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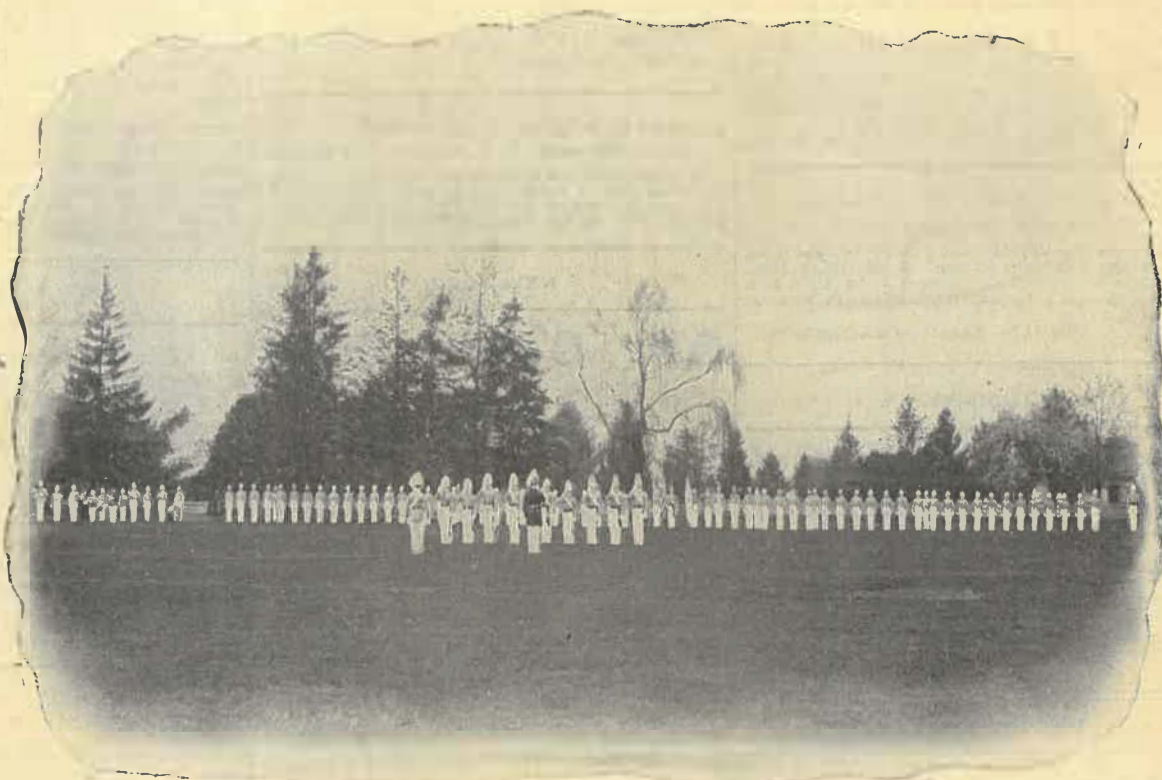
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AN AMERICAN once said to a German who claimed that he had the real New England sense of humor, "Did you ever hear the joke about the guide in Rome who showed some travelers two skulls of St. Paul, one as a boy, and the other as a man?"
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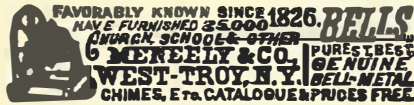
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The Magazines

THE *Sewanee Review* for July is a very readable number. The opening article by Mr. Frazer Hood, is on "Roscommon: His Life and Works," and is a good account of one of the most singular as well as brilliant writers in English literature. Mr. George Downing Sparks contributes a good but not deep article on "The Poetry of the Old Testament," which is always a fruitful subject and intensely interesting. "The Old English Ballad" is the next article, by Edwin W. Bowen, and contains a few notes on the communal origin of the ballad which are of value. The two following articles, on "The Founder of the American Navy," by Charles W. Turner, and on "Lee, Virginia, and the Union," by Fred Henry Cox, are the best in this number. Northern readers will join with Southern in their appreciation of the life and character of General Lee, and the position assigned him by the author of this paper, as the second greatest Virginian. "Some Present Educational Problems" is a series of three papers by prominent writers on such subjects, and is well worth reading. Two recent poets, W. B. Yeats and William Vaughn Moody, receive well-merited commendation and small criticism in the next article. "Barrabas and Shylock: A Character Study," is a rather unique paper by Israel Davidson. We have been much interested in the next article, which is "The Medea of Euripides and the Medea of Grillparzer," by Charles Clifton Ferrell. The differences between the ancient and the modern view of the subject are well brought out and illustrated.

THE *Westminster Review* for August contains several political articles, notably on "South Africa and Imperialism," and a lengthy review of "The Russo-Chinese Imbrolio," in which the blame for the existing state of affairs in China is laid at the door of Russia. The writers of the article, one a Chinese and the other an Englishman, urge that China be supported by one or more European powers as against Russia, and that the integrity of Chinese territory be respected as a *sine qua non* so far as the Chinese people are concerned. The article is worthy of study. Mr. H. M. Vaughn, an English Protestant, writes a good article on "The Intolerable Situation in Rome," in which he urges that all the world powers combine to secure the stability of the Papacy in such a situation as that it may have reasonable liberty and guaranteed rights as against the hostility and faithlessness of the Italian government. Mr. Ernest A. Savage writes an interesting paper on "Stephen Phillips," reviewing his poetry and giving an appreciation of his work. Thomas Scanlon reviews "Henry George's Biography." An article on "Western Science from an Eastern Standpoint" leads to the conclusion that Western science has not benefited mankind so much as its advocates and teachers are wont to boast; but that it tends to increased luxury and loss of simplicity and the homely virtues of contentment and peace, and has been highly detrimental to mankind in general and the Asiatics and Africans in particular.

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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, SEPTEMBER 14, 1901.

No. 20

Notes From a Belfry.

MY DEAR LIVING CHURCH:—The ball is rolling on, and there is another new religion in Chicago. I was sure it would come soon, because one was not announced last week. The latest one is destructive criticism gone to seed, for any one who has the least faith in the Holy Scriptures is at once anathematized and expelled. There must be no belief in God, no Christianity, no anything except nature and the things your senses bear witness of. It is not stated what sense or organ of the body remembers and loves, or what sense teaches morals and suggests eternity; but possibly these things are moribund superstitions unfit to engage the attention of "The Church of Man." Manology is to take the place of theology, but whether this refers to the *genus homo* or the individual *vir* who originates this new religion does not appear. The latter is more probable for reasons of domestic economy, but we shall have to wait to see whether he starts a bank. A depressing feature of this affair is that its title discriminates in the matter of sex. The new woman will not stand that. Look out, therefore, for the speedy organization of The Church of Woman.

OF ALL conceivable degrees of patriotism, nothing seems to compare with that of the pension law makers. The old soldier must be cared for unto the third and fourth generation, and as nobody else will see that justice is done on the most generous scale, the agents have devoted themselves with energy to this noble form of philanthropy, and with such astonishing success that now, thirty-six years after Appomattox, the number of pensions is actually increasing. The significance of this statement comes out more clearly when you consider how many veterans have died during that period. The net gain on the pension rolls the past year was 4,206, although during the same period there were losses by death of 28,153. The increase includes soldiers who are survivors of the war with Spain, and they nearly all survive. Largely through the patriotic efforts of all concerned, the Government now pays about \$140,000,000 annually to 997,735 persons, most of whom were in the military service, many of whom were not. But in addition to these generous figures, we are informed of pending claims to the number of 403,569 applications, of which 228,534 were for an increase of pension. A leading daily paper seems to be deficient in patriotism when it says the present system is the "monumental wrong of the age, perpetrated upon the long-suffering people of the United States." Really, this is quite an unguarded statement when you consider that more names are on the pension roll than were on the army roll at the close of the Civil War. Some people can never see through anything. There was an immense army of bummers, dead-beats, bounty-jumpers, and camp-scavengers, and shall an ungrateful republic turn these veterans out to starve? It may be added, as information, that the fees paid to pension agents the past year were an aggregate of \$591,245, which was a fitting reward for their indefatigable labors.

THERE IS much prevalent debilitation of respect for the Bible, which is beyond cavil due to exaggerated claims which have been set up for it. It has been taught that it is a written revelation of things not legible on the pages of nature, whereas it is a record of things revealed; it is no more a revelation than the written account of the birth of Jesus Christ is that birth. It has also been impressed upon the popular mind that the Bible is to be literally interpreted in all its statements. There are many ignorant Jaspers who if they do not maintain with him that "the sun do move," really duplicate his folly in other

ways. There are also thousands who have been made to believe that the Bible as a book has been from the start two complete volumes of one work, whereas in the King James Bible there are in the Old Testament thirty-nine separate writings, and in the New Testament, twenty-seven. The canon of the former was not settled until the time of Ezra and Nehemiah, four to five centuries before Christ, and it was nearly as long after Christ that the canon of the New Testament was substantially settled. It is rather interesting to note in passing that the term "The Bible," as applied to the Jewish and Christian writings of the canon, was not in common use until mediæval times. Then, in addition, it has been widely taught that the Bible is an inspired book to the extent that every word in it was a direct breath from God injected into the mind of the writer and therefore absolutely inerrable. To such lengths has this theory of plenary verbal inspiration been pushed by zealots of the letter that the great mass of the people under their influence believe the English versions of the Bible to be as infallible as the rules of mathematics. Such a blind faith is easily upset, as we see in our day. Another false teaching due to the excess of reaction from the corruptions of the Church three centuries ago, is that the Church came after the Bible, and that the Bible was set forth to teach what the Church is and should be; whereas the Church was established in the world by its Head, and was in existence, not wanting in any essential feature, before any of the writings of the New Testament had been produced by their inspired writers. When people begin to find this out, they wonder what it can all mean that with their mother's milk they have imbibed the belief that you must go to the Bible to find authority for the Church; and then they are apt to ask themselves, Which Church? Are all these contradictory and warring churches authorized by the same Bible? If so, what kind of a book is this Bible, any way?

I AM GOING to indulge in a hypothesis:

Let us suppose that Anno Domini 100 all writings of a Christian kind whatever were consumed by fire or torn to pieces by persecutors, and that all the records of what Jesus Christ said and did were destroyed; what would have been the state of things? Not so bad as you imagine.

1. The whole body of our Lord's life, His words, and His works, as orally communicated and handed down, would have been within the knowledge of His Church ("My Church" He called it: St. Matthew vi. 18), and that knowledge was amply sufficient. It was the Christ they needed, not a document about Him. They could have got on without the scratch of a stylus. Indeed in some ways they would have been better off than we are, for the Gospels which we have do not constitute a complete record of our Lord's life. St. John tells us of unwritten parts of the Gospel, ch. xxi. 25. "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." The holy Apostle was so impressed with the idea of his Master's immeasurable affluence of word, and deed, and suffering, that he could give vent only by hyperbole to the thought which he wished to convey. All that wealth of unrecorded history which we cannot know, was the precious possession of the Church then, over and above what was recorded. Had the records perished, they would not have lost what was written nor that which was unwritten.

2. "My Church" would not have perished with the parchments. It was not built on parchment, but on the Rock, "and

that Rock was Christ." The gates of hell might consume manuscript, but they could not prevail against the Church.

3. Still the Lord Himself would be remembered by many who were eye-witnesses of His majesty when they were children. Perhaps some could remember that He took them in His arms and blessed them. Still the holy Apostles would be remembered by thousands who had heard them. They could not forget their stories of the Master, nor their repetition of His teachings, line by line and precept by precept, to the end that the disciples might know the certainty of those things wherein they had been instructed.

4. The Holy Sacraments which Christ had instituted before His Crucifixion or instructed His Apostles to practice after He had ascended into Heaven would still remain, and would not cease to impart the graces He appointed them to convey. The destruction of scrolls of manuscript could have had no possible relation to the sacramental system which He set up in His Church.

5. Still the promised Comforter, the Holy Ghost, who filled the Church with His presence and power, as by an atmosphere, at Pentecost, would continue to convince the world of sin, righteousness, and a judgment to come. Still He would be leading the Church into all the truth. Still He would regenerate in baptism, and do all His divine office-work whereunto He was sent by the Father through the Son. He would not have released His hold on the immediate spirit of man because writings, however precious, had disappeared.

6. The Gospel and the conditions and requirements of it would not be changed an iota. The successors of the Apostles might deplore the havoc wrought upon the parchments, but they knew that the Word of the Lord endureth forever.

7. Still the Church would look with unperturbed eyes to the Great Commission as it fell from the lips of her Head, and still would she carry to the Gentile world that gospel of the Kingdom which was to include all souls. Still, too, would she remember the words of the Lord Jesus who had promised to be with her till the end of the Christian era (æon).

I might pursue my hypothesis farther, but I will only add that the modern idea that the Bible is the sum, substance, and vital principle of the religion of Christ, would not have been broached A. D. 100, because there would have been no Bible. Otherwise Christianity would have perished, when the writings perished. But Christianity is not a revelation by pen and ink, and records are only an incident of the after history of revelation. Under the operation of the modern Protestant idea, what would remain of religion should our hypothesis of the destruction of the Scriptures be applied to the present time? That would be destructive criticism indeed, from which even the professional pundits of Germany and England would shrink.

This hypothesis has no inimical relation to the inspired Scriptures. It is intended to point critically only to the false theory, so subtly ingrained into the popular mind, that the Bible is revelation. Revelation came before the Bible, just as in the order of precedence the history of England came before Macaulay or Froude or Lingard. We thank God the Scriptures were not destroyed. They are, as they always have been and always will be, the brightest jewel in the crown of the great Head of the Church.

ANOTHER.

LONDON LETTER.

LONDON, August 27, 1901.

THE Rev. Canon Routledge, of St. Martin's, Canterbury, has lately addressed a letter to *The Times* containing a very interesting account of the finds thus far this year in the important work of excavating the plot of ground in Canterbury known as St. Augustine's Abbey Field. The letter also contained an appeal to all Churchmen and antiquaries for further subscriptions to the Excavation Fund. A sum of £400 has already been expended upon the work, but £600 is still required. This historic plot of ground includes (a) a large portion of the site and ruins of St. Augustine's Abbey Church of SS. Peter and Paul with its three apsidal chapels and the place of St. Augustine's shrine; (b) the Chapter-house; (c) the monk's Infirmary; and (d) the north portion of the ruins of the chapel (or church) of St. Pancras, probably built by St. Augustine, though perhaps in its foundations a Romano-British church of the fourth century and subsequently profaned by the Jutes. The eastern portion of the Abbey church covers the site of the church begun to be erected by King Ethelbert for St. Augustine, and of the chapel of the Blessed Virgin Mary erected by

Ethelbert's son and successor, Eadbald. The ruins of St. Pancras, the chancel of which, not so very many years ago, was profaned as a piggery, have now been completely uncovered. The floor was found buried under masses of Saxon walling, while among the debris of Roman tiles were discovered a Roman pillar *in situ* and portions of two others. The remains of the chapter-house have been partially traced, and the general plan of the Abbey church is gradually revealing itself. The large eastern apse, consisting of three chapels, is now visible; the central chapel containing some wall frescoes and the remains of an altar highly decorated. In front of the altar in the north apsidal chapel was found a wooden coffin containing the bones of an abbot, possibly the second Norman one. To the east of the Abbey church is a large, oblong fifteenth century chapel, wherein was discovered the body of Abbot John Dygon (*obit* 1509). His head was inclosed in a large painted leaden mitre, and among the contents of his grave were a leaden chalice and paten, and two finger rings. The use of lead in these articles points, it is surmised, to the extreme poverty of the monks of St. Augustine's Abbey in the reign of Henry VII. This Abbey and that of its great rival, in Canterbury, Christ Church Cathedral, were the earliest monasteries of the English Church. Last summer the Abbey Field at Canterbury, consisting of 7 acres and 3 roods, was offered for sale by auction, and was purchased for the sum of £3,000 by an agent of Lord Northbourne, Mr. W. H. St. John Hope, the Rev. Canon Routledge, and Mr. F. Bennett-Goldney, temporary trustees, who propose to hand over the site (after it has been carefully excavated) in trust to the authorities of St. Augustine's Missionary College, Canterbury, the grand entrance gate to which was the gate to the Abbey and built by Abbot Tyndon in 1300. Upon the announcement of the sale of the Abbey Field, the property was believed to have been inspected, with view to purchase, by some Romanist parties, but the aforementioned Churchmen and antiquaries were prepared to offer at least £8,000 to prevent the singularly interesting site from falling into the hands of any members of the schismatical Anglo-Roman body.

The new Bishop of Kaffraria, South Africa, is the Rev. J. W. Williams, private chaplain to the Archbishop of Capetown, but formerly assistant curate of the Catholic parish of St. Bartholomew's, Dover. As to the see of Bloemfontein, refused by Dr. Gibson, Bishop Coadjutor of Capetown, it seems probable that it will be accepted by the Rev. Arthur Chandler, rector of Poplar E., whose name was placed first in the alternative list at the time of Dr. Gibson's election. He had the offer of the see of Zanzibar, but declined it on medical advice.

The Bishop of London has offered the Chaplaincy of Milan to the Rev. J. Harry Buchanan, S. P. G. Chaplain at Zurich. He has been prominently identified, says the *English Churchman*, for many years with the work of the E. C. U.

The *Scottish Guardian* states that the Bishop of Moray has appointed the Rev. Vernon Staley, perpetual curate of South Ascot, to the Provostship of St. Andrew's Cathedral, Inverness, lately held by Bishop Webb, now Dean of Salisbury. Mr. Staley was ordained priest in 1879, and from '88 to '95 was chaplain of the House of Mercy, Clewer. He is the author of several well known Church manuals.

The Dean and Chapter of St. Paul's have lately given an acre of land for the enlargement of the churchyard at Tillingham, Essex, which new addition has been consecrated. That rural parish church is supposed to be the oldest endowed one in England, the Tillingham estate having been granted to the Cathedral Church of London by King Ethelbert. Assuming, however, that the continuity of the Catholic Church in England was broken at the Reformation, as both Romanist and Protestant Separatists erroneously assert, then (in the absence of an Act of Parliament) the title of the Dean and Chapter of St. Paul's to this ancient estate in Essex would be utterly devoid of validity in English law.

The appointment of the Rev. Professor Moule, of Cambridge, to the see of Durham, in succession to the late Dr. Westcott, has been sprung upon us somewhat as a surprise. Although (at present) it appears to be "in every way satisfactory" to the *English Churchman*, it can hardly be regarded by Catholics with so much complacency. The Crown appointment to the Bishop's stool in the venerable Church of St. Cuthbert should have been a much better one, while it could have been a decidedly worse one. The Bishop-designate is undoubtedly a ripe classical and Biblical scholar, but all scholars do not make masterful ecclesiastical rulers like Langton and Grostete. He is, at any rate, a straight Evangelical—perhaps the straightest raised to the English Episcopate since the late Dr. Ryle went

to Liverpool, but happily a spiritually minded Simeonite rather than a Protestant highflier of the Orange section of his party.

The Rev. Handley Carr Glynn Moule, D.D., Norrissian Professor of Divinity at Cambridge, and Honorary Chaplain to the King, is the youngest son of the Rev. Mr. Moule, vicar of Fordington, Dorset, and was born at Dorchester in 1841. He was educated at home and at Trinity College, Cambridge, where he took honors as a classic, and where he was also a Fellow for 16 years and Dean for 3 years. From '65 to '67 he held an assistant Mastership at Marlborough College, and upon being ordained in the latter year, became his father's assistant curate for 6 years, and again from '77 to '80. For 7 years during the eighties he was Select Preacher at Cambridge, and in '95 Select Preacher at Oxford. Upon the foundation, in 1880, of Ridley Hall, Cambridge, for Evangelical theological students, the Rev. Mr. Moule was selected as Principal, which post he held until becoming a Professor of Divinity in 1899. His published works are mostly New Testament Commentaries, and he has also contributed a biography of *Charles Simeon* to the series of "Leaders of Religion." The Bishop-designate was a member of the late Round Table Conference at Fulham, but not prominent as a speaker.

It never rains but it pours. The Crown has also been pleased, upon Lord Salisbury's recommendation, to appoint an Evangelical (though only a "moderate" in the opinion of the *English Churchman*) to be the first Bishop Suffragan of Sheffield, in the Diocese of York. The nominee is the Rev. Canon Quirk (York Chapter), vicar of Doncaster, but quite lately rector of Bath. For the present the Suffragan Bishopric will be held in conjunction with the vicarage of Doncaster.

It appears from a letter in *The Times* of August 22 from its Rome correspondent that Pope Leo XIII. has recently been unpleasantly reminded of the deathless vitality and remarkable assimilative power of Anglicanism. A friend of the correspondent ("whose sources of information are unexceptionable") has written to him substantially as in the following summary:

Some years ago a certain number of "pious societies" were founded in England under the name of "The Third Order of St. Francis," the members being Anglicans, even including some Bishops. The Vatican authorities, however, "repeatedly protested" against the name of St. Francis being adopted by said societies. Their argument was that "the only possible rule" for a Third Franciscan Order was that drawn up by Pope Nicholas IV. in 1289 and revised by Leo XIII. in 1882. In consequence of "these protests," several of the most influential Anglican Tertiaries undertook to consider the advisability of changing their corporate title. On July 17. last, however, *The Guardian* published the text of the authentic rule of the Third Order of St. Francis, drawn up by himself and discovered only recently at the Convent of Capestrano (Abruzzi) by M. Paul Sabatier. This rule bears little resemblance to that hitherto observed by the Anglican Third Order, but still less does it resemble the rule given to the Third Order in the Roman Church by Leo XIII. One of the principal members of the Anglican Third Order hastened to inquire what impression had been made at the Vatican by the discovery of the authentic rule, but was informed that the discovery was still unknown there. He thereupon declared that the Third Order in the English Church was quite ready to "observe literally" the rule as given by St. Francis to his Tertiaries. Several members of the congregation, of the Bishops and regulars were "sounded on the point," and finally the matter reached the ears of the Pope, who "manifested the most lively annoyance;" for if the Anglican Order adopts the authentic rule, its right to call itself "The Third Order of St. Francis" can "hardly be questioned." If, on the other hand, the only Third Order keeping the true rule of St. Francis is to be found in the English Church (or in Churches of the Anglican rite), "what will become" of the Third Order in the Latin Church, which seems bound to the observance of the rule of Nicholas, as revised by Leo? The conclusion the correspondent's informant comes to is as follows: "As usual, when in an uncomfortable predicament, the Vatican will try to take refuge in silence, though whether it succeeds or not will depend chiefly upon the Anglican 'Third Order.'"

J. G. HALL.

It is your privilege, as children of God, to be satisfied with no help but the help of the highest. When we are content to seek strength or comfort or truth or salvation from any hand short of God's, we are disowning our childhood and dishonoring our Father.
—Diocese of Albany.

NEW YORK LETTER.

IN EVERY New York church last Sunday national affairs were made the subject of special prayers, and in almost every sermon the name of the President was mentioned. Special reference was made to conditions which made such calamity possible, and the fact emphasized that Christ's love must be inculcated by the Church as it has never been taught before, to the end that the day may arrive soon when such tragedies are impossible. When the news of the shooting reached New York on the fateful night, all other thoughts were banished. The public mind was absorbed completely, and has remained absorbed ever since. While a Methodist, and generally an attendant at Calvary or Union Methodist churches when he came to New York, he has several times since being President attended services at St. Thomas' Church, hearing the late Dr. Brown there near the close of that rector's life, and going once, if your correspondent is not mistaken, to the Church of the Incarnation. Always when he came here and remained over Sunday he attended divine service somewhere. In temperament he is more a Churchman than a Methodist, showing those who know him a strongly religious but at the same time an undemonstrative nature. Once when here he sought and obtained full information about institutional work on the East Side, praising in no small way the splendid work done there by the line of parishes and chapels, which begins with St. Augustine's and ends with the East Side work of St. Andrew's, near the Harlem River—in other words the entire East Side. Sunday political conferences have never taken place in New York with President McKinley as the centre of them. Instead, the President's Sundays in this city have always been marked by church attendance in the morning, generally a ride in the park in the afternoon, and a quiet evening in his room. The last time he appeared in New York in connection with an out-and-out religious gathering was at the Ecumenical Conference on Foreign Missions. While former President Harrison, a Presbyterian elder, showed strongly his personal love for Christ, as was to be expected, President McKinley showed his inner heart in not less stirring and unequivocal terms. He was not the politician come to a gathering of religious persons, feeling out of place and everybody realizing that he felt so, but the Christian statesman, who chanced also to be President of the United States and a politician, but not less on that account a religious man who felt what he said. The same may be said of Mr. Roosevelt on the same occasion.

Everybody on Long Island expects the Diocesan Convention to assemble near the end of November, and almost everybody expects also that a Brooklyn rector will be chosen Diocesan. Conferences of leaders are many, but as has been said before in this correspondence, there is nowhere apparent any other spirit than that God's leading is to be followed in all things. No theological or ecclesiastical differences have come to the surface, so far as can be seen, and there is absolutely no self-seeking. Men who are mentioned in connection with the high office refuse absolutely to discuss chances or conditions. The Rev. A. B. Kinsolving of Christ Church, returned home from abroad last Saturday, and was warmly greeted by his congregation on Sunday. He has had a restful tour. He expressed deep regret over the Bishop's death, which occurred during his absence, but would say nothing concerning the succession. Several Missionary Bishops have been mentioned, and aside from Mr. Kinsolving already named, there are also mentioned the Rev. Drs. Alsop, Burgess, Swentzel, and Darlington; and at a recent meeting of the Brooklyn Clericus, attended by about 25 of the clergy and held in the beautiful home of Mr. E. C. Humphries at Glen Cove, the hope was expressed that there might be discussion of men in advance, to the end that the leadings of the Holy Spirit and of the Diocese might be clearly apparent when the Convention meets. Such leading, it was felt, would more surely avoid a contest and bring the greatest blessings to the Church in the Diocese.

Mr. A. M. Hadden, secretary of the Brotherhood Local Assembly of New York, was personally prominent in the organization of a sort of New York Mildmay Conference, held at Sea Cliff last week. The aim is to establish an annual meeting in which workers from all religious bodies and along all lines may exchange points. In the matter of numbers there was some disappointment, but it was the first meeting, and the promoters profess to be satisfied. Sea Cliff proved not the best place, being out of the way and lacking in suitable accommodations. An-

[Continued on Page 673.]

This Church and the East.

An Explanation. By the Rev. Francis J. Hall, D.D.

III.

THE fourth point mentioned by Father Sebastian is that the Anglican Churches allow "too much liberty, or abuse of freedom, in *personal* interpretation of the Bible." To put our reply briefly, two propositions may be advanced: (a) these Churches do not, in fact, recognize as valid any interpretations of Scripture which conflict with the Faith once for all delivered to the saints; (b) the "abuse of freedom" which Father Sebastian mentions does exist among us in certain limited quarters, but is overlooked rather than sanctioned; and this is a branch of the policy described in our first article, of patient avoidance of quenching a smoking flax.

There can be no denial of the fact that, in some instances at least, our prelates have been too lax, and have allowed to pass unrebuked, interpretations of Scripture which would subvert the Faith of the Church if they came to control opinion generally. But the general drift of our people towards a fuller and surer hold upon their Catholic heritage—a drift which has been especially pronounced since 1833—shows that this laxity of discipline is not likely to destroy the Catholicity of the Anglican Churches. And the fact remains that these Churches continue to teach in their official formularies that Catholic Faith which must determine for the faithful the true meaning of Scripture. The Church retains for herself in the 20th Article of Religion "authority in controversies of Faith," while clearly asserting in the same Article the necessary agreement of her teaching with Scripture.

The Easterns will acknowledge, of course, that it has never been the method of the Catholic Church to define the meanings of each text of Scripture; but simply to teach the fundamental doctrines which must be found in Scripture, if it is to be interpreted truly. A certain liberty has ever been given to personal exegesis, subject to this great principle.

THE NEXT POINT is that, among us, "the majority refuse spiritual aid unto the faithful departed and spiritual comfort unto the living, inasmuch as they reject prayers for the dead." The guarded language which Father Sebastian has used is true. The majority of our people do fall short of their obligations, and we cannot truly deny it.

But the cause of this neglect reduces its significance. This cause is the fact that prayers for the departed had become closely associated, in the Reformation period, with grave errors and abuses, such as the Romish doctrine of purgatory (of material torments for the sins of the faithful departed), the comparatively modern claim of the Pope to grant indulgences from these torments, and the abuse of solitary masses for the dead, paid for at so much a mass. Those who broke away from the papal see swung too far in their reaction, and overlooked the ancient and salutary doctrine and practice in this matter. But the Anglican Churches have not repudiated prayers for the departed. A trace of them remains in our Liturgy, and the terms of a prayer ordered to be said over the dying, at the instant of their departure, are such as to imply an answer from God after death. This prayer is used to-day with increasing frequency in connection with our Burial Office. There is no question but that the neglect of the departed in our prayers is rapidly being repaired. Our best writers are urging a restoration of the neglected practice. The evil is sure to disappear in time.

