

# The Living Church

VOL. XXV.

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No. 22

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**Convocation—Important Memorial.**

THE 7th annual Convocation assembled in Guthrie, Okla., Sept. 17th. All the clergy in active work were in attendance. The Bishop read his annual address that evening. He mentioned that in our Cheyenne and Arapahoe mission we have suffered a serious blow in the closing of the government Indian day school at Whirlwind, which was the nucleus of our work at that point. It takes from us 25 children for whose religious instruction we were making the only efforts that were made and we thereby lose in no small degree our hold on the older people who are scattered, ostensibly to their allotments, but whose wandering habits are not likely to be improved by having their children removed to schools twenty or thirty miles away, during nine months of the year. This, with other difficulties, is making the work among these Indians very perplexing and difficult. "The attempt to scatter the Indians on allotments is opposed to their tastes and likings. It isolates them from each other and robs them of any of the pleasures, good or bad, of social town or village life." "If some plan could be devised for allowing them some village life, giving them thus some home and social life, and the Church some chance to gather them into Sunday School and congregation, it would be a vast improvement over the present system. But the boarding schools have been built, they are expensively maintained (and very liberally) by the government, and it is not unnaturally the ambition of the agents to fill them and make the largest use for them. This policy is an honest effort to benefit the Indian, but after eight years of observation and with the highest respect for all in the Indian school service, I have grave doubts whether the system of training so carried on is really the best possible for either the physical, mental, or moral good of the Indians."

"We shall do the best we can in our mission with the disadvantages mentioned. Mr. Sanford and Mr. Oakerhater are doing faithful work. The progress is indeed slow. Patience is required, but we shall not yet give up. It is but just to say that our mission, for its opportunities, is fully as successful among these Indians as any of those carried on by other Christian bodies under like conditions. Mr. and Mrs. Sanford are beginning a new line of work in employing the Indian women to make bead work, which through friends in the East and nearer home they sell for them. The Indians pay for materials furnished them and get in this way a fair price for their work."

A committee was appointed to consider this portion of the Bishop's address, and report to this Convocation. On their recommendation, the following Memorial to Congress was passed:

**MEMORIAL**

*"To the Senate and House of Representatives of the United States of America. . . . ."*

"We, the Bishop, clergy, and lay delegates of the Protestant Episcopal Church in Oklahoma and Indian Territory, assembled in Annual Convocation in Guthrie, Oklahoma, this 18th day of September, 1901, call your attention to the following facts in regard to Cheyenne, Arapahoe, and other Indians, and ask for the following measures of relief for those Indians.

"First: That large numbers of them, especially young people who have been in school, are dying with some form of tuberculosis. We urge that enquiry be made concerning the enormous death rate from this cause, and that measures be taken to prevent it.

"Second: That, by the leasing to white men the land of able-bodied Indians, the original purpose of the allotment of land in severalty is being prevented; instead of the land being a means of self-support, as intended, the income from said land in many cases only fosters idleness. We urge more stringent rules in regard

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to the leasing of Indian lands; And further, in order to enable these Indians to make greater use of their lands, and to become in reality self-supporting, we urge that cattle and other live stock be issued to them, under such rules and regulations as shall tend to induce these Indians to make an actual use of their lands, and to become self-supporting.

"Third: Whereas, many aged, infirm, and sickly Indians are poorly cared for under the present system, we urge that all such be liberally provided for, in some suitable manner, at the expense of the general government.

"Fourth: We further urge that methods and measures tending to make these Indians self-supporting citizens be encouraged, and that the methods and measures of the Indian reservation system be speedily done away."

The sermon on Wednesday morning was by the Rev. Thos. Lloyd. Addresses on Sunday School work, and the work of St. Andrew's Brotherhood were made by the Rev. George Biller, Rev. Jas. Wright, and Mr. Jas. McGarvey, on Wednesday night.

A committee appointed one year ago in regard to establishing a Church Hall in connection with one of the public institutions of higher learning, reported in favor of establishing such an institution in connection with the territorial university at Norman. There is a great need at present of a girls' dormitory there. There is also great need of some form of higher education under Church influences. Here is our opportunity if only the money can be raised, to establish an institution of great influence and usefulness. The committee in regard to the State of the Church described the present situation as full of opportunities. Opportunities to preach the Gospel, establish parishes and missions, found Church institutions, and do good generally. The opening of large Indian reservations to white settlement makes still greater opportunities. The Bishop was enabled some years ago to embrace one opportunity, to build a Church Hospital, which is now doing a splendid work. Many other opportunities are at hand. Who will help?

Delegates appointed to the General Convention were: Rev. A. B. Nicholas; John S. Hammer. Provisional delegates—Rev. A. V. Francis, F. B. Lillie.

The Bishop and rector appointed a committee on a memorial service in memory of the late President. The memorial service was held on Thursday night, as the closing service of the Convocation.

#### SIDE LIGHTS ON LIFE.

NATURE HEALS—but the doctor always makes out the bill.

Don't wait for great opportunities. A long, continuous walk will get you over more ground than a short run.

Some people put on airs because that is about all they have to put on.

One-half the world may not know how the other half lives, but it has suspicions.

Don't think when any one gives you a present that it isn't going to cost you anything.

A thorn in the bush is worth two in the flesh.

Misery is like a marriageable young lady: it loves company.

When pride heads the procession, poverty always brings up the rear.—*Australian Christian World.*

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# The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, SEPTEMBER 28, 1901.

No. 22

## Memorial of The Diocese of Milwaukee.

Passed by the Diocesan Council, September 18, 1901.

To the General Convention of the American Church—

**G**REETING:—The Bishop, the Clergy, and the Laity, of the Diocese of Milwaukee, in Council assembled this 18th day of September in the Year of Our Lord, 1901, respectfully petition and memorialize General Convention to grant relief as hereinafter set forth:

Called to perform our work for Almighty God and His Church in a region in which foreign nationalities and the children of foreign immigrants are largely in the majority, we find that the appreciation and estimation of this Church as the national branch having jurisdiction in this country, of the historic Catholic Church of the ages, founded by our Lord Jesus Christ Himself, are sadly perverted and often entirely prevented by the local title which during the years of our national existence has been borne by this Church.

English-speaking Christians fail to recognize in a body termed the Protestant Episcopal Church, any mark of unity between that name and the familiar title of the historic Church of England, whether in that land or in the British colonies, or with the name of the ancient, historic Church of Ireland.

Christians from non-English-speaking lands similarly fail to perceive in the said Protestant Episcopal Church, as popularly represented and described by its name, any other organization than that of a modern sect, sprung up within the past few centuries, and formed as a voluntary association of men and women acting for religious purposes, and thus having no claim upon their allegiance.

Christians of other ancient and Catholic communions, such as those dominated by the authority of the See of Rome; as well as those in communion with the Orthodox Eastern Church and the several Old Catholic Bishops, fail to perceive in the said Protestant Episcopal Church, as represented by its name, a body equally ancient with their own Communions, having and maintaining an unbroken episcopal succession, through the Apostles, from our Lord Himself.

Christians of our own body, who, unfortunately, are not always well instructed and informed in the history, doctrines, and position of the Church, misled by this same modern title, frequently fail to appreciate that this Church is organically a portion of the Holy Catholic Church, and that they are themselves, by virtue of their Baptism, members of that Church; thus by word and deed oft-times seriously misrepresenting this Church as though it were a modern sect, having no greater claim upon the allegiance of Christian people than that of one out of many organizations humanly devised for religious purposes, to the great hindrance and belittling of this Church.

Moreover there is at the present time a wide variation in the use of official titles to describe this Church as organized in the several Dioceses in this country, all being in union with the Protestant Episcopal Church in the United States of America, but a majority of Dioceses not using that title as their own official designation in the constitutions of the several Dioceses; while the said name is seldom used in the legal designations of corporations and associations within the Church.

NOW THEREFORE, in view of these several difficulties and misunderstandings which constantly arise both from within and without the fold of this Church; and having further in view the statement of the Bishops of this Church contained in the Declaration on the subject of Christian Unity in 1886, and subsequently adopted also by the House of Deputies, that "The Christian unity now so earnestly desired can

be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence," this Diocese, by its Bishop, clergy, and laity in Council assembled as hereinbefore set forth, does earnestly petition, memorialize, and entreat the General Convention of this Church to grant relief by selecting in place of the title "Protestant Episcopal Church," a name which shall imply an organic relation and connection between this Church and the historic Catholic Church of the Christian ages.

We recognize mournfully that it is probably inadvisable for this Church to follow ancient precedent by adopting a purely geographical title, for these several reasons:

First, that the civil law and common misunderstanding mis-call alike as Churches all organized bodies, however recent in their inception, so that neither the civil law nor the public mind would recognize one body as distinctively "The Church in (or of) the United States";

Second, that other Catholic communions are represented in this country, so that this communion alone would not be deemed entitled to that name;

And third, that there would be danger that trust funds given or devised to individuals for the use and purposes of a Church thus named, might at times be held by the civil courts to be void, as too vague and indefinite in view of the many organizations in the United States claiming to be Churches, and might thus be diverted from the uses of this Church.

In view, therefore, of all these facts and considerations, this Diocese of Milwaukee does memorialize and petition for relief on the part of General Convention, by taking such action at the approaching session of your honorable body as will insure the initial passage and notification to the several Dioceses in accordance with Articles 8 and 9 of the Constitution of the Protestant Episcopal Church in the United States of America, of an amendment to the said Constitution, and an amendment to the Book of Common Prayer, providing that wherever the words "Protestant Episcopal Church in the United States of America" shall occur, there be substituted the words: "American Catholic Church in the United States"; and that wherever the words "Protestant Episcopal Church" shall occur without the further geographical description, there shall be substituted the words "American Catholic Church," and in particular we cite as places where such language occurs in the instruments mentioned, the following, to-wit:

In the Constitution: the Title-page, and also Articles 1, 5, 7, and 8.

In the Book of Common Prayer: the Title-page, the Ratification, the Preface, the title to The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, the Promise of Conformity in the form of Ordaining or Consecrating a Bishop (twice), and the Title-page of the Articles of Religion.

And also, that if these several amendments shall be adopted in the present session and made known to the several Dioceses and shall be finally ratified and adopted in the succeeding General Convention a like change shall thereafter be made and effected by that General Convention, in the Digest of Canons, wherever the said name shall occur.

The name thus suggested is chosen because the word "Catholic" is that which through all Church history almost from the beginning has been applied to the Church founded by

Our Blessed Lord, and because the name is that which is applied to the Church in the Creeds.

It is a name historic, comprehensive, free from partisan construction, and in constant use by our Bishops speaking in their Lambeth Conferences, as also by those of our own national Church, in many official and unofficial papers. Moreover, Christians of another Communion have assumed for themselves exclusively the historic term "Catholic" notwithstanding the fact that this term is a part of the official name of the Holy Orthodox Eastern Catholic Church, is used invariably by the Old Catholics of Europe, and is a part of the heritage of the Anglican Communion, as well as of all other Communions of the one historic Church. We can best meet these claims of a Communion alien to this country, by boldly asserting our own historic right to the title "Catholic" and by proclaiming it to the world as a part of our rightful inheritance.

This term we would limit by the adjective "American," first as descriptive of place and second as indicative of the separate branch of the Catholic Church in distinction from the "Roman" and "Greek" communions, which also officially use the term "Catholic." There would then be at work in this country, bodies of Christians calling themselves Roman Catholics, Greek Catholics, Old Catholics, and American Catholics; representing indeed sundered and sometimes antagonistic Communions, but each alike claiming organic relationship to the Holy Catholic Church of the Creeds and of History.

Moreover, since there are other Americans on the Western continents than those of this Republic, we would add the further limitation to the ecclesiastical name—"in the United States"; thus giving no ground for the charge of exclusive assumption of the name "American," and leaving it open to Churches in communion with this Church in other parts of the American continents, to organize, if it should seem to any of them well to do so, as the "American Catholic Church" in their several nations.

We feel convinced that only by adopting this accurate descriptive name—"The American Catholic Church in the United States"—shall we be able to appear before the world in our true position, without a suggestion of any appellation of modern devising, and with no suspicion of sectarian implications. We maintain that the term is wholly free from any partisan bias and is so inclusive as to embrace every degree of loyal Churchmanship which is found within this Church; and we disclaim absolutely and in the fear of God, any desire that such name should signify aught of partisan triumph, or should in any degree, however slight, affect or change the position of this Church with relation to the See of Rome and the rest of the Catholic Church, or with relation to Christian men of any name whatsoever.

And your memorialists will ever pray, etc.

## Notes From a Belfry.

**M**Y DEAR LIVING CHURCH:—Our President is dead! May he rest in peace, and may perpetual light shine upon him!

The nation weeps; the nations weep. And it is all quite as strongly a tribute to the personal character of William McKinley as to the virtues of a ruler who was eminent among the rulers of the world. It is not possible to compare him with those who preceded him in the office of President of the United States, not merely because he was more distinctly a type of the American character than any of them, and this may be said without disparagement of a succession of great men,—but because he represented more fully than any one of them the type in its maturity. There was a reposeful dignity and self-control, a leisurely command of himself in approaching grave questions and forming final judgments concerning them, which was most impressive. All the salient qualities of the typical American came to full bloom and beauty in him, and this became so apparent since his last election that old rancor has closed its lips and partisanship has been forced to acknowledge that the President was wiser than their wisdom. Hysterical voices have found their occupation gone. Well does the New York *Sun* remark that

"As President of the United States he has exercised a broader

influence over his own people and over the imagination of the world than any other man who has held that great office. It is not too much to say that there died at Buffalo the foremost public man in all the world. The example left by him will also remain as a standard by which the administration of the office and the character and official attitude of American Presidents will be measured hereafter by this people and by the world outside."

IT NOW BECOMES the duty of the American people to pause and consider that their Chief Magistrate, beloved of all men, by his character quite as strongly as by his policies giving the nation a sense of confidence, has been struck down to death by one who attributes his foul deed to the opinions which he holds in regard to the principles of civil government, opinions apparently held in sincerity, for the promotion of which he willingly took his life in his hand. It becomes, I say, our duty to find out what anarchism is and why it is. Definitions swarm, and denunciations are hot, but strong as our feelings may be (and they cannot be too strong), our definitions do not define. A definition should indicate the sources as well as the sequences. What is the *fons et origo* of this thing which goes by the name of anarchism, and which the most absolute rulers of Europe have been unable to stamp out, for which also men and women go to death without a quiver? Whatever else it may be, it is accompanied by a passionate zeal that is overmastering. It is not a theory but a frenzy; not a sentiment but a delirium. It is horribly earnest and vehement. But it is easier to describe it than to define it.

When its postulate of absolute individualism as the basis of the common life of mankind is analyzed, it does not stand any reasonable test. It kills kings, queens, emperors, and presidents, without animosity towards the victim, but with bloody detestation of government as such. It shrieks out its loathing and malice with a voice that sounds *like no other voice that has been heard on this planet*. You feel that you are in the presence of a mystery which defies you. Ordinarily the actions of men, individual and collective, can be traced to causes, and the reasons why are comprehensible; but here your best powers are impotent.

It may be alleged that the ages of oppression, when men were serfs and government cruel and the masses condemned to hopeless poverty that the governing classes might riot in luxury, have produced the anarchist. I can remember how these causes have led to revolution and governmental changes, but I cannot find the *nexus* between social wrongs, however terrible they may be, and the abolition of all government. The French revolution changed, but did not abolish, the social system. These anarchists, however, propose to cure all the ills of the body politic by killing the patient, and they begin by the assassination of rulers. This is not reason, it is the very acme of unreason.

The idle talk about insanity does not account for these people, or for their secret plots and public crimes. Insanity is the reflex action upon the mind of disordered conditions of the brain, and alienists are able to detect it with a certainty that approximates infallibility. They pronounce these men and women sane. Their brains are not diseased.

Their moral conditions, however, show tokens of deep-seated unsoundness. They kill rulers and think themselves justified. Conscience does not disturb them. They plot and conspire to wreck the social order of the world without compunction. Is it possible that we are approaching a solution of this mystery? Is anarchism the noxious weed that springs like a product of hell out of the abounding immorality of our time? Is there some malignant force which draws together the varied forms of evil and reduces them as it were to a quintessence of utter, unreasonable, consummate depravity, of cold, pitiless, bloodthirsty hate? Certainly the evil there is in the world often seems obscure and enigmatical. We can account for much of it because the causes are apparent, but on the other hand much of it refuses to be classified under any mundane category. Is there here the indication of some masterly force, some imperial chieftain, who has power to cloak his malign purposes in mystery? Is there behind the things which are seen and under the surface of history, a spiritual potency which is the adversary of God and man? What did our Lord mean when He spoke of one who is "the Prince of this world"? Is it not about time to consider again the certainty that it was a personal force of horrible ability which tempted the Christ, which desired to sift an apostle, which entered into Judas and into Ananias, dubbed, in Holy Scripture, a sower of tares, a wolf, a roaring lion, a serpent, the father of lies? A devilish genius who perverts the Scriptures, hinders the Gospel, works lying wonders, transforms him-

self into an angel of light, and arrays himself against the Church? Is anarchy a frenzy of hate without any rational basis? So is he. Is anarchy subtle and malignant? So is he. Is it fierce and cruel? So is he. Is it deceitful and audacious? So is he. Is it the foe of religion? So is he.

AND NOW the world is asking itself How shall anarchism be dealt with? All Europe is in a state of panic. When the Czar of Russia and the President of France met at Compeigne, one-half of the cheering multitude was there to guard and protect their lives. The present Government of Italy, although Humbert was assassinated only one year ago, has shown a complaisant attitude, which has brought out a protest from the Pope, who says:

"Modern society has never been so gravely menaced as now, and the danger is ever growing. The duty of Catholics is to concentrate their efforts in order to save the country from a social catastrophe. They must not be dismayed by the apparent strength of the enemy, but face the situation with courage. The infamous attempt on the life of the American President ought to warn all Governments of the danger of allowing excessive liberty to the forces of social disorder."

But the question of What is to be done? is not being answered. The *Spectator*, in a long, pessimistic article, confesses the belief that men of Czolgosz's dangerous character are increasing and will increase, but dismisses as useless the various suggestions that have been made for their prevention. It says the melancholy truth is that very little more can be done to prevent assassination than has been done already.

Our American suggestions will hardly improve upon those of Europe, for anarchism is an evil which cannot be reached by legislation or police power. Like the second bullet which pierced the vitals of our late President, it cannot be reached by any probe that has been so far suggested. It is the immorality of the age in the most concrete form. It is atheism giving us foretastes of its *terminus ad quem*. It is a prophecy of what "the Prince of this world" proposes to do with modern civilization if civilization does not turn and seek God. It is a moral gangrene which defies repression by force or legislation, and can be arrested only by moral reformation on the part of mankind generally. But this is a reformation that "must begin at the house of God." The weakness of religion is the strength of Satan. The optimists of Christendom will continue to cry Peace! when there is no peace, and perhaps the rest of us will calm our fears when Czolgosz is hung.

THE BODY of William McKinley will have slept but a few days in its grave at Canton when a great religious Council will begin its sessions at San Francisco. Not one of its members will have failed to express his detestation of the foul deed, and no doubt appropriate resolutions will be passed. And then? Then it will address itself to much discussion of questions, only one of which bears directly on the moral conditions of this nation, and that is the Marriage question, concerning which counsels are divided. How shall the Church rise to the height of neutralizing devilism by taking measures to revive primitive religion among her adherents?—might be considered as a question of at least equal importance. When God lets a slash of Satan's sword cleave down to the very heart of things and expose the interior gangrenes of civilization (as it is called), corrupt, bloody, poisonous, He means that Christian men, horror-stricken, shall make speed at the first opportunity to face the question of St. Peter, "What manner of persons ought we to be in all holy conversation and godliness?"

ANOTHER.

#### THE FATAL POVERTY OF BISHOPS.

THE Bishop of London speaking recently of clerical poverty said: "It may surprise some of you to hear that the Bishops share the poverty of the clergy. There is no greater fraud in the world than the so-called 'opulence of Bishops'—and I am confronted by the most appalling financial crisis that I have ever faced in my life through my elevation to the See of London. Dr. Creighton was oppressed by the same incubus, his entrance into the diocese having absorbed all his past savings and the proceeds of his literary work. With enormous rents and taxes the income of the office is scarcely adequate to meet the costs. For myself I made, the other day a 'ballon d'essai' with regard to letting Fulham Palace, but found the diocese disapproved of the scheme."

Try to learn what stuff heroes and heroines are made of, and how much worthier that stuff is than all the virtues of our commercial age can ever be.—*A Carolina Cavalier.*

#### LONDON LETTER.

LONDON, September 10, 1901.

IT MAY almost be taken for granted that last Sunday at very many, if not all, churches in the Metropolis and in the provinces the prayers of the congregation were requested for the recovery of the President of the United States. Canon Scott Holland, preaching at St. Paul's in the afternoon, said that "no words of his were needed at a moment when all words were poor and inadequate" to assure our kinsfolk from the United States who were present in the congregation of "the keen and deep sympathy that went out to them from the very soul of England in this hour of their distress," or of "the heartfelt prayers that would go up before the Throne of Heaven" that the life might be spared of their chief ruler, who now "lay stricken down by the strange savagery of a distorted intellect which was far more ruthless and inhuman than any mere passion that overrode mankind." At the Abbey Canon Duckworth, whose sermon was on Jehu's zeal, said that the crime of Friday last was another example of that which had wrought untold misery in human society—"zeal perverted by passion to diabolical use." Within the walls of the Abbey, "as dear and sacred to their brethren in the New World as to themselves," they were daily offering their prayers that God in His mercy "might spare the precious life which had been so cruelly threatened." At St. Saviour's, Southwark, the Bishop of Southwark, who was the morning preacher, prefaced the bidding prayer by saying: "I ask you to remember the American people, our kinsfolk and friends, and to pray that the life of their Chief Magistrate may be spared for further use of his thoughtful and patriotic beneficence." Canon Fleming, preaching in York Minster, said that "all hearts, from the Throne to the cottage," would join, with "righteous horror of the dastardly attempt," in the earnest prayer for President McKinley's recovery. At Stratford-on-Avon parish church, where a large number of tourists from the United States were present, the vicar, the Rev. George Arbuthnot, prefaced his sermon by reference to the shocking tragedy, and said that "all sympathised with the President and prayed for his speedy recovery." The congregation afterwards joined in the prayer for the President from the American Prayer Book.

President George Washington's pedigree again. This periodically "epidemic question" amongst some English people has been further threshed out in the correspondence columns of *The Times* by the Rev. George Washington, chaplain at the Anglican Catholic church of St. George, Paris, who ought to be *au fait* on the subject as "head of the clan—the eldest son of the eldest representative in the last generation." He says that the Washington family derives its name from a village or hamlet four miles from Richmond, Yorkshire, which has been variously designated Washington, Quassington, Whyssington, and Washington-juxta-Ravenswood, but now called Washton; having also given its name to the village of Washington, in the county of Durham. The northern family of Washingtons finally settled in Northamptonshire, where Sir Thomas Kitson, uncle of the first Lawrence Washington, was one of the great merchants who, in the time of the first two Tudor monarchs, "developed the wool trade of the country." Lawrence Washington, who had abandoned the law in order to superintend his uncle's business transactions, soon became Mayor of Northampton, and upon the dissolution of the Monasteries received Sulgrave as a grant from the Crown. There the Washington family remained for three generations, "taking rank amongst the nobility and gentry of the country"; but were obliged to sell the secularized monastic estate when their fortunes failed, and to retire to Brington. They arose again, however, to great worldly prosperity by the marriage of the eldest son with the half sister of George Villiers, Duke of Buckingham. About the emigrant who was the great-grandfather of President George Washington, it is "not easy to discover much," except that he was knighted by King James I. in 1623, and emigrated to the American colonies in 1657.

The Rev. Edward Lewis Cutts, vicar of Holy Trinity, Haverstock Hill, Hampstead, whose decease is announced at the age of 77, was ordained in 1848, and had held his vicarage at Hampstead (in the gift of the Dean and Chapter of St. Paul's) since 1871. He was a sort of old-fashioned High Churchman, though his Churchmanship was more in evidence in his books,—amongst others, *A Dictionary of the Church of England*—than in his work as a parish priest. He leaves sons who are rather prominent Church architects. R. I. P.

The *Hawarden Parish Magazine* announces that Miss Helen

Gladstone (late of Newnham College, Cambridge) is about leaving Hawarden to take up permanent work in South London. She has accepted the post of Warden of the Woman's University Settlement in Southwark.

