organ died very hard in New England, says Louis C. Elson in *The International Monthly* for August. The first organ in Boston, offered to the Brattle Square Church, in 1713, was unanimously and curtly declined by that organization, and its setting-up in King's Chapel (Church of England) was attended by about as much agitation as the introduction of the wooden horse into Troy. As late as 1790, a wealthy parishioner of the first named church pleaded for permission to throw an organ, which the society had finally bought, into Boston harbor, promising full reimbursement for the loss of the instrument. Park Street Church, long after this time, still clung to violoncello in preference to organ. Why the Puritans should have looked upon the violoncello as a godly instrument and shunned the organ or the violin as heterodox will probably never be satisfactorily explained, but the results are evident in the frequent leading of a congregation or a choir of to-day with a single non-harmonic instrument. The violin, from which the ban has now been removed, the cornet, and often a lusty-colored preceptor, leads the mass of singers as the bell-wether leads his flock.

Horsford's Acid Phosphate

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NERVOUS EXHAUSTION.

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Cheap-Rate Excursions California

Sept. 19 to 27, account General Convention of Episcopal Church, San Francisco.

Anybody may go—at \$50 round trip from Chicago, \$47.50 from St. Louis, \$45.00 from Kansas City. Choice of direct routes returning; final limit November 15.

On the way visit Indian Pueblos, Petrified Forest, Grand Canyon of Arizona, Yosemite, San Joaquin Valley, Los Angeles.

The Santa Fe is the comfortable way to go—Harvey meals, best in the world; superb service of the California Limited; personally-conducted tourist-car excursions. Write for our books, "To California and Back" and "San Francisco."

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