THE SIXTH POINT is, that "the majority have a strong aversion to reverence shown and due the saints glorified." This is partially, although not wholly, true. In one way the Anglicans reverence the memory of the saints, inasmuch as they observe a calendar of saints' days, for which especial Collects, Epistles, and Gospels are provided by the Church in the Holy Eucharist. There is also a day set apart to the honor of "All Saints"—November 1st. This shows that the principle of reverence towards the saints finds express recognition among us.

But it must be conceded that the principle is not extended as far as it should be. This neglect is connected, no doubt, with revulsion from what has seemed truly idolatrous in the Romish method of the Invocation of Saints commonly prevalent. When we rejected papal tyranny, the practice prevailed, and still continues in the Roman Church without rebuke, of using language in these invocations which seemed to put the Blessed

Virgin and other saints in the mediatorial position which belongs exclusively to our Blessed Lord. Instances of such language are innumerable, and to be found in almost every Roman manual of devotion. It was, and continues to be, alleged in popular writings that certain saints are more merciful and ready to save than Christ Himself. These idolatrous practices were well-nigh universal.

Accordingly, without saying anything about more ancient and sounder practice, the English Church condemned this *Romish* practice in her 22nd Article of Religion; and saw fit, for the avoidance of the idolatry, so widely prevalent among the ignorant, to omit every official provision for the invocation of saints. There are times when salutary practices may rightly be abandoned, if they are not essential, and in fact lead to idolatry. It was hardly a matter for blame under the circumstances that invocations should fall into disrepute among us. They are confessedly of post-Apostolic growth, are not taught in Scripture, and have never been *required* by the Church in her œcumenical capacity.

The truth that the saints help us by their prayers has never ceased to be believed among us; nor do our best writers deny that to ask the saints for their prayers is lawful, if the saints are not thereby put above the level of creaturehood. We acknowledge also, with the Easterns, that their peculiar sanctity gives the intercessions of the saints much power, although always the power of prayer simply. We do not admit that any saint has the prerogative of exceeding the bounds of creaturely prayer. There are some among us to-day who have revived the practice of the invocation of saints in this non-idolatrous sense.

These explanations will make clear the point of view from which the English sovereign speaks of invocation as idolatrous. The reference is to the manner in which it is widely practised in the Roman Church. No other practice than the Romish lay within the observation of those who framed the coronation oath. There was certainly no intention of accusing the Easterns of idolatry.

FINALLY, Father Sebastian says, "Pictures and articles for uplifting and strengthening religion are rejected." So far as pictures are concerned, what has been explained touching images should throw light on our position. They are not rejected, and are used in many of our churches, although not so abundantly as in the East, nor with such demonstrative acts of reverence as are shown towards them by the Easterns. Were Anglicans to act thus ceremoniously towards them, or towards sacred relics, their actions would signify more than the Easterns mean by their ceremonies. To us prostrations and genuflections signify, or are apt to mean, adoration, *λατρεία*. The reverent care which we show for sacred pictures, for the graves of our holy departed, and for sacred instruments generally, corresponds, in our less demonstrative manner of showing respect, to the more ceremonious actions of Easterns. To some of our people, who do not realize how different are the customs of remote races, the Eastern methods of showing honor to creaturely persons and things seem sacrilegious. But, in fact, the two Churches—Eastern and Anglican—mean the same thing in principle, although acting very differently. While there are people among us who, by reason of their dread of Rome, have lost much of the instinct of reverence, the majority do reverence sacred buildings and sacred things *in their way* of showing reverence, a way which is naturally much simpler than in the East.

FATHER SEBASTIAN does not ask for any explanation touching the *Filioque*, but the writer will be pardoned, perhaps, for saying a few words on the subject. All Anglican writers acknowledge that, canonically speaking, no provincial Council may revise the action of an Œcumenical Council or insert novel phrases in an Œcumenical Creed. The Westerns therefore acted irregularly when they inserted the *Filioque*. In this they followed the example, however, of the Second Œcumenical Council, which, *when it met*, was merely an Eastern Council, and yet added to the Nicene Symbol without waiting for the consent of the West. Happily in that case the consent was ultimately given and the Council thus became œcumenical.

Our situation is this. An addition which was made irregularly in the first instance, has come through centuries of use to

be bound up with the maintenance of the true Godhead of our Lord, Jesus Christ. Its rejection now, unless some adequate substitute were agreed upon, would strengthen very much the Unitarian heresy, existing in England and America, which treats Christ as a mere creature. Obviously the maintenance of the Faith is a primary obligation, not to be waived even for the sake of canonical regularity.

So much for the history of the matter. But the Easterns think that the phrase is inconsistent with the truth that the Father is the sole ultimate source of the Divine procession. Perhaps this would be the case, if Westerns were wont to use such ample modes of expression as the Easterns employ. But rightly understood, all that the phrase actually means for those who have used it is this; that the Son, by reason of His consubstantiality with the Father, cannot be excluded from essential participation in the Father's spiration of the Holy Spirit. We do not mean that the Holy Ghost proceeds from the Son in the same manner that He proceeds from the Father, as if there were two independent or parallel lines of procession; but that the essence of the Son is involved in the procession. The Father is the ultimate source; but He spirates the Holy Ghost, not in isolation from the Son, but through (διὰ, παρὰ) the Son—the coinherence, *περιχώρησις*, of the Son with the Father not being interrupted in relation to the spiration of the Holy Spirit.

It is to be admitted that the short and blunt *Filioque*, which neglects to specify the *difference in the manner* of the procession from the Father and the Son, might be improved upon. When the glad day of a new œcumenical council arrives, no doubt some ampler phrase can be agreed upon which will satisfy both East and West. Meantime we retain our phrase for a reason which Easterns should respect (that is, lest the consubstantiality of the Son with the Father, and the *περιχώρησις* should seem to be obscured), while in no wise forgetting the sole *principatus* of the Father.

THE WRITER hopes that he has said nothing in these articles which may seem harsh or disrespectful towards the glorious Orthodox Churches of the East. But he has felt under the necessity, both of the highest policy and of the demands of truth, to assume that there exists a sisterhood and equality between the Churches, as Churches. He has not deemed it necessary to enter into certain points in Eastern language and practice which seem imperfect and non-primitive to Anglicans, for his purpose is quite different. We believe that the Church universal can never fail to uphold the true faith. It is consistent with this belief that we should acknowledge imperfections in the practice of our own portion of the Church and discern imperfections in the practices of other portions. No particular Church has escaped shortcomings—not even the Eastern Churches. But we believe that, so long as real apostasy is avoided, the Spirit which guides the Church at large is present in every part.

To conclude, we believe that it is the duty of all true Churches to exercise charity with reference to particular shortcomings, and to recognize each other as sharing one life and one glory.

THE REVISED CONSTITUTION.

BY ARTHUR C. A. HALL, D.D.,

Bishop of Vermont.

BEING impressed with the great importance of a clear understanding of matters of legislation to come before the General Convention on the part of those who have to deal with them, I venture to put before others the results of my own examination of the Revised Constitution proposed for ratification at San Francisco.

The following is a summary of the chief changes in our fundamental law which would be effected by the adoption of the new constitution. It will be understood that I am trying to state clearly, without discussing or advocating, the changes proposed.

1. The two Houses of General Convention are put upon an equal footing as regards legislation. At present the concurrence of the House of Bishops is not required if they fail to act within three days of the transmission to them of legislation adopted by the House of Deputies; and they are required to give in writing their reasons for negative action. This restriction is abolished. (Art. I.)

2. All Bishops (diocesan, coadjutor, and missionary) are placed on an equal footing in the House of Bishops, save that foreign Missionary Bishops are not counted for a quorum. At

present, according to the received interpretation of Article IX of the existing constitution, coadjutors and Missionary Bishops are excluded from voting on amendments to the constitution. (Art. I, Sec. 1 and Art. XI.)

3. The rule that the senior Bishop by consecration shall be Presiding Bishop (which now exists only in the Standing Orders of the House of Bishops) is put into the constitution, and he is called "Presiding Bishop of the Church" (Art. I, Sec. 3 and 6).

4. The residence in the Diocese they represent required of deputies to the General Convention is defined as "canonically resident" in the case of clerical, and "having domicile" in the case of lay deputies. (Art. I, Sec. 4.)

5. The quorum for the transaction of business in the General Convention is raised by requiring one clerical and (instead of "or") one lay deputy of a majority of the Dioceses entitled to representation. (Art. I, Sec. 5.)

6. Neither house is allowed to adjourn for more than three days, or to another place, without the consent of the other. (Art. I, Sec. 5.)

7. The present mode of confirming the election of a Bishop—by a majority of the Standing Committees and of the Bishops—is put into the Constitution. (This would render more difficult any devolution of these powers to Provinces.) (Art. II, Sec. 2.)

8. The Presiding Bishop must be specially authorized by the House of Bishops before commissioning a Bishop to act temporarily in any territory not yet organized as a Diocese or District (e.g. the Philippines, Porto Rico, or Cuba). (Art. II, Sec. 3.)

9. The requirement of six *self-supporting* parishes for a new Diocese, and that twelve *self-supporting* parishes must be left in the old Diocese (in case of a division) will make the establishment of new Dioceses more difficult, and may tend to increase recourse to the cutting off of Missionary Districts from Dioceses. (Art. V.)

10. The ceding by a Diocese to the General Convention of a portion of its territory to become a Missionary District, is now sanctioned and provided for. (Art. VI.)

11. Provision is made for Provincial organization, the details to be regulated by canon. (Art. VII.)

12. An alteration is made in the Declaration of Conformity, and it is to be required of Bishops as well as of priests and deacons. (Art. VIII.)

13. Courts of appeal are provided for. (Art. IX.)

14. Alterations in the Prayer Book are made more difficult, a vote of all the Dioceses entitled to representation (instead of those actually represented) and of a majority of all Bishops entitled to vote, being required, as for a change in the Constitution. (Art. X.)

15. Recognition is given to congregations not in union with this Church but under the Bishop. (Art. X.)

It is understood that, according to the best authorities, no amendment of the resolutions adopted by the General Convention of 1898 can be allowed when these come up at San Francisco for final ratification. The several resolutions (substituting the new articles for the old) must be adopted or rejected as they stand.

Some articles of the revised constitution might be adopted, while others are rejected; but no section of an article (covered by the same resolution) can be dropped while the rest is agreed to.

For instance, if the section (3) concerning the Presiding Bishop should not commend itself to the Convention, it could not be stricken out from Art. I, without losing the whole of the article. Article I might (I suppose) be accepted as it stands, and then (if both Houses were so minded) the process of amending section 3 could be at once begun, the amendment awaiting ratification in 1904, instead of the adoption of the whole article being left till that date.

On the other hand, the paragraph concerning congregations not in union with this Church at the end of Article X, being introduced by a separate resolution [see Journal of 1898, p. 87] might be dropped without rejecting the rest of the revised article.

With reference to the section concerning the Presiding Bishop (Art. I, Sec. 3) it should be noted:

(1) That if the designation "Presiding Bishop of the Church" should be changed, so as to make the senior Bishop the presiding officer of the House of Bishops, such a provision in the Constitution would apparently prevent the House of Bishops

from electing a chairman and giving to him the appointment of committees. This rule the House some time ago established, after experience of the evil resulting from leaving such matters in the hands of a Bishop who simply by the accident of age became its president.

(2) On the other hand, if the section be adopted as it stands, an officer, "the Presiding Bishop of the Church," is created by the Constitution, who has, as such, no necessary relation to the House of Bishops.

(3) There is a further objection to the section as it stands, that it enacts that if the senior Bishop by reason of infirmity "shall become disabled, the Bishop next in seniority . . . shall thereupon become the Presiding Bishop"; but no way is provided by which it is to be known or declared that the senior Bishop has "become disabled," and that "thereupon" the next in seniority steps into his place. Surely this should be provided. Otherwise, in view especially of the suspicion widely entertained as to the reign of ambitions and rivalries in the episcopal heart, the sorry spectacle of rival and anti-Popes might be reproduced in rival and anti-Presiding Bishops!

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, HER GROWTH AND FELLOWSHIP.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

Catechism: XV. "Word Sacrament." Text: II. Cor. xiii. 11. Scripture: Acts ii. 37-47.

IT IS an exceedingly beautiful and attractive picture, given us in the closing verses (37-47) of the chapter which records the miracle of Pentecost, the growth and fellowship of the Christian Church, in her infancy, at the beginning of her great career.

All is changed, for the Holy Ghost has come. The influence of His presence is clearly marked in the boldness with which St. Peter, speaking for the twelve, proclaims to the multitude the Gospel of the Risen Christ. He who, a short time before, had trembled at the questions of a maid-servant (St. Matt. xxvi. 69-75), speaks now with a courage which betokens the utter lack of fear. Pentecost, with its gift of power from on high (Acts i. 8), has transformed him and made him brave to preach Christ, even to those who have been guilty of His death.

This wonderful influence of the Holy Ghost is seen, no less in the readiness of the multitude to hear, than in the zeal of St. Peter to speak. The Pentecostal sermon of St. Peter is stern, and seems to us, as we read it, well calculated to rouse opposition (*e.g.*, verses 22-23); but, strange to say, it is crowned with an astonishing success. Is it not in fulfilment of Christ's own prophecy, that His Apostles shall achieve "greater works" than His, "because," as He declares, "I go to the Father" (St. John xiv. 12)?

"When they heard, they were pricked in their heart;" and forthwith there sprang from many lips the anxious enquiry: "What shall we do" (verse 37)? The ready answer, given, it would seem, without doubt or a moment's hesitation, speaks surely the will of Him who has instructed His Apostles in "the things pertaining to the Kingdom" (Acts i. 3): "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (verse 38). To this measure of requirement the Church has stood loyal in every age, as in the Creed: "I acknowledge one Baptism for the remission of sins!"

At this point the appeal becomes tender and persuasive; and prophecy of the elder Scripture is cited for encouragement: "The promise" (*i.e.* of the spirit outpoured) "is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (verse 39, *Ct.* Joel ii. 28). Let us not lose the point that St. Peter connects all with Pentecost. The baptized shall receive "the gift of the Holy Ghost" (verse 38); the promise of the Spirit is to them and to their children (verse 39).

As the angels hurried Lot from the burning city (Gen. xix. 15-16); so now, on Pentecost, the appeal of the Apostles to

the multitude is so urgent as to admit of no delay: "Save yourselves from this untoward generation" (verse 40). That there was careful instruction before the Baptism, we infer from the statement that "with many other words did he" (St. Peter) "testify and exhort" them (verse 40).

For long ages, by divine command, on Pentecost, the first fruits of the earthly harvest were offered unto the Lord (Lev. xxiii. 10). How wonderful, and how fitting too, that on this same ancient festival the first fruits of his spiritual Kingdom should be presented to the Ascended Christ, "even three thousand souls" gathered into the garner of the Christian Church (verse 41).

Such was the first Christian Pentecost. Now for a moment the curtain is lifted; we behold the infant Church, and mark the devotion of her early converts: "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers" (verse 42). A model to all churches, and to all Christians, even unto the end of the world. They who received the word, were baptized. Then, having been admitted to the Church, they showed good fidelity: 1st, toward the Faith ("the Apostles' doctrine"); 2nd, toward the Ministry ("the Apostles' fellowship"); 3rd, toward the Holy Eucharist ("the breaking of the bread"); and, 4th, toward the common worship ("the prayers"). We may note that the article "the" attached to the word "prayers," indicates probably some stated common form of prayer or liturgy.

"Fear came upon every soul" (verse 43): Not the cringing fear of the cowardly, but, as Sadler remarks, "The holy, reverential, filial fear of those who realize the manifested nearness of God." "Many signs and wonders were done by the Apostles" (verse 43). Thus did God approve of the ministry of those whom Christ had chosen to be His official representatives and witnesses. These miracles were performed, not by the whole body of believers, but by the chosen ones of whom our Lord had said: "As My Father hath sent Me, even so send I you" (St. John xx. 21).

And this is not all. To other proofs of devotion in the lives of these early Christians, was added this: "All that believed were together, and had all things common" (verse 44). Thus did the primitive Church, at Jerusalem at least, interpret to the world the spirit of Christ and the sacrifice of the Incarnation. While it cannot be claimed that an absolute community of goods is binding upon Christians, either by command of Christ or by Apostolic precept (*cf.* Acts v. 4); nevertheless to suppose that this generous sacrifice was other than pleasing to God, is to cast serious discredit upon the Holy Ghost, to whose influence and guidance this true nobility of devotion may be justly ascribed. On this subject, read II Cor. ix., especially verse 13.

The early Christian converts, recruits from Jerusalem, did not at once withdraw from the Temple worship. On the contrary, "they continued with one accord in the Temple" (verse 46, *cf.* Acts iii. 1). This was as might naturally be expected. Yet they began without delay their own assembling together for Christian worship: Not of course in churches, which was impossible, but "breaking bread" (that is, celebrating the Holy Eucharist) "from house to house" (verse 46). Even those who did not join them, admired and commended their devotion, for these early Christians had "favor with all the people" (verse 47); "And the Lord added to them" (that is, to the Church) "day by day those that were being saved" (verse 47, *Rev. ver.*).

"In these last verses we have the Church as it came fresh from the hand of God. Its external marks of unity: One baptism, fellowship in the family of God, the constant reception of that Bread of Life which made them 'one bread and one body,' and constant attendance in united prayer. Its marks of internal grace: Godly fear, selfishness uprooted and unbounded benevolence taking its place, living together in holy joy and simplicity of life, constantly praising God, and by their good works and devotion commending themselves to all around them" (*Sadler*).

THE VOICE OF THE CHRISTIAN YEAR.—XVII.

BY A RELIGIOUS.

FIFTEENTH SUNDAY AFTER TRINITY.—THE KINGDOM OF GOD.

Seek ye first the Kingdom of God, and His righteousness (St. Matt. vi. 33).

THE Gospel for the Fifteenth Sunday after Trinity is at once one of the most poetical and most practical utterances of Him who spake as never man spake before. Fittingly stand the Lessons grouped about the Gospel, shining upon it like so many

lamps lighting up a picture; each chapter, indeed each word, casting a special ray, showing something more in the wondrous central Figure, the Figure of our Saviour Christ. He said of the Scriptures, "They are they which testify of Me" (St. John v. 39); and to Him all nature testifies, fowls of the air, fishes of the sea, lilies, and grass (Ps. viii., xix., xxix., xxvi. 5, 6, 9, etc.); each with some particular lesson. The mountains speak of His unchanging love, the least creatures of His constant care. In this Gospel He constrains the creatures we call silent to yield eloquent witness to the character of both King and Kingdom; establishing His works as a witness to His ways.

HEADS FOR A MEDITATION UPON CHRIST'S KINGDOM.

PRELUDE: First picture—Our Lord as seen by those who heard the Sermon on the Mount.

Second picture—Our Lord as seen in vision by His Prophet (Is. vi. 1), "sitting upon a throne, high and lifted up, His train filling the Temple."

Point 1. Consider the King Himself.

(a) The "Blessed and Only Potentate, King of kings and Lord of lords" is triple-crowned. First, He wears the crown which belongs to Him by absolute and eternal Godhead. Second, the crown which is His as Lord of His creation, of what He produced as Creative Word. Third, the crown of a Conqueror, the due of His victory won in time by "the holy arm" (Ps. xcvi. 2) of His sinless Humanity. This He shall receive when the number of His elect is fulfilled; when, the Church having attained her destined conformity to His likeness, the Father shall put all things under His Feet and He shall be All-in-all (Eph. i. 19-23). (b) His Kingdom is necessarily a Temple (Is. vi. 1), for His subjects are a nation of priests, set apart, whose character is expressed by their call, "Be ye holy, for I am holy" (see second evening lesson, I. Peter ii.). (c) His Presence is the One Principle of Sanctity, which sanctifies places, things, souls. Wherever He dwells is a Temple; whatever He touches is consecrated; whatever He accepts is sanctified; whatever He fills with Himself becomes a pure offering, a fit sacrifice.

Point 2. "Seek ye first the Kingdom of God and His righteousness" (Gospel); "For even hereunto were ye called" (II. Lesson, evening). Of a Kingdom which is a Temple He called us to be citizens. (a) What constitutes a citizen? Certain rights and certain responsibilities; a citizen can demand of his country and his country can demand of him. (b) Apply this two-fold law to our citizenship which is in heaven—is in heaven, now, a present citizenship. *Our rights* are the rights of sons, not only of subjects; *our responsibilities*, though comparable to both, transcend either, for we have a personal oneness with the King Himself. As the gifts of our divine estate are greater, as its possibilities are larger and loftier, the demands upon us are more constraining. (c) "No man can serve two masters." What makes a good citizen? Devotion to the person of the monarch, absolute loyalty to his ideals, conformity even of personal character to his wishes. The rule of a king is a reality, as he can command the hearts of his subjects. Our Divine King asks our cooperation as well as submission, for by us He wills to subdue the world to Himself; we are true citizens as we are true sons—by devotion, loyalty, and likeness to the King. This is simply the honest fulfilment of our Baptismal obligations; obligations represented to every man by his Christian name.

Point 3. "As many as walk according to this rule, peace be on them, and mercy" (Epistle). (a) As the Spirit of Understanding reveals to us the Divine purposes underlying our Christian vocation, the high moral issues, having a place in Eternity, involved in our commonplace affairs, we can but fear before the greatness and groan in conscious helplessness before the heights. "Alas, my Master, how shall we do?" How shall we, so frail, climb or even bear the sight? The Master's answer is in the Gospel:—"Your heavenly Father knoweth ye have need: seek ye, strive, and all shall be given. Bring to Me thy frailty; weakness humbly brought to Me is "made strong," filled with My strength. (b) It is as we live by Him (St. John vi. 57) that we walk the way of heaven while yet on earth, according to the promise of God and the experience of His saints. "Christ in us and we in Him"; not as though He were exiled from Heaven, but He bears us into the sanctuary, Himself; He, the Lamb, is the Temple of it (Rev. xxi. 22), as well as the Light and the Life. (c) The fulness of our response to God is the simple devotion of the conscious will—"Seek ye first," etc. As we live by Him, we grow like Him, and that is the fulness of the Father's will. As we live by Him—in sacra-

mental communication, in submission, in prayer—we partake of His powers; we see our ordinary duties in their relation to eternal issues and are made able to conform our lives to the ineffable hopes which open on and up in ever-increasing clearness. "The daily round, the common task" are the sufficient "road to lead us daily nearer God"; our burdens build us ladders, our sorrows become wings; our tears, catching His light, make rainbows round our common day; until at last climb and strain are forgotten in the free ascent of a heart made "willing in the day of His Power."

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.

MARGINAL READINGS.

To the Editor of the Living Church:

MAY I be allowed a brief response to the Rev. Dr. Gold's friendly criticism of the report of the Marginal Readings Commission (LIVING CHURCH, Aug. 24th)?

1. The translators of 1611 sanction the principle of critical notes, when in I. St. John ii. 23 they print a clause in italics (and one word of it within square brackets), intimating thereby the doubtful right of the clause to a place in the text. Had we been authorized to touch the text of the King James version, we should, I suppose, have abolished those italics, freeing the clause from the aspersion thrown upon it. But the sanction given to the principle of marking what is thought to be an interpolation surely covers our doing this in three critical notes (on St. John v. 4, Acts viii. 37, St. Matt. vi. 13), and in the omission from the proposed alternative reading of the Three Heavenly Witnesses.

2. The sort of note which Dr. Gold would prefer on I. St. John v. 7, 8 (if any were given), we should have thought beyond our province, as doctrinal or mystical. Doubtless the "divine triplet" is entirely in harmony with the apostolic thought" generally; but I venture to think that few who read the passage will not feel that its introduction here breaks the sequence of the Apostle's immediate thought and argument.

3. To note in a Bible put forth by the Church for the use of the people, in public and private, the very few passages which may fairly be regarded as of doubtful right to a place in the text, may surely be thought an evidence of the Church's faithfulness as "a witness and keeper of Holy Writ"; while so far from having an unsettling effect on people generally, it would be reassuring, as showing that such questions had been faced. I am honestly persuaded that to a great number of persons, who have a vague feeling of distrust about the Bible, due largely to the irresponsible propagation of doubts in periodical literature, it would be a very great relief to have the assurance which would be given by the publication of a Standard Bible containing such marginal readings as are proposed; they would see that their uncomfortable fears were groundless, that the Bible, after honest examination, stood the same, with the exceedingly few doubtful passages marked, and that neither the omission of these, nor the alternate readings and renderings given, made any difference to the great truths they prize; but that in general the teaching of the Bible was made more clear by the removal of obscurities in translation.

4. There is, of course, room for considerable divergence of judgment as to the number of marginal readings which it is desirable to introduce. Dr. Gold apparently thinks 9 (or 9 of those proposed) would be sufficient in St. Mark's Gospel. The translators of 1611 gave 42, with some additional references to an explanation given in the parallel passage of St. Matthew, and without in all cases marking each place to which their alternate rendering would apply, nor giving always in one Gospel what they give in another. Our 88 marginal readings (as I count them, in excess of Dr. Gold's rough estimate of 75), include every instance of a suggested change of word, many of which occur several times, e.g. the familiar "Elijah" for the unfamiliar "Elias" seven times, and "would" for "will" four times, in such phrases as "whosoever would save his life."

5. I should be glad to explain that the alternative ren-

dering "evil spirits" for "devils" is not due to any "euphemistic tendency," but to the desire in the interest of accuracy to mark the New Testament distinction between the singular *ὁ διάβολος* (the devil), and the plural *δαίμονια*. For the latter, "evil spirits" seemed to us preferable to "demons," which the Westminster revisers put in their margin and which the American committee preferred for the text.

6. I may say that it was the intention, at any rate, of the Commission to avoid giving "information of a subsidiary character," such as belongs to commentaries. For this reason we left out the many explanations of the value of coins and measures, etc., which are found in the margin of the A. V. Our object was just what Dr. Gold expresses, to make clear "the sequence of the narrative," and "the development of the thought or argument," avoiding what would distract the mind of the hearer or reader from this, whether in the way of an unnecessary note or of an obscure translation. I venture to think that if persons will examine *e. g.* the specimen books of Job and Habakkuk, which are printed at the end of our report, they will see that to a very great extent this has been accomplished, and that portions of Holy Scripture which in the King James version were almost hopelessly blind to ordinary people are made fairly intelligible. One might add as a further instance (in the N. T.) St. Mark vii.

7. One word more. The interlinear method of printing adopted in the specimen books, appended to the report and recommendations, is merely suggestive. We thought it would show more clearly the character of the work, and that it would make easier the use of the alternative renderings in the public reading of the Scriptures. But the method of printing the recommendations, if they are adopted, will be at the direction of the Convention.

My "few words" have grown, though I have tried to compress them; but I feel confident that you will think the importance of the subject, and the labor spent upon the work, justify the explanation I have given.

ARTHUR C. A. HALL,
Bishop of Vermont.

Burlington, Vt., Sept. 1, 1901.

To the Editor of the Living Church:

MAY I have opportunity to say something with regard to the Report of the Commission on Marginal Readings?

Doubtless many of your readers have seen the anecdote concerning the late Bishop of Oxford, Dr. Stubbs, who when asked what prayers he desired to be used that the blessing of God might rest on the labors of the Revision Committee, naively replied, "For those at sea."

This might have its application to the committees which have given us of late years the Revised Version of the Old and New Testaments. But I think it can be shown that the Commission on Marginal Readings have stood on *terra firma*, and desire to bring the whole Church with them to the same vantage ground.

It cannot be too strongly emphasized that, whereas the Revised Version offers over *thirty thousand* emendations in the Scriptures, our Commission suggests *less than seven thousand* (exclusive of those which are general, that is, made once for all, as on page 11 of the report). It should be noted also, that this number is less than the number of marginal readings in the King James Version itself, which has 7,557. Also that 585 of the alternative readings proposed by our Commission are identical with, or modifications of, the existing "authorized" marginal alternatives.

What follows from these facts? Why this, most certainly: that the Commission cannot be charged with "virtually making a new version." They suggest fewer alterations than the "authorized version" itself. On the contrary, they more firmly establish the authorized, by an endeavor to correct some of its errors and infelicities. They are by no means casting it aside.

In 585 instances they are adopting its own suggestions. Whereas, if we are to adopt the Revised Version, as some advocate, that will be indeed to embark on a sea of unknown questions, which gives little, if any, hope of a harbor of finality.