It is rumored that the Bishop of Oxford contemplates initiating the precedent of occasionally residing at Reading, the largest town in his Diocese. Such a step, remarks the *Berkshire Chronicle*, would be "heartily welcomed by all Churchmen" in the eastern district of the Diocese, and would tend to bring about "a much needed revival of Church life and Church work." Reading is the county town of Berkshire, with a population of about 50,000, and where Huntley & Palmer's world-famed biscuits are manufactured. But the place is more interesting to Churchmen from its association with Archbishop Laud, who was born there on October 7th, 1573, his father being a clothier in a large way of business. The site of the house where the Lauds lived is now occupied by a block of buildings in Broad Street called Laud's Place. The gateway and some other portions of the great Benedictine Abbey, founded at Reading by King Henry I. in 1121, and the place of his sepulture, are still to be seen.

In response to a request from the Marquis of Northampton, president of the British and Foreign Bible Society, the King has consented that the Bible to be presented to him at his Coronation by the Archbishop of Canterbury shall be the gift of that society.

The Bishop of London, in a letter to the President of the "Methodist Ecumenical Conference" held last week in London, expressed himself as follows: "It is that love of your founder for the Church to which he belonged which makes us in the Church of England feel a special interest in that body of Christians which your Conference represents, and we deeply regret the causes which led to the formation of Wesleyans into a separate organization. While we recognize with admiration the zeal and fervent love displayed by your body in good works throughout the world . . . it is still our hope and prayer that in the providence of God it may one day be re-united to the old Church from which you and we equally recognize that it sprung." The Bishop's message of greeting (such as it was) the Conference finally accepted, but it refused to accept the Primate's message, on the ground that it was formally addressed, not to the Conference, but to the editor of the *Christian Commonwealth*, who was accused by his Wesleyan brethren of soliciting both messages for "purposes of business."

The *Guardian* has been authorized to state that the Rev. G. C. Ommanney, vicar of St. Matthew's, Sheffield, in obedience to an injunction from his Diocesan, the Archbishop of York, has consented to disuse at his church the *Manual of Prayers for Communicants*, recently published with a preface by himself. He has also consented to withdraw his preface from the next edition, in the event of one being issued.

The highly sensational announcement about St. Edmund's body having arrived at Arundel Castle from Toulouse for final translation to Cardinal Vaughan's "Cathedral," has not converted Father Gasquet any more than Dr. James, of King's College, Cambridge. The learned Benedictine historical scholar, writing to *The Times*, says that since he first became acquainted with the subject many years ago he has never seen "any reason to doubt that the entire body of St. Edmund remained at Edmondsbury up to the time of the dissolution of that monastery." It now appears that Cardinal Vaughan has felt obliged to have a commission of inquiry as to whether or not the relics at Arundel are those of St. Edmund, king and martyr.

Mr. Athelstan Riley, while lately visiting his father-in-law, the Rev. Viscount Molesworth, rector of St. Petrock, St. Issey, Cornwall, delivered a speech at the annual meeting of the West Cornwall district of the English Church Union which has attracted a good deal of public attention. They must never forget, he said, that the Church of England was "only part of the great whole of the Catholic Church," and that appeals on Church matters must be to the formularies, "not simply of the Church of England, but of that Church simply as part of the whole Catholic Church." As regards the use of incense, in the Dioceses of London and Rochester "a use of incense was now recognized by the Bishops, which was practically the same as before." Thus the gain was "enormous," because the whole question had been "publicly discussed and ventilated," and the present recognition was "apparently the final decision of the Bishops." As to Reservation of the Blessed Sacrament for the sick and dying, the Bishops of Rochester, London, Salisbury, and Truro had "publicly legalized Reservation in some form."

About a fortnight ago the cross for the western gable of the

nave of Truro Cathedral, after being blessed, was placed in its lofty position. J. G. HALL.

### NEW YORK LETTER.

NEW YORK has not been behind the rest of the country in paying its respects to the memory of the late President, and little has been talked or thought of in the week just past except the great national calamity and the way in which the martyred President might be most honored and the lessons of his life and death best impressed upon the people. Thursday morning found a city in which practically all business had been suspended and in which there were few houses that did not bear some evidence of the desire of the people to show their grief. On lower Broadway, on Fifth Avenue, and in other business portions of the city, no pains had been spared in the draping of the buildings, and many of them were almost hidden by the folds of black which testified to a people's sorrow. Nearly every place of worship opened its doors at some time in the day for a memorial service in honor of the memory of Mr. McKinley and it is safe to say that never before in the history of the city were the churches so crowded or the congregations so devout as on that day of national mourning. Bishop Potter had issued a circular setting forth an order of service to be followed in the churches of the Diocese and it was observed in all. On another page will be found more fully the record of the ecclesiastical observance of the day.

The Standing Committee of the Diocese of Long Island has decided upon November 20th as the day when a special convention of the Diocese will be called at Garden City to elect a successor to the late Bishop Littlejohn. The following special prayer was sent out by the committee, with the request that it be used in all churches of the Diocese until the meeting of the Convention:

"Almighty and everlasting God who hast been pleased to take unto Thyself the soul of Thy servant who was some time the chief pastor of Thy flock in the Diocese of Long Island, we pray Thee for the comfort of Thy help at this time. Look graciously upon us, and increase in us Thy manifold gifts of grace. Grant unto us, we beseech Thee, a Bishop in whom dwelleth the spirit of power and of love and of a sound mind, that by the faithful work and blameless conversation of him who ministereth unto us in holy things we may be moved more earnestly to seek Thee and Thy righteousness; through Him who is the Shepherd and Bishop of our souls, Thy Son our Saviour Jesus Christ. Amen."

Nearly sixty took the entrance examinations at the General Seminary this week, most of whom will enter the Junior class, while some will go into the Middle and Senior classes. With the exception of the Class of 1895, the one now entering is the largest in the history of the Seminary, a fact which is particularly notable because the seminaries of other religious bodies are almost all complaining of a falling off in the number of students. The Rev. Dr. Jewett, who retired last year as lecturer on Pastoral Theology in the Seminary, will deliver the lectures on that subject for the first half of the present year, by the end of which time it is expected that his successor will have been chosen.

The Rev. C. M. Dunham, who has been for three years one of the curates of Calvary Chapel, New York, has been elected rector of St. Jude's, Blythebourne, Diocese of Long Island, and will go to his new work about November 1st. His successor at Calvary has not yet been appointed.

The rector of the Church of the Incarnation, Brooklyn, the Rev. Dr. J. G. Bacchus, is one of the clerical deputies to the General Convention and has started for San Francisco. During his absence the services at the Incarnation will be in charge of the Rev. Dr. Louis De Cormis, rector of St. Paul's Church, Columbia, Pa. Dr. De Cormis is to live at the rectory of the Incarnation and will respond to all calls for pastoral ministrations in the parish.

Considerable interest attaches to the repairs which are being made to the organ in St. Paul's Chapel, Trinity parish, New York. The organ is supposed to be the oldest in the city and was originally built in London in 1802, being the fifth organ to be bought and brought to New York. It has, of course, been repaired many times and when the present work is completed there will be little left of the original instrument except the case, which the Trinity vestry will not permit to be altered, and the visible pipes. The action is very badly worn and will have to be replaced by an entirely new one. Until the repairs are finished a small organ will have to be used for the services, and it is not expected that the large instrument will be ready before the latter part of next month.



# Diocesan Conventions.

## KANSAS.

(THE RT. REV. F. R. MILLSAUGH, D.D., BISHOP.)

THE 42nd annual Convention was held in Grace Cathedral, Topeka, on the 11th and 12th days of September. The Holy Eucharist was celebrated early on the first day by the Rev. John C. Anderson, assisted by the Rev. Wilbur Scranton Leete. At 10:30 A. M. morning prayer was said, and the Holy Eucharist was celebrated. The sermon was preached by the Rev. Frank N. Atkin. He took for his text I. Tim. iii. 15, and St. Matt. xvi. 18: "The Church of the living God, the pillar and ground of the truth. Upon this Rock I will build My Church." The Rev. Wm. C. Prout of Herkimer, N. Y., one of the assistant secretaries to the General Convention, was an honored visitor.

The Rev. Canon Bywater was reelected Secretary, and he appointed the Rev. James A. Miller his assistant.

Among the reports, that of the Visitors and Examiners of St. John's Military School at Salina, was full of encouragement. The rector of the school, the Rev. R. H. Mize, was asked to address the Convention, and gave a very delightful and interesting account of the school and its influence upon the lives of the prominent young men in the State. The school is full to its limit.

The regular missionary meeting was held in the Cathedral in the evening. The Archdeacon of Eastern Kansas (Ven. C. B. Crawford) and the Archdeacon of Western Kansas (Ven. A. Watkins) read their annual reports. The Bishop read his annual address, which was full of most encouraging facts, showing growth on all lines.

### THE BISHOP'S ADDRESS.

"Kansas," he said, "gave last year for general missions, domestic and foreign, under the direction of the General Board, from the parishes, from the Woman's Auxiliary, from the children, including what we sent to Galveston for missions which suffered during the disaster, the sum of \$1,548.80; and we raised in money for the missions in our own Diocese about the same amount, making a total effort in missionary endeavor in Kansas of about \$3,000, and yet we must strive to do better.

"I will now touch on a matter of vital interest to the general Church, which should be and undoubtedly is deeply interested in the growth of the Church in Kansas.

"I feel that it is next to impossible for me, or any other one Bishop, to accomplish that which ought to be done in the way of episcopal work in this empire of a million and a half souls, in an area of 400 by 200 square miles! There are only two Dioceses larger in area than Kansas; they are Oregon and Dallas; and Kansas has more than three times the population of Oregon, and six times more than that of Dallas.

"It must then be evident that with such immense distances to travel and over 900 incorporated towns to be visited, it is a physical impossibility for any one Bishop to accomplish for the Church that which should be done in the way of planting, development, and oversight. We must concentrate our efforts in order to develop the work. There are two ways in which it could be done:

"(1) To divide the Diocese and make two; or,

"(2) To ask the General Convention to accept a portion of the Diocese for a missionary district.

"The first is impracticable. On account of the smallness of our endowment (\$23,000) it seems almost impossible to raise the salary for one Bishop, and also there are not six self-supporting parishes, though several are nearly so, and there are fifty places where services are held.

"The other is practicable as far as we are concerned, but whether the General Convention will think it expedient for the General Church to assume the obligations of this vast and interesting district will be for them to answer. The committee appointed at the last year's Convention will report to you a line of counties west of which they will recommend to you to cede to the General Convention for such a district, and I have proposed and consented to the division on that line, *viz.*, the west line of Washington, Clay, Dickinson, Marion, Harvey, Sedgwick, and Sumner counties, some of them nearly as large as the State of Rhode Island. The population will be close on a half million, *i.e.*, more souls than there are in Dallas or Oregon. There are within the proposed District 40 towns with a population between 300 and 500; 25 towns which have between 500 and 1,000; 33 towns with 1,000 and over, and two of them—Hutchinson and Salina—have a population of 16,000, and all show signs of growth and development.

"The proposed District would have a splendid start. It is far ahead of many other Missionary Districts, it is indeed as far ahead of what Kansas was when it became a Diocese, as some of the great Eastern Dioceses are in advance of Kansas now.

"Six years ago when I was consecrated to this sacred office of Bishop, there were in the proposed District 10 churches; now they number 32. There are five rectories, and these, with the churches, have a value of close on \$50,000. The proposed District gave this

year \$1,000 to missions within and out of the Diocese. There are 11 clergy at work, and two candidates for Orders in charge of missions; there are nearly a thousand communicants—more than are in the District of Boise and of Oklahoma and Indian Territory, and more than twice as many as The Platte had when set off from Nebraska. The population of the District is five times that of Boise, though not quite as great as that of the field of our dear brother, Bishop Brooke.

"One-half of the appropriation of the General Board of Missions to Kansas is now used for this field, and we must expect to give up that much from the appropriation to the old Diocese.

"There would then remain in this Diocese of Kansas, a million souls in over 215 large towns and hundreds of villages, so that the Bishop of Kansas will have all and perhaps more than he can do satisfactorily."

### THE BISHOP'S SUGGESTIONS APPROVED.

At this point a special committee was elected to take action upon this part of the Bishop's address. The committee subsequently reported and their report and resolutions in harmony with the Bishop's suggestions were unanimously approved by the Convention. The suggestion is made that the name Salina be given to the Missionary District.

At the close of the missionary meeting the Rev. J. D. Ritchey made a stirring appeal, and pledges from persons, parishes, and missions were received which aggregated upward of \$1,500.

### THE ELECTIONS.

On Thursday, the Treasurers and Registrar of the Diocese were unanimously reelected. Hon. Governor Biddle was unanimously elected as lay alternate to the General Convention. The following were elected to the Standing Committee: The Rev. Archibald Beatty, D.D., the Rev. John Bennett, the Rev. Canon Bywater, the Rev. J. D. Ritchey; the Hon. A. H. Horton, Mr. D. W. Nellis, Mr. D. P. Blish, Mr. F. M. Pearl.

The Rev. J. J. Purcell was elected an alternate to the General Convention.

On a cordial invitation from the Rev. Wm. R. Cross, the Convention resolved to meet in Trinity Church, Atchison, on a date in September, 1902, to be fixed by the Bishop.

The Bishop felicitated the Convention on the most largely attended, unanimous, and practical Convention the Diocese has ever had. The *Gloria in Excelsis* was sung, the Convention adjourned *sine die*, and the Bishop pronounced the benediction.

## MILWAUKEE.

(THE RT. REV. I. L. NICHOLSON, D.D., BISHOP.)

THE 54th annual Council of the Diocese of Milwaukee assembled for the opening service in All Saints' Cathedral, Milwaukee, on September 17th, after the earlier services of the day.

There was a choral celebration of the Holy Eucharist, the Rt. Rev. the Bishop being the celebrant, assisted by the Rev. E. L. Jenner and the Rev. H. E. W. Fosbroke, as deacon and subdeacon respectively. The sermon was preached by the Rev. H. D. Robinson, Warden of Racine College, from the text, Eph. v. 14. He began by giving a glowing tribute to the memory of the late President and dwelt upon the fact that Mr. McKinley, with other men of public affairs, stood boldly for the principles of the Christian religion. He closed with a strong plea for more earnestness and zeal in the matter of Christian education.

At the close of the service, the Council was called to order in the Cathedral guild hall by the Bishop, and the Rev. Dr. C. B. B. Wright was reelected Secretary. The Chancellor and Archdeacons and Deans were re-appointed, the Rev. John F. Milbank succeeding as Archdeacon of La Crosse, in place of Dr. Wilkins, removed from the Diocese, while the Rev. C. N. Moller succeeded the same priest as Dean of La Crosse.

The report of the Treasurer of the Council and Board of Missions was very gratifying and showed a large increase in offerings on the part of the different parishes and missions. All the missionaries in the Diocese have been paid and a good balance remains in the hands of the Treasurer. The committee on the endowment fund reported that about \$22,000 had been taken out in insurance policies for the benefit of the Diocese.

A memorial was presented by Mr. L. H. Morehouse praying the General Convention for relief from our present burdensome name, "Protestant Episcopal," substituting instead the term "American Catholic Church in the United States." The memorial is printed in full on another page. It was made the special order for a fixed hour, and after very thorough discussion, in which the only difference of opinion expressed was as between the proposed name and other possible titles, the Memorial was passed without amendment, by a very large majority, and the Secretary was instructed to mail

printed copies to all Bishops and deputies to General Convention.

#### THE BISHOP'S ADDRESS.

The Bishop began with a touching memorial of the late President McKinley, mentioning that the time of meeting of the Council comes at a time of great national sorrow, which is indeed a world-wide sorrow. He spoke with appreciation of the character and services of the late President, and with discrimination concerning the problems resting upon the American people. Passing from that subject, he mentioned the near conclusion of ten years of his episcopate, making a brief resumé of his work within that period. He mentioned that the Confirmations have numbered 7,110, ordinations to the diaconate 82, and to the priesthood 86, while in that period 34 new churches have been erected, 10 rectories, and 25 guild houses. There were 55 clergy canonically connected with the Diocese when the Bishop began his work, and there are now 102, being a greater number than that attached to any other Diocese west of the Alleghenics. The Bishop alluded to some of the events of the ten years that had saddened and shamed him, and especially to the catastrophe that fell upon the Diocese through the near loss of its endowment fund in 1893, and the severe trials that had resulted from the financial problems following that event. "And all during that unfortunate episode, what has made the burden harder to bear has been the fact, that those who could have helped us the most, and in all honor were bound to do it, have helped us the least, and have coolly and indifferently passed us by on the other side." He declared, however, that on the whole the ten years had been full of progress and manifold blessings to the Diocese.

Coming to the events of the past year, he mentioned the recent death of the late Dr. Durlin, the senior priest of the Diocese and of the State, and sympathetically told of the great worth of his character, and the power which Dr. Durlin had exerted during his life-time. He declared that the key to Dr. Durlin's character was found in the text, "I seek not yours, but you." He mentioned also the deaths of a number of faithful laymen. He had made during the year the largest round of visitations of any in his episcopate, and had confirmed 703 candidates. One large parish, he stated with regret, and one with a very large Sunday School, had presented no candidates during the year. He then considered in detail the notes of material progress throughout the Diocese, showing vast improvements of fabric in many places and liberal gifts from many sources. The beautiful Bell memorial church at North Lake; new churches at Barron and Rice Lake; the corner stone of a new church laid at Ellsworth; new churches opened and dedicated at Palmyra and Mazomanie; the new wing to St. Luke's Hospital, Racine; new guild hall at St. Edmund's, Milwaukee; the new buildings in course of erection for Kemper Hall; the funds raised for Racine College, and its happy growth to its old position as a flourishing Church school; debts paid in whole or in part in many places; the increase of the Endowment Insurance Fund of the Diocese; two small legacies for Nashotah; and a number of gifts to many parishes, together with many other details, were among the notes of progress which he mentioned.

With regard to general subjects of discussion in the Church at large, which Bishop Nicholson rarely takes up in his annual addresses, he mentioned that the approaching General Convention would have before it three great reforms, each of which he gladly commended and desired to see accomplished. These are:

"First, the great moral question of Marriage and Divorce and its inviolate sanctity; that it is a sacramental and indissoluble tie, a tie divinely made and not by any human act or device ever to be broken. I do hope to see this coming General Convention become the one which shall pass into history as distinguished for taking the highest moral ground on that vitally important question."

The second of these three matters is the subdivision of the country into Provinces, which he declared to be very expedient, expressing the belief that "We have largely outgrown our ancient clothing; the children's clothes do not fit the large and grown up body we now are; and rents are sure to become larger each year, and the patches inserted more grotesque each year." He mentioned that "the cry is for expansion," and hoped that expansion of ideas might not be forgotten.

His third subject was the matter of the change of name in the legal title of our national Church, which he declared to be most desirable. "We should take in this Diocese," he said, "an unusually keen interest in this question of the change of name. Historically, it was almost born on our soil. The learned Dr. Adams, the eloquent Dr. De Koven, were amongst its first champions on the floor of the General Convention, a quarter of a century ago. At a time when the votes in favor of it could be measured by the fingers on two hands, these men spoke for it, petitioned in favor of it, prophesied of its triumphant success, perhaps long after their day and generation. More than this, Bishop Armitage was the first Bishop who ever made that question an open one. In his conversations, in his conciliar addresses, in his many sermons. He was the first Bishop to formally drop the title Protestant Episcopal in his official papers, and from his official journals. Hence I feel a peculiar interest in this history, and in this inheritance. I hope yet, ere I die, to be able to write down my name in all my official documents, and formally to sign myself, exactly what I know and feel myself to be,

a Bishop of the American Catholic Church in the United States of America."

On Tuesday evening at a missionary meeting, the Bishop delivered his annual address, which was followed by various missionary addresses.

#### MISCELLANEOUS BUSINESS.

A committee was appointed by the Council to make suitable arrangements for the proper observance of the tenth anniversary of the consecration of the Bishop. A resolution was also passed asking the clergy to take an offering at that time in their respective parishes and missions for the Episcopal Residence Fund. The Bishop spoke very feelingly about the work during the past decade, and thanked the Council for the action.

The Standing Committee then was elected as follows: The Rev. Wm. Walter Webb, D.D., the Rev. Arthur Piper, D.D., the Ven. E. Purdon Wright, D.D., the Rev. Charles L. Mallory; Messrs. L. H. Morehouse, E. P. Brockway, Frank H. Putney, J. L. Bostwick. The Rev. James Slidell, who had previously been a member, declined reelection. All other diocesan officers were reelected, except that the Rev. H. B. St. George, declining reelection as Registrar, is succeeded by the Rev. George F. Burroughs.

#### BURIAL OF BISHOP WHIPPLE.

**S**ELDOM have there been such touching incidents in connection with the burial of even our most beloved ecclesiastics as were evident on all sides when the body of Henry Benjamin Whipple, first Bishop of Minnesota, was laid to rest beneath the altar of the Cathedral church at Faribault which stands as his memorial. It was on Friday, September 20th, that the last offices for the dead were conducted. There was an early and quiet celebration of the Holy Communion on that day, for the family and immediate friends of the Bishop, conducted by his elected successor, the present Bishop of North Dakota. Later, during the forenoon, there were two public celebrations in the Cathedral, the first being for the public generally, when Dean Slattery was celebrant, and the second being especially for the clergy, the celebrant being the Rev. Dr. Kedney, Professor at the Seabury Divinity School.

At the first of these services the church was well filled with devout communicants, and among the number were some sixty or more Indians from the reservations in Minnesota, who quietly and reverently drew near to the altar with their palefaced brethren to receive the bread of life. The presence of these Indians was a touching tribute to the memory of him who had been preëminently the Indian's friend. Moreover, it suggested the triumph of Christian missions. The appearance of the Indians invariably indicated a considerable degree of intelligence—sometimes a large degree—while all of them showed reverence and apparent understanding of the solemn service which they were witnessing. A bystander pointed to an Indian father carrying in his arms a child of four or five years, while the mother walked soberly beside, as being a quiet but eloquent tribute to the reality of the new Christian morality and social regime which had been built up among the Indians, largely through the efforts of Bishop Whipple himself. Nothing but Christianity has ever led the red man to assume the burden of carrying while the squaw mother walked by his side. If the Cathedral at Faribault is Bishop Whipple's memorial in stone, this quiet, living memorial, which perhaps few saw or observed, was far more eloquent in its testimony to the life work of him who was so soon to be laid to rest.

Somewhat after noon a special train arrived from St. Paul and Minneapolis bearing some 260 people who had come from the twin cities to add to the throng which was already gathered around the Cathedral. The sumptuous liberality of the Cathedral congregation was shown by bountiful lunches served to all the many hundreds of guests from outside the little city, both at noon and later, after the funeral services were over, and before the special trains had departed. Over the whole entertainment, however, hung the shroud of sorrow and gloom which would easily have prevented the onlooker from supposing that this was an ordinary reception.

Between the celebrations and the burial service, which latter was appointed for two o'clock, the body of the Bishop lay in state, enclosed in its casket and standing before the altar in the Cathedral. Long lines of sorrowing mourners passed silently through the aisles of the church as they embraced the opportunity to secure their last look at the beloved features of him who was so sincerely mourned. Among those who observed the aged Indian presbyter, the Rev. J. J. Enmegahbowh, senior among the clergy of the Diocese, who was one of the first fruits of the Bishop's work on the reservations, and who, unable

easily to walk without support, was led to a place of honor within the Cathedral.

Shortly before the hour set for the burial service, the church was cleared and the doors closed, in order that the family of the departed prelate might quietly take their last look at his beloved face. Then the doors were again thrown open to the congregation to witness the burial office. Far less than half of those gathered around the precincts, however, were able to gain admission. Places were left for various official bodies, and it was then announced to the throngs outside that it would be impossible for any others to enter the building; but that there would be special services outside for those who could not be within hearing of the office in the sanctuary.

The long procession that passed up the nave of the church, preceded by the crucifer, included the vested choir of men and women, the body of the clergy, 63 in number, the official boards of the Diocese, with eight Bishops at the rear, being respectively the Bishop Coadjutor of Fond du Lac, the Bishops of Duluth, Iowa, North Dakota, Fond du Lac, Kansas, South Dakota, and Missouri. The Bishop of Fond du Lac read the opening sentences, the Bishop of Kansas the lesson, after which the Creed and appropriate Collects were taken by the Bishop of Iowa. The committal was divided between the senior Bishops present, and the benediction pronounced by the venerable Bishop of Missouri. The music was very tastefully rendered and included at one point in the service a hymn in the Sioux language, rendered by the Indians of that tribe in most touching plainiveness. The words were a free translation of the hymn "Asleep in Jesus." There was also sung by a group of pupils from St. Mary's School, the Bishop's favorite song, "My Ain Countree."

A vault had been dug under the altar of the Cathedral, and after the last of the celebrations, the altar had been removed to one side, in order that the body of the Bishop might be lowered into its final resting-place from within the sanctuary itself. This was accomplished, and from the site of the altar the body was lowered and the clods of earth thrown by the Bishops upon the casket.

After the quiet office was over, the procession made its way down the nave and passed into the churchyard, where, as has been stated, many hundreds of persons had gathered and had remained in reverent silence during the time the burial office was being rendered. The day being propitious, it was practicable for a second service to be rendered in the open air. Standing just without the main entrance of the Cathedral, Bishop Tuttle, who succeeds the late prelate as second on the roll of the American episcopate by virtue of consecration, read appropriate collects, and a second hymn was sung by the Indian choir, this time being taken from the tribe of Chippewas, and therefore in another dialect, while the Cathedral choir also rendered appropriate music.

Signs of mourning were everywhere conspicuous. The mayor of Faribault had issued a public proclamation asking that business be suspended during the hours of the funeral, and in spite of the fact that a similar request had been made and carried out on the previous day by reason of the burial of President McKinley, a similar courtesy was shown to the memory of Bishop Whipple on the day of his funeral. Many buildings in the city were also draped in purple and black, adding to the signs of public mourning which had been shown through respect to the martyred President. Among the congregation at the burial office were special representatives from Archbishop Ireland (I. C.) sent by the Archbishop's direction, while many others from Christian bodies outside the communion of this Church took earnest part in the services. The secular papers throughout Minnesota and many places beyond, paid, through their editorial columns, eloquent tribute to the memory of one who had been unique in the history of the West. Representatives of several patriotic societies, including the Sons of the American Revolution and the Society of Colonial Wars, as well as the Chamber of Commerce of St. Paul and many civic institutions, were also in attendance.

**ABSTRACT OF PROCEEDINGS OF BOARD OF MANAGERS OF MISSIONS.**

THE Board of Managers met at the Church Missions House on Tuesday, September 17th, the Bishop of Pennsylvania in the chair. Of the *ex-officio* members, the Bishops of Cape Palmas and Tokyo were present. The Bishop of Brazil was also there.

**MINUTE ON THE DEATH OF PRESIDENT M'KINLEY.**

On motion of Mr. Thomas, the Chairman and the General Secretary were appointed a committee to prepare a Minute on the death of the President of the United States and to forward it to the proper authorities.

Their Minute reads as follows:

The Board of Managers places on record the expression of its abhorrence of the murder of William McKinley, the twenty-fifth President of the United States, its appreciation of his high personal character, and its recognition of the services he rendered to the country.

His intense patriotism, his beautiful domestic life, his practical wisdom, his moral integrity, and his fidelity to duty, won for him the confidence and affection of the people; and his sagacious statesmanship and manifest ability attracted the admiration of thoughtful men of all nationalities, making his influence felt throughout the world.

But it was in the closing scenes of his life, when brought suddenly face to face with death, that he exerted the widest influence, and became a power in the hearts of men.

The Christian spirit which he exhibited towards his murderer, the gentle patience with which he bore pain, and the sublime faith which enabled him to say: "It is God's way; His will be done, not ours"; these revealed the quality of his manhood, making him even more inspiring and helpful to men in his death than he had been in his life.

We revere his memory, and we pledge our loyalty to the Nation which he loved, and over which he ruled so well.

O. W. WHITAKER,  
A. S. LLOYD,  
Committee.

**FINANCIAL STATEMENT.**

The Treasurer reported that there had been no change in the financial condition, and that the year had been closed with a deficiency of \$102,719.36; but as this includes \$22,873.71 deficiency existing on September 1st of last year, the shortage for the year 1900-1 is \$79,845.65. He submitted the following analysis of contributions for the year:

From 1,993 parishes.....	\$136,582.20
Sunday School Lenten Offering.....	100,347.84
Individuals.....	99,411.61
Woman's Auxilliary.....	23,970.26
Woman's Auxilliary, Individuals.....	12,787.11
Junior Auxilliary.....	2,841.44
Gift of a Friend in Pennsylvania.....	10,076.62
Woman's Auxilliary, United Offering.....	20,954.62
Interest.....	42,478.35
Miscellaneous.....	6,514.27
	<hr/>
	\$456,864.27

The General Secretary stated that Mr. Eugene Stock, the Editorial Secretary of the Church Missionary Society, was planning to visit the United States this winter. Whereupon it was "Resolved—That the Board of Managers be authorized to invite Mr. Stock to make addresses on behalf of this Society."

**DOMESTIC WORK.**

Letters were at hand from most of the Bishops receiving appropriations for missionary work, closing their accounts for the last fiscal year, and writing with regard to appointments for the coming year. Favorable action was taken in many cases. The Bishop of Marquette informed the Board that his Diocesan Board of Missions, acting on his suggestion, had for the fiscal year 1901-2 agreed to relinquish unconditionally ten per cent. of their appropriation and ten per cent. progressively for each succeeding year until the Diocese becomes self-supporting, and added the statement that last year no less than six parishes voluntarily increased the salaries of their rectors \$300 or more in each case. Under the Woman's Auxilliary United Offering of 1898, only vacancies were filled, inasmuch as with the appropriations now in effect under this fund there will be barely enough money to sustain the workers now in the field until 1904.

**ALASKA.**

A number of letters were received from the Bishop of Alaska, giving further details of his trip throughout the Missionary District and stating that on August 12th he had at last reached home after an absence of fourteen months. When he left Tanana on June 13th, 400 natives had gathered from all parts to see him off. For two weeks he had been holding services for them twice a day, and at the close of that time had confirmed a class of forty; having baptized and married many. The Rev. John W. Chapman, who has arrived in New York, being desirous of pursuing a medical course, the better to fit him for his work, it was resolved that an appeal be made for Specials up to the sum of \$250 to enable him to avail himself of the opportunity afforded. Bishop Rowe having again and again asked for more men, the Board directed that the General Secretary make known through the Church papers Bishop

(Continued on page 743.)

## Helps on the Sunday School Lessons

### Joint Diocesan Series.

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

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

### THE CHURCH AND HER ENEMIES.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: XVII. and XVIII. Visible Sign, Inward Grace. Text: Rom. viii. 31. Scripture: Acts iv. 1-21.

THE Apostles went forth to their work, with no reason to expect that they could escape persecution. Such words as these from the lips of their Master, were not easily forgotten, and must often have dashed the splendor of their first success with a bodeful apprehension: "Ye shall be hated of all men for My Name's sake" (St. Matt. xiii. 13). "They shall deliver you up to the Councils, and they shall scourge you in their synagogues; and ye shall be brought before governors and kings for My sake. Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (St. Matt. x. 17-20).

Nearly every point indicated in the above prediction, comes to our notice in St. Luke's account of the first Jewish opposition to the Christian Church. It was for the sake of Christ's Name that the Apostles were persecuted (verse 10). They were brought before the Council, the Sanhedrim (vv. 5-7, 15). St. Peter made defense, not through his own power, but "filled with the Holy Ghost" (verse 8). The outcome was that the Apostles were scourged and were bidden not to speak any further "in the Name of Jesus" (Acts v. 40).

The first miracle of mercy—the healing of the lame man—gave occasion to the first outbreak of persecution (Ch. iii.). It seems likely that St. Peter had not proceeded far in his address to the multitude (Ch. iii. 12-26), when certain ill-disposed persons from the crowd hastened to inform the authorities that trouble was brewing and that a riot was imminent.

"As they spake unto the people" (St. Peter addressed one portion of the multitude while St. John was speaking to others), the priests, and the Captain of the Temple, and the Sadducees, came upon them" (verse 1). As no Gentile could enter the Temple, we feel quite certain that "the captain" alluded to was not a Roman military man but an ecclesiastical officer placed in command of the band of Levites who did Temple service.

Let us give due emphasis to the fact that the chief opposition to Apostolic teaching came, not from the Pharisees but from the Sadducees.

"It is noteworthy how perpetually the Sadducees appear as the special antagonists of Christianity during these earliest years. Our Lord's denunciations of the Pharisees were so often repeated (*e.g.* St. Matt. xxiii.), that we are apt to think of them as the leading opponents of Christianity during the Apostolic age. And yet this is a mistake. There was an important difference between the Master's teaching and that of His disciples, which accounts for the changed character of the opposition. Our Lord's teaching came specially into conflict with the Pharisees and their mode of thought. He denounced mere external worship, and asserted the spiritual and inner character of true religion. This was the great staple of His message. The Apostles, on the other hand, testified and enforced above everything else "the resurrection from the dead" (verse 2). Thus they came into conflict with the central doctrine of Sadduceism, which denied a future life (Acts xxiii. 8). Hence, at Jerusalem at least, the Sadducees were the chief persecutors of the Apostles; while the Pharisees were favorable to Christianity, or at least neutral (Acts v. 17, 34, *Ib.* xxiii. 5-9).

The opposition which we are now considering was clearly from the Sadducees, and the ground of their complaint against the Apostles was not that they had healed the lame man, but this rather: "They taught the people and preached through Jesus the resurrection from the dead" (verse 2).

The miracle had been performed at "the ninth hour," three in the afternoon (Acts iii. 1); much time had been consumed in discussion; "it was eventide" (verse 3). Therefore the Apostles were placed in custody, probably in some chamber or

apartment adjacent to the Temple, to await a formal hearing upon the morrow. The account of that day's transaction closes with the reminder of how the Church grew apace, notwithstanding the gathering clouds of opposition: "Howbeit many of them which heard the word believed; and the number of the men was about five thousand" (verse 4). The increase is indeed marvelous; one hundred and twenty, in Acts i. 15; three thousand added, in Acts ii. 41; the number grown to five thousand in Acts iv. 4.

The remaining portion of our lesson is taken up with the formal assembling of the Sanhedrim, and its investigation of the offence given to the Sadducees by the Apostles' preaching "through Jesus the resurrection of the dead."

St. Peter, again "filled with the Holy Ghost" (verse 8), makes a clean breast of the matter, and boldly declares that the miracle of healing was performed "by the Name of Jesus Christ of Nazareth," whom they (the Sanhedrim) have crucified and God has raised from the dead (verse 10). There is no apparent effort upon the part of the Apostle to conciliate his influential hearers. He seeks rather to tell the whole truth, and drives the nail home by the sweeping declaration that there is no salvation (for Pharisee, Sadducee, or member of the Sanhedrim, or any one) elsewhere than in the Name of Jesus Christ, the stone set at naught, which is become the head of the corner (vv. 11-12; *cf.* Ps. cxviii. 22).

St. Peter's conscientious courage is not unrewarded. Before a hostile audience he bears heroic testimony. He throws himself upon God, and finds that his trust is not in vain. Filled with the Holy Ghost, he is enabled to testify with a power which defeats his determined enemies.

The Sanhedrim retire for private consultation (verse 15), and return to coerce and threaten, bidding the Apostles desist from preaching and teaching "in the name of Jesus" (verse 18). The trial ends with no misunderstanding. The Apostles are already under instruction as to what they shall preach and teach. They declare their fixed determination to hearken unto God only, and to speak without fear the things which they have seen and heard (vv. 19-20).

The parting shot of the Sanhedrim is but a repetition of their former threat (verse 21). The striking contrast of the picture is from the standpoint of courage. While the Apostles are not afraid to face personal danger in devotion to their Lord, the influential members of the Sanhedrim are afraid to lay violent hands upon them, which they doubtless desire to do, "because of the people; for all men glorified God for that which was done" (verse 21).

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

By A RELIGIOUS.

FEAST OF ST. MICHAEL AND ALL ANGELS.

*The Angels of God met him.*—Gen. xxxii. 1.

WHEN a Sunday falls on the great Festival of Angels the usual must give place to the unusual, even though the writer be embarrassed by the extraordinary richness and interest of the theme. The being, work, and destiny of the Holy Angels is so involved with that of the human species, that it is without surprise that we find the two in the Apocalypse together entering into the Glory of the Consummation. The reader may recall that the word "angel" means "messenger" and so belongs peculiarly to the outermost of the nine choirs, the guardian spirits whose special office is to minister toward man the providence of God. Through this class coming into man's ken so intimately their name became, very naturally, associated with their whole order of being. Let us think of their creation, characteristics, and occupations.

Those Fathers of the Church who have seemed most able to enter into the mind of God have thought that, in Genesis i, between vv. 1-2, lay the defection of Lucifer and his followers and their expulsion together from Heaven. Some have thought that their fall occurred in Heaven, whence they were cast to the earth, which in their fury they then reduced to chaos; others, that this earth was the scene of their probation, from which they were withdrawn at its close; some victorious, with Michael their prince, passing to the nearer Presence of God which now they could never forget; others with Lucifer (Lucifer, *Light*) who, once the radiant prince of the morning (Is. 14, 12) now becomes the dark prince of a dreadful night—into which his subjects enter.—In this case, "without form and void" (Gen. 1-2) describes the state resultant to their rebellious war. The "darkness" represents the withdrawal of God's power; in the interval that lay between the first insult of sin and the return

of the Holy Ghost. His return and "brooding" was preparatory to the reconstruction of the earth, a restoration to glory and beauty which should make it ready for the probation of a new order, *Man* (See Psalms 8-19-40-148).

It has been thought that their fall occurred when God revealed to them His purpose to become incarnate in a nature lower than theirs; a nature before which they would be called to bow when united to the Person of the Son, to which they would be appointed to minister as soon as its prototype were created. This test was too hard for Lucifer, already in love with his own beauty and prowess: he could not see a being "a little lower than" himself (Ps. viii. 5) pass gloriously beyond all angelic orders, exalted to the Right Hand of the Majesty on High.

At any rate, we know that they were created before man. Although we have no such account of their origin and earliest annals as that preserved for us of our own kind, many parts of their story are revealed with our own, both in the Word of God and in those racial traditions which are relics of a nobler past.

Every order of creation is one manner of God's self-expression (Ps. 104, 24). The whole creature world is eloquent of its Author. Think how a man is represented by his work; what he does shows what he is. So with our God. What He does shows what He is, and as we are able to bear it, more and more He leads us to read Him in His Book of Nature, which is as truly a revelation of Himself as the Book of His Holy Prophets. Think of the exquisite beauty and susceptibility of the angels, their marvelous faculties and powers as described or suggested in Holy Scripture. How generously God endows them! He is three persons in one God; He creates these new beings, 3 x 3 orders in their one type, each of the nine orders having its own special sphere and proper power. Here we reach their *occupations*, which have been considered as expressing toward the rest of creation (now preëminently toward man) special features of God's activity and as ministering special manifestations of His Power. To quote Bishop Andrewes, the *Angels* have the office of guardianship; the *Archangels* express God's Glory; the *Powers* minister His marvels; the *Dominions* beneficence; the *Principalities* government; the *Authorities* His power against devils; the *Cherubim* express knowledge; the *Seraphim* His Love.

Our space is almost filled, our subject is only opened! But we must suggest the study of the "Proper" for the Feast of St. Michael and All Angels. Rather than grouped about the collect, the ten portions of Holy Scripture (including Proper Pss.) seem actively to converge toward it and to be unified and crowned by it—as the patterned segments of some great work are executed by different workmen in distant lands, and then brought to a pre-ordered place and there unified by a centralizing force, in which the meaning of the parts is realized in a noble whole. Thus the "wonderful order" of creation is unified in the Will of God.

The collect—with its exquisitely turned petition for angelic protection—is rightfully the key to the Proper Scriptures, for three reasons:—(a) It represents man in communion with God, which is the *raison d'être* of all liturgical law and order. (b) It fulfils the Catholic law of authority, "Holy Scripture as interpreted by the Primitive Church" (necessarily the *Primitive* Church, because in our present disunion it is impossible for the *whole* Church to pronounce). (c) On its own merits; as, in an epitome which is a literary marvel, it practically states the doctrine of the Church regarding the "Holy Angels." They, unfallen spirits, are yet our *fellow-creatures, fellow-sons, fellow-servants*. We receive their care; even now we worship together (see Communion office); we together work out the Mystery of Time; and we, when time shall be no longer (Rev. x. 6), together shall enter into the Victory of the Lamb in the Glory yet to be. (See Eph. 1. 19-22; 2. 9,10; Rev. 7. 9-12.) They share our destiny, but not our Redemption, for they have no sins to be taken away in the Blood of that Lamb whom they teach us to worship. Was it the Guardian Angel of the Humanity of our Lord of whose ministry to Him in His hours of greatest stress we read in the Gospel? The "twelve legions," which He was able to command, were not the Guardians, but the warrior-spirits, of which we hear in the Old Testament lessons; at Mahanaim, as "God's host," perhaps as protecting "The Angel of the Lord" so soon to appear at Penuel; to Daniel they are revealed more explicitly, under "Michael their Prince"; which is carried further in the Epistle and the Second Evening Lesson. The delivery of St. Peter in Acts 12, one would credit

to the Guardian Angels upon whose work we have our Lord's own teaching in the Gospel.

The angel character shines with special beauty in purity, obedience, humility, charity. They live in the light of God's love; burning with love for Him, they love whatever He loves. Our Lord is "not ashamed even now to call us brethren"; in the Epistle the angels call us brethren. We are heirs of His salvation as we are "the sons of God"; and "what we shall be"—that glory which "doth not yet appear"—is to be fulfilled in us when, with the fair, unfallen, first-born "sons of Light" (Job 38. 7) we shall rejoice with them in the Kingdom of our God and the Power of His Christ.

*Angelic Humility*—we admire and sigh for it; but the angels are unconscious of humility because they are without pride. It is equal honor to do the Father's Will in any sphere—to rule a city or to sweep its streets: for every one to be perfect in his own place, is the true law of equality. It were not true to say there is no high nor low in the Will of God; but, high and low are of equal value to the whole. "Lo, I come to do Thy Will, O, My God." The Son of Man, who came "to minister," was He who sent His angels "to minister" to the heirs of salvation (Heb. i. 14). His filial devotion to "the Father's Will" underlies all that is filial throughout His creation; dignifies and glorifies all obedience, all service, all that we call humility. To be humble is simply to be true. And, dear reader, "if we know these things, happy are we if we do them."

## 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.

### ON PREACHING.

*To the Editor of The Living Church:*

THE article in your number of August 31st, by the Rev. Alford A. Butler, is timely, and tells a sad truth. I am told by many who have gone from church to church in quest of a preacher, that the denominations easily outstrip us. A lady in commenting upon Mr. Butler's article said to me: "I spent many Sundays last winter in \_\_\_\_\_ and attended \_\_\_\_\_ Church, and what struck me most, was the leaving of *so many* just before the sermon; and when I asked why they did so, received the answer, "They prefer the service of the Prayer Book to any man." This was a revelation to me, as I thought Churchmen better raised than to thus disturb public worship, though I was once shocked in this very way in a village parish. Not long ago I heard this answer about one who posed as a "fine preacher." "No, he is not *eloquent*, but he *reads* the service *so charmingly*."—My silent comment was: "These things ought ye to have done, and not left the other undone."—May our priests hear and obey the Divine Command: "Go *preach* the Gospel," and do their best at the reading desk also.

HOWARD R. WALKER.

### MARGINAL READINGS.

*To the Editor of The Living Church:*

PERMIT me to thank you for your kind and appreciative notice of the work of the Marginal Readings Commission. There are one or two points, however, to which I should like to call attention. Your suggestion that the proposed Marginal Readings should be incorporated in the Standard Bible of this Church as an aid to the private reader only, and not for public use in the Church, is supported by an appeal to the use of the Marginal Readings in the King James Version. Does not this rest on some misapprehension? All the Marginal Readings of 1611 which contain an alternate rendering (as distinct from mere critical or explanatory notes) are introduced with an "Or," and are equally authoritative with the text so far as their public use is concerned. The reader, whether in private or in the Church service, is given a liberty of choice between the text and the marginal rendering just as the Commission proposes for the new Marginal Readings. It is true that partly owing to the difficulty of publicly reading the margins as at present

printed, and partly owing to the feeling that they represent a secondary text, this liberty is seldom made use of. Yet here and there, in an important case, as, for example, in Heb. iv. 8, one hears the margin "Joshua" read for "Jesus" in the passage "For if Jesus had given them rest," where the reference is of course to the work of Joshua.

The liberty of choice exists although not often exercised. Thus if the proposed Marginal Readings were simply put into the margin of the Standard Bible, as you suggest, in accordance with past analogy the priest would, without further legislation, have the right to avail himself of such options, unless special enactment to the contrary deprived him of a privilege which has been given in every English Bible since the Reformation.

Again, may I suggest that the difficulty of using the Marginal Readings, at least in the Sunday services, seems to be much exaggerated? When it is remembered that the number of marginal readings in any one lesson is extremely small (usually not more than three or four), it would be an easy matter for any priest to sufficiently familiarize himself with them, especially as in most cases they so greatly clear the sense. Nor does it seem that the idea of option on the part of the individual priest should shape too large in the mind. The Church to-day allows very considerable amount of choice to the priest in matters affecting the conduct of the services. In this particular case the amount of consequent divergence would in all probability rapidly tend to diminish. Clergy and people alike would, in the absence of any strong reason to the contrary, naturally lean to the alternatives which the Church thus puts forth.

Lastly, why should religious division prevent the lawful Church of English-speaking Christians in this land from using the best aids she can to the understanding of the large portions of Holy Scripture prescribed in her Daily Offices? Neither the Roman Church nor the various other religious bodies in this country make such large use of Holy Scripture in this way as she does. Why should she not feel at liberty to make her provision in this respect as efficacious as possible? In the matter of the English Bible, why must we consider the divisions of Christendom a barrier to any wise and well-considered action of this sort? Rather in taking such action, should we not be helping forward in the truest way the ultimate realization of a fuller unity?

C. W. E. BODY.

#### THE MEXICAN PRAYER BOOK.

To the Editor of The Living Church:

AFTER reading, and re-reading Mr. McGarvey's letter in your issue of the 7th inst., I do not see that it is necessary for me to say, in reply, anything more than to refer your readers to my former letter, which is not answered, and to say that Mr. McGarvey has simply reduced the question to one of veracity between the late Bishop Hale and himself, and to one of the value of his judgment as compared with that of the late Bishop Williams and his episcopal advisers. I do not care to discuss these points, but must leave your readers to make their choice. Should any of them desire to have the Mexican Prayer Book, I shall be happy to send it to them, or I can send the Spanish-English edition, containing the Daily Offices, minus the Psalter, and those for Holy Communion, Baptism, and Confirmation.

City of Mexico, Sept. 14, 1901.

H. FORRESTER.

[We give space to the foregoing letter because of our desire to see justice done, alike to all parties. We do not see that any question of veracity was raised by Mr. McGarvey, and we greatly deprecate the introduction of personalities into such a controversy. When that stage is reached, we invariably, as we now do, declare the discussion closed.—EDITOR L. C.]

#### THE NAME OF THE CHURCH.

To the Editor of The Living Church:

IT MAY be interesting to know that the name "Protestant Episcopal" disappeared from the title-page of the Journals of the Diocese of Illinois during the episcopate of Bishop Whitehouse. In connection with that disappearance, quite a scene ensued in the Diocesan Convention. The Rev. Charles Edward Cheney drew attention, on the floor of the house, to the omission; and made a set speech against me, as secretary of the Convention, for such omission. I had omitted the words solely on my own responsibility, following the precedent of the Journal of Minnesota, the last issue of which, under the secretaryship of the Rev. Dr. Welles of Red Wing, afterward Bishop of Wisconsin, had the same omission. Bishop Whitehouse de-

fended my action, as he said, "on the score of accuracy," adding that the secretary had conformed the title of the Journal to the Constitution and Canons of the Diocese, which spoke of "The Church in the Diocese of Illinois."

Next year, remembering the virulent and personal attack of Mr. Cheney, I asked Bishop Whitehouse if I should restore the words "Protestant Episcopal" to the title-page of the Journal. His answer to me was a full look in the face, and the question: "What for?" Ever faithfully,

New York, Sept. 19th.

J. HARRIS KNOWLES.

To the Editor of The Living Church:

THE public schools teach that the Church of England originated in the time of Henry VIII. A little girl in my communicants' class said that she thought the Catholic Church, as distinguished from the Episcopal Church, must be the true Church, because we confess our belief in the Holy Catholic Church in the Creed. The clergy may preach their congregations out of church, and themselves out of their parishes by teaching that the Protestant Episcopal is the Catholic Church, and after all, their people will believe what they have learned at school. Give us "American Catholic Church."