Why should not the General Convention adopt the report of the Commission? Should this action be taken, no one is injured by it; many will be benefited, both intellectually and spiritually. No one is forced to read one single alternative proposed; no Bible as now read and loved will be altered in the least degree; the old Bible remains exactly the same. But for

those who wish—and they are not a few—there are 6,813 emendations at hand (585 of which we have already), but not *over thirty thousand*, which the Revised Version has. It does not seem to the Commission that their proposition is other than safely conservative.

Why not authoritatively permit the tentative use of this book? The Commission is of the opinion that its use would certainly bring it into favor, and prove that it is not against, but for, the establishment of our present English Bible.

From a list carefully prepared by one of the most able and laborious members of the Commission, I select a few instances to illustrate how passages are cleared of difficulty by the suggestions offered. It may be that some of your readers will be willing to utilize their Sunday afternoon by looking into the matter with their Bibles and the Report of the Commission in hand.

Leviticus iv. 3, 14; Numbers xiv. 34; xvii. 13; Judges v. 2, 26; Ruth ii. 14; I. Samuel iii. 1; xv. 32; II. Samuel xii. 31; Isaiah xxvii. 8, 9; xxviii. 6, 10, 13, 17; Jeremiah xxx. 11; xxxi. 20; II. Corinthians v. 16, 19; Philippians iii. 9; Ephesians vi. 15; I. Timothy iv. 13, 16; vi. 12; Hebrews ix. 1; xiii. 8; I. Peter ii. 9, 24; v. 7; II. Peter i. 1, 12.

Then in the Gospels, many a listener will be grateful for the definite and perfectly intelligible precept, "Be not anxious," instead of "Take no thought for what ye shall eat or what ye shall drink." Not a few will find "teaching" a much clearer word than "doctrine," which has added to itself a distinctive theological significance. "Evil spirits" is a term much to be preferred to "demons," which savors of paganism or mythology; or to "devils," which somehow suggests medievalism and its realistic delineations of the fires and tortures of purgatory. To the ordinary listener, it is a gain to substitute "peoples" for our informal and undignified colloquial "people," which conveys an entirely different idea. And it is an advantage to have "boat" for "ship," "wineskins" for "bottles," "good tidings" for "Gospel," (which latter has assumed a technical meaning far other than that which it originally possessed); "place for receiving taxes," instead of "receipt of custom,"—a very blind and misleading phrase;—"brood" for "generation," "turn again" for "be converted."

There is manifest advantage in marking the distinction between Hades and Gehenna, that truth be not obscured. So also between "eternal" and "everlasting," between "soul" and "life," between "interest" and "usury," judgment" and "damnation."

Modern systems have so colored certain words and phrases, that the cause of truth and righteousness demands in many instances a restatement in language of the present day, which shall make manifest the real meaning over against that which prejudice and cant have injected. It has been said by a learned divine, that not one single text relied upon in the Old Version by various religious bodies, in favor of their peculiar errors, is to be found capable of such use in the New Version made by the most eminent critical scholars of our time. And it is believed that the same can be said as truthfully of the more select revision approved by our Commission. Certain it is that the "warrant" for the Historic Faith can only be made more "sure" by the more accurate rendering of the Scriptures. And many misapprehensions are done away,—as, for instance, in the difficult Epistle to the Romans, to "practice" conveys a meaning far more exact than the word "do"; "accounted righteous" clears up the mysterious "justified"; "reckoned" explains "imputed"; and it is surprising how much plainer the Apostle's argument becomes to the ordinary hearer by the more accurate translation of prepositions, "through" for "by," "apart from" for "without," "in" for "unto," etc. The same helpfulness may be claimed for the suggestions made in the Epistle to the Hebrews.

Particulars might be indefinitely extended, but it may suffice to conclude with some passages from the Report of the Commission, which I would especially commend to the attention of your readers:

"The Commission believe that this work which they have done by the order of the Church in Convention assembled, was worth the doing. They know that it has been done most carefully, and at the expense of much time and much labor on the part of the Commission. In the last three years, five sessions of the Commission have been held, with sixty-three days of common work, in considering suggestions prepared beforehand. The suggestions of the members to whom different books of Holy Scripture were assigned, were circulated in advance among all the members of the Commission. . . .

"It has been the object of the Commission to sift out of the very large number of alterations made in the familiar English text by the

Revised Version, those which are really important to make clear the sense of Holy Scripture.

"With regard to their purpose, the present Commissioners would re-echo the declaration of the translators of 1611:

"We never thought that we should need to make a new translation; nor yet to make of a bad one a good one . . . but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against, that hath been our endeavor; that our work.

"We have received an offer from the King's printers in England, to print at their own cost, two editions of the Bible containing the proposed Marginal Readings, if these shall be adopted, one edition for use at the lectern, and a smaller one for private use, if they shall be authorized to do this.

"In conclusion, the Commission would call attention to the fact, that by the authorization of such Marginal Readings as are proposed, no one will be obliged to use them, if he shall prefer the words of the existing version; while to refuse such authority is to wound the conscience of many, who are persuaded of the inaccuracy in certain places of the King James Version, inasmuch as they are in such places compelled to read to their people what is generally felt to be an inaccurate rendering of the words of the inspired writers."

I ask, Mr. Editor, that these citations from the Report of the Commission be printed, because, so far as I know, the whole report has not been published by any of our Church papers, so that Church people in general could fully understand the purpose of the propositions made by the Commission. And in conclusion, I would like to quote the resolution which it is proposed to offer at General Convention, and which to the Commission seems to be an adequate expression of that which ought to be done, in justice not only to the labor expended, but to the best interests of this Church of ours, in this twentieth century, and among this American people. We venture to think that thus to elucidate the Bible, will put this Church in touch with a large number of earnest people who will find benefit in every way from the work which has been done.

The Commission respectfully recommend the adoption of the following resolution by each House of the General Convention:

"Resolved, That the Marginal Readings for the English Version of the Old and New Testaments reported to this House by the Joint Commission appointed in 1895, and re-appointed in 1898, to make such report, be published under the direction of said Commission, and are hereby authorized for use by the Ministers of this Church in the public services of the Church."

The Commission is composed of the Bishops of New Hampshire, Kentucky, Pittsburgh, Tennessee, and Vermont; and the Rev. Doctors Carey, Binney, Body, Packard, and Waterman. Bishop Coxe and Bishop Davies were members at the first appointment, and the Commission has had the benefit of their scholarship and counsel, as well as of the Rev. Doctors Harwood, Browne, Renouf, and Sterling.

We are convinced that it is the duty of the Church to give to her people all available help toward an accurate and intelligent knowledge of Holy Scripture, and we hope for the help of the General Convention in this direction.

Very truly yours,

CORTLANDT WHITEHEAD.

Pittsburgh, September 4th, 1901.

To the Editor of The Living Church:

AS A member of the Joint Commission on Marginal Readings in the Bible I want to thank Dr. Gold for his very kindly and thoughtful review of our work in your issue of Aug. 24, and at the same time to present some considerations in extenuation of what seem to him to have been faults in our procedure. I cannot hope seriously to change my reverend brother's mind, nor the minds of those who will naturally think with him as they read his interesting article, but it will be my endeavor to persuade some such persons to vote for the adoption of our report *in spite of its faults*. That it *has* faults, I should be among the first to allow. I contend that it has not faults enough to counterbalance what I shall venture to call, weighing my words, *its immense value*.

1. Two chief objections weigh seriously in the mind of our friendly critic,—that we have vastly too many readings, and that we have four critical notes touching questions of Text. It is the latter that he considers to be of most importance, and I am so far encouraged to think that he would not feel obliged to throw overboard all our real services to Christian edification on a mere question of "*nicely calculated less or more*."

Yet of this subject something may be said. Dr. Gold remarks that "Many of the Marginal Readings are of no real

significance. Some indeed might themselves need explanation." Quite true. Take for example the very case mentioned as an illustration of a tendency to euphemism on our part,—the use of "Evil Spirits" for "devils." No thought of euphemism was in our minds, I am sure, but we had in view what seemed to us a great Scripture fact, that "The Devil," which means "the accuser," or "the slanderer," is a proper name of the prince of evil spirits, and is a name never given in Holy Scripture to any of the fallen angels of lesser degree. They are always named by a Greek word *δαίμονια*, "demons," or as we preferred to put it in a more English sounding phrase, "evil spirits." An eminent scholar, like Dr. Gold, is deeply familiar with this fact. Ordinary readers must have it explained to them. We felt sure that they could understand the explanation, and that it would do them good. And let me say that the deeper value of Holy Scripture to any of us lies not in what is obvious, but in what we have learned to find there after years of study. Where our people have been familiar with a version that was to a considerable extent unfaithful, they cannot at first tell what to make of a version that is really faithful. Give them years of familiarity with what is really the Divine message, and we are convinced that it will be more profitable to their souls than a misrepresentation of it.

I venture to think that many of our critics have been hasty in assuming that only Marginal Readings that would be instantly understood by the unlearned were worth having. They do not allow for the fact that new ideas as to what Holy Scripture means must always have time to sink in. Making such allowance, I venture to say that most thoughtful students would allow fifty of our seventy-five Marginal Readings in St. Mark to be of use rather than only nine. For myself, I should still vote for almost all. But if even two-thirds of our proposed readings have some real use, is there any reason for refusing to allow the use of a Bible printed in our proposed fashion, because one-third of our work is condemned as of no value? Can these useless suggestions do any serious harm? If they do not commend themselves to the clergy, they will never be read in church. No private citizen of the Kingdom is obliged to buy a copy of the Bible with the new Marginal Readings. Some very real good, some very much needed good, may be had by adopting our report, and just simply allowing people to read such of our marginals as they find edifying, and leave the rest. To find a great many more than one can approve is provoking, I know well. I have been so provoked at times myself. But I doubt if another Commission could be appointed to do the work all over again, and do it better. We must either license the Revised Version, or adopt this report, or leave the Church without a blessing of insight into God's word, which she needs and might have.

2. Dr. Gold himself feels more seriously concerned about the matter of admitting references to modern Textual Criticism. Even here it ought to be pointed out that we have only followed a very little farther a precedent established by the translators of the Authorized Version. They had three ways of indicating a serious doubt in their minds as to the true Text of Holy Scripture. In a deuterocanonical book like Ecclesiasticus (e.g. xlv. 17, 22) they were content to put what they considered to be of doubtful authority in brackets. In the New Testament, where it was a much more serious matter to put doubts into men's minds, they evidently felt that they were correspondingly more responsible for letting men have the facts as well as they knew them, for they appended a critical note as in the margin of St. Luke xviii. 36: "*This 36th verse is wanting in most of the Greek copies;*" or they proceeded much more boldly in I. St. John ii. 23 putting a half verse in italic type, which under their own rules of printing meant, "*These words are not in the original at all.*"

The principle, then, of running the risk of disturbing people's minds for the sake of reverently distinguishing between inspired Scripture and what seems certainly to have been added to it by the corrupting hand of man is a principle of 1611. Have we applied it so injudiciously that our work ought to be rejected? Let us see.

We have dropped the note on St. Luke xvii. 36, so that adding our critical notes to the italicising of I. St. John ii. 23, we shall still have only five in our way of printing a Bible as against two in the A. V. As to the four passages on which doubt is thrown in our report where it was not thrown by the A. V., I venture to claim that every one of them is *undoubtedly not a part of God's word*. It is not a question, as in the passage about the woman taken in adultery, "Who wrote this?" It seems plain that *that* passage was not written by St. John, but

was accepted by the Church in ancient times as a piece of canonical Scripture. So with the last verses of St. Mark. Probably not written by him, they are certainly a part of the Gospel given by our Lord to His Church. But the passage about the Three Heavenly Witnesses, though read in some comparatively ancient times by some parts of the Church, was plainly not known to the Church as any part of the canon of Scripture in the days when the canon was forming. I accept heartily Dr. Gold's distinction between the responsibility of the Church and the responsibility of the individual member of the Church. But here was a case where the Church thought of making a new pronouncement. We of the Commission were responsible before God for offering a recommendation as to what our Mother the Church should say. As constitutional advisers we have laid before Her Majesty a form of utterance that seemed to us to be required by her responsibility as a Witness and Keeper of the Heavenly Word uttered in the language of men. When we come to the session of the General Convention in San Francisco, all of us who are deputies, clerical or lay, will have a responsibility for saying what the Church shall say, for making the voice of the Church by the union of our feeble voices. We cannot take the responsibility of simply omitting without note or comment words which are accepted as part of Holy Scripture by the authorized version that is common to the whole Anglican communion. But even as a Provincial Church, it is respectfully submitted, we have a responsibility for guiding men's minds, as they read, by warning them where in their Bible there are merely human additions that scholars know.

Claremont, N. H., Sept. 4, 1901. LUCIUS WATERMAN.

THE MISSIONARY DEFICIT.

To the Editor of *The Living Church*:

I SAW in a daily newspaper to-day that the Domestic and Foreign Missions Society was short \$100,000, and that in consequence many foreign missions would suffer. Now it seems too bad that in a country such as this is, \$100,000 cannot be raised. Do you suppose it would be possible to open some kind of a column in your paper, stating that you will receive contributions to this end, and that the amounts which are sent in will be acknowledged week by week under the same heading? Such things have been done, as for instance in *Life* for its Fresh Air Fund, and the donations are sometimes very large indeed. Also I would be perfectly willing to start an "Endless Chain" letter system for five and ten cents a letter. Would you kindly tell me how I ought to make out such a letter and to whom I should write in the "Society" to sanction such a proceeding.

Hoping that I do not put you to very much trouble,
Believe me, yours truly,

Southampton, Long Island. HAROLD W. BELL.

[We understand that it is the wish of the members of the Board of Managers that offerings for general missionary purposes should not pass through the hands of editors or of other unauthorized parties, but should be sent to their office direct. Otherwise the good offices of *THE LIVING CHURCH* would long since have been tendered. You will be able to obtain full information as to how assistance may be rendered by addressing the General Secretary, Church Missions House, 251 Fourth Ave., New York.—
EDITOR L. C.]

THE MARRIAGE CANONS.

To the Editor of *The Living Church*:

THE proposed substitute for the present canon on Marriage is a rather singular piece of composition, it strikes me. For instance: "No marriage of a divorced person is to be solemnized save in the case of a marriage annulled by a decree of a competent court for a cause existing before marriage"; and yet: "Persons married after divorce are not to be admitted to the Sacraments, except the innocent party to a divorce for the cause of adultery." A most superficial cogitation over this proposed substitute will show that it must have been conceived in muddledom to have issued forth in such a shape.

Newburgh, N. Y., Yours respectfully,
Aug. 30, 1901. F. WASHBURN.

RETIREMENT OF BISHOPS.

To the Editor of *The Living Church*:

AS THE Bishop of Duluth in his communication in your last issue, in which he announces his intention of introducing into the General Convention a canon enforcing the retirement of all Bishops at the age of 65 or 70, invites the criticism of the

clergy and laity on the same, may I venture to say, that in my judgment such a rule would be most unwise and injurious to the true interests of the Church.

The Bishop draws an analogy between the Church and the State and says that the officers in the former should be retired as they are in the latter when they reach a certain age. But it is only in the Army and Navy that that rule obtains. There the physical strain which might have to be endured through long and difficult campaigns, or the intense excitement of battles, might prove too much for an old man no matter what were his intellectual powers. But in the civil service it is not so. Many of our judges from the Supreme Court down have been men of great age and rendered most valuable service. So the life of a Bishop, except in some of our wilder Missionary Jurisdictions, is such that an old man may not only easily fulfil its duties, but the wisdom he has acquired by experience and the hold he has got on his people are of much more use to his Diocese, than the extra activity that might be displayed by a younger and inexperienced man would be. The gifts and graces which are requisite for the highest discharge of the episcopal office are not so frequently found that, when they are possessed by one, the Church can afford to dispense with his services at a certain fixed age, no matter what his mental or physical condition may be.

Moreover, it would be very bad for a Diocese to have its head, if he were a good and efficient man, displaced and a less competent one put in his stead. The older one still remaining in the Diocese and having his views and opinions and a following, there would almost certainly result friction and disturbance, as is so often the case in a parish where there is a *rector emeritus*. The certainty, too, that the Bishopric would be vacated at a given date, when a new election would have to take place, would generally lead to planning and wire-pulling long beforehand, which would be most injurious to the peace and prosperity of the Church.

And while the good of the Church is undoubtedly that which should be considered first, yet something is due to aged and valued servants, and to retire a Bishop even on "an annuity of \$1,000," when he has all his life been accustomed to have many times that amount, and to leave him with nothing to do when he still feels himself able, would be a terrible hardship and injustice. It would generally necessitate his taking up some other clerical work, which would be inconsistent with the office to which he has been consecrated and which would put him in the position of a subject in a Diocese over which he has ruled, perhaps for thirty or forty years, to see his plans upset, his work unfinished, or his teaching counteracted, which would be exceedingly intolerable for him.

It is said that Army and Navy officers die soon after they are retired, feeling that their work in life is over. We fancy it would be the same with our Bishops under a similar rule. Imagine the Church saying to such Bishops as those of New York and Albany, We shall have no need of your services after you are sixty-five!

And we see no necessity for any such rule. As we look over the Church to-day we do not see any Dioceses which are suffering from being in the hands of old men. This rule if adopted would retire at once almost a third of our present episcopate, including some of the most able and valuable members of the bench. The present Archbishop of Canterbury was not elevated to the Primatial See of all England until he was nearly eighty years of age. The late Bishop of Chichester was not consecrated until he was sixty-eight and he gave his Diocese *twenty-five years* of most efficient service after that date.

Physical strength and activity are not the highest qualifications for the office of a Bishop, but wisdom, experience, and influence which can only be acquired with age.

In cases where there is great physical decay or mental incapacity, provision can be made for the needs of a Diocese by the election of a Coadjutor or by the resignation of the Diocesan. Any stigma or difficulty attending a resignation should undoubtedly be removed. But that is a very different thing from enforcing the retirement of "all Bishops of the Church, Diocesan, Missionary, or Coadjutor, at sixty-five or seventy years of age," under all circumstances. That we believe would work great injury to the Church beside placing the Bishops so retired in a most anomalous, painful, and distressing position.

The other question which the Bishop brings in of the Presiding Bishop of the Church being always the oldest in order of consecration is altogether a different matter. That makes age the *sole* qualification for the office. It would seem to be better

to attach the Primacy to a particular See or to determinate it in each case by election.

G. WOOLSEY HODGE.

Philadelphia, Pa. September, 1901.

To the Editor of *The Living Church*:

WHILE there is no doubt that our Canon regulating the resignation of Bishops is very unsatisfactory, it is to be hoped that General Convention will consider the question with the utmost caution before accepting a substitute which might entail great hardships upon those whom every law of love, of reverence, and of gratitude, urges us to protect.

I am sure that all will agree with the Bishop of Duluth, that, "the welfare of the Church should be the supreme consideration," in a matter of this kind, and that "tenderness or veneration for the individual should not permit us to forget the higher claims of the Kingdom of God."

The welfare of the Church surely cannot demand that her chief pastors, our Fathers, shall be turned out upon the world in their feeble old age, without the means of procuring even the necessities of life!

But this is what the proposed Canon means, if no provision is made for those who may be retired by reason of age.

Very few of our Bishops have a large measure of wealth; and those who have, if they are like one Bishop of my acquaintance, find the necessities of their work so heavy and pressing, and their love for the Master so true and absorbing that even private means are used to extend His Kingdom, until at the age of sixty-five or seventy, there seems little likelihood of anything being left for their support.

It is true that a Bishop's salary is larger than that of the average priest; but so are his expenses.

The cost of traveling, and the calls made upon his hospitality, for he "must be given to hospitality," are no inconsiderable drain upon his resources; and there is not a great deal left at the end of a year to lay by "for a rainy day."

Of course it is possible for him to buy an annuity; but what kind of an annuity can he purchase with the money he is now spending on eight or ten thousand dollars life insurance? And if he uses this money to buy an annuity—he can't have both—what is to become of those who are dependent on him, when he is gone?

It is true that the State fixes an age-limit when all those who serve her must retire from office; but the State pays her servants salaries which are in some degree commensurate with the value of their work—a thing the Church never pretends to do.

If we are to follow the practice of the State in any respect, let us follow her in the way in which she treats the officers of her army and navy.

She sets an age-limit for them, and retires them upon half-pay.

They have served her faithfully, and she shows her gratitude by providing for them in such a way that they may continue to live as officers and gentlemen.

Surely the chief officers of Christ's army, who have not even counted their lives dear to them in the fight, are worthy of the tenderest and most loving care that we can give them; and we shall be doing far less than our duty if we fail to provide them with a decent, adequate support, when their days of active service are past!

Let us, by all means, guard the Church against the evils of our present system; but let us take care lest we hurt those who are very dear to Him whose servants we are.

Faithfully yours,

Houghton, Mich., Aug. 31, 1901.

J. E. CURZON.

A MODERN BIBLE.

To the Editor of *The Living Church*:

MR. BALLENTINE'S article and an editorial in *The Churchman*, favoring a new translation of the Holy Bible, have impressed me very strongly. They advise putting Holy Scripture into modern language and ideas, which may be more comprehensible than the antiquated King James version.

It occurs to me that the same process might be applied to Shakespeare's works. His language is so stilted, old-fashioned, and obscure, that, in order to be up-to-date, we ought to change his words, images, and ideas into something more modern.

See how much better Hamlet's Soliloquy would be if thus altered:

Existence or annihilation is the question!
Whether it shows a nobler mind to bear
The shells and dynamite of misfortune,
Or get up steam against a sea of troubles,
And, by opposing, end them? To die—to sleep,
That's all; and by a sleep to say we end
The worries and the many diseases
We imagine we inherit—It's a result
Much to be desired. To die—to sleep:—
To sleep! perhaps to dream; yes, that's the trouble.
For, in that sleep of death what dreams may come
When we are divested of mortal flesh
Must stop our rashness; that condition
Would make endless life most miserable;
For who would bear the shocks and scorn of time,
The employers' rule, the bloated bond-holders' pride,
The corrupt officials, and the neglect
That patient merit gets from the police,
When he himself might make his exit
With a pistol-shot? Who would burdens bear
To groan perspiring under a weary life;—
But that the dread of something after death,
The unexplored region from whose bounds
No traveler returns, puzzles the will;
And makes us rather bear the ills we have
Than fly to others that we know not of?

But I must pause here. I cannot improve those last two lines, and they suggest to me the thought that perhaps Shakespeare's language is good enough as it is. It may be possible also that the King James version, which is by many literary men considered as a classic, a model, and preservative of pure and beautiful English, is better than the varieties, the vagaries, the commonplace and prosaic baldness that would surely find place in a modern revision brought up to date.

Better to explain some antique expressions to our children than to lose the English Bible which has endeared itself to many millions.

Faithfully yours,

J. H. WATSON.

SWEDISH ORDERS.

To the Editor of *The Living Church*:

THE Bishop of Marquette has done me the honor, in your issue of August 31st, of noticing my articles on Swedish Orders, printed a few years since in *The Church Eclectic*. Several reasons move me to ask room in your columns to make a rejoinder.

I am also a member of the Commission constituted by the General Convention to deal with this subject, although recently appointed. Unfortunately I shall not be able to go to San Francisco to meet with the Commission, and therefore feel the more called upon to say what I have to say now. Again, the Bishop of Marquette has strangely understated the reasons which seemed to justify the writer in describing Swedish Orders as "incurably doubtful."

The Bishop says that my papers were based on a mere " cursory examination of the subject." Yet he proceeds to call the papers "scholarly." I cannot reconcile the two descriptions, for if I displayed scholarship in the papers referred to, it was wholly with reference to the subject of Swedish Orders.

The point is immaterial. The question is not one of scholarship, but of fact and principle. I do not understand the Bishop to deny the facts I gave, which were based on close examination of what I suppose to be the finest collection of literature on the subject which can be found in America, as well as upon translations of critical documents given me by those who are well versed in the Swedish tongue, and who strenuously defend Swedish Orders.

I am surprised at the light-heartedness with which the Bishop seems to regard the subscription to the Smalkald articles that was enforced upon the Swedish clergy for a number of generations by royal prerogative. Those who know my principles will not suspect me of acknowledging the right of any sovereign on earth to require such subscription by "unsupported royal prerogative." The fact which I used in my argument is more significant than mere royal tyranny. It is this, that *the Swedish clergy submitted* to such tyranny, in a matter of vital doctrinal bearing, and betrayed no consciousness of acting contrary to their doctrinal convictions, whatever may have been their dislike of royal interference with spiritual matters.

The Bishop, so far as I can discover from his letter, does not seem to realize the bearing of this Swedish subscription. Heresy, it is true, does not always vitiate Holy Order, and many heretical clergy have been reconciled to the Church with-

out re-ordination. But, if all the clergy of a particular Church subscribe to a view of the ministry itself that plainly implies the non-necessity of preserving the three-fold ministry established under Divine guidance in Apostolic days—the only ministry which the Church universal treats as valid—such action surely must raise doubts as to whether the ministry which they hand on is in any sufficient sense meant to be a continuation of the Church's historic ministry.

The Archbishops who replied to the Papal Bull on Anglican Orders would have found it much harder to make out their case, if the English clergy had for a century acknowledged by formal subscription that mere presbyters would and ought to ordain suitable persons to the episcopal office, when existing Bishops failed to devote themselves to the Church and the Gospel. Such in substance is what the Swedish clergy accepted when they subscribed to the Smalkaldic articles.

But the Bishop is seriously mistaken, if he supposes the writer to have based his conclusion entirely on this unhappy subscription, and the reliance on the passage from St. Jerome to which he refers. It seems important to epitomize for the benefit of your readers the other difficulties of which I took note.

(a.) The Swedish Church has wholly suppressed the Diaconate, so that the ministry which she perpetuates is a two-fold ministry, instead of the Church's three-fold ministry. This fact raises the question as to whether the orders which exist in the Swedish Church are really the same *in kind* with our own presbyterate and episcopate. The Bishop quite misses the point when he cites the ordinations *per saltum* of three Scottish Bishops, without previous ordination to the inferior grades of the ministry. The English Church was in no wise committed by that transaction to a suppression of the Diaconate or Presbyterate. The Bishops who performed the consecration *avowedly* ordained *per saltum*, *i. e.*, expressly recognized that they were omitting the normal method for the immediate exigency. And all Catholic theologians acknowledge the validity while denying the propriety of such consecrations.

Swedish ordinations are in no sense *per saltum*, but are based on an altered form of the ministerial hierarchy. The point then is this: Can a permanent two-fold ministry be considered as equivalent to the three-fold ministry of the Catholic Church?

(b.) The Swedish service for consecrating (?) a Bishop differs in significant respects from every Catholic Ordinal. In the first place, the title of the service has read for generations, "How a Bishop Shall be Installed in Office." Again, the person installed has been described in the earlier portions of the service, not as a Bishop-*elect*, but, as a Bishop—as if royal appointment had already made him one. Moreover, this language, which implies mere installation, is analogous to that employed in another office for installing a Church pastor, an office which is acknowledged not to be a form of ordination at all.

(c.) The words employed in ordaining Bishops and Preachers define in both cases the immediate source of the spiritual authority exercised. It is referred to the Congregation (probably the Church at large), and not to Apostolic transmission through the episcopate. It was not essential that this source should have been defined at all, but its *erroneous* definition is serious. The implication seems to be that of the Smalkaldic articles, that a Church may confer authority to ordain irrespective of Episcopal Succession from the Apostles. Dr. Pusey regarded this difficulty as sufficient of itself to nullify Swedish Orders.

(d.) As adding to the uncertainty touching the precise nature of the two Swedish Orders, when contrasted with the three in the Catholic Church, we notice that the second Order is called *prediko-embetet*, the preaching office. It is alleged that this title existed in Sweden before the Reformation, when it certainly had a Catholic connotation. But this does not wholly meet the difficulty. There were then three sacred Orders, obviously corresponding with the Catholic hierarchy. There are now but two, and the phrase could hardly fail to borrow new meaning from the change. It looks now like a merging of the two lower Orders into one.

(e.) Finally there are the troublesome facts connected with presbyterial ordinations, sanctioned by certain Swedish Bishops; and the present looseness of policy touching those who return to Sweden after being ordained by non-episcopal ordination in America. If these irregularities constituted rare exceptions, and were not in seeming relation to the Lutheran

ministerial ideas, so long subscribed to in Sweden, they would not have such grave significance.

I wish I could do justice to this subject in briefer terms, but it seems necessary to add a few words touching "intention." The Bishop says that "this Church can never decline, by a synodical act, to recognize Swedish Orders, without affirming a theory . . . of a certain sort of intention necessary . . . greatly at variance with many of our greatest divines." I suppose the Bishop will acknowledge this much, that no possible number of "our greatest divines" are competent to justify any attitude on the part of this Church, which would imperil the validity of Anglican Orders in the estimation of the rest of the Catholic Church.

And what is the doctrine of intention made use of? It is the same that was acknowledged as indisputable in the reply of the English Archbishops to the Papal denial of our Orders. It is this, that the ecclesiastical and public significance of the ordinal employed must be the perpetuation of the historic ministry of the Catholic Church. This is common sense, unless we take the ground that a particular Church can subvert the nature and design of its ministry without imperiling validity.

The question in a nutshell is this: Has the Swedish Church spoken in her formularies, or acted with reference to the ministry, in such wise as to show that her novel and two-fold hierarchy is a real continuance of the three-fold Catholic hierarchy? The difficulties which attend Swedish Orders are novel, and have never received œcumenical solution. Until they are dealt with, therefore, by a higher authority than that of any diocesan Bishop, or even of a national synod, the doubtfulness of Swedish Orders will remain "incurable."

It is no doubt true that this Church has not *formally* "declined" to recognize Swedish Orders. The real fact is that much urging in many General Conventions, accompanied by much official investigation, has *failed to persuade* the General Convention to recognize them.

Yours sincerely,

September 2, 1901.

FRANCIS J. HALL.

THE "HUNTINGTON AMENDMENT."

To the Editor of the Living Church:

WILL you allow the writer to express his earnest thanks for your admirable editorial about the so-called "Huntington Amendment" to Article X of the Constitution, and to say how much he hopes that you will not lose sight of this radical and subversive proposition in future possible editorials?

Recalling the astonishing flood of radicalism which devastated the House of Deputies at the last General Convention, when this kind of a proposition was under discussion, I cannot but feel that the far-reaching havoc which this amendment would be sure to make with Church Unity, and Church Loyalty, wherever its unchecked license would be in evidence, is not realized by many who do not hesitate to call themselves conservative churchmen. Certainly the personnel of some of the speakers who did not oppose this proposition three years ago, but who rather advocated it, indicated clearly that its speciousness and its glittering veneer of Nicene quality had blinded them completely to its glaring and fundamental departures from real conservatism.

Rarely, if ever, have these been more ably exposed, to my knowledge, than in your above-mentioned editorial, and since the question is now before the Convention in a more dangerous guise than ever, at least one of your readers ventures to hope that you will continue to call the attention of the Church at large to what many regard as the most lamentable suggestion that has been placed before the House of Deputies in recent years.

JOHN HENRY HOPKINS.

Chicago, Sept. 2nd, 1901.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

WE ARE obliged to recognize the fact that there are temporary conditions which must remain until the re-union of Christendom, and that it is these conditions that make it difficult (perhaps impossible) to devise a suitable name. We may proceed, however, by way of elimination:

There is nothing to be said in defense of "Protestant"; it is rather a libel than a name, denying all that we hold to be

most goodly in our goodly heritage. It should be blotted out at once.

"Reformed" is hardly better than a polite synonym for "Protestant," and may not be admitted.

"American" is too large for us. America is the name of the two continents; the name of our country is United States of America.

"Anglican" is too small; though good as suggesting our nearest relation, it belongs properly to the Church in England and its dependencies.

"Apostolic" is substantially equivalent to "Episcopal," but should be kept for its more reverent use in reference to the Twelve, just as, in common parlance, "Bishop" is substituted for "Apostle."

"National" suggests a notion quite alien to the mind of the Church, which is intent only on citizenship in the Kingdom of Heaven, "where there is neither Jew nor Greek," etc.

They speak most unwisely of all who consider that the name is of no importance; they would not say this of anything else. A right name is the expression of a right conception, and is often a most important aid toward realizing the conception. "It is the mind that makes the body," as the Germans say, and names are instruments of the mind.

Having thus eliminated, let us now suggest, not confidently, but tentatively: There is nothing to be said in defense of "Protestant," but something may be said in defense of "Episcopal," as some of your correspondents have shown. The Episcopate (as being really the Apostolate) is one of the notes of the Catholic Church, and it seems at first sight unreasonable to select this note and make it part of the name; but, our condition and circumstances being anomalous, we are compelled, if we are to have a distinctive name at all, to adapt it to the anomaly. They who object to it seem to take a narrow view of the Episcopate, a merely secular view, as though it stood for no more than a form of government. The Church is "the extension of the Incarnation," and the Episcopate, as the chief instrument of this extension, is the extension of the Apostolate. Government is a lesser function of the Apostolate; it is first of all the High Priesthood, representing Christ; it is the Fatherhood, the instrument of spiritual generation in the Church, of the transmission of corporate life and unity. When in making and ordaining Deacons and Priests, the Bishop is addressed as Right Reverend Father in God, far more is meant than a mere functionary like a civil governor; it is meant that through him the Holy Ghost transmits the life and maintains the unity of the Church as the one Family of God, the one Household of the Faith. Having in mind this fullness of meaning when we say "Episcopal," we see that as a name it serves to distinguish us from non-Catholics, as witnessing to our being in communion with the Apostolate, in which are the "joints and bands" by which having "nourishment ministered" and being "knit together" we have our membership in the One Body of Christ.

But "Episcopal" serves a purpose quite as important as this witness, if not more so. It is a witness against what is most of all anti-Catholic in the Roman Church, the Papacy. The Papacy, virtually limiting spiritual Fatherhood to the Bishop of Rome as *papa* sole, is a device whereby the episcopate is as effectually brought to naught as it has been among Protestants by their rejection of both name and thing; and therefore to say that we *are* "Episcopal" is sufficiently to "protest" against the demand that we become "Papal," it is to affirm that "*Episcopatus unus est*" and the solidarity of the Episcopate is the only bond of the unity of the Church.

The position of the Roman congregations among Eastern Catholics is quite as anomalous as our position in this country in relation to the Roman Catholics. A Roman writer says that their congregations in the East are designated as "Papal Catholics," and accepts this as a suitable designation. It certainly is quite as suitable a designation for them in this country as it is in the East; and, if they are content to be called "Papal Catholics," why should not we be content to be called (at least while "the present distress" of disunion remains) "Episcopal Catholics"? This is our witness as well against the usurpations of the Papacy on the one hand as against the defects of non-Catholics on the other hand.

It is evident that, unless we go back to the primitive designation, "The Catholic Christian Church" ("Christian is my name and Catholic my surname," as St. Pacianus said), we must have a name of distinction between Papalists and Protestants, provisionally until the restoration of unity; and for

this purpose, Episcopal, taken in its fullness of meaning, seems to be most suitable.

September 2, 1901.

J. W. HYDE.

To the Editor of The Living Church:

HAVE not the many correspondents who have advocated changing our title to "The Holy Catholic Church," made a grave mistake in using as an argument that it is so called in the Creed? When we there profess our belief we mean in the *entire* Catholic Church in all her branches, surely not in this branch only, as they seem to infer. One correspondent has pointed out—and you have also—that there are three or four other valid branches of the Catholic Church in the United States; so to take this inclusive name, and use it as a title—without any explanation—for "this" Church would certainly imply that all the others were outside the pale, and at once be un-Catholic in itself.

Yours Faithfully,
W. H. NICOL.

Corsicana, Tex., Sept. 2, 1901.

[Our correspondent is mistaken in regard to our own suggestion. It is not that the name "Holy Catholic Church" be applied solely to this American branch, but that the name be settled as "American Catholic"; thus limiting the generic term by an adjective both geographical and explanatory. There are other Catholic communions in the United States, but none that profess to be *American* Catholics. They are *Roman* or *Greek* Catholics.

And with regard to the suggestions of the correspondent whose letter is published just prior to this, we would recall that merely to omit the word "Protestant" while retaining "Episcopal," would be open to the objection that the name would still fail to identify us with the Church of the long ages of history gone by, thus seeming to imply a new organization. It would be as though one born to the family name of Smith should be content, when his paternity was challenged by an enemy, to be known as Jones, because that name might sound equally well.—EDDOR L. C.]

HERE is one phase of the Name question that I have not seen noticed.

The name Protestant Episcopal was adopted 200 years after the Reformation. Its use, abuse, or disuse has nothing to do with our status as regards that movement.

Again, we are not seeking a name that shall express the Holy Catholic Church throughout the world, as some seem to think. We are, if you please, the English-speaking branch of the Catholic Church in America. All baptized persons are members of the Catholic Church. But in her official and administrative capacity, the Protestant Episcopal Church is that branch of the Catholic Church which developed first amongst the English-speaking people in America, and her norm of worship is the Book of Common Prayer.

In England we find that those who do not symbolize with her object to her use of the name The English Church, or the Church of England. But in practice it speaks of a unity that it is our duty to strive for and that is and shall be.

The same is true in America. Our present name is misunderstood. It seems to me like the name given to our Blessed Lord when it was written "He shall be called a Nazarene." His friends and members knew Him as otherwise. So it is with the Church; to those who know and love her she is the Holy Catholic Church. The time came when our Blessed Lord must reveal Himself the "I AM," the Jehovah of Israel. The Church has a like duty in her teaching capacity. She must tell of her Catholic heritage and the Catholic Unity that is and shall be.

The name on the title-page of her Book of Common Prayer is an affront to our Blessed Lord's prayer for unity, and sounds discordant when placed beside the prayers for the same that are found between its covers. Rest assured whatever the Church of Christ is known by, it will always be misunderstood. But there should be no uncertain sound for those who seek to know her. To call ourselves "American" is a plea for unity to all who call themselves Christian in this great land of ours; while "Catholic" strikes the note of that essential characteristic of the Church of Jesus Christ. His Church in this land is the AMERICAN CATHOLIC CHURCH, whether we like the name or not. Perhaps more prayer, more zeal, more love for Him and His, will make us more at one in Him.

B. TALBOT ROGERS.

VESTMENTS FOR LAY READERS.

To the Editor of The Living Church:

DOUBTLESS many Lay Readers besides myself were greatly interested in your recent editorial, and the excellent letter which followed it upon the proper dress which a Lay Reader

[Continued on Page 672.]

Editorials and Comments

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THE WORK OF THE GENERAL CONVENTION.

FOR some months past we have been considering from time to time many of the matters that are likely to come before General Convention, in order that our readers might, so far as possible, become informed as to the issues involved, and might, therefore, peruse the reports of the Convention that will follow, with interest and understanding. We have been requested to give a summary of the legislation that may be expected, and of matters liable to arise for discussion, and this we have pleasure in doing at the close of our editorial considerations.

THE CONSTITUTION: Three years ago a draft of a new Constitution was passed, and according to law has been sent to the several Dioceses for their information, and comes before the present Convention for final action. Such action must be in the way of direct approval or non-approval of the previous action, and may not be amended except as stated in our consideration last week. The provision for Provinces may be ratified though the remaining part of the instrument fail, while the balance of the Constitution may be ratified and the so-called "Huntington Amendment"—a term which is something of a misnomer, since the language is not Dr. Huntington's—be rejected. In our last issue we suggested grounds on which, in our opinion, the whole instrument might well be rejected, and the careful analysis of the changes presented in this week's issue from the pen of the Bishop of Vermont confirms us in this belief. We believe there will be little demand for the ratification of the instrument.

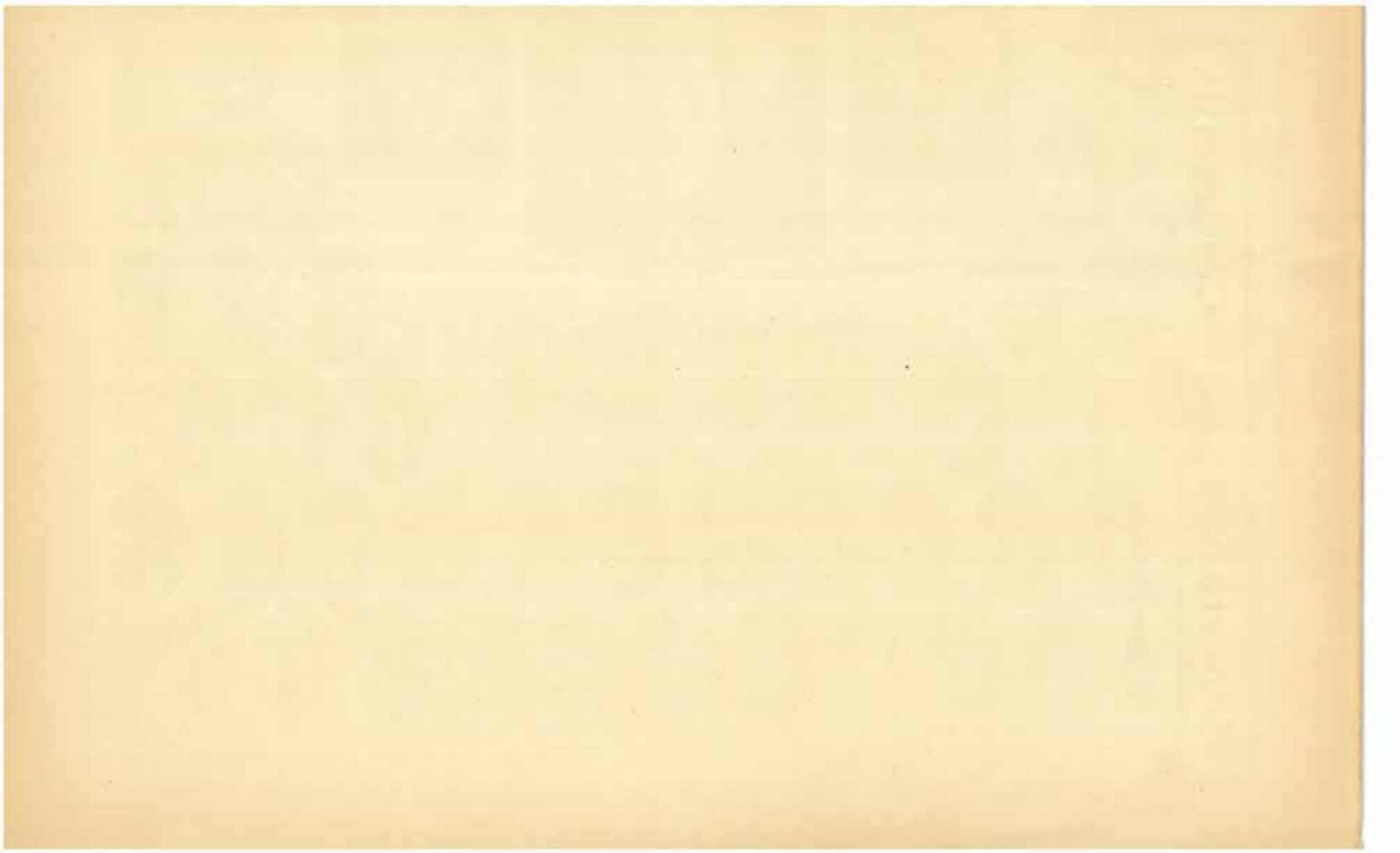
THE CANONS: For many years there has been in solution a thorough revision of the Digest of Canons which comes before the present Convention for action, as it has come before several in years past, to be laid aside for future consideration. This work, in our opinion, is too elaborate to be practicable for a thorough settlement at this crowded Convention, and it has seemed to us to be a mistake even to begin the consideration until the matter of a Constitution had been settled. Much work has been given to the draft of the Canons which will be presented to this Convention by the Commission that has had the matter in charge, and while we have felt it necessary to point out some matters that might be improved, yet, on the whole, the changes proposed are acceptable. A few reforms are needed at once; the systematic revision might better be laid over, unless more work can be accomplished than is usual.

CANONS ON MARRIAGE AND DIVORCE: This subject will come before the Convention by reason of the fact that a special committee of the House of Deputies had been appointed to consider the revision of the Canons on that subject, and this committee has united in a report which is ready for presentation, which very materially improves, in our judgment, the existing canon law of this Church. In particular, it is provided by the suggested Canons recommended by this committee, that no re-marriage of divorced persons shall be permitted to be solemnized by the clergy of this Church except where the divorce has been granted for causes that may have existed prior to marriage. This most desirable amendment is perhaps the most important single measure which will come before the General Convention, and in our opinion should have priority of every other matter until it is adopted. The committee, consisting of 13 members, is so nearly unanimous in recommending this reform, that the report is signed by all except one member.

The same subject is also included in the report of the Joint Commission on the Revision of the Canons, and the same ground is taken in their report with relation to the re-marriage of divorced persons. We have already shown reasons for believing that the Canons on this subject, proposed by the Joint Commission, are very much superior even to the excellent suggestions of the special committee of the House of Deputies. The clause forbidding the re-marriage of divorced persons appears identically in both reports.

THE NAME OF THE CHURCH: Many believe that the time has come when the misleading and undesirable common title of this Church will be corrected in accordance with ancient usage. This subject has been so fully discussed in our columns that it is unnecessary for us to state the matter further than to say that the recommendation of THE LIVING CHURCH throughout the discussion has been to substitute for the title Protestant Episcopal, the corrected form "American Catholic Church in the United States." This form, as we have stated, would exactly describe this Church, concisely and in such wise that its position and claims would not be liable to misconception, while it would free the Church from the onus of carrying a name of modern device which inevitably suggests a new and modern Church.

REPORT ON MARGINAL READINGS: A very learned and thorough report is to be presented by a Joint Commission of theologians, which recommends the legalization for reading in churches of a series of alternative renderings of various words and phrases in the Holy Bible. According to this plan, the text of the Bible would remain unchanged, but either in the margin or over the words for which substitution is permitted, there would be printed the alternative renderings suggested by the Commission. We have not heretofore expressed an opinion editorially upon this report, though in our literary department the Rev. Wm. J. Gold, D.D., gave a very careful review of the changes proposed, and in the present issue three members of the Commission reply to the friendly criticisms made by Dr. Gold, and state with ability the grounds upon which members of the Commission believe that their report should be accepted. It is with much hesitation that we express an opinion on this subject. It would seem to us that the changes recommended by the Commission, almost all of which are intrinsic improvements on the rendering of the authorized version, would be most desirable to be set forth as authorized marginal notes, in the same way that the marginal notes appear in the King James version; that is to say, for popular aid, but not for reading in church. We are led to disagree with the Commission in their desire that this report should be licensed for reading in church, simply because of the utter lack of uniformity in the reading of the Scriptures which would thereby result. If all clergymen were theologians and able to make selections judiciously; and if all clergymen were fluent readers and quick at making decisions in reading the text, so that there would never be hesitation as to which of two renderings would be read, this objection would be largely overcome. Unfortunately, the clergy are not all of this description. There are many young men in the ministry, and clergymen who are perfectly confident of their



Bishops and Clergy OF The Chicago Diocese 1900.



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REV. NICHOLAS CLONK

REV. HENRY J. BROWN, M.D.

REV. HAROLD THORSE

REV. CHARLES E. BOWEN

REV. WM. B. WALKER

REV. ALFRED H. LEITCH

REV. J. HAWTHORNE

REV. FRANK E. BRANN

REV. DONALD COLE

REV. CHARLES A. CUMMINGS

REV. JOSE HERBERT SPAN

REV. JOHN H. EMMETT

REV. DANIEL F. SMITH

REV. EDWARD J. MARSH

REV. EDWARD C. ROBERTS

REV. EDWARD J. MARSH

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Rt. Rev. William E. Mc Kare, D.D., D.C. K.
Bishop of Chicago.

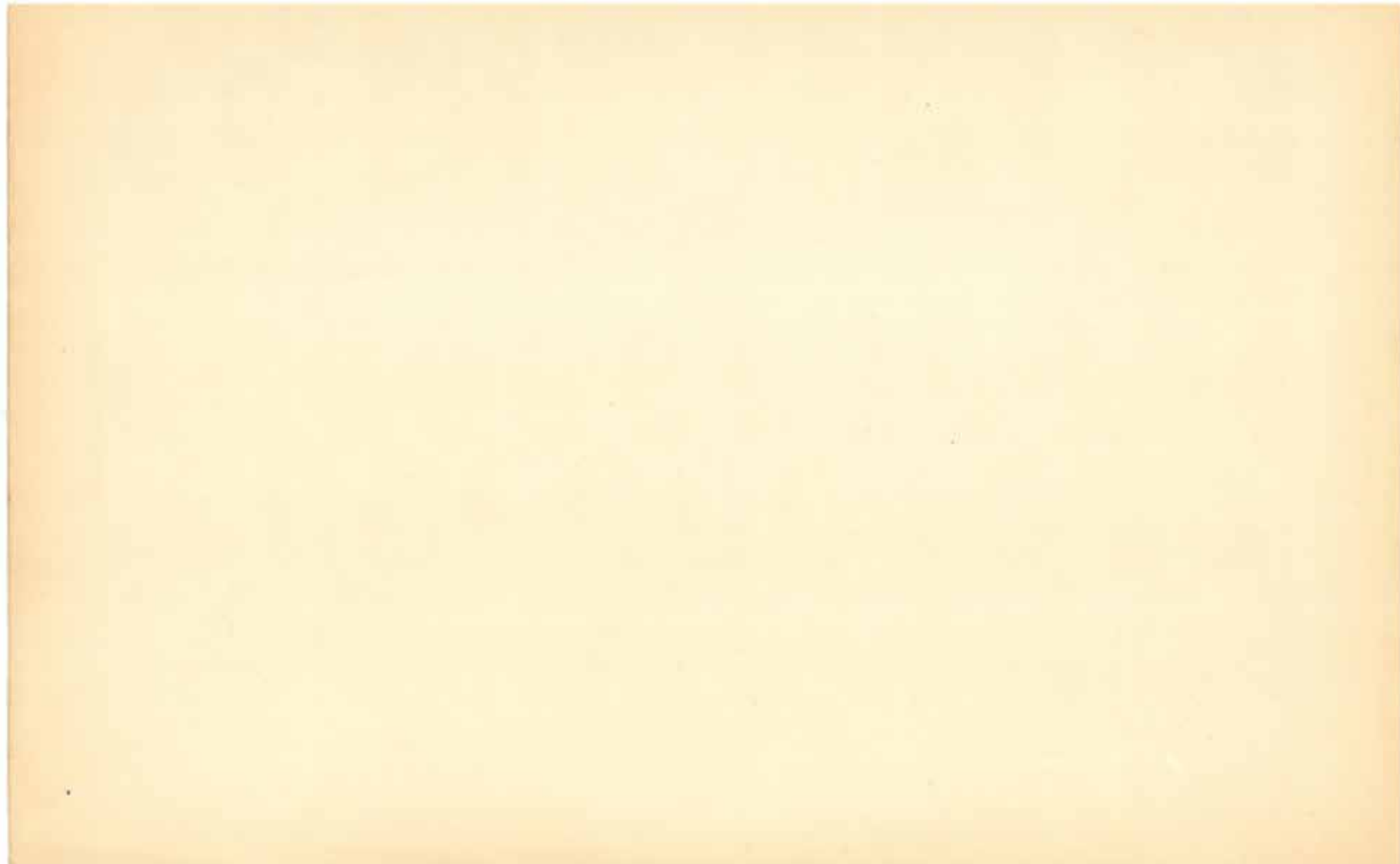
CONSECRATED AT THE CATHEDRAL, CHICAGO, DECEMBER 8, 1875.

Rt. Rev. THEODORE N. MORRISON, D.D.
 BISHOP OF IOWA

Rt. Rev. ARTHUR L. WILLIAMS, D.D.,
 BISHOP COADJUTOR OF NEBRASKA.

Clergy of the Diocese of Chicago.

[From the collective photographs presented to the Bishop of Chicago on the occasion of his Twenty-fifth Anniversary.]



own limitations, who look to the Church to show exactly what they shall read as the word of God, and have no desire to be placed where they are obliged to decide between two alternatives in reading the lesson. Moreover, even if this objection should be overcome, the proposed plan would still effect so great a variation in the reading of the Scriptures, that many simple people would be troubled and misled thereby. If the Church were in the normal condition of unity in herself, so that she might consider a careful revision of the text of the Bible on the basis of this report, in order that changes might be incorporated in the text of the Bible by authority of the Church, and would thereupon be accepted as the authorized Bible by the whole English-speaking world, we would then desire that the great body of this report be accepted, not as alternative readings, but for the revision of the text. That this course is impracticable, we believe to be one of the penalties which we, with the whole Christian world, must pay for the present disunity in Christendom. While, therefore, we regret exceedingly to differ with the learned theologians of the Joint Commission, we do not feel on the one hand that their emendations are desirable for authorization for reading in church; while yet, on the other hand, we are so thoroughly convinced of the intrinsic value of at least the greater part of their report, that we should be glad indeed to have the proposed marginal readings accepted as authorized for publication in the Bible. Possibly if such a course should be pursued at the present time, the changes might so commend themselves to the Christian world at large in English-speaking lands, that at some time in the future they might become the basis for a conservative revision of the text, in which the edition to be set forth would not contain a larger number of changes from the King James version than are recommended in this special report. Indeed if the Westminster revisers of 1881-84 had been as conservative in their work and as careful not to change for slight reasons, as our own Joint Commission has been, their work would long before this have been likely to become the authorized version. In the meantime, a debt of gratitude is due the members of the Joint Commission for their pains-taking and generally satisfactory work.

THE PROVINCIAL SYSTEM: It is hoped that a re-organization of our work may be made by means of the Provincial System; which means that the Dioceses and Missionary Districts shall be grouped into six or eight Provinces, for missionary, administrative, and judicial purposes, and with limited rights of legislation. The object of this would be to create a more effective missionary propaganda, to more thoroughly organize the whole country for raising money for missions, to insure greater efficiency and intelligence in missionary appropriations and missionary work, to render practicable a systematic plan of courts of appeals, and, in general, for the settlement of ordinary extra-diocesan affairs not involving the whole Church.

COURTS OF APPEALS: These would be provided for in any judicious Provincial system; and in the absence of such system, a committee of the House of Deputies is ready to report a plan for organization of such courts.

RETIREMENT OF BISHOPS: The Bishop of Duluth recently presented in these columns the outline of a scheme for the retirement of all Bishops at a fixed age limit. Two correspondents criticise his plan in the present issue.

THE SESSIONS should be characterized by the unbroken attendance of members and by a desire to repress unnecessary diversions and to forego social and other distractions. The members are present on the Lord's business; that business should impress them with a sense of its enormous importance.

There are other needed reforms; but certainly these are enough to occupy the attention of the present sessions, and unnecessary motions, resolutions, and addresses, might well be omitted.

THE whole nation is filled with horror at the attempted assassination of the President of the United States. There is just one mitigating circumstance that we can discern; and that is, that unlike the two previous assassinations of Presidents, this dastardly attempt upon the life of the Chief Magistrate is not even indirectly the result of political differences between the people of the United States. If it be true that the deed was the result of an anarchist plot—which may or may not prove to be the case—we shall again have reason for thankfulness at the judicial decisions in the Chicago Haymarket anarchist cases, sustained by the Supreme Court of the United States, that all who have aided or abetted such murder by inflammatory

language and instigations to commit the overt act, are themselves guilty of a like crime as though they had personally fired the shot.

There was truth in the reputed comment of Herr Most, that if Anarchists are to be held responsible for the result of their words, a certain leading daily paper in New York City, which by its foul caricatures and insulting cartoons has inflamed the minds of its readers, cannot be held guiltless; and we would add that neither can those be who loudly cry "Anarchy" at teachings or acts which they do not relish, and who thus pave the way for real anarchy. It is the old story of the cry "Wolf! Wolf!" Anarchy is a serious thing to play with, and a serious term to bandy about.

One more consideration is of regret that the assassination or attempted assassination of the President of the United States should not be a distinct offense, separate from the crime of murder, of which the Federal courts might take cognizance and for which the death penalty might be applied by Federal statute. It is unbecoming that the Nation should be dependent upon State laws and State administration to punish so foul a crime. Had this been committed in many another State than New York, the murderer—if such he should prove to be—would not receive the death penalty, but would only be sentenced to prison, nominally for life, but practically until a weak-kneed, sentimentally inclined Governor should release him. Mr. McKinley, like President Lincoln and President Garfield, was shot, not because he was Mr. McKinley, Mr. Lincoln, or Mr. Garfield, but because he was President of the United States; hence as President he should be protected by the United States.

And whatever may finally be the outcome, the hearts of the united people of the United States are bowed in grief and horror, and the bedside of the sufferer who suffers *as head of the Nation*, is the central pivot around which the thoughts, the fears, and the affection of a Nation revolve.

It will interest Churchmen to know that Dr. M. D. Mann, who performed the initial operation upon the President with such success, is a leading Churchman of Buffalo and, we think, a lay reader; while Dr. Roswell Park, one of the surgeons in attendance, and well known throughout his profession, is a son of the Rev. Roswell Park, D.D., founder of Racine College.

WE FEEL that a debt of gratitude is due the Rev. Professor F. J. Hall for his series of papers on This Church and the East—it was an unintended error whereby the title first printed read *The Church and the East*. The two communions have gradually learned, not only to understand each other better, but also to *desire* a better understanding. It is hopeful to us to know that our brethren in the venerable East desire a better knowledge of our position touching various questions about which they were in doubt, and THE LIVING CHURCH esteems it an honor that this journal was selected by the Russian representatives as the medium of communication in which, at their request, these subjects might be discussed.