WILLIAM C. POPE.

#### HEADQUARTERS FOR THE WOMAN'S AUXILIARY.

To the Editor of The Living Church:

WILL you kindly mention in your issue of September 21st, that commodious accommodations for the Headquarters of the Woman's Auxiliary to the Board of Missions, and the Missionary and Historic Exhibit, have been secured at 1609 Sutter Street, San Francisco.

Also that the Conference of General and Diocesan Officers will be held in the Maple Room of the Palace Hotel, on Wednesday, October 2nd, at 2:30 P. M.

JULIA C. EMERY, Secretary.

September 16, 1901.

#### SWEDISH ORDERS.

To the Editor of The Living Church:

THE replies which my letter on Swedish Orders have called forth seem to demand a rejoinder on my part—especially as they betray some misapprehension of my argument.

I cannot take the space to reply in detail. I must content myself with recalling for the benefit of your readers the real nature of my contention. In the first place I advanced the proposition that "the ecclesiastical and public significance of the ordinal employed" in a Church "must be the perpetuation of the historic ministry of the Catholic Church," if that ministry is to be preserved. This is simply common sense. It is neither *a priori*, as Mr. Williams seems to think, nor can any catena of Anglican divines be arrayed against it, as Bishop Williams of Marquette seems to hold. It was not discovered in any "papal brief," although its truth was acknowledged in our Archbishops' reply to a papal Bull. Obviously the ecclesiastical and public purpose of an ordinal determines what it accomplishes, if it accomplishes anything at all.

I brought forward a series of facts which seem to throw light upon the purpose of the Swedish ordinal, and which make that purpose appear very doubtful indeed. The Bishop of Marquette still disparages the sufficiency of my information, but does not (apparently cannot) gainsay the facts I have gathered. These facts are (a) that for about a century the Swedish clergy subscribed to the Lutheran doctrine that a particular Church may, in an emergency, displace the ministry of Apostolic succession by a new one of presbyterial ordination; (b) that the present Swedish ministry is twofold, the Diaconate being *not merely neglected but suppressed*, so as to substitute a twofold ministry for the ancient threefold one; (c) that the Swedish service for ordaining Bishops is patterned after the analogy of another service, confessedly having no sacramental effect, disagreeing in this respect with the service for ordaining preachers. It is entitled, "How a Bishop Shall be Installed in Office," and the Bishop-elect is called *Bishop* before his installation; (d) that the Bishop ostensibly derives his authority to ordain, not from Apostolic transmission, but, from the Church at large; (e) that the *official* title of the second order, in the ordinal, is the Preaching Office, *prediko-embetet*; (f)

that the Swedish Bishops did, and do, recognize those who have received presbyterial ordination in America.

These facts are indisputable. Their value is uneven, and the writer did not rest his contention on any one of them, taken by itself. His point was, and is, that considered together, they make it gravely doubtful whether the Swedish Church has either in intention or in fact preserved the Catholic ministry. He did not undertake to prove their invalidity, or to close the door to proof of their validity. All he undertook to prove was the impossibility of treating Swedish Orders as indisputable, and, therefore, the necessity that this Church should refrain from recognizing them.

It is aside from the point to speak of private views, and the personal vagaries of Cranmer, *et al.* If this Church had done what the Swedish Church has done, the case would be different.

So far as I can make out, the Bishop of Marquette has merely re-asserted his well known convictions, without either denying my facts or giving any new ones which would modify their obvious significance. As for Mr. Williams, I fail to discover any difference between us in the practical outcome. I do not understand him to favor a recognition of Swedish Orders by this Church. He criticises the arguments by which I reach the same passive attitude; but apparently has assumed a purpose on my part which was wholly wanting. Whatever my personal opinion of Swedish Orders may be, I limited myself to the plea for abstention by this Church from a formal recognition of them.

FRANCIS J. HALL.

[The Editor at this point begs, for the first time, to interpose. He does not understand that either the Bishop of Marquette or Professor Hall desires to commit this Church to his own private belief touching the validity of Swedish Orders, but that each wishes, quite properly, to prevent this Church from indorsing a belief contrary to that which he holds. Would it not, therefore, be practicable for both parties to this controversy, and for the Swedish commission, to agree on this basis: That this Church has no jurisdiction to pronounce authoritatively upon the subject of Swedish Orders, nor authority to invite testimony from that body as to its own position, without which testimony no decision could justly be made; and that since therefore the question must remain (so far as this Church is officially concerned) an open one, it is impossible for this Church to admit Swedish ministers to the ministry of this Church without re-ordination? Such a basis of agreement would appear quite reconcilable with the private opinions of both the leading parties to this controversy, and would prevent—what on every ground is to be deplored—a division of the Commission into two parts, of which it is uncertain which would be majority and which minority, with the further possibility of throwing the matter into the House of Deputies for general discussion and possible action.—EDITOR L. C.]

#### APOLOGIA PRO VITA SUA.

To the Editor of The Living Church:

WILL you allow me to thank you for all the kind things you said of me and the warm interest you manifested during my recent long and severe illness? God has given me a large number of warm and kind friends, and the publication in your widely read paper brought me many letters of condolence and sympathy from an extended area, both at home and abroad, which touched me very deeply and helped to soothe me in my great distress.

The illness was the result of an accumulation of sorrows that fell on the overstrained nervous system of a man in his 73rd year.

I had just completed building the Church of the Holy Communion when the war between the States broke out. A receipt for the last dollar due on it was handed me on the 25th of October, 1864, the morning my son died; that child at whose grave three years later the Academy that has lived for 34 years sprang into existence. The five years of the disastrous war between the States, in which I bore an humble but active part, left me and all my parishioners in distressing destitution. With a wife and two children and two orphans who had been committed to my charge, I had to begin life over again with nothing but a little real estate that was saved from the wreck. Then Bishop Davis, in 1866 sent me, a total stranger, to the north to raise funds; first, to procure money to re-open the Diocesan Theological Seminary, and with the money I procured, it was kept going for two or three years, when it was fortunately indefinitely closed. I say fortunately, for these small diocesan seminaries are a hindrance to the Church. The second object was to procure funds to establish a School for Colored Children under the auspices of the Episcopal Church. This was the first effort by Southern white people on that line. I obtained money enough to open and carry on that school for six years. Over 3,000 colored children were

enrolled in it, and it only ceased when the common school system was re-organized and the colored children were thus provided for and the money ceased to come from the North.

I had other absorbing interests on my hands. The third object Bishop Davis entrusted to me was to procure aid for diocesan missions. South Carolina had, up to the war, been the third in its contribution to Missions, and I think the bitterest hour of my life was the night I stood before the Board of Missions and made her plea. I procured an appropriation of \$6,000, which was continued for over five years, and did much to rehabilitate the Diocese.

Then in 1867 my great life's work was given me, I firmly believe by my Heavenly Father. Over 3,600 boys have passed under my hands, of whom not a fifth paid their expenses. I have been instrumental in sending over 300 to college, and 36 are in Holy Orders. In the meantime I built St. Mark's Church for the colored people and practically rebuilt the Church of the Holy Communion, doubling its capacity and greatly beautifying it.

All this long strain told on a man who had reached his 74th year, when a succession of domestic and other troubles came upon me in quick succession, so that I took it into my mind I must have done something that had displeased my Heavenly Father with whom I had walked from boyhood, and that He had withdrawn from me. I never doubted that God was just and merciful and good, but that these things could not be, unless I deserved them. Had my nervous system not been unstrung, I would never have fallen under the delusion, but would have realized that whom the Father loveth He chasteneth and scourgeth every Son whom He receiveth. Instead of that I made all sorts of absurd accusations against myself and could see nothing good in my life. To live without the felt presence and the loving smile of God was the second death. I did not have any physical pain, but I wasted away and was confined eleven weeks in bed and seven months in the house. For five months I did not even say the Lord's Prayer, for I was afraid that my prayers were an abomination and would add to my condemnation. When God saw His servant had been sufficiently tried, I was led to resume my prayers. After a couple of weeks, it came to me that God had not changed; that He was still my Father and I was still His child. In three days this had become a conviction and the last traces of the cloud that had overshadowed me passed entirely away, my full interest in life returned, my capacity to grasp its duties and responsibilities was restored, and nothing remains but to rebuild my somewhat enfeebled physique, which is being accomplished by a six weeks' sojourn in the Mountains of western North Carolina. I expect to return to Charleston on the 24th, and shall take up my duties as they arise. While unable to read and only able to see the last word I write, I am able to get about comparatively comfortable.

I have received so many kind inquiries, will you do me the very great favor of publishing this, that my many friends may understand the exact situation, with the hope in my declining days they will continue to me direct their generous support, and thus enable me to continue to the end of life to do the work God gave me to do? Yours truly,

A. TOOMER PORTER.

Charleston, S. C., September 16, 1901.

#### TRUE COURAGE.

COLONEL HIGGINSON, when asked to name the incident of the Civil War that he considered the most remarkable for bravery, said that there was in his regiment a man whom every one liked—a man who was brave and noble, who was pure in his daily life, absolutely free from the dissipations in which most of the other men indulged. One night at a champagne supper, when many were becoming intoxicated, some one in jest called for a toast from this young man. Colonel Higginson said that the young man arose, pale, but with perfect self-possession, and said: "Gentlemen, I will give you a toast which you may drink as you will, but which I will drink, if you please, in water." The toast that I have to give is, 'Our Mothers.' Instantly a strange spell seemed to come over all those tipsy men. They drank the toast in silence; there was no more laughter, no more song; and one by one they slunk out of the room. The lamp of memory had begun to burn; and the name "mother" touched every man's heart.—*Independent.*

REMEMBER that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—*F. W. Farrar.*

# Editorials and Comments

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WHAT part does Almighty God have in the tragedy which, transpiring at Buffalo, has shaken the whole civilized world? What relation to the doctrine of Prayer has the fact that Christians of every name prayed earnestly for the life of the President, and that their prayers did not have the effect sought for?

It is not strange that these and similar thoughts should arise to disquiet even devout people; nor is it unreasonable to seek an explanation of such facts that seem discordant with the perfect confidence which the child should repose in the heavenly Father.

The Mystery of Evil—who shall fathom it? It gapes across the Christian's path with ugly leer, and suggests the old, old question, "Hath God said?" Doubt, question, perplexity. Why do sin and evil and suffering distract the world? Why does not the God of Love assert Himself to prevent and to heal such contradictions to His own nature?

The answer is to be found only beyond the veil which today is drawn between time and eternity. We cannot speak with the certainty of revelation; we cannot say the last word; we cannot make plain that which the wisdom of God has left hidden; but reverently we can and may, and perhaps we may say we ought to seek to find the God of Love in our national affliction, infinite pity in the midst of suffering, God's hand holding the universe and directing its course, though the rebellion of Anarchy disputes His sway and puts down those whom He had exalted.

Our first key to the mystery is this: "He was made perfect through suffering." He, the Incarnate God, who led the way that we might follow, found therein a way by which Perfection might be developed into greater Perfection; by which perfect divinity, allied to sinless humanity, might raise that humanity to a perfection that had before been impossible to the nature of man. "Made perfect through suffering;" then suffering is not, as some vainly believe, a phantom of the imagination, a disease of "mortal mind," a denial of the "All-Good." Suffering is one of the attributes of the Son of God; and one, moreover, by which the crown of human perfection was developed. Then the Creeds of the ages have borne no false testimony when they declare: "He suffered." Then suffering is not to be viewed as intrinsically an evil in human life. Then pleasure

and happiness are not chief ends in the creation of man. Suffering, then, is a divine gift to man, that he may use it and so approach that perfection which was made through suffering. Not indeed that suffering and pain are wholly divorced from sin, which is their ultimate cause; but that as they come to each one of us, otherwise than as the direct results of our own individual sins, these are gracious means to the culture of our inner lives.

THE ASSASSIN'S bullet brought low, him whom God had exalted. True; but it did more than that. It silenced controversy; it was another unifying factor in our national life; it brought all classes and sections of the nation close to each other and to their chosen head; it made us less partisan, less captious, less inclined to view the Presidency as a reward of party fealty. McKinley served the nation well through life; perhaps his crowning service, with its most far-reaching results for good, is given by his death. Nations also become perfect through suffering. Perfect, not with the absolute perfection of the God-Man, but with that relative perfection which enables a nation to express by its own civic righteousness and justice, the righteousness and justice of God. The death of three martyr Presidents has sent this nation a long stride in the unity of feeling which must be the first national expression of Almighty God.

WE PRAYED, earnestly, fervently; and on the ninth day the beloved President passed from earthly honor to the waiting place which God has prepared for His chosen ones. Ushered into that single one of the many mansions which God had prepared, his soul was not released from the body one moment before, by the decree of Almighty God, its work on earth was done. The assassin struck the blow; but the angels of God bore the living soul into its new home of greater development and purification and bliss. Anarchy assaulted; but God gave the word when the earthly life should come to an end. He never sent the murderer; but He remained God over all, guiding and directing the earth in accordance with His holy will. But we prayed, and we did not obtain. Was our prayer then fruitless? Did we waste our breath? Was our trust misplaced?

It all depends on *how* we prayed. If we stood before the Almighty King of kings and demanded that our wish should be granted; if in place of prayer we issued an ultimatum to Almighty God requiring Him to give that which we sought for; if our faith was a conviction that our will was inevitably right and must therefore be granted just because we wished it; then our prayer was unanswered and rebuked, our breath was wasted, our faith was vain. And people do pray in that fashion. We hear repeatedly of cults which loudly advertise their ability to secure *any* blessing from Almighty God—life, health, strength—not if it be *His* will, but if it be the earnest will of him who prays. Such a spirit is rebuked by the failure to restore health and strength to our deceased President.

But if our prayer was a mental bringing of our care and anxiety and intense longing, to the Throne of Grace, for such disposition as He should see fit to give it; if it was in the spirit of casting all our care upon Him because He careth for us; if it conveyed the strong desire of the heart with the proviso of the Son of Man, "Nevertheless, not as I will but as Thou wilt"; then the prayer was granted. God heard the outcry of an afflicted nation, praying Him to take into His hands the fate of the sufferer who had been stricken, and not leave him to the chance of the bullet's path and the assassin's hate. And He took him tenderly into His arms, drew the nation around Him as He held the sufferer for a brief spell in suspense, and then crowned the sufferer and the nation with a supreme blessing which the blood of the dying President sealed, when He took the soul of William McKinley to Himself. So was a nation made perfect through suffering. Was not this a noble, a God-like answer to prayer? God reigns; and He has work for this nation to do. Work which perhaps we are not always ready to do. May He still lead us in His own way, laying upon us no greater burdens than we are able to bear, His grace being sufficient for us.



## THE MILWAUKEE MEMORIAL.

ON another page will be found, in the shape of a Memorial to the General Convention from the Diocese of Milwaukee, a very weighty paper. In that instrument the Diocese of Milwaukee prays for relief by asking that the local name of this Church be changed from the Protestant Episcopal Church, to the American Catholic Church in the United States, and gives weighty reasons why this should be done. The subject has been so thoroughly discussed in these columns, and the case is so satisfactorily stated in the Memorial, that there is little need for us to add to what has already been printed. There are a few words, however, which, at the risk of repetition, we would add to this already voluminous discussion, because we perceive that there are still some misconceptions on the subject to be cleared up.

For twenty years past our criticism of the name of the Church has been largely destructive. It has been an effort to convince the Church of the unsuitability of the title "Protestant Episcopal." This has been successful. Nobody now defends or desires that name. It has dropped out of common use.

We must now be constructive. We must lead the Church to agree positively on a new name, as well as negatively against the old one. It was Wisconsin's mission to lead, through De Koven, in the attack on the old; the Milwaukee Memorial makes an attempt to furnish a rallying point on the new issue. We say frankly, the Church must come to such an agreement as is here presented, before the battle can be finished.

We view it as wholly impracticable and unsafe to allow this Church to discard every local designation except that of "The Church in the United States," or "The American Church." Whatever be the technical description used officially, we shall always informally among each other be merely *Churchmen*, and this Church will always be the "American Church."

But to adopt such a phrase without qualification would, first, be deemed offensive by other organized bodies which also purport to be Churches in the United States, and would lead to endless misconceptions and mistakes. There would be great danger that property bequeathed, not to exact corporations, but to Bishops or others "for the use of the Church in the United States," or to "the Bishop of the Church in the United States," in Chicago, New York, or Virginia, might be lost to us. Let us suppose a judge hostile to us to have such a bequest before him in a Probate Court. Is it not quite likely that he would hold that the description was too indefinite to be legal—as was held of a certain large bequest in the Tilden will? We who urge the change of name, must not rush into dangers that might prove disastrous to the Church. It must be remembered that the bodies known as The Church of England, The Church of Ireland, etc., date back organically to centuries before the disunion of Christendom, and were recognized as such, long before other claimants to the name of *Church* arose. They retain their right to that designation by settled law arising from long user.

In this country the case is different. Many religious bodies appeared long before the beginning of our national existence, and no one of them is, can be, or will be, recognized as pre-eminently *the* Church of the land. It is quite tenable to hold that this Church *ought to be* so recognized; but in selecting a name we must take into consideration the conditions prevailing in the United States, and the fact that the national Church is not an incorporated body which can register a corporation title under the laws of a state—and ought not to be thus incorporated. These are cautions of a legal and business nature which ought not to lead us into simply dropping the words "Protestant Episcopal" from our standards.

If then we must for legal and practical reasons select some definite designation to add to the ecclesiastical term *Church*, it should be one that does not (*a*) suggest a modern sect or body, thus ruling out all such words as "Protestant," "Reformed," and the like, and one that does (*b*) suggest historic identity with the Church of the ages, and (*c*) so localized as to imply this particular body in the United States, and none other.

We think that no other suggested term seems to us so adequately to fulfil these conditions, as the term which we have maintained and which is presented in the Milwaukee Memorial—The American Catholic Church in the United States. It so defines the term *Catholic* by the qualification *American* as to distinguish this Church from other bodies purporting to be Catholic, and the term *American* from other nations by the qualification "in the United States." It neither purports to be (what it is not) the *whole* "Catholic Church in the United

States," nor the "American Catholic Church" in the whole of America.

There are objections to each of the other names that have been proposed. To call this body the Holy Catholic Church in the United States would be needlessly offensive to other branches of the Holy Catholic Church in the United States, and misleading and arrogant, because we are, unhappily, only a part of that body in the United States.

To call it the Catholic and Apostolic Church would be to conflict with the title of the Irvingite schism, and also needlessly to multiply terms, for the two adjectives are not required for the sake of mutual explanation, and the one adds nothing to what is implied in the other.

The term Orthodox, suggested by some, is objectionable as historically referring to the Eastern communion, and also implying in New England any body that teaches Trinitarian as opposed to Unitarian doctrine.

The term Episcopal fails to connect us with the historic Church of the ages.

The term Anglo-Catholic, or Anglican Catholic, or other description in which the term *Anglican* appears, is objectionable as defining this Church as an exotic in America, the term *Anglican* being plainly a derivative from the geographical term *England*. We have large veneration for England and for England's Church; but we ourselves are *Americans*, not Englishmen. To define ourselves by that name would be as though St. Augustine had called the Church which he founded in Kent, the Gallican Church in England. A wise statesmanship will contemplate the possible inclusion in this communion at some time in the (perhaps not very far distant) future, of the Greek Catholics in Alaska and the States, of the Polish Catholics (some of whom have already been transferred to our jurisdiction by the friendly comity of their Bishop), of many Swedes, Germans, Belgians, Filipinos, and Christians of other descent. Is it probable that these, with Scottish and Irish Churchmen in this country, would welcome a name which would seem to class them all, not as Americans, but as Englishmen? Let us be loving, brotherly, and cordial to our brethren of the Anglican obedience, but neither by word nor by suggestion let it ever be admitted that this Church has any other obedience than *American*, except to the whole Holy Catholic Church throughout the world.

None of these terms, therefore, seems to us so satisfactory as the term used in the Milwaukee Memorial; and we venture earnestly to ask that those who desire a change of name would take into consideration the possibility of uniting on this term, which exactly, briefly, and without needless offense to any other body, expresses the historic position of this Church; and that personal preferences be laid aside with a view to securing a united front.

**B**Y INADVERTENCE we neglected to give credit to the Gibson Art Galleries of Chicago for the large collective photograph of the Chicago clergy, from which the illustration in our Supplement of Sept. 14th was taken. The compilation and execution of that large photograph was a task performed by the Gibson Galleries as their anniversary gift to Bishop McLaren, and it represents an undertaking on a large scale, skilfully carried out. The Bishop rightly spoke of the original as a work of art, and has had it hung on the walls of the Cathedral clergy house.

## ANSWERS TO CORRESPONDENTS.

J. H. II.—(1) The full Catholic ceremonial may be found in Brooklyn, we think; at St. Martin's, Carroll Park, and St. Michael's, N. 5th St. A moderate ceremonial prevails at The Advent, St. John's, St. Paul's, and others.

(2) A Votive Mass is a celebration of the Holy Communion offered with some special intention at the choice (*votum*) of the priest, and not corresponding to the date on the calendar.

A. M.—The "Society" in question consists, so far as we know, of one man, and is not recognized in the American Church. The priest in question represents only himself and has no following.

THIS ONE great advantage I find even from the least attempt at prayer, viz., a new evidence of the fact of the atonement. It seems to me impossible to pray fervently, continually, and trustfully without feeling that we could not pray so unless we were first forgiven and accepted without any reference to our own deserts or deeds. The conscience would recoil from any such approach to God unless we could say at the same time, "Not for my sake."—*James Hinton*.

WHAT IS PRAYER but the communing of the child with his Father?—*Timothy Dwight*.

## Literary

*The Apostles of the Lord; Being Six Lectures on Pastoral Theology, Delivered in the Divinity School, Cambridge, Lent Term, 1901.* By W. C. E. Newbolt, M.A. London, New York, and Bombay: Longmans, Green & Co., 1901.

These lectures are admirable, and should be read by all candidates for Holy Orders, as well as by the clergy. We have seen other lectures characterized by the same common sense and realization of human needs, but these lectures have a quality not often found—a quality which reminds us of the *ad clerum* addresses of the author's predecessor at St. Paul's, London, the late Canon Liddon. We mean that they are bathed in a devout sacramental atmosphere such as is only attainable by those who hold Catholic doctrine and practice in all its richness.

Another merit of these lectures is their richness in imagery—especially scriptural imagery—which is not allowed, however, to interfere with clearness of logic and systematic order of treatment.

Canon Newbolt is easily first among living preachers in the art of stimulating and guiding the priestly life. He keeps together two things which are often divorced—the interior life of the priest, and the practical requirements of his pastoral vocation. Everything is taken into account—the necessity of meeting the exigencies of present day thought and life, as well as the obligation which the preacher is under of remembering that he has an ancient and unalterable message or “news” to proclaim, and sacraments of saving grace to administer.

It is not to be expected that one who has written so much on subjects related to Pastoral Theology will not repeat himself; but we shall find in these lectures a “freshness of method,” in spite of his modest disclaimer, which will make this volume an acquisition even to those who have read his previous works.

Our Lord's instructions to His Apostles in St. Matthew's Gospel are used as the basis. The first lecture deals with the ministerial vocation; the second with the sphere of ministerial work; the third with the message; the fourth with routine; the fifth with trials; and the last with devotion to the work. The result is a more scientific treatment of Pastoral Theology than Canon Newbolt has previously given, without the least lowering of devout inspiration.

FRANCIS J. HALL.

*The Jewish Encyclopedia.* A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Prepared by more than Four Hundred Scholars and Specialists. Isidore Singer, Ph. D., Projector and Managing Editor; Assisted by American and Foreign Boards of Consulting Editors. Complete in twelve volumes. Embellished with more than two thousand illustrations. Volume I., Aach-Apocalyptic Literature. New York and London: Funk & Wagnalls Co., 1901.

We shall watch for the appearance of the successive volumes of this Encyclopedia with great interest. Judging from the first volume, it promises to be a truly monumental work, one which has no counterpart in English. Although the work touches upon many biblical topics, its range is much wider than biblical Judaism. The entire History, Biography, Sociology, Folk-lore, Literature, Theology, and Philosophy of the Jews down to our own days is considered, and a multitude of subjects are to be brought within the survey of the reader which have hitherto been beyond the knowledge of any but a very few specialists.