The problems confronting the two communions are so diverse that it is difficult for either of us fully to enter into the point of view of the other. It is not strange therefore that both parties should see indistinctly what are the difficulties of the other. Time, however, by the grace of God, is bringing us nearer together, and the earnest longing of each for communion with the other, is a happy indication of the coming day when, differing in outward forms and in non-essentials, we shall each be ready to receive the sacraments at the hands of the other, and together to constitute one communion of separate national Churches. Thus shall the hour of realization of the Eucharistic prayer of our Blessed Lord, be brought nearer. May God hasten the day!

MUCH to the humiliation and regret of the Editor it is discovered that a likeness of the Rev. Mardon D. Wilson, included in the illustrated paper on the General Hospital of the U. S. Army at Presidio, San Francisco, published in the issue of THE LIVING CHURCH for August 31st, was incorrectly stated in the line under the cut to be the Rev. F. D. Miller. The error was one for which this office was solely responsible, and it is with sincere apologies that we call attention to it.

The true American is too honest to steal and too proud to beg, so he gets trusted.—*Four Hundred Laughs*.

A truth fits every other truth in the world, but a lie fits nothing but some other lie made specially for it.—*A Summer Hymnal*.

VESTMENTS FOR LAY READERS.

[Continued from Page 669.]

should wear while officiating in the chancel. Canon 12 says:

"He (the lay-reader) shall not assume the dress appropriate to clergymen ministering in the congregation."

Would it not be wise on the part of the coming General Convention, before legislating upon this question, to decide first as to the appropriate dress that a clergyman shall wear when officiating in Church? I have looked my Prayer Book through from cover to cover and I cannot find even authority for the surplice. The deacon and priest when brought to the Bishop for ordination are to be "decently habited." Where shall we find a description of this habit?

The Anglican Church makes the dress of the minister officiating all the way from a surplice to a cope. The American Church in her Liturgy, at least, is absolutely silent, touching the vestments to be worn by her ministers. The chorister is permitted, by common consent, at least, to be "robed" in surplice and cassock. The office of a Lay Reader should not be placed upon a lower grade than that of the chorister.

A "Reader" in the early days of the Catholic Church was looked upon as one holding "minor orders," but as long as we cling to the modern name—P. E.—the habit—Geneva gown or academical robe—will be considered "decent" enough for Lay Readers, I presume. Is it only a matter of habit?

St. Paul.

W. L. CULLEN.

OUR DEFICIENCY.

To the Editor of *The Living Church*:

I HAVE read with interest the various articles regarding the deficiency in our Church finances, especially the statements of prominent authorities, and my purpose is to suggest that the comparison of our progress with other religious bodies needs revision.

From the reports of the census we learn that in 10 years the increase in our American Church has largely exceeded that of the general population and as compared with Roman Catholics, Presbyterians, Methodists, Congregationalists, Baptists, and Lutherans our percentage of growth ranks among the highest.

Whence comes then our vast disproportion in missionary contributions?

A communication from Albany shows that if the contribution of that Diocese to its own missions be added to that of the General fund, as is done in the denominational year books, the amount of \$13,000 would be increased to \$26,287; and thus with the three Dioceses of Maryland, Washington, and Easton, with a combined offering of \$30,945 for general objects and \$62,000 for Diocesan missions, making a total of \$92,945.

We hail with interest every advance in Foreign and Domestic Missions as disclosed by the *Spirit of Missions*, but we cannot pass by on the other side the neglected classes whose contiguity brings not only a call but a menace to society.

But what of this \$100,000 deficiency—"This strange thing" which, like the comet of former days, throws its shadow over the community?

Have we forgotten that the Church itself is a continuous crisis, a militant deficiency, "perplexed but not in despair, dying and behold we live"? Our fathers have taught us an historic lesson and our children come to the rescue with an undeveloped power, bringing a pure offering of \$100,000 for the mission altar—a spring likely to increase from year to year as these children become parents and teach their offspring better than we have taught ours.

Let the ministers of Christ proclaim the Baptismal Mission, without which in some form no spiritual life can exist either in the parish or the individual. "Fling out the Banner" which like that of Trafalgar calls "every one to duty"; and then ask "Where is the deficiency"?

Lake Roland, Md.

GEO. A. LEAKIN.

QUESTIONS OF MOMENT.

To the Editor of *The Living Church*:

FOR many months the columns of the Church papers have been filled (editorially and from correspondents) with a great deal of "mint, anise, and cummin," while comparatively little has been said about the weightier matters of the Gospel. We have been astounded by articles upon "Copes and Mitres."

We have been bewildered by suggestions as to a "Change of Name." We have been fascinated by photographs of the Pacific Coast. We have been lost in the mists of myth and legend, as we have perused "Church Heraldry."

I presume that in this land, at least, men have a right to rail and write against the ancient vestments of Mother Church. My own opinion is that we would be truer to ourselves if we had a name which would correctly designate us as a branch of the Catholic Church. The deputies to the General Convention will undoubtedly enjoy the magnificent scenes to be found in the great West. Heraldry might better be right than wrong. But towering above these questions is one of infinite greatness which has received scant, if any, consideration.

Has any one suggested that special consideration will be given to the question, "What shall be done to convert the world to Christ during the next three years"? How many articles have been written upon "The great need for more personal sanctity and consecration in our Communion"; or, "Why do we leave (to a large extent) the work of 'the streets and lanes' to the Salvation Army"? Or, "What are we, as a Church, planning to aid the Bishop of Oklahoma in caring for the vast influx of souls recently migrated to that territory"? Or, "How long are we going to provide in such niggardly fashion, men and means for the blacks of the South, and the heathen of the world while our brothers' blood 'cries to us from the ground'?"

Thank God, Mr. Editor, some of our leaders give utterance occasionally to these burning questions, but if some concerted, prayerful action were taken at Convention, it would encourage us all and cause joy among the angels in Heaven.

How delightful would be the announcement that every morning, in every church, intercessions for these or similar objects would be offered at the Eucharist; how welcome the news that the House of Bishops and the House of Deputies would spend certain seasons of fasting and prayer for the spirit of might and holiness within the Church!

Oak Park, Ill.

ERNEST V. SHAYLER.

THE DISFRANCHISEMENT OF MISSIONARY DISTRICTS.

To the Editor of *The Living Church*:

PLEASE kindly allow me space in your paper to call the attention of the Church to a discrimination, which we happen to know, is impeding the progress of her missionary work; namely, the *disfranchisement* of the missionary by the lower house of the General Convention.

By that act the House of Deputies places a discount upon the missionary work of the Church, and makes that work for which the Church was primarily instituted of secondary consideration. In other words, by that act the House of Deputies practically declares that the missionary is not a representative man, that is, he doesn't represent anything of worth to the Church. He may have been a representative man back in the Diocese from whence he came; but the moment he obeyed the call of the Church and crossed over into the Missionary District, that moment he sacrificed his rights as a Churchman, and came under the band of disabilities; that moment he separated himself from the prevailing spirit and body of the Church, and thereby became ineligible to the right of suffrage.

The result is far-reaching. First of all, it reaches the treasury of the Board of Missions, and helps to bring about the yearly threatened deficit. The Church with all of its slipshodness in business is too human to contribute generously to an enterprise largely conducted by a lot of unrepresentative men.

Again, the disfranchisement of the missionary is keeping out of the missionary field the men of strength and character who are so much needed for its upbuilding and who alone can ever make the field other than missionary. Wherever a mission has been wisely located and is strongly manned, it soon becomes self-sustaining, and not only relieves the missionary fund, but contributes to it. The old hackneyed cry—"Give us the money and we will get the men, and the work of missions will go forward,"—ought to be reversed to, Give us the *men* and we will get the money, and the King's work will go forward. Strong men in the Church, like strong men in the world, not only make their own way, but blaze the way for the weaklings. But, strong men while they do not much shrink from sacrifice, do shrink from being shorn of their manhood. Once more, the disfranchisement of the missionary is a grievous wrong to the men already in the field, and you can hardly find one with the aid of a search warrant, who has manliness enough in him to

thread the backbone of a cambric needle, who is not smarting under the unwarrantable discrimination.

If a man is called and commissioned by the Church, and is doing the work of the Church, in the place appointed by the Church, then he is entitled to the right of suffrage in the councils of the Church; and unless there is some good and valid reason for disfranchising him, some reason that can stand the test of common sense, the senseless wrong ought to be righted at the approaching session of the General Convention.

Phoenix, Ariz., Aug. 30, 1901.

E. A. PENICK.

THE IMPORTANCE OF SEEING THE MISSIONARY NORTHWEST.

To the Editor of *The Living Church*:

PEOPLE who live in the West are great travelers. Distance does not appall them. They make ready for a journey to Chicago, St. Paul, Spokane, or Tacoma with almost as much ease as a Bostonian prepares for a trip to New York. With this indifference to distance and with his native love of fair play, one can hardly blame the Churchman out West feeling an impatience with any effort made to change the meeting place of our next General Convention, and still less with that form of zeal which takes pleasure in advertising who will not be there.

We cannot regard it an accident, and certainly not as a misfortune that our great Council is to meet this autumn towards the farthest limits of the West. The Convention city is one of the most attractive and metropolitan places on the continent of America; the place where the current of the Orient and Occident appear to meet; while if we take Alaska and our Pacific colonies into view it is the spot approximating the geographical center of the nation's domain.

But this is not all. The time is here when the word *mission* and *missions* are receiving greater emphasis than ever before, and as men of the Church as well as men of the country we are beginning to feel that greater than the mission of the Flag is the mission of the Cross. It is to call attention to the opportunity which the delegate to Convention will have to see something of the extent of our home field that I write these lines.

The railways are already bidding for Convention travel, each and all advertising the peculiar attractions of their respective routes.

As one who has several times made the journey from coast to coast to the city where "rails leave off and keels begin," and as one of very many who feel that with a larger knowledge of our Western mission field would follow a larger interest, may I say that for opportunities of observing the *growing* portion of our country, and noting its varied resources, and studying the conditions which directly relate to an immense field of missionary energy, no line of travel beyond the "Father of Waters" offers larger advantages for those things than what is known as the Northern Pacific-Shasta Route. This line, starting at St. Paul, traverses portions of nine Dioceses and Missionary Districts—Minnesota, Duluth, North Dakota, Montana, and northern Idaho, Spokane, Olympia, Oregon, and northern California (Sacramento). This line penetrates the heart of the Pacific Northwest, a land not only of wonderful and impressive scenery but the new home of gathering millions. We are in no danger of exaggerating the importance of making ourselves strong as a Church in this coming empire. No money invested for missionary purposes here can be money wasted.

As it is receiving the youth and strongest manhood of the nation, so should it receive in its bands of workers the youth and manhood of the Church. There are the opportunities here to exercise heroic virtues. May a knowledge of this land and of those things lead to wisdom, and as westward the course of empire takes its way let us see to it that this empire is Christ's Church.

ANTHON T. GESNER.

THE FOUNDING OF TRINITY CHURCH, SAN FRANCISCO.

To the Editor of *The Living Church*:

KINDLY permit me to say that through a slight misunderstanding I wrote the article on The Founding of Trinity Church, San Francisco. The story should have been connected with the second building; *i.e.*, the one erected in 1851, two years later than the founding.

THE AUTHOR.

IF I CAN put some torches of rosy sunset into the life of any man or woman, then I feel that I have wrought with God.—*George MacDonald*.

NEW YORK LETTER.

[Continued from Page 659.]

other place is to be secured for next year. Among the speakers were the Rev. Lester Brødner, Jr., who told of the work of the New York Sunday School Commission, Canon Bryan of the Cathedral, who spoke on Church Extension, the Rev. Percy S. Grant, who accompanied Bishop Potter on his tour of the world and who spoke on Missions, the Rev. F. J. Clay-Moran, who told of the work of C. A. I. L., and the Rev. Dr. J. H. Darlington and Sister Phoebe, both of whom spoke of the work of the Trained Christian Helpers. Having detected some signs of an attempt to pass a federation resolution, Dr. Darlington in his address spoke most emphatically against it, saying he came to the Conference as a Churchman. There are differences between his views and those of a Baptist, or a Congregationalist, and he thought it altogether wrong to tell God and the world in a resolution that there are not differences. The resolution was not presented.

St. Mark's new parish house, already described in this correspondence, was opened last Sunday. The preacher was the Rev. Dr. Henry C. Swentzel of St. Luke's, and the service was said by the rector, the Rev. Dr. J. D. Kennedy, assisted by the Rev. Uriah Tracy. The music was excellent and there was general rejoicing. The new parish house, it will be remembered, is the first building of the new foundation which is to supply the parochial need of a new and splendid residence section in the East Parkway district of Brooklyn. The new parish house, well located on the large plot, is adapted for use until such time as the new church can be built. Old St. Mark's, of which the venerable Rev. Dr. S. M. Haskins was for nearly sixty years rector, has been removed to make room for the Brooklyn approach to the new East River bridge, now well along toward completion.

By the will of Louis Thurston Hoyt of New York, who died recently in Manheim, Germany, the Orphans' Home and Asylum in Lexington Avenue and St. Luke's Hospital are beneficiaries. To the former \$10,000 is given, and both institutions are made in part residuary legatees, together with two other societies, in memory of his daughter, who was at one time a manager of the Orphans' Home. The estate exceeded \$2,000,000.

General William Ludlow, United States Army, prominent as an engineer in Philadelphia and elsewhere, and also active in the Spanish-American war, died at Convent, N. J., last week from consumption contracted in Cuba. He was a native of Long Island and a graduate of the United States Military Academy. His funeral was held, with full military honors, from Trinity Church, the burial service being read by the Rev. E. H. C. Goodwin of St. Cornelius' Chapel, Governor's Island.

The funeral of S. Howland Robbins, prominent in New York social life and at one time connected with the Fire Department, took place from the Church of the Incarnation last Friday, the rector, the Rev. Dr. W. M. Grosvenor, the parish clergy, and the choir, taking part.

The death is announced of the Rev. Lyman Cobb of Yonkers, at the age of 75. He was a permanent deacon, long engaged in business as cashier of the Yonkers Savings Bank. He was ordered deacon in 1869 and ever since had served as assistant, without salary, to the rectors of St. John's parish. For twenty years he was chaplain of St. John's Riverside Hospital, and was identified with many charitable organizations.

Anthony Schuyler, son of the late rector of Grace Church, Orange, and storekeeper of the United States Arsenal at Rock Island, Ill., was married one day last week to Miss Mary T. Ober-teuffer, daughter of the late Rev. M. Ober-teuffer, the ceremony taking place in the Church of the Holy Communion, New York. The service was said by the Rev. Hamilton Schuyler of Trinity Church, Trenton, a brother, and the best man was Montgomery Schuyler, Jr. Mr. and Mrs. Schuyler will reside in Davenport, Iowa.

There is going to be a determined fight in New York this November to down Tammany Hall. A new mayor is to be chosen in place of the present Democratic Tammany executive. Police exposures have been many, and the hope is advanced that if a good man is nominated by the opposition he can be elected. For the first time in years every anti-Tammany element is working in harmony, which means, if the harmony continue till election day, about 40,000 more "anti" than Tammany votes. In the search for a nominee for mayor, at a time when everybody says to put forward the very best man who can be found, two of the three men selected from whom a choice will probably be

made are deputies to the General Convention of the Church. One is President Low of Columbia, a deputy from New York, and the other the Hon. George Foster Peabody, a deputy from Long Island. It is announced that neither will go to San Francisco.

Talks on Extra Canonical Texts.

XI.

BY THE RECTOR OF ST. NESCIOQUIS.

"Sweet are the uses of adversity."—*Shakespeare.*

HERE are few things of which it can be said that they are good or evil, save with large limitations. So much depends on time, conditions, and application. Introduce a lighted lamp into a room whose atmosphere is wholesome and clear, and you will have brightness and cheer. Introduce it into a room charged with hydro-carbon, and the result will be explosion and wreck. Shut up a man full of health and vigor in a darkened room and he will be apt to complain loudly, objurgate vigorously in a strong vernacular, and make strenuous attempts at escape. Darken the room for the man who is wearied with labor or racked with nervous pain and he will sink to quiet rest, and rise refreshed and strengthened. The effect of the light depended—not on the light itself, but—on the persons or things subjected to its influence. So is it with prosperity and adversity. They have no definite and certain action. That will be determined by the conditions and the character of the persons acted upon. Much foolish talking and writing might have been spared, if this elementary truth had but been kept in mind.

To the gentle duke, into whose mouth Shakespeare puts this saying, adversity was a benediction. "The icy fang and churlish chiding of the winter's wind" are "councillors that feelingly persuade him what he is." He is delivered from a thousand foolish notions as to his inherent superiority. The "life exempt from public haunts" gives him time and opportunity to read the lessons written on all things about him; to find—

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

Job in his distresses finds out God. Bearing patiently and trusting fully, he at last attains to the knowledge of the two weightiest facts in the world—his own worthlessness and God's righteousness. Paul and Silas find God in the dungeon and fill it with the music of their praise. Alfred the Great in his retirement strengthens his soul and prepares himself for the victory and glory of the after-time. He comes forth from his troubles a wiser and a better man, capable of self-restraint, with faith in God and man, to bless his country and lay the foundation of her future greatness.

But adversity leads Saul only to the tragedy of Gilboa. So far as the record shows, Paul's fellow-prisoners felt no prompting to thanksgiving. Charles II. graduated from the school of adversity callous of conscience, frivolous of spirit, incapable of worthy motive or noble action.

One man is sick and utters only futile complaints or bitter curses; another finds in his sickness a strength he never knew before and makes sunshine about him by his sweet patience. One man loses his property and becomes a soured misanthrope or a conscienceless brigand; another finds in his loss the impulse to higher aims and more strenuous endeavor.

Adversity may be a burden, crushing a man to the earth; an edged tool with which he gashes himself; a weapon with which he runs amuck among his fellows. Or it may be a rugged stepping-stone to a higher life; a polished instrument by which a nobler manhood shall be shaped; a keen blade with which vices shall be slain.

Bacon remarks that "Prosperity is the blessing of the Old Testament; Adversity that of the New Testament." If that be true at all, it is only because the graces of the New Covenant enable a man to use adversity, instead of abusing it. The prayer of the Son of Agur seems to express the condition which to the average man is most blessed—"Give me neither poverty nor riches; feed me with food convenient for me."

The necessity for effort and self-denial is not to be accounted adversity. Not that we must labor, but that we must

"spend our strength for naught, and labor in vain," is adversity. Very few of us can, with safety to our best interests, be released from the necessity of earning our bread. It is wonderful how much more force there is in "must" than in "ought" for us all.

But real adversity has its most sweet uses. It serves, as Bacon says, "to develop fortitude." It makes a man realize that he is he; that what he has is not he. When the last coin is spent, when the last possession is gone, he is still there. The loss of possessions is not the loss of any part of himself. When the world, with ignoble glee, is making rags of his reputation, his character is still whole. His virtue does not consist in the opinion of others; it is absolutely his own. When position is lost, he is no smaller man than he was before; he is only standing on lower ground. Genuine manhood is never so fully displayed as when one says, "Be it so. I have nothing in the wide world but myself; and that possession I will maintain intact against all that the world and the devil can do to rob me of it. I have no advantages, no tools, save the brains and the ten fingers that God gave me; but, by means of them, I will make good my right to be. I have no land save the standing ground beneath me; I will stand there on my two feet, and prove that I can stand upright and do nobly."

Adversity develops trust. It is comparatively easy, when we are successful, to believe that God is ruling the world and ruling it righteously. It is much more difficult to say, "Thy throne, O God, endureth forever; a scepter of righteousness is the sceptre of Thy kingdom," when the universe seems to be in league against us.

St. Paul says that the difference in the effect of adversity lies in the point of view. If our life consist to us in the seen—in bodily delights, in the satisfaction of the material—then the denial of these will be the greatest of deprivations. If we are accustomed to weigh our action in the scale of public opinion, to be unpopular or contemned will be the deepest of sorrows. If we measure our success by visible achievement, failure will be hell. But, if "we look not at the things which are seen, but at the things which are not seen," "these afflictions" will be but light and momentary, and will "work out for us a far more exceeding and an eternal weight of glory."

[THE END.]

BY WHAT right does our English sovereign bear the title of Defender of the Faith? This apparently simple question was discussed in the House of Lords on Monday, and turned out to be a puzzle not easy of solution. We doubt if it can be solved satisfactorily. Even Lord Salisbury tripped over it, if correctly reported in the *Times*. His account was that Leo X. gave the title to Henry VIII., but "about twelve years afterwards Leo X. withdrew" it, and it was "immediately conferred" on the Sovereign by Parliament. It is borne, said the Prime Minister, "as conveyed by the British Parliament, under statute." But the date of Leo's bull was October 10, 1521, and the Pope died in the next year. His successor survived him only a few months. In 1524 Clement VII. confirmed the grant, and in 1536 Paul III. revoked it. The King paid no attention to the revocation, and in 1544 a Royal Titles Act provided that the style Imperial should be "N.N., by the Grace of God, King of England, France, and Ireland, Defender of the Faith, on earth of the Churches of England and Ireland, the Supreme Head." This was the Act (35 Hen. viii., c. 3.) to which Lord Salisbury alluded. But it was repealed in the first year of Mary, and was never revived. Mary, Elizabeth, and the Stuarts, though there was no statutory authority for doing so, all retained the name of Defenders of the Faith, which was held to be an appanage of the Crown. Did they rely upon the original grant, or were prescription and possession taken to be nine points of the law? Our own notion is that, as the Bull of Paul III. could not run in England, owing to the Statute of Appeals passed three years before, the bulls of Leo and Clement were still reckoned valid. This, however, is merely a conjecture. The Act for recognising King William and Queen Mary (2 Will. and Mary, c. 1) vested in them "all honours, styles, etc." belonging to the royal state of the realm, and would probably be a Parliamentary authority for Edward VII.'s right to the mystic letters, F.D. Our readers might exercise their ingenuity in working out the problem.—*Church Times.*

THE *Pilgrim Progress* has been translated for the benefit of the Esquimos, and the printers of the Oxford University Press have asked for higher rates. The following samples have been called from the new volume: "Rauvengitisarmaritsainarnngnangigalloaruptalonet. Kujalijutiksukatsainaralloarpoguella." And this the book of which Macaulay said: "We have observed several pages that do not contain a single word of more than two syllables."

Literary

The Preacher's Dictionary. A Biblical Conspectus, and Compendium of Religious and Secular Thought, past and present, topically arranged. By E. F. Cavaller, M.A. London: Hodder & Stoughton. New York: Edwin S. Gorham. Cloth, 8vo, 640 pages, \$3.00 net.

The author states in his preface that:

"The object of this work is to supply a synopsis of essentials for sermon-production. It consists of a comprehensive collection of 'Subjects,' alphabetically arranged under generic names, and treated as explained below; the idea being that it is better to preach about a 'Subject' than a text. This method does not, of course, preclude using a text as the introduction to a sermon.

"With this object in view I have aimed at giving: (1) An Accurate Definition of Each Subject as a Whole. (2) A Conspectus of Biblical Teaching. (3) A Compendium of 'Thought' Ancient and Modern."

The author has conscientiously carried out the plan outlined in the preface. His definitions have been made with careful accuracy, his summary of Scriptural teaching is much more valuable than a collection of texts from a Concordance, and his quotations from ancient and modern authors impresses one as having been selected with excellent judgment.

Doctrinally the position of the book is indicated by the authors quoted. Under the topic "The Holy Eucharist," the more important quotations are from Ignatius, Origen, Athanasius, Augustine, Theodore, Bishops Jewel, Cosin, Bull, Brown, and Wilberforce.

The Dictionary is evidently the result of years of careful study and painstaking labor, and is in itself a large and valuable compendium of homiletical material. But whether it will prove a most helpful, or a most harmful addition to a clergyman's library depends, not upon the book, but upon the man. If the clergyman agrees with the author that "it is better to preach about a subject than a text," and that a particular virtue of this method is that it allows "using a text as the introduction [?] to a sermon," then he had better let this Compendium alone, and apply himself to the conscientious study of the Word of God.

A discourse based upon a selected "subject" may be a lecture, or a thesis, or an essay, but in the true sense of the word it is *not a sermon* and it cannot be made a sermon by the pious fraud of writing a text at the beginning of it to give it a Biblical flavor. The only "subject" which a clergyman has any right to present to his people as God's truth, is a subject which he has gathered from a careful study of some portion of God's word and which he presents in the light, and with the limitations of its inspired context.

We have for many years believed that the multiplying of voluities of "sermon stuff" is a temptation to laziness, a snare to the thoughtful, and a sermonic delusion generally. Sermons concocted of such material usually have no particular beginning and no special ending, while the middle is often to be found at both ends, and the soul of the sermon is left out entirely. Some people like vegetable hash because it gives them a little of everything under one crust, and we suppose there must be some people who like homiletical hash for the same reason. If this is not so, then the laity are a very patient and long suffering body.

But, as we have already said, this *Preacher's Dictionary* is in itself a volume of decided value, and to the clergy who have learned how to think, it can be made most helpful. Its accurate definitions should give the preacher a clean-cut conception of the exact truth he desires to proclaim, and so be an aid in constructing an orderly plan, for one of the excellences of the book is that it does not contain "plans for tired preachers." To the clergyman who has already thought out a logical plan, "the conspectus of Biblical teaching" will enable him to select for study those passages of Holy Writ which exactly enforce or illustrate the specific truth of his text. And we agree with the author in thinking that "this will probably be found the most useful part of the book." The many widely-gathered quotations and extracts should broaden the horizon of a priest who gets little time to read, and yet is able to find in each clear, pointed statement of truth, not a quotation only, but the seed of larger and more abundant thought. ALFORD A. BUTLER.

Geoffrey Strong. By Laura E. Richards. Boston: Dana Estes & Co.

This might be termed a comfortable book, for it does not unduly shock or excite. One could pick up and read it after the day's work is done and be pleasantly prepared for sleep by the smooth ripple of lives which seemed to find all their desires sooner or later, and reach safe home at last. Geoffrey, the hero, is a physician, but his speech does not betray him as might be expected of one whose life work is pathology, materia medica, and therapeutics. Indeed he only displays the knowledge and interest of the valetudinarian, which, however, makes the book none the worse; only, in these days of realism we expect a display of technique in literature.

The Lord of the Sea. By M. P. Shick. New York: The Frederick A. Stokes Co. Price, \$1.50.

A story full of faulty construction, and in many places unpardonable lack of coherence. It has, through all this, a story that holds the reader's attention by its curious interest. Full of the passing 'isms of the day—clairvoyance, transmigration of souls, mysticism, even Zionism—the characters are moved in strange and fantastic fashion to unconventional acts that keep the reader interested to the last page.

The House of Romance. By Agness and Egerton Castle. New York: Frederick A. Stokes Co. Price, \$1.50.

The Castles surely know Romance—its earmarks, its habitat, its essence. In these short stories they are at their best, and that is saying much. There is variety in this collection, from the Clash of Swords to Rococo, to Tragedy, again to Comedy. Not the least valuable is the opening essay on the Spirit of Romance. It is light, airy, spirited, and clever. This in fact is worth the price of the book.

A Summer Hymnal. A Romance of Tennessee. By John Trotwood Moore, Author of *Ole Mistis*, etc. Philadelphia: Henry T. Coates & Co.

This is a pretty little story of the new South. It is very well written and is poetical and romantic. The plot is quite subordinate to the composition; but the love-story of two young girls is very well worked out. The negro dialect, which is not excessive, seems quite natural.

The binding and printing are both very handsome as one would expect from the publishers. The cover is decidedly artistic. It is rather an original idea to have a page or two of poetry between the chapters.

A SERIES of five booklets bound in cloth, from the pen of Orison Swett Marden, comes to us, bearing the titles respectively: *Good Manners and Success; The Hour of Opportunity; An Iron Will; Cheerfulness as a Life Power; and Character, the Grandest Thing.*

Each of these booklets consists of anecdotes and simple incidents gathered together to illustrate the subjects severally treated, and each is illustrated with likenesses of various individuals, living and dead, who are supposed to be examples of the virtues therein set forth. Some of these examples strike us as rather far-fetched, and there is always a danger in using living men as examples to point a moral, particularly where there are obvious counter-qualities to the characters which suggest themselves to the reader. These booklets are not free from that danger and there is at times a somewhat unpleasant flavor of Evangelistic cant which occasionally comes to the surface. Notwithstanding these criticisms, however, which relate to qualities not largely prominent in the booklets, their general tone is excellent and they are useful as gifts for the average young man who would be repelled by anything more profound. The publishers are Messrs. Thos. Y. Crowell & Co.,

THREE HANDSOME volumes newly made and published in 18mo. shape, revive the masterpieces of Thomas Bulfinch, *The Age of Fable, The Age of Chivalry,* and *The Legends of Charlemagne.* The works themselves are too classic to require comment, and it is a pleasure to know that there is sufficient demand for them to justify this new edition, following on several other modern editions. The style of the present volumes is very pleasing, and the volumes themselves are made in handsome shape. The set in cloth with gilt edge is sold at \$2.25, in limp leather at \$3.75, and in half calf at \$6.00. The publishers are Messrs. Thomas Y. Crowell & Co.