A pretty fair indication of the exhaustiveness of the work can be seen at the outset. Under the caption “Aaron” about one hundred biographies are given. The name Aaron is, of course, one of the most common among the Jews, but such an array is significant of very searching work. Perhaps a little excision would be of advantage in places. For instance there is an article on Agnosticism, which would seem to be out of place in an Encyclopedia devoted to Jewish topics.

The point of view of the work is, as we might expect, Jewish throughout; and convictions are maintained which we do not accept. But this does not destroy the value of the Encyclopedia for Christian scholars. As the most complete presentation of Jewish thought hitherto undertaken, its multitudinous and scholarly contents will undoubtedly make the work indispensable to biblical scholars and to libraries.

Among the more important articles in this volume we mention those of Aaron (the brother of Moses), Abraham (the patriarch), Academics, Accents in Hebrew, Adam, Adultery, Agricultural Colonies, Agricultural, Albertus Magnus (in relation to mediæval Jewish thought), Alchemy, Allegorical Interpretation, Alliance Israélite Universelle, Alphabet, Altar, America (exhibiting the distribution and condition of the Jews in America), Angelology—Biblical, Talmudical and Post-Talmudical—Anointing, Anthropomorphism (in biblical and other Jewish literature), Anti-Semitism, Apocalypse and Apocalyptic Literature. We have no space to discuss the con-

tents of these articles at this time, but will try to take some notice of them when we review the later volumes.

A formidable list of patrons at the close of this volume—between six and seven thousand—shows that the work has enlisted warm support among the Jews, both in this country and abroad. From a different standpoint it should also secure the attention of our own scholars.

*The Protestant Church in Germany.* A General Survey. By Professor George H. Schodde, Ph.D. (Leipzig). Philadelphia: Lutheran Publication Society. Price, 40 cts.

This is a very readable little book, and gives a good idea of the actual conditions now prevailing in the German Protestant Church. The writer is a Lutheran, but seems reliable. His apology for German rationalism is not satisfying, although candid and informing. We should be quite at fault, however, if we supposed rationalism to hold the entire field in Germany. There seems to be much conservative and devout thought—divorced from Catholic guidance, of course, and therefore defective. The writer's account of what is termed “Inner Missions,” with their manifold lines of practical and philanthropic endeavor, is very interesting.

It is more significant that the writer appears to realize, that the “dissidence of dissent” operates in Germany as elsewhere; and, as he confesses, establishment by the State is the only thing which prevents a large multiplication of Lutheran sects.

*The Modern American Bible—St. Luke (Gospel-Acts).* By Frank Schell Ballentine. New York: Thomas Whittaker. Price, 50 cts.

We have before expressed the opinion that Mr. Ballentine has not escaped the pitfalls which surround an attempt to reduce the books of the Bible to “modern” English, and we cannot say that this volume changes our opinion. “Look! here is water. What is to prevent my being purified?”—in the account of St. Philip and the Ethiopian—may be “modern” and “American,” but it is hardly an improvement on *baptized*, and not apt to convey the obviously intended meaning. Neither is the Blessed Virgin's “Behold the handmaid of the Lord! Be it unto me,” etc., materially improved by the rendering “I am the Lord's slave. May it happen to me just as you say.”

*Codex Christi; or, What Would Jesus Have Me Do? A Digest of the Teachings of the Lord Jesus Christ on Duty to God, Duty to Fellowmen, and Duty to Self.* By Wm. E. Dawson, LL.B. Chicago, New York, and Toronto: Fleming H. Revell Co., 1901.

This is an attempt to coordinate in systematic form, the moral requirements contained in our Lord's teaching. It consists largely of quotations from the words of Christ, given under various descriptive heads. The materials used include positive commands, Old Testament laws receiving His apparent approval, decisions of particular cases, commendations and denunciations, examples from His own conduct, etc.

The title of the book describes the three divisions of duty which determine the general arrangement, which is supplemented by a second general part on duties relating to consequences of obedience and disobedience.

There are many sub-titles, and the compiler seems to have taken great pains. We notice a few Protestant ear marks, but the book will be useful for clerical reference, and as a promptuary.

*The Little Bible.* Being the Story of God's Chosen People Before the Coming of Our Lord Jesus Christ upon Earth. Written anew for Children. By J. W. Mackail. New York: Doubleday & McClure Co., 1901. Price, \$1.00.

The title describes the nature and purpose of this book fairly well. It is an unusually good specimen of biblical history for children, broken up into very brief chapters, clearly worded, and very neatly gotten up by the publishers.

Such books are subject to one abuse; that is, their tendency to displace the Scriptures themselves. We do not share in the impression that children cannot be interested in the Old Testament, or edified by direct acquaintance with its contents. The earlier they are led to read the sacred page, the better. Yet we do not mean to condemn this book. As a supplement to Scripture reading, it can be made very useful. But we wish Christian parents would read select portions of the Bible itself to their very little ones, explaining the hard words, and thus leading them on to a daily habit of Bible reading.

*The Self-Educator in Latin.* By W. A. Edward, M.A. Edited by John Adams, M.A., B.Sc., Rector of the Free Church Training College, Glasgow.

*The Self-Educator in French.* By John Adams, M.A., B.Sc., Rector of the Free Church Training College, Glasgow.

*The Self-Educator in German.* By the same.

*The Self-Educator in Chemistry.* By James Knight, M.A., F.E.I.S. Edited by John Adams, M.A., B.Sc. New York: Thomas Y. Crowell & Co. Each 12mo, cloth, 75 cts.

It is a very hard thing for any one to learn a language or any other study without the aid of an instructor. One may say that it is impossible to do more than get an idea of the subject. Of course no one who has good sense would try to *speak* a foreign language

without a teacher to correct his pronunciation. These four text books seem to be well and carefully prepared, and a student of good application and average ability might get a fair idea of the rudiments of the subjects discussed by using these manuals.

*Back to the Soil; or, From Tenement House to Farm Colony.* By Bradley Gilman. Boston: I. C. Page & Co., 1901.

The humanitarian instinct is strong in this writer. Let such writers abound; something good will come of all their lucubrations. The theory of colonies for farming taken out of the over-crowded cities is interesting and may prove a workable one, although we suspect that the law of competition might assert itself inconveniently even in a state of bucolic perfection. Competition is much decried as a harsh, inexorable principle, but it has its grounds in human nature, and it looks very much like that survival of the fittest which Darwin proclaims as an economic principle in the universe. The true palliative is the application of the Golden Rule of Jesus Christ. This Mr. Gilman seems to recognize but he says frankly that the religion of his ideal colony is not "a supernatural revelation to man," although he provides for a Sunday Mass by Father Granahan, nearly half of the colonists being Roman Catholics. For the rest, he provides a youth from the Harvard Divinity School, "this being," he says, "the only unsectarian divinity school of which I knew in the whole country" (!) Like many another experiment in social science, we fear that "Circle City," when it materializes, will, like the fashion of this world, pass away. But we have great respect for the humanitarian instinct.

*Stevenson's Attitude to Life.* By John F. Genung. New York: Thomas Y. Crowell & Co., 1901.

The original form of this book was that of a lecture. The style is a bit stilted and lacking in simplicity, but the impression it makes is pleasant. Certainly it warms the heart toward Robert Louis Stevenson. A man who is happy in spite or by reason of much bodily infirmity and many disappointments, and whose happiness is deliberately diffusive, challenges admiration. Stevenson's religious attitude to life was incidentally a reaction from the strong though sternly harsh philosophy of Calvinism. He was not fully emancipated from "the inherited breath and influence of Scotch Presbyterianism," but what he retained was what was worth retaining, which was not a little in the line of ethics but not of fatalistic dogmatics. The "manhood-current" within him was not there a stream from the fountain of nature so much as a pellucid outflow of the Sermon on the Mount.

Stevenson's "gospel of courage and happiness" reminds one of the *sancta simplicitas* which has always been characteristic of those rare souls who have lived very near to God.

*An Introduction to the Old Testament in Greek.* By Henry Barclay Swete, D.D. New York: The Macmillan Co. Price, \$2.00.

The present-day student of the Septuagint possesses great advantages over his predecessors. For example, the new Oxford Concordance of Hatch and Redpath, in which the various Hebrew equivalents which a Greek word in the LXX actually represents in the Hebrew are carefully and conveniently tabulated, gives to the reading of the Greek Old Testament a totally new charm. Then come the various volumes of the Cambridge text in which Professor Swete has done for the LXX text a similar service to that which Westcott and Hort performed for the text of the New Testament, giving a critical text in a convenient and handy form. The concluding volume of this Cambridge edition is the one now before us. The whole Church owes a deep gratitude to the Cambridge Divinity Professoriate which has furnished so complete and attractive an introduction to the Greek version of the Old Testament. It is greatly to be hoped that with all these new aids the study of the Greek Bible and particularly of the great Sapiential Books of Wisdom and Ecclesiasticus may become much more common amongst us. For such study the volume before us is indispensable as an introduction. The chapters on the Alexandrian Greek Version and on the Greek versions as aids to Biblical study, may be particularly mentioned as of special interest to the general reader.

*Mistress Barbara.* By Hallwell Sutcliffe. 12mo, with four full-page illustrations. New York: Thomas Y. Crowell & Co. Price, \$1.50.

A Yorkshire story, full of good work, a well constructed tale, not of war nor clash of arms, not an historical novel or romance, but a story of wool-combers, and country squires and Mistress Barbara.

There is somewhat of a war of wits, something of a merry war of rivalry in the affections of the heart. It is a clean story and full of freshness, and one that leaves a pleasant taste after the reading.

MR. THOMAS WHITTAKER has in preparation for early publication, a new work of reference under the title *American Church Dictionary and Encyclopedia*, prepared by the Rev. W. J. Miller, rector of Trinity Church, Clarksville, Tenn. The author is convinced that the great desideratum among Church people is a Church Dictionary, especially one not so expensive as the more costly works and at the same time more complete and more satisfactory than a mere glossary of terms. His object is to supply the need of an in-

expensive handy volume, short enough for busy people, plain enough for common people, cheap enough for poor people, yet complete enough to give the information needed.

The publisher of the work announces he will issue it in very attractive form, clearly printed and strongly bound, at \$1.00 the copy, at which price it will be one of the cheapest Church books ever published as well as one of the greatest usefulness.

A HANDSOME edition of Browning's *Saul*, containing many illustrations, is newly made by Thomas Y. Crowell & Co. The poet's work is tastefully adorned after designs by Frank O. Small, while the Scripture story is re-told in an introductory note by Professor McVannel of Columbia University. The setting and accompaniments are in every way worthy of the text. Price, 60 cts.

A BOOK of sweetly devotional and other verses is *Memorial Days and other Poems*, by Juliet C. Smith. There are included in it many gems of poesy, revealing an educated and a spiritual mind, competent to frame in poetry, deep thoughts and touching sentiments. The religious poems are especially to be commended. Published by Thomas Whittaker. Price, 50 cts.

A HANDSOME gift book, fully illustrated in the best style of modern art, is Dr. J. R. Miller's devotional volume, *Loving My Neighbor*. The book itself has already become well known from its publication in Crowell's "What is Worth While" series, and the present reprint in so attractive a form cannot fail to be gladly welcomed. Published by Thomas Y. Crowell & Co. Price, 60 cts.

## PROCEEDINGS OF THE BOARD OF MANAGERS.

(Continued from page 735.)

Rowe's need for an unmarried priest to be located at Circle City.

### THE PHILIPPINES AND PORTO RICO.

The Rev. John A. Staunton, Jr., was appointed as missionary to the Philippines, and will go to the field with the Rev. Walter C. Clapp. Bishop Graves (in charge) has placed the work among the American and English residents in Manila under the care of the Rev. Mr. Clapp and has instructed Mr. Staunton to take up the work among the Filipinos as his special duty. The Rev. Frederic Caunt's resignation as Missionary at Ponce, Porto Rico, was accepted. Letters from the Rev. James H. Van Buren reported the completion of the purchase of the property at 24 Cristo Street, San Juan, as the site for the church that is to be erected in that city.

### FOREIGN WORK.

Letters were also submitted from the Bishops of Tokyo, Shanghai, Kyoto, and Cape Palmas and from the Bishop of the Haitien Church, as well as from a number of the missionaries in the foreign field. At the request of the Bishop of Shanghai the Rev. Henry Russell Talbot was appointed as a missionary to China. The alumni of the Cambridge Theological School will provide his salary for the first year. Miss Williette W. Eastham was appointed to the same mission, subject to her graduation from the Church Training and Deaconess House, Philadelphia, and an appropriation was made from the Woman's Auxiliary United Offering for the expense of her training. Bishop Graves conveyed the information that St. John's Church, Hankow, was consecrated on May 13th. The Rev. James Jackson wrote that they had more applicants for admission to the Boone School than they could accommodate, and spoke of the great disaster from the flood of the Yangtse. Untold numbers of people are homeless, with much loss of life. Permission was granted to Prof. J. McD. Gardiner to raise funds for St. John's Church, Kyoto, to supplement the money given by Bishop Williams for the lot and building. The sum required for this purpose is about \$4,000. The Bishop of Cape Palmas addressed the Board upon the necessity of an Industrial School in his jurisdiction for the purpose of training the pupils in the mechanical arts. He is more and more convinced that it is a mistake to confine their teaching to book learning, and he believes the mission would have been self-supporting if manual training had been taught from the beginning. On motion of the Rev. Dr. Anstice the proposition of the Bishop of Cape Palmas to establish an Industrial School in his Missionary District for the purpose of training the pupils in the mechanical arts was formally endorsed.

A delegation was present from the Colored convocation of Southern Virginia. They addressed the Board on behalf of St. Paul's School, Lawrenceville, Va.

# Life's Wheel.

BY GERTRUDE OKIE GASKILL.

## CHAPTER VI.

"HO is that coming down stairs?" It was Mrs. Parkhurst who called from her dressing-room and the voice that answered was Margaret's.

"It is I, Aunt Meg, do you want me?" and she appeared as she spoke.

"Yes. How charming you look, Margaret; not a particle weary from your journey, and your dress is perfection!"

Mrs. Parkhurst quite forgot her message to her niece until Margaret spoke again, so absorbed was she in contemplating the pleasing picture framed in the door-way before her.

"I'm glad you like it, Aunt. It is the fine old lace of dear Mother's that makes it what it is. Mother wore this on her wedding day. Did you not say that you wanted me for something, Aunt Meg?"

"Yes, I want you to go down and tell Uncle Richard that if he doesn't come immediately to dress, our guests and the dinner will be kept waiting.

Margaret, laughing, turned and hurried to the library, and pushing the door open, before noticing that Mr. Parkhurst was not alone, said merrily, "Uncle Richard, Aunt Meg is afraid the guests will come and find you without your wedding-garment;" then, as she saw a gentleman sitting before the fire, she murmured an apology for her abrupt intrusion and withdrew hastily from the room.

Her uncle's cordial voice recalled her with the words, "Come back, Margaret, and entertain this friend while I go and relieve your aunt's mind by arraying myself properly; Mr. Bigelow, this is my niece, Miss—but you know each other already, do you?" he added in amazement as Margaret, blushing deeply, came forward with a smile of glad surprise and her hand outstretched in welcome.

"Yes, Uncle, Mr. Bigelow and I have met before, not long since, at Hillside—at home. I did not expect to meet you here this evening, Mr. Bigelow?" she said.

"Nor I, you, Miss Catherwood. Fate has indeed been more than kind to me. Mr. Parkhurst stopped at my office and brought me home to dine informally; I rather suspect now that he forgot other guests were coming," and he laughed as his host disappeared from the room without contradicting him.

Mr. Bigelow had taken Margaret's hand in greeting and, before releasing it, he led her to her uncle's now vacated chair, saying, as he seated himself beside her:

"Will you explain this agreeable surprise? Have you been long in Boston? Do you often visit Mrs. Parkhurst? I'm sure the guests will all be here before you have answered half of the questions I shall want to ask, Miss Catherwood."

"Yes and no," she laughed. "I arrived only this afternoon, and my first visit to Boston since I was a child was eighteen months ago; since then I have been here twice and always come to Mrs. Parkhurst. She is my mother's sister."

"She is a very charming woman," Mr. Bigelow continued. "I met her through her husband. Mr. Parkhurst and I had a business transaction which revealed the fact that our wives had been school friends. In fact, my wife had an attachment for Margaret Stanford which was faithful through years of separation."

"Aunt Meg has shown me a miniature of your wife as a girl. Have you a similar one, I wonder, Mr. Bigelow? I thought it beautiful." Margaret said the words half guiltily, remembering her aunt's remark as to the resemblance of the lady to herself.

"A miniature showing a quantity of light hair about the face and narrow velvet ribbon around the neck?" he asked, looking up at Margaret.

"Yes, that describes it exactly," she answered.

"Oh yes! I have it, but there is another more pleasing than that because it shows a maturer beauty. You must think it odd that I speak in this way to you of my wife, Miss Catherwood, when you scarcely know me."

"No," Margaret returned; "it only proves that there must be an invisible bond between those who have suffered as you and

I have. You, in the loss of your wife, I, in the death of my mother," and her eyes suddenly filled with tears.

"I did not know that your mother was not living"—his words were interrupted by the entrance of Mr. and Mrs. Parkhurst, the latter very curious regarding the former meeting of her two guests. Her curiosity was not satisfied until the others, who now began to arrive, had all gone.

Mr. Bigelow, with the privileged manner of an old friend, stayed to enjoy a last cigar before the library fire. Throwing himself into a chair he turned to Mrs. Parkhurst and said:

"With Miss Catherwood's permission, I shall tell you the circumstances which led to our acquaintance; circumstances which would seem to be unusual to occur in real life."

He raised his hand to shield his face from the bright lamp-light and Margaret noticed that same weary look of sadness that had passed over his features at Hillside, before he began his recital there, and she wished that he would spare himself the confession that she knew was to come.

On the contrary, he told it more minutely than on that first occasion and, as he rose to go immediately upon finishing, Mrs. Parkhurst left her husband's side and with a tremor in her voice, which she did not try to conceal, said:

"Mr. Bigelow, I have done you great injustice. I heard that story years ago from a stranger and have misjudged you. Now it is all clear to me, and I think you are quite excusable—need not blame yourself at all; it was I who repeated the story to Margaret, little thinking of the use to which she would put it or the result it would bring about." Then she added kindly, "Will you not dine with us again, on Sunday, quite informally?" He thanked her and accepted and turned to Margaret, saying:

"I will call to-morrow at four for our drive, Miss Catherwood," and without awaiting her reply he bowed to Mrs. Parkhurst and herself; then, with a friendly handshake with his host, left the house.

"Margaret, child, why did you never tell me you had met Mr. Bigelow?" Mrs. Parkhurst asked as they went upstairs.

"Because, Aunt Meg, I thought he had told me his story in confidence and unless I explained everything, I could not well tell of our meeting."

## CHAPTER VII.

With a good-night kiss to Mrs. Parkhurst, Margaret passed into her room and flung herself on a couch before the cosy wood fire. The hall clock, striking one, suddenly roused her from her waking dreams—dreams so pleasant that their interruption annoyed her.

Here, at Mrs. Parkhurst's, her life seemed to her to be moving along like a play; a play in which she found herself called upon to act a prominent part, although the rôle was quite unfamiliar. She had been taken down to dinner by Mr. Babcock, a gentleman whom she had met frequently on previous visits to Boston, and who, notwithstanding her country bringing-up, ignorance of the world, and lack of personal experience in love-making, she feared was becoming interested in her. Heretofore, Mr. Babcock's attention had not been disagreeable to her, and with pleasure she had looked forward to his companionship during her present stay in Boston. This evening, however, his attention had palled somewhat and she wished he had not so markedly monopolized her at dinner. During the hum of general conversation, he had said to her impressively, yet in a tone so low that she was glad her neighbor on the right, Mr. Bigelow, could not overhear:

"Miss Catherwood, you have not forgotten your promise to ride horse-back with me on the first possible occasion? Will you not go to-morrow morning at ten?"

And she had answered in a tone as low as his:

"Yes, with pleasure, if you assure me that your fine horse will not run off with me."

This invitation had been of long standing; she had prepared for it by bringing her riding costume with her, yet, even while accepting, felt a desire to decline it.

Besides several conventional remarks, Mr. Bigelow had not addressed Margaret during the dinner; he had been an excellent listener to the lady on his right, who chatted steadily and appeared quite satisfied with his car alone. Once, in a lull, Mr. Parkhurst looked suspiciously at him, saying:

"What ails you to-night, Bigelow, you're so quiet, man?"

The answer made every one laugh.

"If you must know the truth, Parkhurst, I'm desperately hungry; in fact, was too busy to-day to stop and get lunch."

Then he turned and casually addressed Margaret and thus

diverted the attention from himself, but she noticed he ate very little after that. Before the evening was over, however, the two had a long and pleasant talk of the most friendly description.

The morning ride on Mr. Babcock's handsome thoroughbred proved so delightful that Margaret gladly accepted an invitation for more than one repetition of it, quite forgetting her disinclination of the previous evening. The brightness of her eyes and the color in her cheeks were proof positive of her delight in this exercise, to which she had been familiar from childhood, yet had almost given up since her mother's death.

"Might you not better rest for a while, dear? Else you will be unfit for your drive with Mr. Bigelow," Mrs. Parkhurst suggested at luncheon. "What a belle you are, Margaret," she continued; "and how I love to see you going about like other girls; you who so richly deserve to have some girlish enjoyment."

"It is certainly delightful, Aunt Meg," Margaret laughingly replied, "but I'm not much of a girl, I'm a staid woman of thirty-two years, you know."

"Why, Margaret," interposed Mr. Parkhurst, "it isn't possible! You don't look more than twenty. How do you manage it?"

"I've always used Nature's cosmetics, Uncle Richard," she replied brightly; "out-door exercise and early hours; but then I've never been tempted to do otherwise at Hillside. Were I to live here with you and Aunt Meg, I should succumb to your charming manner of living. It opens up vistas to me which have heretofore been closed." With a merry laugh she left the room to profit by her aunt's advice.

"Miss Catherwood," said Mr. Bigelow in the afternoon as he tucked the robes about her, "I must apologize for bringing this two-seated vehicle. My carriage is broken and I did not doubt that the stable could supply my needs until I stopped this afternoon and found this was the only carriage disengaged."

"You do not need to apologize, Mr. Bigelow; this is very nice and comfortable. To me it is quite elegant. I am country born and bred, you know, and unaccustomed to the usages of fashion. What a beautiful horse you have!" she added as they started off at a fine gait.

"He's a splendid animal, barring his nervous disposition," Mr. Bigelow replied proudly; "gentle and without any bad tricks, and he doesn't pull a pound. You must drive a bit when we get out of town. Presently I'll give you the reins when my hands get numb; the weather keeps wonderfully cold for the first of March, doesn't it?"

"Just now it is bitter" Margaret answered, "but this morning it was quite balmy with a faint suspicion of spring in the air."

"Then you went for your horse-back ride this morning, Miss Catherwood?" he asked, turning his face directly toward her.

"Yes," she said, embarrassed, she knew not why; "we had a charming ride and came home through Cambridge." The color mounting swiftly to her face made Margaret very good to look upon.

"Will you ride with me some day, and ride this horse? You will find his paces excellent, Miss Catherwood." Mr. Bigelow asked this question as though he feared a refusal; when Margaret thanked him and accepted, he abruptly turned the conversation by asking:

"Are you writing much now, Miss Catherwood?"

"Not at present; this is my receptive period—the time when I store up material for later use. I find it impossible amid so many interruptions to concentrate my thoughts. In the quietness of my own home I can do my best work. I tried, before, while visiting here, but gave it up as an impossibility."

They had long left the town behind them and now turned into a road leading to Roxbury. The horse was trotting along moderately, his master driving with rather a loose rein, when just as Mr. Bigelow was saying, "He doesn't need the pressure of the bit for he isn't pulling a pound," suddenly a gentleman on horseback appeared in the road, having come through the underbrush and down a short, steep bank directly alongside of Mr. Bigelow's carriage, whose horse plunged sideways in fright at the unexpected appearance of the horseman almost on the top of him; at the same instant, a large barouche drawn by two horses with noisy, clanking chains to their harness, rapidly drove by on the left, nearly striking the terrified horse as he reared. This was too much for the frightened beast. He started forward in a mad, wild run.

The horse growing momentarily more unmanageable, the carriage was swung around a sharp curve and over a huge, fallen

log. Mr. Bigelow had responded to the sudden pull on the lines by putting the full force of his strength in opposition, but to no avail. The back of the seat was too upright to allow him to shorten the reins, and his hands grasping them like a vice, were drawn tight back against his sides, being thus rendered incapable of further resistance. At a glance, Margaret saw his predicament, and, with that promptness of action that was one of her characteristics, she scrambled to the back seat to give him more lee-way.

"Don't jump out, Miss Catherwood!" he called peremptorily.

"I was not thinking of jumping," she answered quietly and buried her face in her hands in an agony of fear, while her lips murmured a prayer for deliverance, and her mother's face seemed to rise up before her in answer.

Still the horse rushed madly on. Without knowing why, Margaret stood up and, perceiving that her companion had nearly exhausted his strength, deliberately reached over his shoulders and clutched the reins in front of his hands, then flung herself backward on the seat. The unexpected jerk was what the frightened animal needed; he slackened his speed somewhat and Mr. Bigelow was thus enabled to get a shorter hold on the lines in front of Margaret's hands. In this way, at last the horse was brought down to a walk; then Margaret almost fell from the carriage and Mr. Bigelow climbed down immediately after and took the horse by the bridle. The beast was trembling like a leaf, his eyes big and wild and his body covered with foam, for he had run about two miles.

No word had been spoken until Margaret, looking at her companion, said:

"You have no hat, Mr. Bigelow." In the excitement neither had noticed its loss. "What will you do?"

"Do without, I guess, and be glad it is no worse. Do you know that you have probably saved our lives this day?" he added earnestly. "Just beyond is a sharp turn in the road and a bridge over a deep cut; there would have been no help for us had we reached that point."

For answer, Margaret burst into tears. Poor girl! The strain and its reaction had proved too strong for even her steady nerves.

"I shall lead the horse a short distance, Miss Catherwood," Mr. Bigelow said, looking helplessly at her emotion; "then get into the carriage and drive back to town, but I ask as a favor that you take the cars. Will you not?"

"No," she said decidedly, "I am no coward, I shall drive with you." The words were spoken as firmly as on a previous memorable occasion and both times, now as then, he knew that argument was useless. So together, going slowly, carefully, almost in silence, they arrived at Mr. Parkhurst's door.

It was a hand like ice that Mr. Bigelow held for a moment clasped tightly in his while he said, with a grave smile:

"So after all it was my horse which ran away, yet you never asked about his safety, Miss Catherwood. I shall call this evening to see how you are. Good-bye."

Margaret rushed into the house and to her room where Mrs. Parkhurst, following, found her with face white and drawn and sobbing bitterly; she told her aunt what had happened and how nearly they had come to grief.

That evening she received Mr. Bigelow very quietly, but a bright spot, from subdued excitement, burned in either cheek, and he too seemed unable to rouse himself from some pre-occupation of mind. Before leaving he asked her:

"Will you take my word for another horse and keep your promise to ride with me some day next week, Miss Catherwood?"

"No, Mr. Bigelow, I shall ride the horse we had to-day; he is not wicked. The animal was frightened into doing what he did."

[To be continued.]

#### A NEW MACKEREL DISH.

THOROUGHLY freshen two fish by soaking over night; wash in fresh water in the morning, wipe dry and squeeze lemon juice over the flesh side. Lay one of the fish in the bottom of a baking-pan, and cover with a thick dressing made of bread-crumbs well seasoned with parsley, pepper, salt, butter, and some bits of thin lemon peel, the outside yellow part. Lay the other fish on this dressing and baste with melted butter and hot water. Bake until brown, remove to a hot platter without disturbing the layers, use a fish tin in the baking pan to make handling easy, and cover the top with bread-crumbs moistened in melted butter and baked to a pretty brown. Garnish with thin lemon slices and parsley.

~ ~ The ~ ~

## Family Fireside

### "GLADDENED BY THEIR COMPANIONSHIP."

THE HOLY GUARDIAN ANGELS.

ALONE within my cell I sat; when thro' its quietness  
A bright procession seemed to sweep, and all the place possess.  
No form appeared, no sound arose, but thro' and thro' my soul,  
Transcending all the senses, seemed a joyous flood to roll.  
My spirit leapt, as one whose heart is stirred by lofty song;  
I seemed to share the company of some ecstatic throng.  
My being thrilled, responsive to a mighty tide of love;  
I trembled, as to wondrous words that speak the "things above."  
Then down upon my knees I knelt, and upward turned my gaze;  
Strained forth my faculties: O, what this marvel and amaze?  
Joy! joy! beyond infirmity of fleshly sense and sight,  
I knew the "glad companionship" of the blest "sons of light!"  
And then upon my face I fell and greatly did I fear,  
For in my soul the sense of sin pierced, searching and severe.  
But following the cleft of pain, a flood of blessing came,  
As thro' and thro' my being burned a sweet absolving flame.  
\* \* \* \* \*

More fair the mystic glory shone, the vocal stillness stirred;  
The Lord of Angels seemed to speak, and this is what I heard:—  
"O, noble being, formed for Me, such is thy proper state!  
Bright angels' happy company doth ever round thee wait;  
"Thou art co-heir with those who stand before My very Throne,  
And theirs the high society thou hast when most alone;  
"Think on thy joyous brotherhood with all the heavenly powers:  
One with the Household of God, canst thou have lonely hours?  
"If thou wilt rid thyself of self and give that room to Me,  
Then will I come with all My train, and make My home in thee."  
Thus heard I; and my heart made haste to open to her Lord,  
And beg of Him to enter and perform His utmost word.  
He cleansed my soul, He set her free, then took possession there,  
And set bright Angel servitors to keep His Temple fair:  
All happily they leave their heaven to minister to me:  
Their bliss is in His blessed Will; 'tis thus their wills are free!  
\* \* \* \* \*

And so our Lord, at some rare hour of victory or stress,  
Grants me to know those ever near, in happy consciousness!  
—"A RELIGIOUS."

### WHOSE FAULT?

**C**HARACTER-MOULDING is the most responsible business ever entrusted to man or woman, and yet there are so many men and women without any perception of this that the difficulty of counteracting home influence is a not uncommon complaint of the conscientious governess or tutor.

A little girl, eight years old, whose home was a family hotel, who went in silk attire, and whose toilet must needs be changed several times a day to meet the requirements of etiquette as propounded by her fond mother, was, not long since, heard saying to her governess: "When we walk out together to-day I am going to walk a little in front of you. Mamma says your shabby old walking suit quite spoils the effect of mine."

With such heredity and environment what could be expected of the child except pertness and vanity? Could a solitary governess, however good her intentions, counteract such vulgar influences? Why, Mr. Barlow, himself, the never-to-be forgotten instructor of Sanford and Merton, could do nothing in such a case. When that child grows to be a mammon worshipper, given up to the pomps and vanities of this world, those who criticise will be unjust if they lay the whole blame upon original sin.

Good Mrs. Brown, whose experiences at home and abroad used to enliven the pages of *Punch*, expressed her opinion of spoiled children, both English and American, in language more forcible than choice, and, in so doing, more than once took the mature reader back to childhood by making allusion to that story of the criminal who, standing in the shadow of the gallows, asked to speak a last word in private to his mother, and when the weeping woman drew near to hear it, bit her ear viciously to punish her, as he declared, for not having brought him up in the way he should go.

The story is probably apocryphal, but it used to be believed, and had all the more interest for children on account of its singularity in attacking a foolish parent, a character kept relig-

iously out of sight in most narratives intended for the edification of youth. To do otherwise was probably considered, in those remote days, a kind of repudiation of the Fifth Commandment. Bad or good, parents must be honored, according to orthodox opinion, and so the poor boy of whom Dickens tells us, the boy who learned the Commandments in a Foundling Asylum, apprehended sadly that his days must necessarily be short in the land, it being out of the question, under the circumstances, for him to honor either father or mother.

"Who did sin, this man or his parents?" asked the Jews in regard to him who had so long been afflicted with blindness. "Who did sin, this man or his parents?" we should ask before utterly condemning him who seems to be blind to everything except his own worldly advancement, and who, in achieving such advancement, does not hesitate to stoop to ways and means not tolerated by men of honor. Who did sin, this woman or her parents, that she cannot see herself as she is seen by the unprejudiced looker-on—see that she has no thought for any one but self? The unscrupulous business man, the heartless society woman, have not surely, in every instance, made themselves what they are: the tree is inclined as the twig was bent, and for the mischievous bending of the twig we must of course look back a generation.

"I do not hate children," replied a crabbed old bachelor when twitted with his studied avoidance of juvenile society, "it is parents I hate."

The world has need of more critics of this description, critics competent to discriminate and brave enough to defy precedent by blaming instead of pitying.

### IN LIGHTER VEIN.

BY FLORIDA C. ORR.

**T**HE small girl folded her hands, and, with a saintly look on her face, begged to be allowed to say grace. Permission was given, and she said:

"Please Lord make us thankful, and don't let Brother Richard eat up all the fried chicken!"

The same small girl, when she was a very tiny tot indeed, was sitting in her mother's lap in the starlit dusk one evening. She was very much interested in the stars. Presently she asked:

"Mamma, are those God's little candles?"

This little girl also astonished her mother the other day when she was called into the parlor to say "The Lord is my Shepherd" for the new pastor. She went on all right until she came to "He maketh me lie down in green pastures," when she forgot what came next, and substituted an idea of her own; and what she said was:

"He maketh me to lie down in green pastures and eat grass like a cow!"

### THE NERVOUS WOMAN.

ALL THE causes which tend to make women thin may be removed, but you may as well place quicksilver in the hands of a nervous woman and expect it to remain perfectly quiet by commanding her to be quiet, as to remove nervousness from the frail woman by acquainting her with the thousand and one things that cause it. She will say:

"I know that, but it is my nature to go, go, go, always with every nerve tense as if I had to accomplish everything in the next minute."

To all these nervous women, if you will not let go, then give nature a chance to strengthen you while you sleep—in other words, take some nourishing food just before you retire; not strong, indigestible foods, but a slice or two of whole wheat bread and butter, or hot milk, or pared apples, or even some cereal. While you sleep digestion, absorption and assimilation take place, and you will awaken with a refreshed feeling and some reserve power; at least, the torn-down tissues of the day will have been repaired.

### RICE AND APPLE DUMPLINGS.

RICE and apple dumplings are more wholesome than those made with a flour paste. Prepare a pudding cloth a little less than one-fourth yard square for each dumpling. Have a small half-pint basin at hand. Wring a cloth out of hot water, lay it over the basin, and spread it with warm boiled rice half an inch thick. Put in the center quarters of pared sour apples. With the cloth work the rice over the fruit until it is covered smoothly. Then tie the cloth about it loosely. Proceed in this way until all are made. Steam them half an hour and serve with cream.

## Church Calendar.



Sept. 29—St. Michael and All Angels. (White.)  
17th Sunday after Trinity.  
30—Monday. (Green.)  
Oct. 4—Friday. Fast.  
6—18th Sunday after Trinity. (Green.)  
11—Friday. Fast.  
13—19th Sunday after Trinity. (Green.)  
17—Thursday. (Red at Evensong.)  
18—Friday. St. Luke, Evangelist. Fast.  
(Red.)  
19—Saturday. (Green.)  
20—20th Sunday after Trinity. (Green.)  
(Red at Evensong.)  
26—Monday. SS. Simon and Jude. (Red.)  
29—Tuesday. (Green.)  
31—Thursday. (White at Evensong.)

### CALENDAR OF COMING EVENTS.

Oct. 2—General Convention, San Francisco.

## Personal Mention.

THE address of the Rev. WM. BARDENS is now Warsaw, Ill.

THE address of the Rev. W. H. BLISS is Batavia, Ill., to the parish at which he has been called as rector.

THE Rev. JOHN BRANN has resigned the rectorship of St. Matthias' Church, Waukesha, Wis.

THE address of the Rev. CARROLL M. BURCK is 822 Topeka Ave., Topeka, Kansas.

THE Rev. J. M. COERR, rector of St. Paul's Church, Norwalk, Conn., and family, are spending September at Nantucket, Mass. The Rev. Charles Coerr, the rector's father, has charge of the church for the month.

THE Rev. R. A. CRICKMER has resigned the charge of What Cheer, Iowa, and accepted that at Waterville, Minn.

THE Rev. PERCY L. DONAGHAY has declined a call to Grace Church, Ridgeway, Pa.

THE address of the Rev. JOHN D. FERGUSON, Chaplain of the New Jersey Soldiers' Home, is 941 Kensington Avenue, Plainfield, N. J.

THE Rev. W. E. GARDNER of Swampscott, Mass., has been called to the rectorship of St. Michael's Church, Naugatuck, Conn.

THE Rev. JOHN B. GIBBLE, late of the Diocese of Dallas, will enter, Oct. 6th, upon a new mission work in East Butte City, Montana, as assistant to the rector of St. John's parish.

THE Rev. JOHN C. GRAY has been appointed assistant at St. Paul's Church, Baltimore.

THE Rev. RICHARD M. HARDMAN of St. Luke's, Minden, has taken charge of Grace Church, McCook, Neb., in the Missionary District of Laramie.

THE Rev. CHAS. W. HAYES, D.D., has been appointed by the Bishop of Western New York and the Board of Education, Warden of the DeLancey Divinity School for the next three years, with residence in Geneva, N. Y.

THE address of the Rev. L. D. HOPKINS, Secretary of the Diocese of Fond du Lac, is Waupaca, Wis., he having accepted a call to the rectorship of St. Mark's Church.

THE Rev. JOHN HUSKE, late of New York, has been appointed Archdeacon of Raleigh, N. C., and will enter upon his work Oct. 1st.

THE Rev. T. C. LAUDERBERN has resigned Calvary Church, Tamaqua, Pa., and accepted a call to Roxboro', Mass.

THE Rev. H. W. NELSON, D.D., has resigned the rectorship of Trinity Church, Geneva, N. Y.

THE Rev. W. J. PERRIE of Chicago has accepted the rectorship of Holy Trinity, Benton Harbor, with St. Paul's, St. Joseph, Diocese of Western Michigan.

THE Rev. G. B. PLATT has been appointed to the charge of Le Mars and Cherokee, Iowa.

THE Rev. DR. REILLY of St. John's Church, Clinton, Iowa, will be in charge of Trinity Church, Kansas City, Mo., during the month of October, and may be addressed at 512 Woodland Ave.

THE Rev. A. W. SHAW, late of Chichester, N. Y., assumes charge of work at Waverly, Iowa.

THE Rev. H. D. SPEAKMAN has resigned the charge of the Church of Our Saviour, Camden, N. J.

THE Rev. GEORGE M. STANLEY has resigned the rectorship of St. James' Church, Winsted, Conn., and accepted a call to Clinton, Conn.

THE Rev. JOHN A. STAUNTON, Jr., has resigned the rectorship of St. Peter's Church, Springfield, Mass., and accepted an appointment of the Board of Missions as missionary in the Philippine Islands.

THE Rev. A. F. TODRIG has resigned his rectorship at Gloucester, N. J., and accepted the charge of St. Mary's Church, Tomah, Wis., in the Diocese of Milwaukee.

UNTIL November 1st the address of the Rev. MARCUS ALDEN TOLMAN, President of the Standing Committee of Central Pennsylvania, will be No. 16 Surf Avenue, Ocean Grove, N. J.

THE Rev. W. H. TOMLINS is temporarily in charge of the large missionary field in southern Illinois. His P. O. address for the present is Murphysboro, Ill.

THE Rev. C. N. TYNDRELL, late of Fredericksburg, Va., has accepted a call to Cape Vincent, N. J.

THE Rev. CALER B. K. WEED of the Diocese of Arkansas, will, in the absence of the rector, Rev. C. H. Linley, have charge of Holy Spirit Church, Missoula, Montana, from Oct. 1st until Easter 1902.

OWING to a change in the postal district letters for the Rev. A. L. WOOD should be addressed to St. Paul's Rectory, Tompkinsville, New York, after October 1st.

### ORDINATIONS.

#### PRIESTS

DELAWARE.—On Wednesday, Sept. 18th, at St. Andrew's Church, Wilmington, the Rev. CHARLES BRATTON DUBELL, by the Bishop of the Diocese. The sermon was preached by the Bishop and the candidate presented by the rector, the Rev. Hubert W. Wells. Mr. Dubell is rector of St. Matthew's Church, Wilmington.

### DEGREES CONFERRED.

ST. STEPHEN'S.—Litt. D. upon the Ven. JOSEPH CAREY, D.D., rector of Saratoga and Archdeacon of Troy, N. Y.

### DIED.

PARKER.—Very suddenly, on Sunday, August 25th, 1901, in Minneapolis, Minn., Mrs. MARY A. PARKER, at one time a resident of Nashotah, Wis., but late of Galesburg, Ill.

'And God shall wipe away all tears from their eyes.'

SISTER MARY (James) of the Sisterhood of the Good Shepherd, St. Louis, "fell on sleep," Sept. 17th.

"Yes, calm, for storm is past,  
And goal from finished labor,  
And anchorage at last."

UPJOHN.—Entered into rest, at Salisbury, Conn., Sept. 10, 1901, EMMA DEGEN, beloved wife of Richard Michell UPJOHN, and daughter of the late Rev James Higginson Tyng.

*Lux perpetua luceat ei.*

### WANTED.

#### POSITIONS WANTED.

PRIEST, B. D., English, age 39, eleven years in present charge, good organizer and preacher, sound Prayer Book Churchman, desires lectureship in Ecclesiastical History and Liturgies (could assist in other subjects); or appointment as Rector or Assistant in a town or city parish. Highest Testimonials. Address Rev. C. R. LITTLER, B. D., Selkirk, Manitoba.

HOUSEKEEPER.—By a lady of energy and capacity, a position as housekeeper in an institution or family; capable of taking complete charge. Address, H. H., LIVING CHURCH Office, Milwaukee.

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, or would take charge of motherless children. Address, CHURCHWOMAN, THE LIVING CHURCH, Milwaukee.

#### MISCELLANEOUS.

CHOIR SCHOLARSHIPS.—Three Choir Scholarships, paying \$175 each upon a student's expenses, are vacant in a high-grade, thoroughly equipped school for boys in the Middle West. Applicants must possess good voices. References required. Address, CHOIR SCHOLARSHIPS, LIVING CHURCH Office, Milwaukee.

### PAN AMERICAN EXPOSITION.

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

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 CHURCH ENDOWMENT SOCIETY.

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

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

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

OR

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

### APPEALS.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

is the Church in the United States organized for work—to perform the mission committed to it by its Lord and Master, Jesus Christ.

It has more than 3,000,000 members. If you are baptized you are one of them.

As the Mission to Mankind from the Father was the prime object for which the Church was ordained and sent; so the first duty of every Bishop and Priest and Layman must be to do all he can to hasten its accomplishment.

The care of directing its operations is entrusted by the Church to a Board of Managers, which maintains Missions both in our own country and in foreign lands.

These operations have extended, until today over 1,600 Bishops, clergymen, and laymen and women, are ministering to all sorts and conditions of men in America, Africa, China, Japan, and the Islands.

The cost of this work (though much more might be doing if there were money to pay for it) amounts to more than \$800,000 a year, not including "Specials."

To meet this the Board has no resources, except the offerings of the people. When the people neglect this their prime obligation, and devote all their offerings to other objects, however worthy these may be, danger and loss and delay must follow.

Nothing can hinder the progress of the Mission, if everybody will do the best he can, promptly. Anyone lacking opportunity to make his offering through the parish, can send it (whether small or large) directly to the Treasurer and receive a receipt.

All offerings are acknowledged in *The Spirit of Missions*.

MONEY BOXES for families or individuals will be furnished on request.

ALL OFFERINGS should be sent to Mr. George

C. Thomas, Treasurer, 281 Fourth Ave., New York City.

ALL OTHER LETTERS should be addressed to "THE GENERAL SECRETARY," at the same address.

THE OFFICIAL ORGAN of the Society is *The Spirit of Missions*. Everyone who desires to know how the Mission fares, must have this magazine. It is fully illustrated. Price \$1.00 per year in advance. Send for specimen copies. Address *The Spirit of Missions*, 281 Fourth Avenue, New York City.

Other publications of the Board, printed for the purpose of giving the Church information in detail concerning the various kinds of work carried on in its Missions will be furnished for distribution in any number that can be used profitably, free of cost, upon application. Send for a sample package of these.

Anyone can have information concerning the Mission, or its outlook, or the people employed, or the cost of maintaining it, at any time by addressing the undersigned. We desire to tell the Church all we know, so that we may convince it that no money invested brings so quick return or does as much permanent good as the money devoted to its Mission.

A. S. LLOYD,  
General Secretary.

Legal Title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

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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."

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#### BOOKS RECEIVED.

THE MACMILLAN CO. (Through A. C. McClurg & Co.)

*Lessons from Work.* By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham.

*A Short History of the Hebrews* to the Roman Period. By R. L. Ottley, Rector of Winterbourne Bassett, Wiltshire, Sometime Student of Christ Church and Fellow of Magdalen College, Oxford. With Maps.

A. C. McCLURG & CO., Chicago.

*Lady Lee*; and Other Animal Stories. By Herman Lee Ensign. Illustrated in Photogravure from Original Drawings by Max F. Klepper, J. Carter Beard, Jay Hambridge, and Will H. Drake. Price, \$2.00.

*From Atlanta to the Sea.* By Byron A. Dunn, Author of *General Nelson's Scout*, *On General Thomas's Staff*, *Battling for Atlanta*. Price \$1.25.

*The Battle Invisible and Other Stories.* By Eleanor C. Reed. Price \$1.25.

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*Tristram of Blent.* An Episode in the Story of an Ancient House. By Anthony Hope. Price \$1.50.

#### PAMPHLETS.

*A Prince and a Great Man Fallen.* A Sermon, Preached in St. Paul's Cathedral, Marquette, Mich., Sunday, Sept. 15, 1901. By Rt. Rev. G. Mott Williams. (Published by Request.)

*The Boards and Organizations* of the Diocese of Connecticut.

Report of the *New Guinea Mission* for the year ending 31st March, 1901.

## The Church at Work

### THE TRIENNIAL OF THE WOMAN'S AUXILIARY.

ON THURSDAY, October 3d, the Woman's Auxiliary to the Board of Missions will keep its Triennial, in San Francisco.

In the churches of the city the Holy Communion will be celebrated at 7:30 a.m., and again, in Grace Church, at 10. At this latter service the Bishop of California will preach, and the United Offering of 1901 will be presented.

Throughout the land and in our Foreign Missions many churches will be open on this morning and the same sacred service will be held; in this way, as well as in other services and in private prayers, the women of the Auxiliary, however separated in space, uniting in the common thanksgiving of this joyful day. As many of them will be glad to join in the same words of praise which will arise in the service in California, the numbers of the hymns to be sung are given here: 249, 288, 478, 231, 176.

On the afternoon of Thursday, at the Alhambra, the Triennial General Meeting will take place, presided over by Mrs. Newlands, President of the California Branch. At this meeting the roll of the diocesan branches will be called, the triennial report will be read, and addresses will be made, by the Missionary Bishop of Kyoto, on "The Meaning of Foreign Missions"; the Missionary Bishop of South Dakota, on "Our Mission to the Indians and Their White Neighbors"; the Bishop of Kentucky on "Our Work Among the Colored People of the South"; and the General Secretary of the Board of Managers on "The Mission of the Woman's Auxiliary"; the Bishop of California pronouncing the Benediction. The hymns at this meeting will be: 261, 503, 263, 253, 505, 374.

### McKINLEY MEMORIAL SERVICES.

THE PART taken by the Church in the services memorial to the late President McKinley and the observance of the day set apart

as sacred to his memory, may be briefly summed up in the statement that everywhere that the Church is found, there the day was kept with supplication and prayer. From an avalanche of reports of services appropriate to the occasion and of discourses from the clergy, both in the churches and at various civic gatherings, we can stop only to notice a few of those which seem most important, and with regret are obliged to pass over the many others which in their way were quite as striking in showing the observance of the day.

In Washington there was of course the added sense of personal loss beyond the appreciation of the national calamity which was everywhere the same. It was a mournful pleasure to recall the presence of the late President at the unveiling of the Peace Cross on the Cathedral grounds during the General Convention of 1898, when he walked at the end of the procession with the Bishops of Washington and Albany, and joined devoutly in the responses and hymns, afterward making an earnest address. A special service for the burial day was set forth by the Bishop of the Diocese, who personally conducted the services at the pro-Cathedral and made an address.