What a fellow wants in a book is to *know where he is.* There are not many novels, or ancient works, for that matter, that put you down anywhere.—*The Crisis.*

Life's Wheel.

BY GERTRUDE OKIE GASKILL.

CHAPTER I.

MAY we not liken the grief or sorrow that broadens and deepens one, to a storm in spring? The trees bowed almost to breaking by the wailing winds—the avalanche of rain—the sky dull and dark—the sun obliterated—all brightness gone from earth: Then a lull—the sighing ceases—the trees erect themselves—the rain-drops fall spasmodically—the clouds lighten and disperse—the sun again breaks on the world, more beautiful for the enforced eclipse. Behold! the storm has caused all nature to live afresh.

To those who can revert to the bounds of their mental vision, before sorrow's strengthening hand had been laid upon them, how cramped and small in contrast to the present horizon, those confines seem!

The death of her dearly-loved invalid mother was the storm that swept over Margaret Catherwood. A storm to which there came, at last, a lull; a time when her nature struggled so hard to save itself from being lost in woe, that all of its noblest qualities were brought forward and developed.

Like the trees, once more she stood upright, realizing that sorrow had driven her mental roots deeper and made it possible for her to live afresh; again to smile and rejoice in life as those alone who have known deep sorrow can rejoice; just as the earth smiles when the storm is spent—smiles even while the tear-drops glisten, and we know that it is the recent storm that makes the present smile so beautiful.

Margaret Catherwood had a disposition that exhaled brightness, although few joys seemed to have come into her own life. The years in which girls usually drink in pleasure as their birthright, Margaret passed in devoted care of her mother, her dearest, one might almost say her only, earthly friend. When a child of fifteen years, she had been brought from school to the bedside of her apparently dying mother; but, as though the knowledge of her daughter's coming heralded a new lease of life for Mrs. Catherwood, at sight of Margaret she rallied perceptibly and, to the surprise of every one, in a short time recovered—if semi-invalidism can be called recovery. From that period until her mother's death, fifteen years later, Margaret was her constant attendant. When, several years before this event Mr. Catherwood died, it was the daughter's strength of character that supported the mother, that would not let the slight hold on life become loosened, for that hold meant everything to Margaret. But, at last, came the day when she was powerless to keep her mother and the burden of grief at her loss well-nigh prostrated her.

Margaret often wondered why she felt so absolutely alone when her brother Theodore still remained to claim her love and care. Had she analyzed her feelings, she would have found this was a loneliness of mind, not of body; a longing for the sympathetic communion of mind with mind which she had possessed during the lifetime of her parents.

Margaret and her brother were separated wider than the seas in everything save the one strong link of relationship. He was a man absorbed in his profession and his own pursuits and, incapable of strong, deep feeling for anything either above or below the ordinary course of existence, he plodded with unconscious selfishness toward an undefined goal.

While never a congenial companion to his sister nor appreciative of her capabilities beyond their relation to his own physical comfort, he might have made, in spite of his mediocrity, some woman a good husband.

Margaret was a woman of keen sensibilities, alive to everything around her, and made the most of opportunities which many others would have overlooked. A life spent wholly in a New England village would have meant, to some girls, total isolation, but Margaret, being a student, peopled her days with books; thus, unconsciously, receiving an impress upon her character from those men and women best fitted for that work.

Then, in gratifying her love of out-door exercise—walking and horseback riding—she read such lessons in nature as prevented, in her, the pedantry so often the accompaniment of soli-

tary lives. Her mother, her books and studies, her flowers, her horse, filled her life; a life that had been so placid and uneventful that it had left no trace of the passage of time upon her personal appearance and, at thirty, she looked nearly ten years younger.

To those who knew her casually, Margaret was a gentle, unassuming girl, yet within, great force lay dormant, latent powers of which no one but her mother knew, and which it needed but the storm of grief to arouse.

CHAPTER II.

One morning, as she walked toward the village store at Hillside, in a hay-wagon with a lad of fourteen years as driver, a merry load of children passed Margaret. It was several months since her mother's death had occurred and she had come to make household needs the excuse for taking daily exercise, although the return, alone, to the empty house was still inexpressibly sad.

This day she felt less burdened than usual; perhaps from the influence of the soft June air and sunshine, perhaps from that of the children's happy faces as they drew up beside her while one of the boys tossed a bunch of daisies into her hands, saying, as she caught them, "We meant to leave these at the house for you, Miss Margaret, knowin' you're so fond of 'em; but down the road a piece we saw you walkin' on ahead."

"Thank you, they're beauties. It was very sweet in you to get them for me," she replied, with a sunny smile. The tired horses started up, and as the noisy crowd soon turned a corner, they were out of sight.

"I must do something for those children, they are so good to me," murmured Margaret to herself, little thinking that she was, at that instant, walking toward the 'something' which was to be done, primarily for the children, eventually for herself. Impelled by no desire stronger than to wander in the sunshine, she too although it was the longer way, turned the corner which the wagon had taken.

Suddenly, she heard a scream followed by a call for help; running to a sharp bend of the road, she saw, in the hollow beyond, her little friends; merry but such a few moments since, now they were not laughing, and the lad, who had thrown the flowers, was lying pale and still on the ground beside the wagon, while the other children, some of them crying, stood around him. Margaret was not long in reaching them. Without a word, she stooped to listen if the child still breathed, then, in an instant, raised her head and said, "Get water, quickly, from the brook. Go, all of you, and carry what you can in hands or hats. Be quick!"

The children did her bidding even as she spoke; they dashed the water into their companion's face and cried with joy when it revived him.

Then, Margaret, loosening his clothing, found a rib was badly injured. "How did this happen, Joe?" she asked of the boy-driver. "Ned was jumpin' and foolin' on the wagon," Joe replied excitedly, "and all of a sudden he slipped off and the wheel went clean over his body. I felt the jolt. We thought he was dead till you bid us fetch the water. Will he be all right soon, Miss Margaret?" "I think so, yes, if we can get him home without much suffering. Best go at once to the village and bring help, Joe." Turning to the others she continued, "Throw off some hay, boys, to make a bed, I guess we can, together, lift poor Ned into a more comfortable position."

Just at this juncture, to the relief of all, the country doctor drove along and Margaret explained the accident to him. The injured child was an orphan, his home was distant several miles and he was suffering greatly, so she suggestively asked, "Will you not drive him directly to my house, Doctor? The boys can run along home and explain his whereabouts. I'm sure his busy aunt will willingly have the burden of a sick child taken off her hands."

So Ned was taken to a dainty, pretty room in Margaret's house, where, for many weeks, she nursed the little fellow to recovery, and they became great friends. She read to him, but her books were not boys' books, and she soon found that he preferred her made-up stories. Sometimes, she marveled at her power to hold the boy's attention, which led her to ask herself, "If I can interest this child in my recitals, why can I not as well write stories that will interest other children?" Why not, indeed!

That question marked the point when Margaret first realized she might find, within herself, an all-absorbing intellectual pursuit if she could sufficiently throw off her depression to en-

able her to grasp it. She roused herself and put all of her strength into the literary effort that, later, was to lead her to the joy and gladness of life.

CHAPTER III.

Margaret found writing for publication difficult. It was easy to make up and tell an interesting story, but putting it down on paper was quite another matter. The absorbing interest of the work, however, compensated for its hardships; brain-work was what she needed, and after several months she was fairly successful with the products of her pen.

Her well-trained, thoughtful mind permitted no faults of English or diction, so that her writing was ready for the press without revision. She chose to depict the simple lives and scenes about her and wrote only of those subjects with which she was familiar. Her absolute truthfulness enforced her adherence to facts that had come under her observation and restrained her from drawing upon her imagination. Her very faults, if faults they were, were the foundation of good work when, later, time and a more intimate touch with the outside world showed her in what respect her work had been lacking.

Margaret wrote solely for children and many of her stories were accepted and published at once, which gave her great encouragement. She took no one into her confidence in regard to this work although, it must be acknowledged, several acquaintances 'found her out' as they expressed it.

Theodore noticed that something was benefiting his sister, as her whole appearance had changed for the better; the sadness and depression had left her, and the old buoyancy returned to her step; but he did not ask for enlightenment and did not receive any until one morning at breakfast when he tossed her an important looking letter saying, as her face lighted up, "You've had a number of those official documents of late, Margaret, what does it all mean? Something has done you worlds of good, is it anything you object to telling?"

"No, certainly not, Theo. I should have told you as soon as there was anything worth telling. I have taken up writing, that is all."

"Writing! Whew! That's rather ambitious, isn't it?"

"Perhaps, but failure is the worst thing that can come to me, and failure does not necessarily mean disgrace."

"Do you expect to revolutionize the world with your pen, sister? To benefit mankind? Are you writing for glory, or gain?"

The girl was desperately in earnest and her brother's half-teasing, half-tantalizing tone hurt her to the quick; yet she gently replied, "I am writing for little children, Theodore, and if my words 'ring true' they will not have rung in vain, and if I put what is best of myself into the literary cause for children, and fail to make the world better or wiser by my efforts, it may be failure in one sense but the benefit to myself remains, and *it* is incalculable. 'Charity begins at home', you know."

"That's a fact, it does. Well, go ahead, Margaret, you have my best wishes and I'll be glad to help you in any way I can."

"Thank you," she replied, mollified at once, as always at the first touch of kindness. "I've just had a letter from Aunt Meg" she continued. "Her husband is restored to health and they have returned from the West. She writes that they are already settled in their own home in Boston and invites me to visit them. If you can spare me, Brother, I shall be glad to accept the invitation this week, for I have business in Boston which would have taken me there soon anyway?"

"I can manage without you, I guess. When will you start, and how long will you be gone?" Theodore asked.

"About two days," she replied, "and I shall start to-morrow. This business is not a secret, Theodore, though I have not spoken of it. It is to see some publishers about a child's book that I hope to get out soon." She laughingly added, "I had meant it to be a surprise."

"Well! I confess, Margaret, you take away my breath. But, as I said before, go ahead, you have my best wishes for your success."

[To be continued.]

LET NO spiritual exaltation come to you without your lifting yourself up to its present power, and doing some work for God which in your lower moments has scared you with its difficulty. For duty is the only Tabernacle within which a man can always make his home on the transfiguration mountain.—*Bishop Brooks.*



THE KNIGHT, DEATH, AND DEVIL.

(From Albert Durer's Print.)

No need to hold thine hour-glass up, O Death,
With that foul leer of triumph o'er the sand,
Whose scanty heap proclaims short space for breath,
Ere I lie breathless in this land.

Full well I know my night is drawing near;
Yea, even now the sunshine is all gone,—
The court, the tilt, soft speech in lady's ear,
Bright talk with friends of brave deeds done,

No more shall sound for me,—Ah, nevermore!
The war-cry blithe amid the press of knights,
Whose pennons waved above the joyous roar
When comrade by his comrade fights.

Alone I ride where serpents slime the stones,
Where stunted trees writhe out from riven rocks;
My horse's shoes crush scattered, mouldy bones,
And smitten skulls roll off with mocks.

And then, foul Fiend, I know that thou art there,
In fitting shape with loathsome show advanced;
Through steel back-piece I feel thy hateful glare,
Goat monster, taloned, hooked, and horned.

But not your thrall as in mad days of yore,
O Death and Devil, do I ride along;
The bands are broken which so long I wore,
All life to me a minstrel's song.

I wore thine, Death, when my wine-misted eyes
Saw not thy steed fast-tethered to my own,
Nor heard I, midst the noisy revelries,
Each step ring out thy bell's harsh tone.

I wore thine, Devil, when thou wast to me,
A shining spirit, stirring eager blood;
When lawless love seemed brilliant chivalry,
And trumpet blasts the highest good.

But now I ride, with armor riveted,—
For I have seen, and awful truth I know,—
But visor up, and gazing straight ahead,
Unfearing, wheresoe'er I go.

CAMERON MANN.

THE MISSION OF A BABY-CAB.

LET'S put it away in the attic, Ruth. It wouldn't remind us there, you know, unless we went up on purpose."

Mrs. Hart felt that of all sad things in a sometimes dreary world, nothing could equal an empty baby-cab. It suggested, without a sound—movement, song, delight, repose. And the living vocal spirit of all these had gone.

She was like many another mother, bereft, unmindful of something that was left, even though that something be only an empty baby-cab, with possibilities. She was to learn soon the possibility of what was left, though her teacher be but a little child scarce ten years old.

She took hold of the handle-bar affectionately, and waited for Ruth to lift the forward end. But Ruth did not lift. "Wait a little, mother," she said. "I want to think." Now Ruth was not looking sad at all, only thoughtful, and her mother marveled, while she wiped her own eyes, unconscious of the common selfishness of sorrow.

Ruth went to the window and looked out. There was nothing but common sights in the streets—men on their way to business, women taking their pet poodles out for an airing, school girls comparing notes from open books, and a little wee bit of a woman no older than Ruth herself, carrying a baby in her arms, while a two-year-old trudged alongside. There was lack of something—nobody was laughing or singing. And this lack impressed itself upon Ruth, naturally a thoughtful child. She did not wonder that the business men were neither laughing nor singing; they had whole families to provide for, and perhaps business was dull, or their consciences were "working" after the manner of business men's consciences. And she did not wonder that the women with the poodles were not glad; she thought, in her dear little womanly heart, that these never could

have felt the touch of baby fingers, or they would find their poodles very uninteresting indeed. She wished they would put the poodles to "air their own selves" in the back yard, and take up the baby which the little girl was carrying. She wondered why the little girl did not laugh or sing, for surely she herself would be merry but for that empty baby-cab behind her against the parlor wall.

"Where are you going, Ruth?" asked her mother.

"Just out on the street for a minute. I'll be back."

Mrs. Hart looked out. The two-year-old had sat down on a bank of inviting sand by the sidewalk, and was running it through its chubby fingers, and "snowing under" its bare toes. It was content, if not happy. The little girl sat down on the curb, still holding the baby; she, too, was content, if not happy, since it was easier to sit than to walk.

"Good morning," Ruth said. And the little girl answered her wearily. "Why don't you put the baby in the cab?" Ruth asked. "You might put both babies in, they're so little."

The girl looked around as if in search of a cab, and said, "We haven't any baby-cab."

Now babies and baby-cabs had been synonymous to Ruth, until she had set to thinking. She had taken it for granted that always, where there was a baby, there was a cab, cabs were so common. For the last week she had come to realize that sometimes a cab exists without a baby, and now it was impressed upon her that it is quite as usual for a baby to be found without a cab. "Either is sad," she thought.

Ruth took the two-year-old and cuddled his face against her breast in the way her loving little bereaved heart prompted her, and she felt happier than for many a day. Then he slid down to the sand again, looking up into her face, laughing, and saying indistinct baby words of great significance. All the while her mother was watching her from the window, and, odd thing indeed, she herself felt happier than for many a day. When Ruth went back to the parlor she said:

"Mother, let's give the cab to those babies. The little girl's mother is sick and poor, and the cab would be like a big bank account to them. If we put it in the attic, only the spiders would sit in it, and the moths would dig their way through the pretty cushion, and the dust would say, 'It's mine!'"

And so it came to pass that every day Ruth and her mother saw the little girl wheeling the babies past on the sidewalk, laughing and singing herself, while the smaller baby coo-cooed and the two-year-old chattered merrily. And Ruth and her mother were happy, forgetting the misery of their sorrow since love had conjured the joy of providing an occupant for the empty cab. And the business men and the ladies with their poodles went on their way with never a laugh or a song.—ELIZABETH GRINNELL in *Leaves of Light*.

PLAYING IN THE SAND.

By ALICE MILLER WEEKS.

IT WAS a bright, sunshiny day, and down on the beach two little people were playing in the sand. Helen wore a big pink sunbonnet, and Georgie's hat had a wide, wide brim; so they did not care how hot the sun shone on them.

"There, now!" Helen said, patting the sand down smooth in the last clam-shell, "This is a cocoanut pie, Georgie. Now we've got one of all the different kinds of pies."

Georgie had been heaping a great mound of sand right up around his bare feet, but he looked up and nodded his curly head, big hat and all.

"An' now let's have a party," he said, trying to pull his feet out of the sand-pile, which was a great deal heavier than he thought.

Helen brought her spade and shoveled away at the sand with all her might; and when Georgie was free, they both began to arrange the clam-shell pies in a nice even circle.

"O, let's ask mamma for some crackers, too," Helen said; and they ran across the sand to the big umbrella where mamma sat reading. When they came back, the pies were scattered far and wide and a shaggy little white dog sat beside them, cuffing the shells about with his paws. He looked up as the children came near, and wagged his tail so hard that it wagged the very last pie right out of its shell!

"O, you naughty, naughty dog!" Helen began; but the look in the dog's bright eyes was so friendly that neither she nor Georgie felt a bit like scolding; so they only laughed, and sat right down on the beach and began to make the pies all over again.

Doggie wanted to help too. He watched gravely, with his

curly head on one side, until a pie was nicely filled and smoothed over. Then, when Helen set it down, with one stroke of his paw he sent it flying in a little cloud of sand.

Georgie started to scold and drive the little dog away; but Helen stopped him. "It's more fun than the party," she said. "We'll just turn it into another kind of game, that's all!"

Doggie understood her kind voice, even if he did not know just what was said; and his tail wagged harder than ever. All the rest of the forenoon he played with the children, and they all had a better time than they had ever had before on the beach.

"It was a great deal nicer than parties, mamma," Helen said, when they were eating their luncheon, "and we're so glad we didn't get across and drive the little dog away."

"That's right," mamma replied. "Get all the happiness you can out of whatever comes, even if everything does not always happen just as you want it to do. That is the way to live happily every day, dear."

"Yes," assented Georgie, hurrying to get back before the little dog went away, "I guess mamma's right. It's better to 'keep sweet' and make the best of things."

And away they scampered across the white sands to where doggie, with eager eyes, was awaiting them.

WHEN BABY HAS EARACHE.

EARACHE is a common ailment of babies; they often suffer much and are frequently treated for other troubles before the real one is discovered. A child with an earache will waken suddenly from a sound sleep with a sharp cry, and usually puts his hand to his ear; after a short crying spell he quiets down or falls asleep, only to awaken again later with another paroxysm. Heat of any kind applied to the ear will always give relief, but if it does not the doctor should be called. A small hot-water bag placed against the ear, or small muslin bags filled with hops, bran, or salt—in fact, anything which will hold heat long, heated in the oven, then applied to the ear, will usually stop the pain. If the attack occurs at night, it is not always convenient to procure one of these things; then the hand placed over the ear will afford some help; a flannel is still better, whether it be the baby's band, his shirt, or his petticoat; it can be heated very quickly by holding it against the gas shade, or, better yet, the chimney of the lamp. If a little hot water can be had, syringe the ear with it, temperature 110 degrees to 115 degrees, then apply the hot flannel.—*Marianna Wheeler in Harper's Bazar*.

THE LAST QUART OF MILK.

THE LAST quart of the milking, or the "strippings," taken immediately after milking before it has parted with any of the animal heat is the most valuable thing known to build up a person who is thin and emaciated from any disease.

My theory for years has been that the "strippings" was nearly all cream which I have demonstrated to be a fact. I also believed that when taken immediately after milking, while it contained all the animal heat and before any change had taken place, that it would be absorbed at once into the circulation and not go through the ordinary process of digestion. This I have also found to be true.

I direct my patients to begin with one-half pint and gradually increase the quantity until at the end of a week they are taking a quart at a time, or as much as they can possibly drink without causing too much discomfort. This should be followed up regularly twice a day.

I have known of many cases who could not drink the cold milk or even milk which had stood for an hour or two, and yet these persons could drink a quart immediately after milking without the slightest derangement of the digestive organs.

In consumption the patient steadily loses in weight and although the old methods are used faithfully to try and build up the strength, yet the patient steadily loses flesh. It is no uncommon thing for my patients, who have followed my instructions, to gain five pounds a week in weight. No other plan I have heard of has proved so successful.

It should be remembered that it is very important to select a cow that is healthy and one that gives very rich milk. Then it is also of very great importance that the very last of the milking, or "strippings," should be taken, and of equal importance that this should be taken immediately after milking while it contains all the animal heat. No other food is so natural and none has ever proved so successful.

The consumptive will soon find a change for the better if the above instructions are followed.

I have tested this plan in hundreds of cases in the last few years and I know that there are thousands of cases whose lives might be saved if the above instructions were followed. Of course in most cases a certain amount of medical treatment is also necessary.

B. J. KENDALL, M. D.

Saratoga Springs, N. Y.

Church Calendar.



Sept. 1—Thirteenth	Sunday	after	Trinity.
	(Green.)		
" 6—Friday.	Fast.		
" 8—Fourteenth	Sunday	after	Trinity.
	(Green.)		
" 13—Friday.	Fast.		
" 15—Fifteenth	Sunday	after	Trinity.
	(Green.)		
" 18—Wednesday.	Ember Day.	(Violet.)	Fast.
" 20—Friday.	Ember Day.	(Violet.)	Fast.
	(Red at Evensong.)		
" 21—Saturday.	St. Matthew, Evang.	Ember Day.	Fast. (Red.) (Green at Evensong.)
" 22—Sixteenth	Sunday	after	Trinity.
	(Green.)		
" 27—Friday.	Fast.		
" 28—Saturday.	(White at Evensong.)		
" 29—St. Michael and All Angels.	(White.)		Seventeenth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

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

Personal Mention.

THE address of the Rev. Dr. R. F. ALSOP is changed to 96 Remsen St., Brooklyn, N. Y.

THE street address of the Secretary of the Standing Committee of the Diocese of Pittsburgh, the Rev. AMOS BANNISTER, Beaver Falls, Pa., is changed to 1307 Eighth Avenue.

THE Rev. R. H. BARNES, late of Ouray, Colo., has assumed charge of the missions at Provo and Springfield, Utah.

THE Rev. C. E. BRANDT has accepted a call to Bristol, Ind.

THE Rev. A. C. V. CARTER, recently of the colored mission in St. Paul, has been placed in charge of the similar work at the Redeemer, Denver, Colo.

THE Rev. THOMAS GEORGE CRUMP has resigned the charge of St. James' Mission, Centerville, Cal., after fourteen years' residence, and has removed to Minnesota.

THE Rev. ELLIS B. DEAN is priest-in-charge of the Church of the Holy Trinity, Middletown, Conn., during the rector's vacation. His address is 155 South Main St., Middletown.

THE Rev. G. DEWITT DOWLING has resigned his position as priest-in-charge of Epiphany Chapel (Parish of St. Luke's and Epiphany), Philadelphia, and will go to Arkansas.

THE Rev. J. WOODS ELLIOTT has declined the rectorship of Grace Parish, Ridgway, Diocese of Pittsburgh, Pa.

THE Rev. E. M. FRANK has accepted a call to Grace Church, Sheboygan, Wis.

THE Rev. J. HOWELL GEARE will assume charge of the missions at Chilton and Hayton, Wis., Diocese of Fond du Lac, with residence at Menasha.

THE Rev. ROBERT W. HEWITT, has become rector of St. Paul's Church, Harlan, Iowa.

THE Rev. ROBT. J. MORGAN has been forced by ill health to relinquish his work in West Virginia and may be addressed at General Delivery, Kingston, Jamaica, West Indies.

THE Rev. C. T. MURPHY JR., has resigned as assistant at the Church of Our Saviour, Jenkintown, Pa., and will assume work at Long Beach, Diocese of Los Angeles, Cal.

THE address of the Rev. EDWIN A. PENICK is changed from Oceanside, Calif., to Phoenix, Arizona.

THE Rev. GEORGE W. PRESTON has resigned his position as general missionary in the Diocese of Springfield and removed to Newcastle, Pa.

THE Rev. J. N. RIPPY, M.D., has resigned St. John's Church, Mt. Pleasant, Diocese of

Western Michigan, and has been appointed an assistant, canonically, of St. Mark's Church, Grand Rapids. He will have charge of the parish while the rector is in attendance at the General Convention, after which he expects to spend the winter in the East, chiefly in Brooklyn, N. Y. His office, as Secretary of the Diocese, will be 162 Fountain St., Grand Rapids, until further notice.

THE Rev. W. W. STEEL, rector of St. Mary's Church, West Philadelphia, has returned from his vacation, and resumed his duties on Sunday, 8th inst.

THE Rev. ANNESLEY THOMAS YOUNG, priest-in-charge of Holy Innocents' Church, Indianapolis, Ind., has been called to St. John's Church, St. Louis, Mo.

DEPOSITIONS.

PITTSBURGH.—This is to certify that on Tuesday, August 20th, 1901, at Trinity Church, Pittsburgh, in the presence of the Rev. Lewis F. Cole, and the Rev. Lucius W. Shey, Priests, I did depose from the Sacred Ministry, ABRAHAM SHORELAND RAWLINS RICHARDS, Deacon of this Diocese, in accordance with Title II., Canon 5 of the Digest, he having declared to me in writing his renunciation of the Ministry, and his purpose not to continue in the exercise of the same.

CORNLANDT WHITEHEAD,
 Bishop of Pittsburgh.

GENERAL CONVENTION.

May it be announced in your columns that members of a Reception Committee, wearing suitable badges, will board incoming trains to welcome members of the General Convention, and others, on their arrival, especially on Monday and Tuesday, when probably the most may be expected. The committee will gladly give such information and directions as may be desired, in regard to intended stopping places and other matters.

COMMITTEE.

OFFICIAL.

TRINITY COLLEGE, HARTFORD, CONN., Sept. 1, 1901.

Examinations for admission will be held at this College Monday, Tuesday, Wednesday, and Thursday, September 23d, 24th, 25th, and 26th.

GEO. WILLIAMSON SMITH,
 President.

THE "S. H. S. H. S."

THE Society for the Home Study of Holy Scripture and Church History, President the Bishop of Washington; Warden of the Library, the Rev. Dr. Body; Director, Miss S. F. Smiley; begins its sixteenth year on Oct. 1st. The Library and office have this summer been removed to a more commodious house. Studies conducted by correspondence. A new course of reading in Christian classics arranged. Books loaned by mail, 3,600 volumes. For circulars and reports apply to Secretary S. H. S. H. S., 2022 F Street N. W., Washington, D. C.

RETREATS.

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

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

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

REV. A. ELMENDORF,
 of the Committee.

Holy Cross Rectory, Jersey City.

RETREAT.—A Retreat for Priests will be held at the Mission House of the Society of John Evangelist, Boston, from Monday, October 7th, to Friday, October 11th. Conductor, the Rev. Fr. Osborne, Prov. Supt., to whom the names of those wishing to be present should be sent. Voluntary offering for expenses.

WANTED.

POSITIONS OFFERED.

MATRON for St. Matthew's Hall. Essentials: Economical, some experience, influence for the Church. Apply, THE DEAN, Cathedral, Laramie, Wyoming.

POSITIONS WANTED.

PRIEST, 37, married, sound Churchman, thorough musician, wishes to change from a vigorous climate to a dry and mild one. Highest references. D. E. P., care LIVING CHURCH, Milwaukee.

COMPANION.—Priest's sister, refined, musical, good sewer, desires position as companion to an elderly lady, or clergyman's wife. Address MONA, THE LIVING CHURCH, Milwaukee.

PRIEST.—Married, musical, Catholic, desires a parish in the North or East. The best of references. Address, D. C., Care THE LIVING CHURCH, Milwaukee.

PAN AMERICAN EXPOSITION.

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

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

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

ROOMS and breakfast; quiet, good neighborhood. References, Rev. Dr. Guilbert, Southport, Conn., and Rev. Dr. Walter North, Buffalo. Apply MISS BOULTON, 105 Ashland Ave., Buffalo, N. Y.

NEW YORK—ROOMS.

A LADY owning house delightfully situated on the east side, New York, near Central Park, wishes to rent ber second story rooms, with board, to two or more people who would appreciate the comforts of a refined and well-ordered home. Would chaperone young ladies and arrange for studies in art or music. Address CENTRAL PARK, care THE LIVING CHURCH, Milwaukee.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

WHITSUNTIDE, 1901.

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

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

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

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

But, while taking this action, the Board was faced by the fact that the Church has failed to provide sufficient money to meet the appropriations for the current year. There is grave danger of a deficit on September 1st of \$100,000 or more. The Board, therefore, felt compelled to adopt the following resolution, offered by the Treasurer:

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

Great damage and hardship would result from the reduction of appropriations. From all

parts of our own country and from the missions abroad come reports of successful work and of many opportunities for extension. The Church has the money, and ought to give it.