In New York the observance was general. On Thursday there were special services in the crypt of the Cathedral at which thousands were unable to gain admission. Indeed, the crowd was so great that the Bishop had to go to the entrance and ask the people to be orderly and to remember that they were at the house of God. The Rev. Drs. Humphreys and Nelson, and the Rev. Mr. Tuckerman assisted the Bishop in the service, Dr. Nelson reading the prayers. The address of the Bishop was principally devoted to the fallacy of the idea of unlimited free speech, showing the evils that had come and were likely to come from the feeling that in a free country every man could say what he pleased. In Trinity Church two memorial services were held,

one in the morning and the other in the afternoon. The church was filled to the doors at both. There was no address at either service, a memorial sermon having been preached by Dr. Dix the previous Sunday. The special form of prayer appointed by the Bishop was read at eleven o'clock, Dr. Dix officiating, assisted by the Rev. Joseph W. Hill, the Rev. Arthur W. Griffin, and the Rev. A. D. Wilson. At three in the afternoon Bishop Potter read the burial service, nearly all of the clergy of Trinity parish being in the chancel. It was a most impressive service and at its close many of the congregation were weeping.

The New York Society of the Sons of the Revolution held a McKinley memorial service in St. Paul's Chapel at three in the afternoon of Thursday, the Rev. W. Montague Geer, vicar of the chapel, preaching the sermon. Mr. Geer said that he felt that the tragedy of the death of the President was sent by the Almighty to call the attention of the people of this country to the fact that they were getting into godless ways, neglecting Him who has done so much for us as a nation.

"Our Godless system of education," he said, "is a far worse crime than slavery or intemperance. I believe that the United States are suffering from the wrath of God to-day because our people have consented to the banishment of Jesus Christ from the daily lives of our children."

"Do the children of the rich need religious instruction more than the children of the poor? Why does Christian education come so high that it is beyond the reach of the children of the poor? Here is the sin—here the fault. And close upon it follows the speedy and appalling decline of religious life in the home."

Services were held in so many churches that space will not permit detailed notice of them. Very large congregations were present at St. Bartholomew's, Holy Communion, All Souls', Grace, Calvary, Ascension, St.



John the Evangelist, and many others. In Brooklyn three of the Heights churches, St. Ann's, Holy Trinity, and Grace, had a union service in St. Ann's, addresses being made by the Rev. Drs. Reese F. Alsop, S. D. McConnell, and Frederick Burgess. The Rev. Dr. Henry C. Swentzel was the speaker in St. Luke's Church, the Rev. Dr. Cornelius Twing at Calvary Church, where the services were attended by the DeWitt Clinton Commandery of the Knights Templar, and the Rev. Dr. J. H. Darlington at Christ Church, Bedford Avenue. In suburban towns services were held in almost all churches. In Christ Church, Oyster Bay, Mrs. Theodore Roosevelt, wife of the new President, was in the congregation. The service was read by the rector, the Rev. Henry H. Washburn, who also made the memorial address.

In Philadelphia there was a memorial service on a large scale in one of the theatres, where the Rev. A. A. Rickert of the Church of the Incarnation offered prayer and gave the benediction. Bishop Whitaker had issued a pastoral letter to the clergy instructing them to hold memorial services on the funeral day, and everywhere his instructions were carried out. In an estimate of the life of the late President, which has been given out, the Bishop said that the Buffalo address of President McKinley, delivered the day before he received his death wound, "was the latest illustration of the far-seeing, broad-minded statesmanship for which he was noted." Memorial resolutions were passed at the meeting of the Clerical Brotherhood in Philadelphia on the 16th inst. Among the services, we may mention that at historic old Christ Church the bells were muffled and rung backward, the usual course adopted in England at a burial. At St. Elisabeth's there was a solemn requiem celebration at ten, and one hour later a service with a memorial sermon preached by the Rev. M. L. Cowl. At Holy Trinity the First Regiment N. G. P. was in attendance with their excellent band, and the rector, the Rev. Dr. Tomkins, who is also the regimental chaplain, preached a sermon. The Rev. Dr. A. L. Royce preached at the U. S. Naval Home, and Chaplain W. F. Morrison held a memorial service on board the U. S. receiving ship *Richmond*.

The people of Buffalo of course had a personal interest in the observance of the day. Bishop Walker had set forth a form of service which was used throughout the Diocese, the time of the service being generally placed at three o'clock to correspond with the hour of the funeral at Canton. As an illustration of the general attendance at the services, it may be mentioned that at All Saints', Ascension, Trinity, and St. Paul's, each within reasonable walking distance of the other and of three places of worship of other religious bodies, the congregations filled the several edifices to overflowing. At St. Paul's the choir and organ were supplemented by the 74th Regiment band. The Bishop of Central New York also issued a sympathetic pastoral, in which he mentioned not only the deceased President, but "the final departure from the world of the beloved Bishop of Minnesota," and referred the clergy to the appropriate office in the *Rector's Vade Mecum*, as well as to the Prayer Book offices. In Delaware the services set forth by the Bishop included a special prayer appropriate to the occasion.

In Chicago the attendance at the various services was phenomenal. The Bishop Coadjutor delivered a memorial address at the Cathedral, which was crowded; while at St. James' a thousand or more were unable to gain admission. The same may be said, indeed, of the services at each of the principal city churches. In Milwaukee there was a memorial celebration of the Holy Communion Thursday morning at the Cathedral, while the Woman's Auxiliary, which was in session during the day at St. James' Church,

opened with a memorial celebration at which the sermon was preached by the Rev. C. N. Moller of La Crosse. Bishop Taylor was at Grace Church, Galesburg, Ill., where the pulpit and lectern were draped in folds of crepe over which hung loosely the national flag. A funeral march by Chopin preceded the service, after which an adaptation of the burial office was read and the Bishop preached an appreciative sermon. At Christ Church, St. Joseph, Mo., large silken flags tied with crepe were draped on either side of the altar, pulpit, and lectern, while the altar was vested in black, and a memorial sermon was preached by the Rev. G. Heathcote Hills. Bishop Williams preached in a similar strain at the Cathedral in Marquette, Mich., and his eloquent sermon was afterward published in pamphlet form by special request.

The memorial service at the Cathedral of Lexington, Ky., was on the Sunday night after the President's death. Dean Lee and the Rev. Alex. Patterson read evening prayer

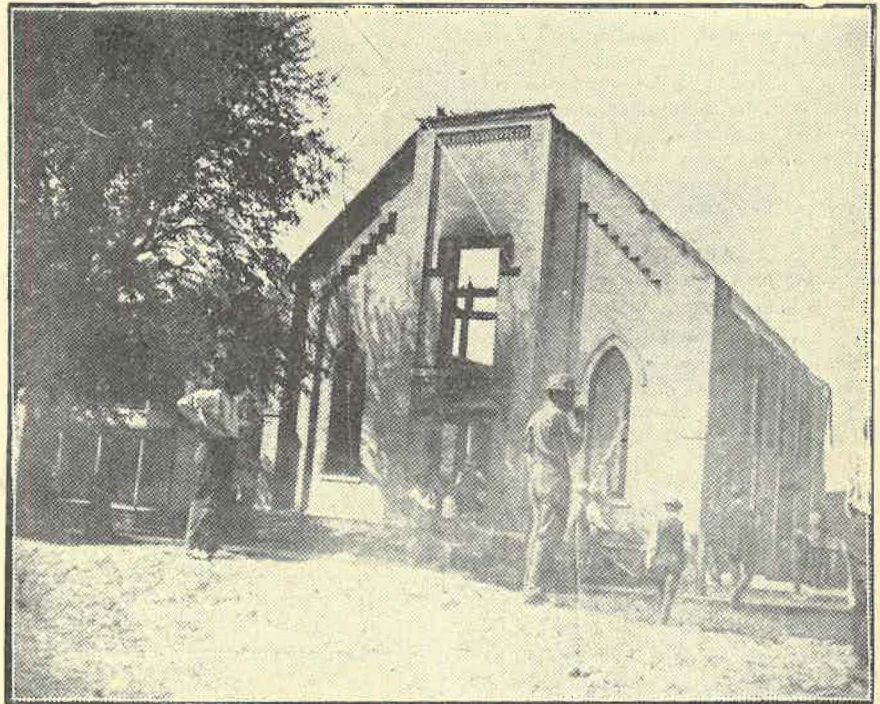
March, written in memory of President McKinley. The music of this masterpiece of composition was rendered in a manner that almost beggars description. At times it was intensely pathetic and solemn, then stately, then majestic, and then ended with a sublime suggestion of hope in a glorious resurrection. The Cathedral was thronged and many stood outside throughout the service.

**MILWAUKEE.**

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

**Ruins of Burned Church at Jefferson—Woman's Auxiliary—Schools Opened.**

THE FUND for the erection of the new St. Mary's Church, Jefferson, in place of the structure which was recently destroyed by fire, had, at the time of the opening of the Diocesan Council last week, reached the amount of \$1,177, which had been subscribed through the energetic labors of the missionary, the Rev. George Hirst. It is now some-



RUINS OF ST. MARY'S CHURCH, JEFFERSON, WIS. [By courtesy of the Milwaukee *Sentinel*.]

and Bishop Burton read a special office which he had set forth for the occasion. The Dean and the Bishop both gave addresses, in which they not only extolled the late President, but also spoke earnestly of the duty of the American people. Bishop Burton declared that irreligion is at the bottom of the crime and from it had sprung up disobedience, disrespect, selfishness, anarchy, and assassination.

At the Cathedral in Topeka, Kansas, the aggregation of musicians known as the Banda Rossa, under the direction of Signor Sorrentino, kindly gave their services and the music rendered at the memorial service was superb. The clergy, led by the crucifer and vested choir of forty men and boys, slowly proceeded up the nave of the Cathedral to the sweet and solemn music of Chopin's Funeral March. Commencing softly and subdued, with the time clearly marked by staccato on the mello- lows reads and bass, the music gradually and almost imperceptibly reached a climax which filled the church with glorious harmony, just as the procession reached the chancel, and then gradually diminished again until it died away almost like a sigh. The Psalms for the Burial of the Dead were chanted antiphonally in C minor. The Burial Office was read by Canon Bywater and Archdeacon Watkins, after which Archdeacon Crawford began the requiem celebration. The choir sang "Lead, Kindly Light" and "Nearer my God to Thee" with much feeling, then the Banda Rossa played for the first time Sorrentino's Funeral

thing over \$1,200. A picture of the ruins of the church is published herewith. It is hoped that the old walls may be utilized in the new building.

THE FIFTEENTH annual meeting of the diocesan branch of the Woman's Auxiliary was held in St. James' Church, Milwaukee, on Thursday, the 19th. The day began with the Holy Communion and sermon by the Rev. C. W. Moller of La Crosse. The duties of the Treasurer have so largely increased in the last few years that it was decided to add an United Offering Treasurer to the other diocesan officers. Resolutions were adopted on the deaths of President McKinley, Bishop Whipple, and Mrs. S. S. Barney of West Bend. Addresses were made during the business session in the afternoon, by the Bishop of the Diocese; Bishop McKim of Tokyo, Japan; the Rev. Messrs. J. F. Milbank of Eau Claire, George Hirst of Jefferson; and Mrs. W. D. Manross of Fox Lake. Mrs. Manross had formerly taught both in St. Augustine's School for colored children in Raleigh, N. C., and in St. Mary's School for Indian girls in Rosebud Agency, S. D. She gave an interesting account of the good work done in both these schools. Fifty dollars more than the usual sum of \$200 was pledged for special offerings during the following year.

The following were elected as officers for the year: President, Mrs. E. A. Wadhams; Vice President, Mrs. Volney D. Becker; Rec-

Secretary, Mrs. Horatio Gates; Cor. Secretary, Miss C. N. Fess; Treasurer, Mrs. D. K. Green; United Offering Treasurer, Mrs. J. S. Crandall.

At 2:30, the hour in which our late President was laid to rest, the business was suspended while "Nearer, My God, to Thee" was sung, and a few minutes were spent in silent prayer. At 4:30 the officers of the Junior Auxiliary took possession, and the reports of this work among the children of the Diocese were read. The Bishop re-appointed the following as officers for the ensuing year: President, Miss Mary Knight; Vice President and Treasurer, Miss Emily V. Roddis; Secretary, Miss Julia Frances Camp; Organizing Secretary, Mrs. O. W. Greenslade.

THE CHURCH SCHOOLS in the Diocese have opened with every indication of prosperity, Racine College having 110 students on the rolls with the prospect of being increased to 125 during the year. The somewhat elaborate improvements made during the summer are nearly completed and the buildings are in better shape than they have ever been at any time in the past. Kemper Hall opened with 120 students, being enough to entirely fill the new building, and the noble work of the school will be maintained with the efficiency which has always characterized it. Nashotah, which opens next week, will have 50 students in attendance, of which 19 entered for the first time this year.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
Archdeaconry at Whitehall.

THE SEPTEMBER meeting of the Archdeaconry of Troy was held in Trinity Church, Whitehall (Rev. Jas. B. Mead, rector), on Sept. 16th and 17th. Archdeacon Carey was again nominated for that post, while the Rev. O. S. Newell was elected secretary, and other officers were re-elected. There were missionary services on the first evening, the Rev. E. J. Cooke being preacher. The second day began with Holy Communion celebrated early by the rector, and the Archdeacon celebrated at the second service when Rev. H. L. F. Grabau preached a sermon. Luncheon was served in the parish house by the ladies of the parish, and in the afternoon there was a paper by the Rev. H. B. Whitney on Church Music, after which the Rev. E. W. Babcock gave a most interesting account of his recent observations of choral services in England. A general discussion followed and the verdict was summed up by one of those present who related that soon after he was ordained he heard the wife of an aged Presbyterian minister remark that the only two difficulties which had remained with her husband and herself during their long experience were "hired girls and choirs." "And those two problems," he remarked, "are with us yet."

The next meeting will be held in January at Trinity Church, Lansingburgh.

#### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
Original Raphael for Seneca Falls.

TRINITY CHURCH, Seneca Falls (the Rev. Wm. B. Clarke, rector), is in receipt of a painting of the Madonna and Child, by Raphael, sent by Senator Frederick S. Gibbs of New York City as a gift to Trinity Church in this his native village. The picture was purchased by Senator Gibbs some months ago at considerable expense. The picture was among the valuable paintings confiscated by Joseph Bonaparte while King of Spain, passing next to Cardinal Fesch, who died in Rome, May 13, 1839. It was later brought to this country by Joseph Bonaparte and adorned the walls of his home at Bordentown, N. J. Joseph later presented it to a friend named Peale, thence to the possession of a Philadelphia family, thence to the auction room, where Senator Gibbs purchased it.

Experts have pronounced it a genuine Raphael, and valued it at \$50,000. The beauty of the lines of both figures, the perfect flesh tints, the handling of the drapery and the virility throughout the details of the painting, all show it to be the work of the master.

#### CHICAGO.

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

#### City Notes—Waterman Hall—New Rectory at Dixon—Missionary—General Convention.

BISHOP AND MRS. ANDERSON left for San Francisco on the evening of the 19th, intending to take the outward passage by easy stages. In the party will be Mr. H. J. Ullman (a lay deputy) and wife, friends of the Bishop's family, and former parishioners at Oak Park. Their itinerary includes a day in St. Paul and Minneapolis, whence they go north to join the C. P. R'y at Moose Jaw.

ON THE 15th Bishop Anderson kept his standing engagement to preach in Epiphany on Missions and, the death of President McKinley intervening, the Bishop combined the two themes, introducing the latter subject by pleading that if the Mission of Christianity were more actively supported, there would be fewer men so willing to perpetrate atrocities such as that which has just startled the world.

IN CONSEQUENCE of the National bereavement the notices sent out for a meeting in Epiphany, that day, of the local assembly of the S' A. Brotherhood have been recalled; postponement being for a week.

VERY TOUCHING were the tributes paid to the memory of the late Mr. James M. Banks, as contained in the resolutions drafted by Bishop Anderson, Dr. Fleetwood, and Mr. D. B. Lyman, the committee named for the purpose by his fellow trustees of Waterman Hall, Sycamore. This institution reopened on the 17th with a registration already greater than that of 1900, which was the most successful of its eleven years of life. Unexpectedly, the occupation of the additions to the plant now being made will be delayed till Nov. 1st.

THE NEW RECTORY of St. Luke's, Dixon, has been planned, erected and completed at a cost of \$4,500, exclusive of the land, valued at \$1,000, without incurring any debt whatever.

MISS LULU HIGGINS, our Missionary in West Africa, is here for rest, but is overwhelmed by invitations to address branches of the Woman's Auxiliary. At the forthcoming semi-annual in St. James' she will be a speaker, and will exhibit a large collection of curios from the Dark Continent. Miss Farthing, of St. Mark's, Evanston, who left at the end of July for Missionary work in Alaska, has arrived at Anvik, in the extreme North.

OF THE Chicago delegates to the General Convention, all will have left the city ere these lines are in print. They include Bishop Anderson, who left on the 19th. Rev. J. H. Hopkins, who takes Dr. Gold's place, left on the 23d, with Mrs. Hopkins, President of the diocesan Woman's Auxiliary. The Rev. Dr. Hall takes his duty at Epiphany for four weeks. The Rev. E. A. Larrabee left the same day, taking, like the Coadjutor, the outward route by the C. P. R'y from Moose Jaw westward. The Rev. W. C. DeWitt has for his *locum tenens* Rev. Thos. S. Richey of Milwaukee and leaves on the 25th. The Rev. Luther Pardee takes the place of the Rev. P. C. Wolcott. All of the elected lay deputies go. Mr. Ullmann went on the 19th with his former pastor at Grace, Oak Park. Mr. D. B. Lyman goes with Mrs. Lyman on the 26th via Denver; Messrs. E. P. Bailey and E. H. Buehler accompany Mr. DeWitt. Many ladies conspicuous in Church work accompany the deputies. Mrs. Wilson of St. Mark's will represent the "Daughters of the King."

THE RECENTLY finished renovation of St. Andrew's is so complete as to be more of a transformation than a mere renewal.

ON THE EVENING of the 16th Bishop Anderson paid a long visit to the "William Raymond Champlain Memorial Home for Boys," 515 W. Adams street, where Rev. J. M. Chattin is compelled to feel the responsibilities of a father by having to provide for a

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family of 60. An effort is being made to secure the adjoining building, so as to increase the accommodations, and even extend the usefulness of this admirably conducted house.

THERE was a reception for Dr. Rushton at our Chinese mission one evening last week. This mission also promises well.

MRS. FULLERTON is succeeding nicely in her collection of antiquities pertaining to the early Church in Illinois. It will astonish those who see it for the first time in San Francisco.

THE REV. H. C. STONE, in charge of our missions in Park Ridge and Norwood Park, has been gratified by the re-seating of one of his churches, the gift of a single individual.

THE REV. N. B. CLINCH of Rockford is laid up by a mild attack of typhoid. His duty is being taken by the Rev. J. H. Parsons.

THE REV. T. A. SNIVELY has returned from Europe and officiated at St. Chrysostom's on the 22nd inst. He preached for Dr. Morgan at Holy Trinity, Paris, on Sept. 1st, attended service at Westminster Abbey on the 8th, sailed on the *Teutonic* on the 11th, reaching New York on the 18th and Chicago on the 21st inst.

GRACE CHURCH, Chicago, in particular, and the Diocese of Chicago in general, will feel the death of Miss Margaret Lay, daughter of A. Tracy Lay, a well-known Churchman of Chicago. She died at the Hotel Touraine, Boston, Sept. 20th, while on a pleasure tour. Miss Lay was devoted to good works and especially to the cause of the Girls' Friendly Society in which she took the liveliest interest. She was an intelligent, consistent, and well-trained Churchwoman, one of the most devoted daughters that ever blessed a family circle, and a faithful and devout Christian maiden. May she rest in peace and may perpetual light shine upon her!

Dr. Locke has returned from the East and was able to be present at the burial service of Miss Lay.

FORTY clergymen attended the summer quarterly meeting of the Northeastern Deanery in the Church of the Atonement, Edgewater, on the 17th, and were taken by the Rev. J. M. D. Davidson over his parish house, now very near completion. After service an adjournment was had to the Casino Club, where, after lunch, the Rev. P. C. Wolcott presiding in the absence of the Dean, papers were read on the proposed Canon of Marriage and Divorce. There was a carefully prepared review of the history of the question from the earliest times, by the Rev. S. B. Pond; The Theological View by the Rev. E. A. Larrabee; The Practical View by the Rev. E. V. Shaylor, who dwelt upon the hardships that might be entailed by the passing of the canon. Several spoke to the question; the Rev. Dr. Stone being unequivocally outspoken as to the severe stand which the Church should take in order to meet and counteract the prevailing laxity. By a rising vote resolutions of condolence were passed, as "Within the past week the Nation and the Church have been called upon to mourn the loss of rulers," in the persons of President McKinley and Bishop Whipple. The annual meeting will be held in Grace Church in November.

WATERMAN HALL opened on the 18th with an even larger number of young ladies than in 1900; which was the most successful in its eleven years of existence.

**CONNECTICUT.**

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

**Memorial Window at New Haven—Mission Work in Bridgeport.**

A HANDSOME window has been placed in the chapel of Christ Church, New Haven, in memory of the late Miss Sarah Edwards, who was

widely known during her lifetime for her good works and her wise and discriminating charity.

FOR SOME TIME the mission of St. George's, Bridgeport, has been looking forward to the time when it could become an independent parish, and erect a church building of its own. The mission was begun in 1892 by the Rev. Dr. W. H. Lewis, rector of St. John's Church, for the purpose of ministering to the people of the "West End." A lot was secured and the present chapel was erected in 1893, at a total cost of \$6,100. Of this amount \$1,800 was a gift, and the remainder was secured by two mortgages, one of \$300, and one of \$4,000, with interest at 5 per cent. This chapel was known as St. Agnes' and was served by the curate of St. John's Church. The Rev. George A. Robson became curate in 1896, and remained such until 1899, when there was a separation of the mission from the parish. Upon the recommendation of the Archdeacon, the Ven. L. N. Booth, the consent of the Bishop, and the cordial sanction of the Rev. Dr. Lewis, St. Agnes' became a diocesan mission, with the understanding that it should not ask for or receive any aid from diocesan funds, Mr. Robson being appointed minister-in-charge by the Bishop. Soon after this, the mission, which then had 67 communicants, changed its name to St. George's.

There was considerable delay and misunderstanding about the transfer of the property of the mission; and matters were further complicated by the desire on the part of the mission to move from its present location to one that would seem more promising, and to erect a new church building. A board of arbitration was appointed to decide the matters in dispute. This board, consisting of Judge George W. Wheeler of Bridgeport, Judge L. A. Lockwood of Riverside, and the Hon. N. R. Hart of Stamford, decided that "St. George's mission ought, in equity and good conscience, to designate some person or persons as trustee to whom Dr. Lewis could convey this property and such conveyance should be made forthwith, the grantee assuming the mortgages." Accordingly, the Rev. G. A. Robson, minister-in-charge of the mission, accepted the trust. It appeared that the mission contested the matter only under a conscientious misapprehension that

there was no way or form in which the mission could hold property, it never having been incorporated and having no standing in law as a voluntary association, no articles having been filed. The arbitrators distinctly asserted the obligation of the mission to take over the present property, thus making futile, for the present at least, any hope of a new church building in a more promising locality.

At a meeting of the Standing Committee held Monday, Sept. 16, 1901, St. George's mission made application to be constituted a parish. The matter was discussed *pro* and *con*, at the present session, by a number of the Bridgeport clergy; and the committee reserved its decision. In the afternoon the decision was announced:—"In view of all the circumstances the Standing Committee advises the applicants to withdraw their application."

THE REV. J. C. LINSLEY, rector of Trinity Church, Torrington, has started on a vacation trip of several weeks to California.

**DALLAS.**

A. C. GARRETT, D.D., LL.D., Bishop.  
Death of Rev. W. W. Patrick.

THE REV. W. W. PATRICK, missionary at Trinity Church, Dublin, and adjacent points in the northwestern portion of the Diocese, died at his home on Sept. 9th. Mr. Patrick had been for many years engaged in clerical work in Texas, having formerly been rector of the parish at Gatesville, and afterward at Waco and Fort Worth.

**DELAWARE.**

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

**Deputies enroute for General Convention—Notes.**

THE BISHOP and deputies from this Diocese are on their way to the General Convention. The regular clerical delegation, consisting of the Rev. Messrs. Hall, Hammond, McKim, and Munson, will attend. In the lay delegation the place of S. Minot Curtis, Esq., will be filled by Mr. E. Tatnall Warner of Wilmington. Mr. Curtis is the Nestor of the General Convention, having been a deputy since 1853, and his inability to attend is greatly regretted by all, but it hardly seems wise at his age to undertake so long a journey.