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

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

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

THE CHURCH ENDOWMENT SOCIETY.

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

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

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

OR

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

BUSINESS OPPORTUNITIES.

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

The following letter explains itself:

Milwaukee, Wis., July 15, '01.

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

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

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

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

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

Send for prospectus and look us up.

Make checks or money orders payable to

E. A. SAVAGE, *Secretary*.

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

BOOKS RECEIVED.

THE LUTHERAN PUBLICATION SOCIETY,
Philadelphia.

The Protestant Church in Germany. A General Survey. By Professor George H. Schodde, Ph.D. (Leipzig). Price, 40 cts.

ADVANCE PUBLISHING CO., Chicago.

Lost We Forget. A Romance of a Fateful Period. By Joseph Hocking, Author of *The Purple Robe*, *All Men Are Liars*, etc. Price, \$1.25

A. C. McCLURG & CO., Chicago.

Juell Demming. A Story by Albert Lathrop Lawrence. Price, \$1.25.

Justice to the Woman. By Bernie Babcock. Price, \$1.25.

Tennessee Sketches. By Louisa Preston Looney. Price, \$1.00.

THOMAS Y. CROWELL & CO., New York.

Self Educator Series. Edited by John Adams, M. A., B.Sc., Rector of the Free Church Training College, Glasgow.

German, French. Each by John Adams, M.A., B.Sc.

Chemistry. By James Knight, M.A., B.Sc.

Latin. By W. A. Edward, M.A.

12mo, cloth, 75 cts. each.

Stevenson's Attitude to Life. With Readings from his Essays and Letters. By John Franklin Genung. 12mo, cloth, gilt top, 60 cts.

Mistress Barbara. By Halliwell Sutcliffe, Author of *Shameless Wayne*, *Ricraft of Withens*, *By Moor and Fell*, etc. Price, \$1.50.

Loving My Neighbor. By J. R. Miller, D.D. With illustrations by G. H. Edwards. 12mo, cloth, gilt top, 60 cts.

Gulliver's Travels. Fully illustrated. By Dean Swift. Price, 60 cts.

Don Quixote. Fully illustrated. Retold by Calvin Dill Wilson. Price, 60 cts.

Stories From Virgil. By Alfred J. Church. Price, 60 cts.

Stories From Homer. By Alfred J. Church. Price, 60 cts.

Saul. By Robert Browning. Illustrated by Frank O. Small, with introduction by Prof. John A. McVannel. Price, 60 cts.

The Chouans. By Honore De Balzac. Illustrated by Julien Le Blant and an introduction by Prof. Wm. P. Trent. Price, \$1.50.

The Candle and the Cat. By Mary F. Leonard, Author of *Half a Dozen Thinking Caps*. (Sunshine Series.) Price, 50 cts.

Our Uncle, The Major. A Story of New York in 1765. By James Otis. (Sunshine Series.) Price, 50 cts.

THE BAKER & TAYLOR CO., New York.

The Golden Tooth. By J. Maclaren Cobban, Author of *The Angel of the Covenant*, *A Royal Exchange*, etc.

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

A Nest of Girls; or, Boarding School Days. By Elizabeth Westyn Timlow, Author of the *Cricket Books*, *Dorothy Dot*, etc. Price, \$1.50.

Mistress Dorothy. A Booklet. By Fred O. Bartlett. Illustrated by Sarah Noble-Ives.

AMERICAN TRACT SOCIETY, New York.

The Holy Spirit and Christian Service. By the Rev. J. D. Robertson, M.A., D.Sc., North Berwick. Price, \$1.25.

Christmas Evens. The Preacher of Wild Wales, His Country, His Times, and His Contemporaries. By the Rev. Paxton Hood, Author of *The Throne of Eloquence*, *World of Proverb and Parable*, *The World of Anecdote*, *Robert Hall*, etc. Price, 75 cts.

FUNK & WAGNALLS CO., New York.

The Mystery of Baptism. By Rev. John Stockton Axtell, Ph.D., Author of *The New-Old Creed*, etc. Price, \$1.20 net.

PAMPHLETS.

Romanizing Tendencies in the Episcopal Church. Sermon Delivered in Christ Episcopal Church, Los Angeles, Calif. By its Rector, the Rev. George Thos. Dowling, D.D., July 14, 1901. (Published by the Vestry.)

Supplementary Report of the Joint Commission on Marginal Readings in the Bible to the General Convention of 1901 on the Books of the Apocrypha. (Printed for the Commission, by E. & J. B. Young & Co.)

Grimple's Mind. By Morrison I. Swift. Santa Barbara, Calif.: A. G. Rogers. In heavy paper, 25 cts; light paper, 10 cts.

The Church at Work

GENERAL CONVENTION.

THE REV. MARION D. WILSON has been appointed Headquarters Secretary with office at 1703 Bush St., San Francisco, and it is requested that all matters connected with General Convention not otherwise specially provided for, shall be addressed to him.

Arrangements have been made for special services and events as follows:

WOMAN'S AUXILIARY.

WEDNESDAY, OCT. 2.—At close of the opening service the general and diocesan officers will be entertained at lunch at the Palace Hotel. After lunch the officers hold their Triennial Conference in the Maple Room of the Palace Hotel.

THURSDAY, OCT. 3.—7:30 a. m., celebration of Holy Communion in all churches in the city and throughout the Diocese.

10. a. m., Grace Church, Stockton and California Sts., Thanksgiving service, with Triennial United offering. The Holy Communion will be celebrated, the celebrant and preacher being the Rt. Rev. the Bishop of the Diocese.

2 p. m., Triennial General Meeting in Alhambra Theatre, Juddy and Jones Sts., San Francisco.

The Missionary Exhibit will be opened on Saturday, Oct. 5th, with a reception from 3 to 6 p. m. The location of the headquarters will be announced very soon, and it is the intention to keep these headquarters open for the convenience of Churchwomen throughout the time of the sessions of Convention.

DAUGHTERS OF THE KING.

FRIDAY, OCT. 4.—Quiet Day conducted by Rt. Rev. Joseph Horsfall Johnson, D.D., Bishop of Los Angeles.

SATURDAY, OCT. 5.—10 a. m., Opening service, Welcome and Charge by the Rt. Rev. the Bishop of California.

11:30 a. m., Organization and appointment of Committees.

12 m., Noon-day prayer for missions. Luncheon.

2 p. m., Address by Chairman of Hospitality Committee and the President of the Order. Business Session.

SUNDAY, OCT. 6.—7:30 a. m., Celebration Holy Communion.

11 a. m., Annual Service with Sermon by the Rt. Rev. T. U. Dudley, D.D., Bishop of Kentucky.

MONDAY, OCT. 7.—9 a. m., Celebration Holy Communion.

9:30 a. m., Business Session.

TUESDAY, OCT. 8.—10 a. m., Holy Communion.

11 a. m., "The Junior Branch."

12 a. m., Noon-day prayer for missions. Luncheon.

2 p. m., Business Session.
4 p. m., Closing Prayers and adjournment.

BROTHERHOOD OF ST. ANDREW—SECOND PACIFIC COAST CONVENTION.

THURSDAY, OCT. 10.—Good Samaritan Mission, 7:45 p. m. Opening Service, Layman in the Chair. Charge by Bishop of California. Addresses by two others—Brotherhood men.

FRIDAY, OCT. 11.—St. Stephen's Church, San Francisco, 7:30 p. m. Quiet Hour and Preparation for Holy Communion. Invitation has been extended to the Rev. Arthur S. Lloyd, of New York.

SATURDAY, OCT. 12.—Grace Church, San Francisco, 6:30 a. m. Corporate Communion. Morning Session, Y. M. C. A. Hall, 10:00 a. m. General Subject of Discussion: "Brotherhood Work East and West of the Rockies." Eight or ten speakers.

Afternoon Session, Berkeley—Address, Mr. John W. Wood invited to take charge. Evening Session—Address, Berkeley, 8:00 p. m. For benefit of University students. Everett P. Wheeler, New York.

SUNDAY, OCT. 13.—St. John's Church, San Francisco, 11:00 a. m. Brotherhood Service, Sermon by the Bishop of Vermont.

Afternoon Mass Meeting—"Civic Righteousness," 3:00 p. m. Address by Bishop Potter and possibly one other.

Evening—Brotherhood Service, St. Luke's Church, San Francisco, 7:30 p. m., Sermon. Farewell Service, 5 or 6 short talks.

MISCELLANEOUS.

THURSDAY, OCT. 3.—8 p. m., Church Periodical Society, in St. Paul's Church.

FRIDAY, OCT. 4.—Meeting of the "Parochial Missions Society," at 8 p. m., in Trinity Church.

SUNDAY, OCT. 6.—Missionary rally of city Sunday Schools at Trinity Church, 3 p. m.

Triennial Sermon of Convention at 8 p. m., by the Bishop of Shanghai, in Trinity Church.

MONDAY, OCT. 7.—Meeting of the "American Sunday School Institute" in Grace Church, at 10 a. m., at 2:30 p. m., and 8 p. m.

TUESDAY, OCT. 8.—Triennial Missionary Mass Meeting in the Mechanics' Pavilion at 8 p. m. the Bishop of Minnesota presiding. Speakers, the Bishop of New York, and others to be announced.

WEDNESDAY, OCT. 9.—Meeting of the Girls' Friendly Society in St. Luke's Church at 8 p. m. Speakers invited, the Bishop of Washington, Bishop of Vermont, Bishop of Connecticut, and Bishop of Delaware, and Dr. Lloyd.

Board of Missions, afternoon, in Trinity Church.

THURSDAY, OCT. 10.—Meeting of the "Church Association for the Advancement of the Interests of Labor," at 8 p. m., in Trinity Church. The Bishop of New York, and other speakers.

FRIDAY, OCT. 11.—Meeting of Church Unity Society in Grace Church at 8 p. m. Speakers, the Bishop of Washington and the Rev. Dr. George Hodges, Dean of Theological School, Cambridge.

Board of Missions, afternoon.

SUNDAY, OCT. 13.—Children's Sunday School Service in St. Paul's, Oakland, at 3:30 p. m. Speakers, the Bishop of North Dakota, Mr. Geo. C. Thomas, and Rev. Dr. Duhring.

MONDAY, OCT. 14.—Meeting of the Church Temperance Society at 8 p. m., St. Luke's Church.

TUESDAY, OCT. 15.—Board of Missions in Trinity Church at 8 p. m., on Colored work in the South, Haiti, and Africa.

CALIFORNIA.

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

The Clericus—Sunday School Commission.

THE CLERICUS of San Francisco resumed its sessions on Monday, Aug. 19, with an interesting discussion on the existing Labor Strike in that city. The Rev. Mardon D. Wilson opened the discussion, devoting himself to an effort to state plainly the present issue. On Monday, Aug. 25, the Rev. Dr. Bakewell read a paper on "Christ the Mediator between Labor and Capital," putting the whole subject on the higher plane of the Golden Rule. On Monday, Sept. 2, the Very Rev. E. J. Lion opened an important discussion on the subject of Marriage and Divorce.

ON TUESDAY, Aug. 20, the Diocesan Sunday School Commission held an important meeting, when considerable progress was made in preparing the tentative programme for the Course of Lectures on Principles of Religious Education which it is proposed to have delivered between Nov. 13, 1901, and Feb. 5, 1902.

CHICAGO.

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

The Bishop's Health—Diocesan Notes.

THE BISHOP of Chicago is, we regret to state, detained at Point Pleasant, N. J., by ill health, and sickness in his family. He will probably be unable to attend the General Convention.

AT THE MARRIAGE of the Rev. D. A. Schaefer, a deacon from Hamilton, Ohio, in St. Mark's, Evanston, on Tuesday, the 3d inst., the Bishop Coadjutor officiated, assisted by the Rev. H. C. Granger and the Rev. E. M. Thompson; the latter being celebrant at the nuptial Eucharist which followed.

BISHOP EDSALL, of North Dakota, celebrated at the early service in St. Peter's last Sunday, and preached morning and evening, the offertories being devoted to his missionary work in that District. In his first sermon he referred in feeling terms to the nation's affliction occasioned by the atrocity of the attempt to assassinate President McKinley on the 6th; for whose recovery prayers were said in all our churches.

THE REV. DR. RUSHTON, city missionary, who on June 26th left with his wife for a two months' visit to their native England, has returned, after spending a few days in the East.

THE REV. H. R. NEELY, who left his recent charge, St. Paul's, Rogers Park, on the 5th, officiated in St. Andrew's, Mammoth Spring, Arkansas, on the 8th, and was married there on the 10th to Miss Bush, formerly of Rogers Park, whose friends live in Arkansas. On the 15th he takes up his new charge, St. Andrew's, Kokomo, in the Diocese of Michigan City. He is the twelfth clergyman whose name has disappeared from the Chicago list since the fine photograph, with 91 good likenesses of the clergy of 1900 was presented to Bishop McLaren on the 25th anniversary of his consecration, which is presented as a supplement to this issue.

CALVARY, Batavia, vacant by the resignation of Rev. J. G. H. Barry, has been added to the pastorate of St. Mark's, Geneva, under the Rev. W. Bliss, who, in consequence, was relieved of St. Paul's, DeKalb.

THOUGH the state of Illinois is not old enough to boast of many Church antiquities, a most commendable effort is being made by Mrs. Fullerton, vice-president of the Diocesan Branch of the Woman's Auxiliary, to present at San Francisco an interesting collection, including photographs and autographs of the Bishops from Dr. Chase to Dr. Taylor, with pictures of oldest churches, etc.

CONNECTICUT.

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

Two Brass Tablets at Naugatuck.

TWO HANDSOME brass tablets have recently been placed in St. Michael's Church, Naugatuck, one in memory of the late Rev. J. W. Ellsworth, and the other in memory of the late Rev. E. C. Gardner. Both these tablets are of brass inlaid in polished oak. The inscriptions being respectively as follows:

The Ellsworth tablet:

"In loving remembrance of Jared Wells Ellsworth, rector of St. Michael's parish, Naugatuck, from 1889 until his death, Feb. 2, 1901. His devotion to the cause of Christ in this commun-

ity and his gentle and faithful administration endeared him to all who knew him."

"Who was faithful to Him that appointed him, but now hath he obtained a more excellent ministry to minister unto Him forever."

The Gardner tablet:

"In loving memory of
Edward Coffin Gardner,
rector of St. Michael's parish,
Naugatuck,
1881-1888.

"His was a pure and gentle character, one that gained the esteem of all persons by its charity and unselfishness."—*Bishop Lawrence.*

"If a man be just and do that which is right he shall surely live, saith the Lord God."

INDIANA.

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

Reunion of the Deaf.

THE ALUMNI of the State School for Deaf Mutes, to the number of 300, enjoyed their triennial re-union at their *Alma mater* at Indianapolis, on Aug. 23, 24, and 25. The Rev. Austin W. Mann, who is an alumnus, was present. An open air service was held on Sunday, the School chapel being uncomfortable on account of the hot weather. Two children of deaf mute parents were baptized.



REV. A. W. MANN.

The silent congregation greatly appreciated the opportunity to worship together once more. The Rev. Mr. Mann preached from Revelation ii. 10: "Be thou faithful unto death and I will give thee a crown of life." On the following Monday the congregation returned to their homes, scattered all over both Dioceses, and Mr. Mann departed for Columbus, Ohio, to represent the Church at the Eleventh Triennial re-union of the deaf mutes of the State.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

THE CHURCH at Larned has been fitted with electric lights at the expense of eight young men of the congregation.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Woman's Auxiliary—Diocesan Convention.

AT THE recent diocesan council, deputies to General Convention were elected as follows: The Rev. Messrs. J. E. Curzon, J. P. deB. Kaye, H. J. Spencer, A. H. Lord; Messrs. Peter White (Marquette), W. S. Pearce (Dollar Bay), Chas. McCormick, and E. H. Towar (Marquette). Messrs. Chas. Merriweather and Griffith Williams were elected as alternates.

THE ANNUAL meeting of the Woman's Auxiliary of Marquette was held at the Cathedral, Sept. 3d. The officers elected were: President, Mrs. E. B. Palmer, Marquette; Vice President, Mrs. Wm. Sedgwick, Ishpeming; Secretary and Treasurer, Miss Nina Stone, Marquette; Correspondent Church Periodical Club, Miss Adda Knox, Marquette.

Reports showed contributions in cash to missions of \$343.00, and eleven boxes. There were pledged for the next year \$40 for China, \$25 for Oklahoma, \$25 for Indian work in Duluth, and \$250 for Diocesan Missions.

THE SIXTH annual convention was held Sept. 4 and 5th. It was distinguished by the presence of every clergyman working in the Diocese, and about an equal number of lay delegates. The principal business was the division of the Diocese into three convocations. The Rev. A. H. Lord becomes Archdeacon of Chippewa, and the Rev. J. E. Curzon, Archdeacon of Houghton. No additional officers will be appointed in the Marquette convocation, as all the diocesan officers live there, and will act for the convocation as well. The assessment system was abandoned for diocesan missions, but retained for expenses. For missions an envelope system will be used.

The officers chosen were: Secretary and Registrar, Rev. M. J. Spencer; Treasurer, Mr. E. H. Towar; Treasurer of the Christmas Fund, Mr. A. W. Klein; Standing Committee, Rev. J. E. Curzon, Rev. C. D. Atwell, Rev. A. H. Lord; Mr. Peter White, Mr. L. L. Hubbard, Mr. D. H. Ball.

Deputies to General Convention—Rev. J. E. Curzon, Rev. J. P. deB. Kaye, Rev. H. J. Spencer, Rev. A. H. Lord; Mr. Peter White, Mr. W. S. Pearce, Mr. Chas. McCormick, Mr. E. H. Towar. Alternates—Mr. Chas. Merriweather, Mr. Griffith Williams.

Missionary Committee—The Bishop, Rev. C. D. Atwell, Rev. H. J. Spencer, Mr. E. H. Towar, Mr. F. J. Schultheis.

The Hon. J. W. Stone retires from the Standing Committee at his own request, and will be appointed Chancellor of the Diocese.

Summary from the reports: Bishop 1, Priests 16, Deacons 4, Baptized—Adults 49, Infants 284; total, 333. Confirmed, 202. Marriages 104. Burials 156. Churches consecrated, 1. Families, 1,385. Number of baptized persons, 4,673. Communicants, 2,404. Contributions, \$30,694.39. Invested Funds, \$42,214.26. Church buildings, 30. Rectories, 13.

MARYLAND.

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

Burial of Rev. Wm. Murphy—Death of Wm. H. Millikin—New Rector for the Ascension.

THE FUNERAL of the Rev. William Murphy, who died on Thursday, Aug. 29, after an illness of two weeks at the Church Home and Infirmary, Baltimore, took place Saturday morning, Aug. 31, in St. Mark's Chapel, Aiken. Services were conducted by the Rev. Richard Whittingham, a brother-in-law of the deceased, and the interment was made in the churchyard. Mr. Murphy was for a number of years rector of St. Mark's Chapel, Cecil County. He was also stationed at different times on the Eastern shore of Maryland and in North Carolina. He was best known as pastor of the Old Swedes' Church, Wilmington, Del. He came to Baltimore in 1874, and married Mrs. T. A. Chamberlain of that city. He has resided here since his marriage. Besides his widow, Mr. Murphy is survived by two brothers and a sister. The brothers are the Rev. R. Heber Murphy, rector of St. John's Church, Western Run, Baltimore County, and Dr. S. W. Murphy, a teacher at Red Springs, N. C. The sister is Miss M. H. Murphy of Philadelphia.

MR. WILLIAM H. MILLIKIN, 69 years old, died Saturday evening, Aug. 31, at his home

in Baltimore, of Bright's Disease. He had been suffering for about eight weeks. The funeral took place Tuesday afternoon, Sept. 3, from Emmanuel Church and the interment was made privately at Greenmount cemetery. Mr. Millikin was the son of the late Major James H. Millikin of this city. From early manhood he was an active participant in the work of Emmanuel Church and upon the death of his father, in 1891, he succeeded him as a member of the vestry of the church and also as its treasurer and registrar, which offices he held until his death.

Mr. Millikin is survived by a widow and five children, three daughters and two sons. His wife was Miss Emily V. Richardson of Baltimore.

THE REV. ROBERT S. COUPLAND of Charlestown, W. Va., has accepted the call to become rector of the Church of the Ascension, Baltimore, and is expected to begin his work as rector on Sunday, Oct. 13. The Rev. Mr. Coupland was born 31 years ago in Williamsburg, Va. He received the degree of B.A. from the College of William and Mary in 1890, and then took a theological course at the Virginia Theological Seminary, near Alexandria, where he was graduated in 1894. The first two years of his ministry were spent in Norfolk, Va., as assistant to the Rev. Dr. A. S. Lloyd, rector of St. Luke's Church. He then became rector of St. John's Church, Covington, Ky., where he remained until he was called to Zion Church, Charlestown, one and-a-half years ago.

MASSACHUSETTS.

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

Endowment for the New Diocese—Notes.

OF THE FUND of \$100,000 which is required to be raised before the new Diocese of Western Massachusetts can be set apart, about \$78,000 has been subscribed, leaving \$22,000 more to be raised. Special offerings are asked on Sunday, Sept. 15th, throughout the Diocese for the completion of the fund.

THE HON. GEO. A. NICKERSON of Dedham, was buried from St. Paul's Church, Sept. 5th, Rev. J. P. Hawkes officiating. In the death of Mr. Nickerson the church loses a liberal benefactor and the town a friend who was ever on the lookout to forward its interests.

THE REV. H. R. TALBOT of St. Stephen's Church, Boston, will leave for his new duty in China about the first of November. Mr. Talbot has been actively engaged at St. Stephen's for the past four years.

THE REV. A. E. GEORGE is slowly convalescing and hopes to be out in about a month. The Rev. H. M. Torbert is seriously ill with appendicitis.

MILWAUKEE.

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

Burial of Dr. Durlin—Two Deaths—Council Sermon—Church Burned at Jefferson.

THE FUNERAL services of the late Rev. Dr. Durlin took place at Grace Church, Madison, on Tuesday, Sept. 3d. At an early hour there had been a celebration of the Holy Communion, at which the Rev. President Webb of Nashotah was celebrant and was assisted by the Rev. Dr. Dafter of Appleton. The burial office was read at 11:30, the Bishop officiating, assisted by Dr. Webb, while the vested choir of the parish and many of the diocesan clergy were also present. Immediately after the service, the body was taken to Ripon, Wis., for interment. The members of the family were accompanied by the Rev. Drs. Webb and Dafter, Rev. L. D. Hopkins, Chief Justice Winslow of the Supreme Court of the State of Wisconsin, and Mr. Walter C. Noe; these two latter gentlemen being respectively senior and junior wardens of Grace Church. At Fond du Lac the Bishop and the Bishop Coadjutor of that Diocese joined the party.

At Ripon the body was taken immediately to St. Peter's Church, where the office of committal was held. The Rev. Dr. Dafter read the office, while the two Bishops and the Rev. A. P. Curtis, rector of the parish, were also present. Next day there were two early celebrations and a later choral Eucharist, celebrated for the repose of the departed priest.

BY A SERIOUS accident on the afternoon of Tuesday, Sept. 3d, Mrs. S. S. Barney of West Bend, wife of the Congressman of the Fifth District of Wisconsin, together with Mrs. W. H. Ramsey, Sr., of Fort Washington, were struck by a railroad train and horribly mutilated and killed. Mrs. Barney appears to have died instantly, while Mrs. Ramsey survived for only about fifteen minutes. The bodies of both were so badly mutilated that it was some hours before identification could be made. The two ladies were driving together and so far as can be discovered, the horse must have gotten beyond control.

Mrs. Barney was a Churchwoman and member of the mission at West Bend, being indeed perhaps the most prominent of the parishioners. She was about 52 years of age and was a native of that section of Wisconsin. She was married to Mr. Barney

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in 1876, and is survived by her husband, three daughters, and a son. The burial service was held on Thursday, being conducted by the Rev. E. P. Wright, D.D., of Milwaukee.

MR. GEORGE H. FRANCIS, a parishioner of St. Stephen's Church, Milwaukee, and one who has been active in the work of the diocesan committee on the increase of the endowment fund, is sadly afflicted in the death of his wife, who passed away at their home in Milwaukee on the 5th inst.

Mr. Francis was elected as deputy to General Convention and had been expecting to attend, but he has now signified his inability to be present owing to this bereavement. The Bishop has therefore named Mr. Tracy M. Cary of Chippewa Falls, from among the list of alternates, to serve in his place.

THE REV. C. N. MOLLER has declined his appointment to preach the Council sermon, and the post will be taken by the Rev. H. D. Robinson, warden of Racine College.

BY A SEVERE FIRE which devastated a considerable part of the city of Jefferson, St. Mary's Church, of which an illustration lately appeared in these columns in connection with an interesting account of how the church was obtained from the Universalists, was completely destroyed, only the walls being left. The insurance had unhappily expired about a week previously and had not been renewed. The furnishings and ornaments were generally saved. Fire had broken out in the city, and the rector of St. Mary's, the Rev. George Hirst, with most of the men of the place, was engaged in fighting it. The church roof caught, with many other buildings, and though many willing hands made every effort to stay the flames, it was of no avail. They soon began removing all the movable fittings, so that most of these were saved, though the bell was ruined. Arrangements were at once made for re-building, and about \$300 raised immediately, but as a considerable portion of the best part of the city was reduced to ashes, outside assistance will be required and might well be given. Services will be held temporarily in the town hall.

The burned edifice was built by the Universalists in 1857, that denomination being strong among the original New England settlers. Later, as in other communities through the whole of the Middle West, the New Englanders "moved on" and were succeeded by foreigners, the English-speaking population dwindling largely away. It is the history of the whole Central West in miniature, accounting sufficiently for the difficulties in the way of the Church. Churchmen neglected their early opportunities, and our own work in Jefferson was commenced by the Rev. Prof. Riley, then of Nashotah, in 1892. So well did it commend itself to the English-speaking citizens, regardless of religion, that the old abandoned Universalist property was deeded over for the work of the Church, the final transfer having been effected last spring. Much of the furniture was the gift of the widow of Bishop Knight.

MINNESOTA.

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

Woman's Auxiliary—Sunday School Institute—Church Home—Minneapolis.

THE 20TH ANNUAL MEETING of the Minnesota Branch of the Woman's Auxiliary was held in St. Clement's Church, St. Paul, Tuesday, Sept. 3d. The meeting opened at 10 A. M. with a celebration of the Holy Communion, the Rt. Rev. Samuel C. Edsall, D.D., being celebrant. The address of welcome was made by the vicar, the Rev. Ernest Dray. Bishop Edsall spoke briefly, then introduced the Rt. Rev. Theodore N. Morrison, D. D., Bishop of Iowa, who preached the sermon. From 12 to 2 there was an intermission, during which the women of the parish served

luncheon. At the latter hour the business meeting opened with 272 representatives from 43 parishes.

The organization having outgrown its Constitution, the necessary amendments were made, and the following officers elected: President, Mrs. Hector Baxter; First Vice-President, Miss Sybil Carter; Second Vice-President, Mrs. Wm. B. Folds; Third Vice-President, Mrs. Denis Follett; Fourth Vice-President, Mrs. C. C. Rollit; Recording Secretary, Mrs. Rufus Davenport; Corresponding Secretary, Mrs. Judson Wade Bishop; Treasurer, Miss M. E. Andrews.

The United Offering was reported as \$1,229.38, and the "red mite box" money as \$624.70, with a number of parishes yet to report.

The last mentioned amount was, according to custom, divided into three even portions, one each for diocesan, domestic, and foreign work; then the thirds voted toward objects in the respective fields. Addresses were made by Miss Milnes of Western Michigan, and Mrs. Brunson, now a teacher of lace work at Hampton, but for many years president of the Minnesota Branch.

At 8 P. M. a large missionary meeting was held and, Bishop Gilbert having been so devoted to missions, it was deemed most fitting to dedicate at that service the brass eagle lectern given by the people of St. Clement's as a memorial of the late Bishop Coadjutor. The prayer of benediction was read by the vicar, and the memorial sermon delivered by Dr. Davis of Mankato, a classmate at Seabury of Bishop Gilbert. Missionary addresses were made by Bishop Morrison, Bishop Edsall, and Miss Milnes.

THE FOURTEENTH ANNUAL meeting of the Sunday School Institute convened at St. John the Evangelist's Church, St. Paul, Wednesday, Sept. 4th. The session began with a celebration of the Holy Eucharist with Bishop Edsall as celebrant, and the Bishop of Iowa and Archdeacon Haupt as epistoler and gospeller. At the conclusion of the service a short address of welcome was delivered by the Coadjutor Bishop-elect, and the Archdeacon. Over 100 delegates were present. The report of the treasurer showed that the Lenten offering by the children of the Diocese amounted to \$2,603.85. The Advent offering of the children was \$806.96.

Miss Eunice D. Peabody of St. Paul read a paper on "The Training of Teachers," and J. A. Chase of Minneapolis conducted a model teachers' class. The women of St. John's Church served luncheon for the visiting delegates.

The primary department was the topic for the afternoon. Miss Katherine Sleppy of St. Paul gave blackboard illustrations and Miss Mary Milnes of Michigan told how to interest the children of the primary department. Mrs. George A. Anderson of Minneapolis told how to organize a successful primary school. "The Senior Department" was the topic last evening. The Rev. T. P. Thurston of Winona read a paper on "The Sunday School Hour and How to Make it Most Effective." The Rev. F. L. Palmer of Stillwater had charge of the question box and Miss Marguerite Morton of St. Clement's Church had an interesting paper on Sunday School music.

An invitation was accepted from Gethsemane Church in Minneapolis to entertain the Institute at its next annual meeting.

Bishop Edsall was unanimously elected President of the Church Sunday School Association of the Diocese of Minnesota.

THE CHURCH HOME for Aged Women, St. Paul, have secured the Kelly mansion on Hoffman Ave., overlooking the Mississippi River. The house has thirty rooms and spacious grounds attached to it, and is well adapted for work of this nature. The Rev. E. S. Peake of Faribault was elected chaplain at the annual meeting. Services will be held in the Home every Sunday afternoon.

A PLAN is now under discussion to move St. Paul's Church, Minneapolis, from its present location on the corner of Hennepin Avenue and 12th Street to the corner of Bryant and Franklin Avenues. The distance is considerable and it is stated that the cost of moving will be about \$6,000. It is the intention ultimately to erect a magnificent structure on the newly acquired property of the parish, at the location mentioned, but for the present it is hoped that the plan mentioned may be carried out so that the present church building may be used on the new site. St. Paul's is a commodious edifice, but street improvements recently made, caused its outside appearance to be somewhat disfigured, and the location is otherwise unsatisfactory.

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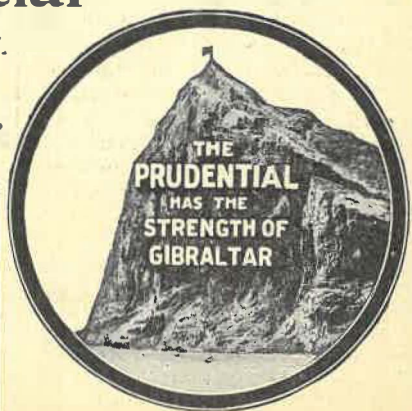
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MONTANA.

L. R. BREWER, D.D., Miss. Bp.
New Chapel for East Butte.

PLANS ARE NOW under way for the erection of a new chapel in East Butte as an offshoot of St. John's parish. The chapel will probably be erected on Talbot Ave. at a cost of some \$5,000. It will be constructed either of frame or stone and will seat about 250 persons. The rector of St. John's Church, the Rev. S. C. Blackiston, expects to be able to carry on the work of the mission as well as the parish, with an assistant, and has appointed in the latter capacity the Rev. John B. Gible of the Diocese of Dallas who will take charge of his new work about Nov. 1st.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.
Improvements at Orange.

EXTENSIVE alterations and improvements are being made to the structure of Grace Church, Orange. The chancel is being deepened and broadened, the organ rebuilt, with the keyboard on the west side of the chancel instead of on the east side as formerly. While these changes are under way, the choir section of the church is of necessity closed off and a simple pipe organ is temporarily used. The cost of the entire improvements will be about \$15,000.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Improvements at Cold Spring.

THE INTERIOR of the Church of St. Mary's-in-the-Highlands, Cold Spring, has lately been entirely decorated and renovated. The work was in charge of Mr. C. C. Haight, the well-known New York architect, whose skill has much enriched and beautified the building.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.
Memorial at Hillsborough.

A HANDSOME receiving alms basin has recently been placed in St. Matthew's Church, Hillsborough, in memory of the Rev. Joseph W. Murphy, rector of the church from 1881 to 1892. The basin is of hammered brass, beautifully embossed with passion flowers around the centre, enclosing the sacred symbol I. H. S. in raised letters. The outer rim bears the inscription:

"To do good and to distribute, forget not; for with such sacrifices God is well pleased."

On the reverse side are the words:
In loving memory of Reverend Joseph W. Murphy,
October 17, 1900.

"He being dead yet speaketh."

Given by Dr. Samuel W. Murphy, his brother, and Mrs. Walter E. Stumph, his daughter.

The faithful priest and servant of God entered into life eternal October 17, 1900, after 50 years of earnest work in the ministry of the Church. St. Matthew's was his last charge, which he resigned on account of failing health. He then removed to Washington, D. C., with his devoted daughter, where he engaged in such ministerial duties as his strength permitted. His last work was a compilation of the *History of St. Matthew's Parish*, printed and distributed among his friends shortly before his death. He lies buried in St. Matthew's beautiful churchyard by the side of the wife, who went before him, sixteen years, into the rest of Paradise.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
Labor Day Service—Colored Mission—City Notes—Will of John Lucas.

ON THE EVE of the first Labor Day in the twentieth century, a service was held on Sunday evening, 1st inst., under the auspices of Lambeth Chapter of the Church Association

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for the Advancement of the Interests of Labor, in Epiphany Chapel, Philadelphia (parish of St. Luke's and Epiphany, Rev. Dr. T. A. Tidball, rector), when the sermon was preached by the Rev. Dr. John P. Peters, rector of St. Michael's Church, New York City. Although there had been full notice given of the service, very few workmen were in attendance, yet there was a good-sized congregation present. The preacher touched upon the many phases of the industrial field.

THREE HUNDRED children from St. Mary's (colored) mission (of St. Mark's Church, Philadelphia, Rev. Dr. A. G. Mortimer, rector) were made happy on Wednesday, 4th inst., by a trip to Chestnut Hill Park. The gay party was taken out to the Park on electric cars, and the day was passed in merry making. This mission owes its inception to the present Bishop of Milwaukee, the Rt. Rev. Dr. Nicholson, sometime rector of St. Mark's.

THE REV. CLARENCE W. BISPHAM, rector of St. Philip's Church, West Philadelphia, reached home on Saturday, 31st ult., per steamer *Westernland*, after a pleasant voyage of nearly 8½ days from Liverpool.

ST. MARTIN'S CHURCH, Oak Lane, Philadelphia, was re-opened on Sunday, 8th inst., having been closed during the summer months for repairs. The rector, Rev. Walter Jordan, has returned from his outing in Nova Scotia, and officiated at both services.

THE STORE PROPERTY at the northeast corner of 8th Street and Snyder Avenue, Philadelphia, and the adjoining property have been purchased by the Deaconess' House Corporation, and will be used, after the necessary alterations are made, as a graduate school. This building will be called St. Martha's House, and will be under the supervision of Deaconesses Jean W. Colesberry and Anne W. C. Rowley.

THE WILL of the late John Lucas, whose death occurred in August, was probated on the 7th inst. The estate, valued at \$100,000 and over, contains the following bequests: To the Trustees of the Diocese of New Jersey, the sum of \$6,000 in trust, the income therefrom to be used for the maintenance of the services in the Church of St. John in the Wilderness, Gibbsboro, N. J., which church was founded by Mr. Lucas. To the Society of the Sons of St. George, Philadelphia, all his shares (number not specified) which he owned at the time of his death, in St. George's Hall. The will was executed nine years ago.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Many Notes of Progress.

ON THE EVENING of the Feast of the Transfiguration, the corner-stone of St. Peter's Church, Pittsburgh, which has been removed from the down-town district to Craft and Forbes Avenues, Oakland, was laid by the Bishop of the Diocese, assisted by the rector of the parish, the Rev. Dr. Ward.

ON THE Thirteenth Sunday after Trinity, September 1st, the Rev. G. A. M. Dyess, was instituted into the rectorship of St. Mary's Church, Braddock, by Bishop Whitehead.

ST. MARY'S CHURCH, Beaver Falls, has been given a beautiful window in memory of the late Francis L. Banks and his wife, Mary C. Banks, by their only surviving child, Mrs. W. H. Chandley. The subject portrayed is that of the Good Samaritan.

ON WEDNESDAY, September 4th, the corner-stone was laid by the Bishop, of the new church for Emmanuel parish, Emporium. There were present of the clergy besides the Bishop, the Rev. L. F. Cole, Archdeacon of the Diocese, and the Rev. Messrs. Spalding, Brooks, Clarke, Kirk, Nock, and Russell, as also the rector of the parish, the Rev. J. M.

Robertson. Addresses were made by the Bishop and the Rev. Messrs. Spalding and Russell. After the service the clergy and vestry were handsomely entertained at the house of Mr. Howard, the choir leader. The church will be of Medina stone, and will cost about \$20,000 when completed.

ON THURSDAY morning, September 5th, the Church of St. Edward the Martyr, Kane, was opened with a service of benediction, by the Bishop of the Diocese. Preceding this service there was an early celebration of the Holy Communion, at which the priest in charge of the parish, the Rev. R. Alan Russell, officiated, assisted by the Rev. Messrs. Kirk and Bogert. Large delegations came over to attend the services from Smethport, Bradford, and Mount Jewett; the rector and the choir from Smethport to the number of fifty, with the choir of the parish, rendering most admirable music. The large number of visitors present from the neighboring towns bears witness to the interest taken by other parishes in the work in hand. The church is of frame, very solidly built, and will accommodate 200 persons. It has a large basement room in which the procession formed, and where also supper was served in the evening to the clergy and all visitors, by the ladies of the congregation. At the conclusion of the service of Benediction, the Bishop proceeded with the celebration of the Holy Communion, preaching a sermon from the two texts: "I will commune with thee from above the mercy-seat"; and "True worshippers shall worship Him in spirit and in truth, for He seeketh such to worship Him." There was a large attendance, and a liberal response to the appeal for assistance in lessening the amount of the debt, which, however, is not very large. In the evening there was service with addresses of a missionary character by the Bishop, the Rev. Dr. Kieffer, and the Rev. Messrs. Spalding and Bogert. The work at Kane is very promising, and the people are delighted in the possession of the new chapel, for which they have waited and worked through many years of discouragement.

A NEW FRAME CHAPEL is to be put up immediately for St. Margaret's mission, Mount Jewett; a parish house is being erected for St. Luke's Church, Smethport, a handsome new church of stone has been begun in Trinity parish, New Castle, and plans are being made for the speedy erection of a chapel for St. Luke's mission, Kinzua. The money is mostly in hand for all these enterprises, and there is every prospect of great progress in the northern part of the Diocese. A mission has been started in South New Castle, by the rector of Trinity Church, New Castle, the Rev. Dr. Tyler.

RHODE ISLAND.

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

WM. N. MCVICKAR, D.D., Bp. Coadj.

Death of Mrs. Marshall.

THERE DIED on August 14th, at her home in Providence, Mrs. Hannah Cushing Newhall, who is believed to have been senior in point of residence, of all the parishioners of St. Stephen's Church. As Miss Hannah Lewin, she belonged to the congregation meeting in a private house on Brook Street, which developed into St. Stephen's parish. On the Third Sunday after Easter, April 17th, 1842, Miss Lewin was confirmed by Bishop Griswold in the old St. Stephen's Church. As the wife of Benjamin A. Newhall, says the parish paper of St. Stephen's, she was a most exemplary wife and mother, bringing up a large family in the nurture and admonition of the Lord. Her husband, Captain Newhall, of the Providence Police force, died about ten years ago. Mrs. Newhall attended church for the last time on her birthday, last Whitsunday, May 25th, 1901, when she received the Holy Communion. This was her last visit to



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the earthly temple of the Lord of Hosts. On August 12th she received Holy Unction, and the Blessed Sacrament of the Body and Blood of Christ, her *Nunc Dimittis*. And soon after in tranquility and sweetness she departed in peace. In that peace may she rest.

THE OLD guild house of St. Stephen's Church, Providence, has been completely removed and the grounds about the church have been put in order. The cross which surmounted the old building will be properly inscribed and will be placed in the new Webster Guild House as a historical memento. The parish church has recently received a gift of two handsome hymn boards.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Two Retreats.

A RETREAT for women was conducted by the Bishop at Rock Point last week with over 50 women in attendance. It was expected that a retreat for the clergy would be held during the present week.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Vacations—Notes.

THE RECTORS and choirs have returned to their respective parishes and are at work again after vacation. The members of St. Luke's choir, Kalamazoo, took their outing at South Haven and on Sunday pleased the members of Epiphany mission by taking part in a choral celebration of the Holy Communion. Grace Church choir of Grand Rapids went into camp at Gunn Lake, having their usual good time.

QUITE a number of the Chicago choirs took to the woods and lakes of this Diocese during the summer. Among these, the choir of St. Paul's was at Macatawa Park, near Holland; St. John's and St. Margaret's at South Haven. The latter choir with their vestments and accompanied by their rector, the Rev. L. C. Rogers, drove in from camp on a hay-rack and assisted the missionary in the services. Such assistance is heartily appreciated and very helpful in our mission churches.

At Charlevoix Bishop Gillespie has kept the church open for the summer, and at Harbor Springs Bishop Tuttle has officiated. Among others who have held services in vacant mission churches we may mention Mr. Frank Rodenbush at Albion, Rev. Frederick Welham at Saugatuck, and the Rev. Messrs. J. H. Edwards, Charles D. Atwell, and William Lucas at Elk Rapids. Six clergymen, I believe, have resigned since convention, and Miss Mary A. Milnes, our efficient and faithful missioner, has announced her intention of spending the winter in California. Our Bishop prays the Lord of the harvest to send forth laborers into His harvest.

OWING to the removal of the Rev. H. P. Vicborn from Dowagiac, the *Church Helper* is now published at Hastings, Mr. C. F. Field being the financial agent.

BISHOP GILLESPIE has decided not to attend the General Convention, but to reserve his strength for work within his own Diocese.

OWING to a partial failure of the fruit crop and other reasons, the building of Epiphany Church, South Haven, has been postponed. Attendance of visitors on the Church services has been unusually good this summer and there have been some liberal offerings for the purpose of making payments on the church lots. A rectory is very much needed, as rents are a little beyond the missionary's slender purse.

CANADA.

Death of Rev. J. W. Norwood—The Diocesan—Woman's Auxiliary.

Diocese of Nova Scotia.

THE DEATH of the Rev. Joseph William Norwood, rector of Hubbard's Cove, occurred on the evening of September 2nd at Halifax. Mr. Norwood served in the United States Army during the Civil War and was wounded both at Gettysburg and at Bull Run. After the war he studied for Holy Orders and was ordained to the sacred ministry. His clerical work began in Kansas as missionary at Osca-loosa, where he had charge from 1872 to 1874, after which he was missionary at various points in Nova Scotia, Maine, New York, New Jersey, and the Province of Quebec until 1891, when he was appointed to his present charge. Mr. Norwood was about 68 years of age at the time of his death.

Diocese of Toronto.

ST. GEORGE'S CHURCH, Wooler, completed a year ago, has received many gifts for furnishing, and its surroundings have been beautified lately. The young ladies of the congregation have given a handsome set of chancel furniture.—THE RT. REV. DR. MORLEY, Bishop of Tinianerelly, South Africa, spent part of the month of August in Toronto, the guest of his sister.—THE RESULTS of the competition for scholarships at the matriculation examinations in Arts for Trinity University, Toronto, have been published.

Diocese of New Westminster.

THE NEXT diocesan Synod will meet in St. Paul's parish, Vancouver. The Secretary of the Synod, the Rev. W. Baugh Allen, has resigned his position, which he has filled well for many years.—THE DEBT on Holy Trinity Cathedral, New Westminster, has been entirely paid off.—A BRASS lectern is to be placed in St. Barnabas' Church, New Westminster, in memory of Queen Victoria, by the Sons of England Benevolent Society. It is proposed to dedicate and consecrate the lectern on the anniversary of the Queen's funeral. A stained glass window is also to be placed

KNOWLEDGE OF FOOD.

PROPER SELECTION OF GREAT IMPORTANCE IN SUMMER.

The feeding of infants is a very serious proposition, as all mothers know. Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe; that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious, difficulties in the stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture, and time, which permits the diastase to grow, and change the starch into grape-sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.



Wholesome Advice

For People Whose Stomachs are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in diseases is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery rising, headaches, sleeplessness, lack of ambition and a general run down nervous condition I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest the food anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin, and Golden Seal which supply just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increasing flesh in thin nervous patients, whose real trouble was dyspepsia and as soon as the stomach was put to rights they did not know what sickness was.

A fifty cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, anyone whose stomach is at all deranged will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach.

EXCURSION RATES TO BUFFALO

Via the Wabash Line.

Sept. 8 to 12, the Wabash will sell excursion tickets Chicago to Buffalo and return as follows: good fifteen days, \$11.10; 20 days, \$12.55; until Oct. 8th, \$14.50. Four daily trains with palace sleepers and free chair cars. Write for Pan-American folder. Send six cents in stamps and receive a copy of the latest song with music, "Wake me up at Buffalo." F. A. PALMER, A. G. P. A., 97 Adams Street, Chicago.

The healthy child should have Mellin's Food because it will keep him healthy, while the sickly child should have Mellin's Food because it is nourishing and suitable and gives strength and vitality.

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.

in St. Paul's Church, Vancouver, in memory of the Queen, which it is expected will be unveiled by the Duke of York when he visits that city shortly.

Diocese of Ontario.

A CANVASS is being made on behalf of the Augmentation fund of the Diocese in the parish of Lansdowne.—AN UNUSUAL number of Baptisms took place in St. George's Cathedral, Kingston, in August.

Woman's Auxiliary.

THE PROGRAMME for the triennial meeting to be held in Montreal, beginning Sept. 11th, is published. The special service will be in Christ Church Cathedral on the morning of the 12th. There will be Holy Communion and sermon by the Bishop of Huron, with presentation of thank offering for the Chinese in British Columbia. The election of officers will take place on Saturday, the 14th and on Monday there will be discussions upon provincial pledges, renewal, devotional reading, the best method of deepening the spiritual life of senior "Girl" and "Junior" branches, and other matters. At the noon devotional meeting there will be an address by Bishop Courtney of Nova Scotia. A reception of delegates and visitors by the Montreal branch of the Auxiliary will be held on the evening of the 16th.

Diocese of Newfoundland.

THE NAVE of the Cathedral of St. John the Baptist in St. Johns is in a very sad state. It is hoped that funds for its restoration will soon be forthcoming.—THE Rev. Canon Noël, rector of St. Paul's Church, Harbour Grace, and rural dean of Conception Bay, has just celebrated his silver jubilee as rector. His congregation presented him with a purse of money and an address on the occasion.

Diocese of Montreal.

THE VEN. ARCHDEACON NAYLOR celebrated the 25th anniversary of his pastorate at Clarendon, during the last week of August. The proceedings extended over three days.—THE RECTOR of St. Stephen's Church, Eutaw, Alabama, has officiated at St. Thomas' Church, Montreal, during the absence of the rector, Canon Renaud. St. Thomas' Church is having a new organ put in.

AN EVANGELIST'S RITUALISM.

EVANGELIST CHARLES H. YATMAN preached a "candle sermon" to a large congregation in the Temple, Ocean Grove, N. J., this morning, says the New York *Tribune* of August 21st. On the platform was a table draped with black cloth, representing the world in sin. On the table was placed a candle, which, when lighted, represented the light of Christ in the world. His departure was depicted by extinguishing the candle, and the coming of His Spirit by the lighting of a small alcohol lamp. This remained burning while several candles, representing the heathen in foreign countries, were brought in. They were placed on the table and lighted by the spirit lamp, showing how the different races of the world have been enlightened and converted.

There were next shown three decorated candles. They represented society women, and were lighted to show that they, too, could be converted. A dozen small candles represented an infant Bible class. In the centre was a large one, the teacher. They were also touched with the flame of the spirit lamp to prove that young children could receive light.

In the auditorium the camp meeting preachers were the Rev. Dr. Hugh Mason of Camden, and the Rev. Dr. C. H. Mead of Hoboken.

AT THE NECKTIE COUNTER.

"BLACK NECKTIES, if you please."
Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt. "What is it?" he asked.
"Black neckties—silk."
Drummond threw down a box of ties.
The customer opened it. "These are red, and not silk," he said, quickly.
"Nobody wears black silk now," Drummond said, yawning and looking indifferently at the plain old man before him. Then he took up the box and put it back into his place.
"Have you none of the kind I want?" asked the old man.
"No; that kind of goods went out years ago. We don't keep 'em," said the salesman, insolently.
"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone.

"I know it, but what's the good of bothering with an old back number like that? He's a Methodist preacher, I'll bet five to one. But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railway boss, one is a banker, and the third is a sugar man; all of them are millionaires."

"A lucky family! How was it?"
"They all had capital with which to start. The man with capital wins every time."

"Perhaps you have neckties—black silk," the old man said to Sanders. He had been lingering near the counter.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a sales girl. Sanders anxiously took down box after box.

"I'm afraid I am giving you a great deal of trouble," said the old man, kindly.

"That's what I am here for," said the salesman, pleasantly. "I am sure I shall find them."

The box was found at last, and a necktie of the right width chosen, wrapped, and, with

MUSCULAR PASTOR.

MUSCLES BUILT UP BY COMMON SENSE HABIT.

"For years I have not been able to drink coffee, as it made me very nervous and gave me a headache. No one loved coffee more than I and it was a severe trial to abandon its use. Nearly three years ago I saw Postum Cereal Coffee advertised and concluded to try it.

I have been so well pleased with it and its healthful effects that I have used it ever since. I carry packages with me when I visit other places.

When I began to drink Postum, my muscles were flabby, as my habits are sedentary, but for the past two years my muscles have been hard and I never felt stronger in my life than I do now at sixty years of age, and I attribute my strength of muscle to constant use of Postum. I drink it three times a day. I feel so enthusiastic about Postum that I cannot recommend it too highly wherever I go. Wishing you great success, yours truly," Rev. A. P. Moore, 474 Rhode Island St., Buffalo, N. Y.

The reason Postum builds up the human body to a prime condition of health, is that when coffee is left off, the drug effects of the poison disappear and the elements in Postum unite with albumen of the food to make gray matter and re-fill the delicate nerve centers all over the body and in the brain. This sets up a perfect condition of nerve health, and the result is that the entire body feels the effect of it.



Prizes Catch
many women. What do prizes amount to? Not worth considering. Cannot pay you for poorer work, greater expense and risk to clothes, which you get with an inferior washing powder. Any woman who uses PEARLINE has a prize, and will save enough to buy more and better knick-knacks.
Pearline Saves ⁶⁵²

September Vacation Rates.

Madison, Milwaukee and Waukesha, \$4.00; Devil's Lake, \$4.95; Forest Lake, \$5.00; Green Lake, \$5.15; Neenah, \$5.35; Colorado and The Black Hills, \$25.00; Utah, \$40.00; Marquette, \$10.85; Gogebic Lake, \$10.95. Half rates (round trip) to tourist and fishing resorts in Wisconsin and Michigan; minimum rate \$4.00. These round-trip tickets sold from Chicago Sept. 1-10; limit Oct. 31. San Francisco, Los Angeles and return, \$50.00. Tickets sold Sept. 19-27; limit Nov. 15.

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If you are going to
THE CONVENTION
at San Francisco,
October 2nd,
your tickets should read in one direction by the
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in order to view the most magnificent mountain scenery in the world. Stopovers at **BANFF** in the heart of the Rocky Mountain Park, at **FIELD** at the foot of Mount Stephen, at **GLACIER** Station, within thirty minutes walk of the Great Glacier of the Selkirks, will more than repay the most critical of tourists.
Tickets and information from the Agents of any westbound railway, or from
A. C. SHAW,
Gen'l Agent, Passgr. Dept.
228 South Clark St.,
CHICAGO.

CHIEF DAYS.
By the Rev. A. W. SNYDER, Author of "Chief Things." Price, 75 cts. net.
Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

a smile, Sanders handed it to the troublesome customer.

The next morning Sanders received a printed slip, notifying him of his promotion in the store; Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were written the words: "Civility and efficiency are capital as well as money: you will fail because you have neither."

"Who was the old bore?" demanded Drummond, in a fury.

"It was John Colton, the silent partner of the firm," said one of the men.—*Youth's Companion*.

HAWAIIAN MUSIC.

IN A PAPER ON Hawaii, Bishop Potter describes in the September *Century* the native music of these recently acquired Pacific islands.

In a long Pacific voyage people who are destined to be two or three weeks together in the same ship and the same table sooner or later conclude to make the best of the situation, and one and all bring out their store of amusements or accomplishments for the common benefit.

It is to this that we owed, on an evening that will always be memorable, the privilege of listening to some Hawaiian songs accompanied by a running commentary both descriptive and historical, to which I am bound to say I am indebted, in its larger suggestions, for the outlines of this paper. The singer and performer—for he was both—was an American gentleman whose name, if I were at liberty to record it here, would be familiar to many American ears; and he brought to his task a rare and most individual charm. He was born in Honolulu, of an ancestry identified with the earliest missionary history of the Sandwich Islands, and he united in himself the fine insight of his New England forefathers and the sunny vivacity of Oahu. The instrument which he used was a primitive guitar consisting of a wooden bowl with metal strings across its open face; the notes were produced by a manipulation analogous to that of a banjo; and along with this he undertook to give a brief history of the evolution of Hawaiian music. Some of us had heard it—or thought we had—while in the islands, and had been much struck with both its paintiveness and its tunefulness. It was a rude shock to learn that, in its primitive and unadulterated form, Hawaiian music had neither characteristic; and that for the obvious reason that it consisted in thumping at the bottom of the wooden bowl and twanging it with a single string. The performer then illustrated how these elementary modes of expressing musical ideas had been influenced by the incoming of civilization; how the Hawaiians had caught the airs of the missionary hymns and modified them by their own interpretation of them; and finally how, as the element of civilized life became more pervasive and potential, the music of the native and the manipulation of his instruments took up into themselves everything—and it was apparently not much—that was intelligible to the native mind, even to the last negro or music-hall melody.

The whole was a parable of really large suggestiveness. For one could not but see in it how what had come to pass in connection with something that, after all, was a very small part of a people's life, was that which had taken place in other and far graver aspects of that life. There was, in other words, first the primitive simplicity and barbarism of that life, with all its charm and all its dreaminess; and then, step by step, there came to be, out of the mere babel of primal instincts and acts, like primal noises, some-

thing increasingly complex, increasingly pathetic, and sometimes, alas! increasingly tragic.

THE GREAT NEED FOR FREE PUBLIC BATHS.

WATER, lots of it, does not hurt anyone, and can hardly be classed among the pauperizing influences. The novices at work among the poor, feeling keenly the differences between their own environment and that of those they visit, are always full of the soap and water gospel. They would preface their social movement, whatever it is, by a crusade with soap and a scrubbing-brush—and there is truth in what they feel. These articles are not unknown or unused, however, by the deserving poor. We are not thinking now of those who get their names on the books of the charity organizations, but of the thousands who do not. The undeserving poor always shy at water.

A bath-tub in every tenement is an idle dream, they cost too much and run very good chances of being used for coal. A public bath around the corner is another matter and seems in reason. Those who wished to use it could do so, they are the people we are after; those who prefer the other thing could stay at home. Besides, they might succumb to the temptation and get into the habit of using water frequently. Many doubts were expressed as to whether public baths would be used until the Association for the Improvement of the Condition of the Poor tried the experiment. Last year 130,000 people paid five cents for soap and towel and the privilege of using the People's Baths at Centre-Market Place. This bath, one at the University Settlement, and the one, shortly to be opened by the city, seem somewhat inadequate when the tub is thought of especially for the relief it affords in hot weather.—From "The Poor in Summer," by ROBERT ALSTON STEVENSON, in *Scribner's*.

A LITERARY BOOK CLERK.

ONE DAY Kate Douglas Wiggin, the novelist, was in one of the large department stores of New York City, and thinking she might get a copy of one of her books which she wished to send to a friend, she politely but cautiously approached the young woman who presided at the book counter.

"Have you *Penelope's Progress*?" inquired Mrs. Wiggin.

"What, lady?" responded the book expert, somewhat in doubt.

"*Penelope's Progress*."

"You mean *Pilgrim's Progress*, don't you?" ventured the clerk, apparently anxious to save the customer's feelings. "We've got that, and there ain't anything better, I guess."

However, Mrs. Wiggin could not be prevailed upon to take *Pilgrim's* for *Penelope's* whatever she may have thought of the relative merits of the two books.

A Nerve Food
Horsford's Acid Phosphate
Relieves nervousness and exhaustion
so common with the GRIP patient.
Nourishes and strengthens the system.

LIKE A GOOD TEMPER
"SHEDS A BRIGHTNESS
EVERYWHERE."

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The Rocky Mountains In Autumn

are specially attractive. The air is cool
and clear; the sunshine is brilliant and
the coloring magnificent.

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