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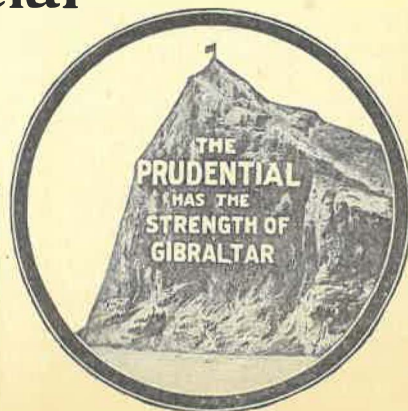
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DEPT. 75.



THE REV. JAMES FITZ SIMON, a Presbyterian minister well known in Delaware and formerly Moderator of the Presbytery, has passed his first examination and been admitted as a candidate for Holy Orders. Together with Mr. Edward R. Noble, another of our candidates, he has entered upon a course of study at the General Seminary.

AN IMPROMPTU RECEPTION was tendered to the Ven. Archdeacon Hall at the rectory of St. John's Church, Wilmington, on the 25th anniversary of his ordination, at which time the congratulations of his friends were reinforced by a substantial gift.

#### EASTON.

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

##### Northern Convocation.

THE NORTHERN CONVOCATION was held in St. Mary Anne's parish from Monday, September 23, to Friday, September 27. The appointed programme included: "The Missionary Work of the Church," the Rev. Messrs. Samuel Edson, C. T. Denroche, William Schouler; Tuesday morning, Holy Communion, with sermon by the Rev. Alexander M. Rich; evening, "Parable of the Unjust Steward," the Rev. Messrs. W. A. Coale, William Schouler, Wyllys Rede, D. D. Wednesday morning, sermon by the Rev. Dr. Wyllys Rede; evening, Confirmation. St. Mark's Chapel, near Perryville, Thursday, sermon by the Rev. W. A. Coale; parish house, Perryville, 7:30 P. M., "Parable of the Laborers in the Vineyard," the Rev. Messrs. Samuel Edson, C. T. Denroche, Alexander M. Rich.

#### IOWA.

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

##### Convocation at Estherville.

THE CLERGY of the Sioux City Convocation met at Grace Church, Estherville (Rev. W. H. Knowlton, rector), on Sept. 16th and 17th. On Monday evening the Rev. G. H. Cornell, D.D., Dean of the Convocation, preached the opening sermon. Holy Communion was celebrated Tuesday morning by Bishop Morrison. The Rev. W. T. Jackson, Ph.D., of Emmetsburg, read a very scholarly exegesis of I. Peter iii. 21, and the Rev. T. F. Bowen a paper on "The Preparation of a Sermon." Both papers drew out interesting discussion. At the business meeting the Bishop held a conference with the clergy, and the missionary work of the Convocation was discussed. The Bishop appointed the different rectors present to take charge of certain missions and supply services in connection with their parish work. The Rev. T. F. Bowen to take Sheldon and Spirit Lake; Rev. Dr. Jackson, Algona and Britt; Rev. W. H. Knowlton, Sibley and other points; Rev. Dr. Cornell, Onawa; Rev. C. H. Remington, Iowa Falls. The Bishop expressed his intention of having the clergy devote one Sunday during the year to the holding of missionary meetings in adjacent parishes, and arrangements were made for the current convention year. The Convocation closed with a missionary meeting addressed by the Rev. Messrs. Cornell, Jackson, and Remington.

#### KANSAS.

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

##### Woman's Auxiliary—Missionary Work.

THE ANNUAL meeting of the Kansas Branch of the Woman's Auxiliary to the Board of Missions, was held in Grace Cathedral Tuesday Sept. 10th, preceded by a celebration of the Holy Communion. The Rev. Wm. Reid Cross of Atchison preached the sermon. Addresses were made by the Bishop and the diocesan officers. The reports were most encouraging. The officers elected to serve the coming year are: Mrs. F. R. Millsbaugh, Topeka, President; Mrs. J. S. Mayou, Kansas City, Vice-President; Mrs. Edgar Wright, Lawrence, Secretary and Treasurer;

Mrs. John N. Macomb of Lawrence was elected delegate to the Triennial meeting that convenes in San Francisco. The delegates were entertained at luncheon Tuesday by Mrs. Millsbaugh at the Bishop's house, and on Wednesday and Thursday by the ladies of the Cathedral. On Thursday evening there was a reception by Bishop and Mrs. Millsbaugh at the Bishop's house to the clergy, lay delegates and their wives, the auxiliary, and the Daughters of the King.

AN ILLUSTRATION of how missionary work may be done in the West may be drawn from a missionary tour of the Rev. J. C. Ferrier, rector of St. Peter's Church, Pittsburg, who went on such a tour recently to points in the vicinity of his parochial work. He spent five days in Frontenac, calling on 447 different families, amongst whom he found many favorably inclined towards the Church. At a children's service on Sunday, August 13th, he had fifty-seven children in attendance and baptized sixteen persons. Next evening the vested choir came from Pittsburg and held a sacred concert to raise money for the mission fund of the Diocese. On a later Sunday, five more were baptized by Mr. Ferrier in the church building loaned for the purpose by the Methodists. This is only one of a number of instances of points in the vicinity of Pittsburg, which in the aggregate contain a population of some 20,000, and in which nothing whatever is being done by the Church, where, however, the conditions are ripe for energetic missionary work.

#### KENTUCKY.

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

##### Diocesan Notes.

ARCHDEACON M. M. BENTON, at a recent meeting of the Standing Committee of the Diocese, was chosen to fill the place left vacant by the death of the Rev. Dr. Perkins, rector emeritus of St. Paul's Church.

THE VARIOUS branches of the Woman's Auxiliary in Louisville will hold a meeting in Calvary Church, Thursday, Oct. 3d, at the same hour that the opening of the United Services in San Francisco will be in progress.

W. B. HILL, a recent graduate of the University of the South at Sewanee, who has been serving as lay-reader at Christ Church, Bowling Green, has been appointed by the Bishop to take charge of that parish. A request for his appointment was made by the vestry, and he will at once be admitted to the diaconate.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

##### Cornerstone at Lafayette.

THE CORNERSTONE of the Church of the Ascension, Lafayette, was laid on the afternoon of Sept. 11th, the Bishop of Dallas officiating in the absence of the Bishop of the Diocese. Bishop Garrett was assisted by the Rev. C. C. Kramer, rector of New Iberia. Mr. Kramer gave a brief history of the movement which resulted in the building of the church, and read the list of documents which were placed in the cornerstone. Bishop Garrett then delivered an address, and at a Church service held in the evening at the Presbyterian house of worship, which was kindly loaned for the purpose, he preached an eloquent sermon. The new church will be Gothic in architecture and will be a handsome edifice, though not very large.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

THE VERY REV. DEAN SILLS of St. Luke's Cathedral, Portland, being unable to attend the General Convention, the Rev. R. W. Plant, first on the list of alternates, has been designated as deputy in his place.



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**MARYLAND.**

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

**Accident to Rev. A. C. Powell—Death of John H. Fowler.**

THE REV. ARTHUR CHILTON POWELL, rector of Grace Church, Baltimore, was in a runaway accident recently at North Hatley, Canada, where he is spending his vacation with his family. He is confined to his room nursing a severely sprained back and abrasions that were painful, though not serious. Mr. Powell was driving with his wife. The horse was a spirited one, and, taking fright, dashed off at a mad run. Mr. Powell clung manfully to the reins, but could not check the beast in its breakneck speed. The wheels of the vehicle struck a large stone lying in the road and Mr. Powell was thrown from his seat. He fell on his back and was stunned. Eye-witnesses were horrified to see the horse dashing down the road, the reins flying about his heels, and Mrs. Powell clinging to the seat with no means of guiding or checking the animal. After running a mile or so, the runaway was brought to a stop, and it was found that beyond a bad fright, Mrs. Powell was unhurt. The vehicle and horse escaped injury. Attention was then turned to Mr. Powell, who was found to be suffering considerably. He was carried to his apartments where he was placed under his physician's care. It is thought that he will be sufficiently recovered to carry out his original intention of returning to Baltimore in time to be present at the services of the last Sunday in September.

POLICE JUSTICE JOHN H. FOWLER, aged 66 years, of Baltimore, who was stricken with paralysis at Avalon Inn, in the Green Spring Valley, early in August, died about 9 o'clock Wednesday night, Sept. 18, at his city residence, where he had been removed a few days after becoming ill. From the time of his attack the family hoped against hope that he would recover at least partially, but a change in his condition was noted the first part of the week, and he began to sink so rapidly that all hope was abandoned. Justice Fowler was for many years well known in the political and business life of Baltimore. He was born in Washington county, near Hagerstown, in 1835, and moved to Baltimore early in life. He was a vestryman of St. Timothy's Church, Catonsville. Justice Fowler was married twice, and is survived by his second wife, whom he married in 1899, and by three daughters. The funeral took place Friday afternoon Sept. 20th, and was conducted by the Rev. Percy F. Hall, rector of St. Timothy's Church.

**NEW HAMPSHIRE.**

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.  
Anniversary at Claremont.

A HARVEST festival at Union Church, West Claremont (Rev. J. A. Ticknor, rector) was held on Sept. 12th commemorating the 130th anniversary of the foundation of the parish. The church was the first erected in the vicinity, and it is asserted that the first peal of a Church bell heard in the Connecticut valley north of Springfield, was that of a Paul Revere bell swung from the belfry of this building. Claremont was founded by Church people from England in 1767, and arrangements were made that one Samuel Cole should act as lay reader shortly after the foundation of the settlement. The Church was organized in 1771 by the Rev. Samuel Peters of Hebron, Conn., and the church was erected in 1773 from plans furnished by Gov. Wentworth, who promised to furnish nails, glass, bell, and organ, but was obliged by the outbreak of the Revolutionary War hastily to leave the colony with his promise unfulfilled.

**OHIO.**

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

**Cornerstone at New Philadelphia.**

THE CORNERSTONE of a new church at

New Philadelphia was laid on the afternoon of Sunday, Sept. 8th, by the Bishop of the Diocese assisted by Archdeacon Abbott and the missionary, the Rev. D. W. Thornberry. The church is built largely through the liberality of Messrs. Arthur Brown and Augustus Beyer, who gave respectively \$5,000 and \$1,500 to the building fund. After the laying of the cornerstone. Bishop Leonard asked the congregation to join in prayer for the recovery of the President, and afterward delivered an address. The mission of Trinity Church was founded in 1898, though services had been conducted as far back as 1822, and occasionally during the years after that.

**OLYMPIA.**

**Annual Convocation.**

THE CONVOCATION of the Missionary District was in session at Tacoma on September 11th, the Bishop of Spokane presiding. The chief matter of discussion was the possibility of the erection of the Missionary District into a Diocese, which had been considered at the previous session and then voted inexpedient, and after a thorough canvassing of the situation the same conclusion was again reached. The resolutions previously passed, therefore, still remain the voice of the Diocese, in which it was resolved that a Diocese should be created when the Episcopal endowment fund shall reach the sum of \$60,000; that efforts be made to gradually raise that amount; and that General Convention be requested to appoint a Missionary Bishop for the District.

Bishop Wells paid a feeling tribute to the memory of the late Bishop Barker in his address, and with reference to the work of the jurisdiction, mentioned that he had found 35 places with over 500 inhabitants each, many of them having as many 1,000, where there were no ministrations of the Church.

**LIKE OPIUM EATERS.**

**COFFEE DRINKERS BECOME SLAVES.**

"The experience, suffering, and slavery of some coffee drinkers would be almost as interesting as the famous *Confessions of an Opium Eater*," says a Boston man, W. J. Tuson, 131 W. Newton St. "For twenty years I used coffee at the breakfast table and, incidentally, through the day, I craved it as a whiskey drinker longs for his morning bracer. I knew perfectly well that it was slowly killing me, but I could not relinquish it.

"The effect on the nervous system was finally alarming and my general health greatly impaired. I had dyspepsia, serious heart difficulty, and insomnia. When I would lie down, I would almost suffocate. My doctor assured me it was due to the action of caffeine (which is the active principle of coffee) on the heart.

"I persisted in its use, however, and suffered along just as drunkards do. One day when I was feeling unusually depressed, a friend whom I met, looked me over and said: 'Now, look here, old man, I believe I know exactly what's the matter with you. I want to tell you my experience. I drank coffee and it ruined my nerves, affected my heart, and made me a sallow, bilious old man, but through a friend who had been similarly afflicted, I found a blessed relief and want to tell you about it. Try Postum Food Coffee, a grateful, delicious beverage, full of nourishment, that will satisfy your taste for coffee and feed your nervous system back into health, rather than tear it down as coffee has been doing.'

"I took my friend's advice, and within a week from that time, my digestion seemed perfect, I slept a sweet, refreshing sleep all night, and my heart quit its quivering and jumping. I have been steadily gaining in health and vitality right along."



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212 Clark St., - Chicago 2 King St., East, Toronto, Ont.

He recommended that a diocesan missionary be employed to visit such isolated and vacant places. Appointments and elections were made as follows:

Standing Committee:—Rev. H. L. Badger, Rev. H. H. Gowen, Mr. R. P. Maynard, Mr. Charles E. Shepard. Examining Chaplains:—Rev. R. D. Nevius, D.D., Rev. H. H. Gowen, Rev. H. H. Clapham, Rev. J. P. D. Llwyd. The Rev. R. J. Arney of Seattle was elected secretary of the Jurisdiction for the coming year, and N. B. Coffman, of Chehalis, treasurer. Rev. H. H. Gowen, of Seattle, was appointed clerical delegate to the General Convention at San Francisco, and N. B. Coffman, of Chehalis, lay delegate.

Appropriate resolutions on the assassination of President McKinley, which at that time had not resulted in the President's death, were passed.

#### PENNSYLVANIA.

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

ON MONDAY, 23d inst., Mr. George C. Thomas, one of the lay deputies to the General Convention, left Philadelphia, in the private car of President Baer of the Reading Railway Co., bound for San Francisco, which city he expected to reach on Saturday, 28th inst. Mr. Thomas had as his traveling companions, Bishop and Mrs. Whitaker, the Rev. Dr. H. L. Duhring, Mrs. Thomas Neilson, and Miss Clara Moorhead.

#### QUINCY.

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

#### Lutheran Minister Confirmed.

AT A VISITATION of St. Paul's Church, Warsaw, on Friday, September 13th, Bishop Taylor confirmed a class which included among others, Mr. C. G. Arnold Alexander, formerly pastor of the German Lutheran congregation at Warsaw, together with his wife and four children. Mr. Alexander resigned his pastorate and withdrew from the Lutheran denomination by reason of his conviction of the divine origin of the Holy Catholic Church, as represented in this country by the Protestant Episcopal Church. For a German he speaks good English, and he is also a ripe scholar, a deep thinker, and a good preacher. He becomes a candidate for Holy Orders, and as lay reader, will have charge of the work at Carthage and Mendon.

#### SOUTHERN OHIO.

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

#### Error Corrected.

"To the Editor of The Living Church:

"I wish that you would correct a statement printed in the Chicago news of your issue of Sept. 14th, saying that I had been married at St. Mark's Church, Evanston. I am not married, and so far as I know, never have been. I have never been at Evanston, and on the 3rd of Sept. was hundreds of miles distant from that place. This notice was a blunder or an unwarranted statement of your correspondent, and has already caused me quite a bit of annoyance. I shall be obliged to you if you will set me right in your columns as early as possible.

"Yours Truly,

"DAVID A. SCHAEFER,  
"Rector Trinity Church,  
Hamilton, Ohio."

(We regret exceedingly that such a mistake should have been made. The item came from an apparently trustworthy source, and we had no reason to doubt its accuracy. The matter shall be investigated in order to discover, if possible, how such a mistake occurred; and in the meantime our apologies are tendered.—EDITOR L. C.)

#### SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.  
Death of Mrs. Gillett.

THE CHURCH at Elkhart, and the Diocese of Springfield, have met a great loss in the sudden death of Mrs. Lemira Parke Gillett, which occurred on Saturday, Sept. 21st. Mrs. Gillett was an earnest and devout Churchwoman, giving her heart and soul to the Church and contributing liberally to its support. On the death of her husband, the late John Dean Gillett, in 1890, she and her family built the chapel of St. John Baptist as a memorial to him, an account of which appeared in THE LIVING CHURCH of Aug. 24th. Mrs. Gillett was spending the summer at Mackinac Island when she received news of the serious illness of her only son. She hastened home, but he had passed away before she arrived. She was unusually well, but the shock was so great that she did not long survive him. A slight cold contracted on the journey home developed into pneumonia, and after a brief illness she passed away. At the time of her decease Mrs. Gillett was in her 81st year. On being told she was seriously ill, she received the Holy Communion with her family; said she was glad to die with her children around her; told them always to remember those who had gone before, and to all love one another. Soon after, she fell asleep and so quietly passed into the rest of Paradise. The office for the dead was said in the beautiful chapel she had built, on Tuesday, Sept. 23d, the chaplain, the Rev. Dr. Frank De Frees Miller, officiating, assisted by the Rev. Chas. E. Cabaniss of Lincoln.

#### TENNESSEE.

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

#### Convocation at South Pittsburg.

THE KNOXVILLE Convocation was in session at South Pittsburg on the 12th and 13th inst., opening with a service at which Bishop Gailor preached. Later there was a devotional service with a meditation on the subject of "Suffering," given by the Rev. A. G. Killheffer. There was also a discussion of the subject Why We Are Churchmen, and a missionary service in the evening.

#### WEST VIRGINIA.

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

#### Convocation at Martinsburg.

A CONVOCATION of the clergy of the eastern portion of the Diocese was held at Trinity Church, Martinsburg, on Sept. 16-19. Bishop Gravatt was present, and made an

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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.

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#### The Name of This Church.

By all means read the thorough discussion of the subject by leading advocates *pro* and *con*, in THE LIVING CHURCH QUARTERLY for 1901. Paper, 25 cts.; cloth 50 cents net.

Why Should The Name of The Protestant Episcopal Church be Changed? By the Rt. Rev. George Franklin Seymour, D.D., LL.D., Bishop of Springfield. Paper, 10 cts. net.

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address on the evening of the 18th. At morning service on that day the sermon of the Rev. G. A. Gibbons, of Romney, was preceded by a written address on "The Church's Voiceless Ministry," by the Rev. Austin W. Mann. It was read by the Rev. R. S. Coupland, of Charlestown. The Rev. Mr. Mann held a service for deaf-mutes in the afternoon of the 17th, in the Sunday School room.

**CANADA.**

**The Provincial Synod.**

*Memorial Service.*

At the evening session of the Provincial Synod, Sept. 16th, it was arranged that a memorial service for the late President McKinley should be held in Christ Church Cathedral, Montreal, at noon on Wednesday the 17th, and that it should consist of the burial service of the Church of England, with the omission of the committal. The hymns were: "O God our help in ages past," "Jesus lives," "For all the Saints," and "Now the laborer's task is o'er." Resolutions of sympathy with the family which had lost its head in the death of the President, were carried both by the Synod and by the Woman's Auxiliary in their triennial session, the members all standing. Touching references were made by Archbishop Bond and Mrs. Tilton, president of the W. A., to the noble life and martyr's death of the late President, William McKinley.

*Royal Visit.*

It was arranged that the Duke of Cornwall and York should visit the Synod on Thursday afternoon, Sept. 19th. A committee was appointed to attend to matters connected with his reception. Before the arrival of the royal visitors in Montreal, Archbishop Bond issued a circular letter to his clergy, asking that every possible mark of welcome and loyalty within their power should be shown during the two day's visit of the Duke and Duchess to the city; in particular, that flags might be flown from the towers or steeples of the parish churches during that period. A very enthusiastic welcome was given to the future King and Queen on their arrival in Canada.

*Re-marriage of Divorced People.*

The Provincial Synod, by an overwhelming majority of clerical and lay votes, adopted a motion bearing on the question of the re-marriage of divorced persons, the effect of which will be to make the Bishops responsible for all such marriages in the future. The motion as adopted after lengthy discussion was as follows, and is incorporated into the canon law of the Church:

"No clergyman of this ecclesiastical province shall knowingly solemnize a marriage between persons, either or both of whom have been previously married, and have been divorced, during the lifetime of the other party to the first marriage, without reference to the ordinary, except where such persons desire to be re-united to each other."

*Evils of Intemperance.*

The Lower House of the Synod respectfully requested the House of Bishops to issue a pastoral on this matter, or to embody it in the pastoral to be issued by them at the close of the Synod, to be read in every church in the province on some Sunday to be appointed by the Bishops. The formation in every parish of the Province of branches of the Church of England Temperance Society, was specially urged, and also that pressure should be brought to bear upon the proper authorities to bring about a reduction in the number of licenses and a more strict enforcement of the present licensing laws.

*New Ecclesiastical Province.*

A proposal embodied in a memorial from the Diocese of Toronto, asking that a new province should be erected, embracing the Dioceses of Ottawa, Ontario, Toronto, Niagara, Huron, and Algoma, was vigorously

discussed at the Synod session on the 16th. An amendment was put that the petition of the Diocese of Toronto be sent to the General Synod on the understanding that no action be taken till the next meeting of the Provincial Synod, three years hence.

*W. A. Thankoffering.*

The triennial thankoffering of the W. A., amounting to over \$2,000, was given for mission work among the Chinese in British Columbia. The money is to be used to build a chapel and schoolroom. The life membership fund, amounting to \$200, was given to the Bishop of Algoma, and the self-denial fund, over \$150, was voted towards building a church at Swan River, Rupert's Land.

*Missionary Meeting.*

There was a very large attendance at the public missionary meeting, held in connec-

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tion with the Provincial Synod in the Windsor Hall, Montreal, on the evening of the 17th. Archbishop Bond presided. The speakers were the Bishop of Tinnevely, South India, the Bishop of Nova Scotia, the Rev. Mr. Kennedy from Japan, and the Rev. S. N. Tucker from Vancouver.

## The Magazines

PEOPLE who would like to read the entire text of Professor Robert Koch's paper on the suppression of tuberculosis, which occasioned such a stir at the British congress, will find it in *The Living Age* for August 31. The paper has been so much discussed, and the positions taken in it are the subject of so much controversy that the intelligent reader will be glad of the opportunity to learn for himself precisely what Professor Koch's claims are. Matilde Serao's story, "Sister Giovanna of the Cross," which is concluded in *The Living Age* for September 7, is one of the most touching and exquisite stories in recent magazine literature. Its publication is specially timely, as the Benedictine nuns and other religious orders in France are about closing their doors in anticipation of the taking effect of the new Associations law.

THE *Century Magazine* states that during the coming season they will present to their readers "A Year of American Humor," the contributions to which will be from the leading humorists of this country. The *Century* also announces for the year 1902 a number of papers containing new and hitherto unprinted information regarding famous authors, including Tennyson, Emerson, Browning, Bulwer, Holmes, Whittier, Stevenson, and Bryant. The early numbers of the magazine will contain new material regarding the visit of Thackeray to the United States, contributed by General James Grant Wilson, and including a number of new letters and drawings by Thackeray.

THE *St. Nicholas* will no longer have serial stories, but every other issue of the magazine will contain a long story complete in one issue. The new departments of "Nature and Science" and "St. Nicholas League" have attracted the attention of educators everywhere, and appear to be much appreciated.

### BETRAYAL OF THE FAITH.

SAD IS the condition of the perplexed doubter who finds himself unable to accept the doctrines of the faith; sadder still, and less entitled to sympathy, is the scepticism of those who willfully reject Christian belief, and who, saying in their hearts, concerning Christ the Lord, "We will not have this man to reign over us," turn their backs upon Church, and creeds, and sacraments, and prayer to God. But saddest of all is another phase of unbelief—that which manifests itself in the case of the ordained minister of the Word and Sacraments, who has proved false to the trust committed to him. What can be said in defence of one who has sought for and who has obtained authority to be a pastor in the flock of Christ, to preach the Gospel of Salvation through the Incarnate Son of God, the Eternal Word crucified, risen, and ascended, if such an one, in spite of sacred obligations voluntarily taken, brings himself to use the learning he has acquired, or the influence that he has obtained by his position, on the side of doubt and unbelief? What can be said for such a pledged minister if by his own writings, or by associating himself in a common work with others, he suggest doubts as to the credibility of the Gospel, and in different ways, some great and some small, deacts from the glories of Christ as there set forth, thus confirm-

ing the unbelief of sceptics, undermining the faith of weak Christians, grieving the hearts of true disciples, and putting stumbling-blocks in the way of Christ's little ones? What can be said for the priest who, standing at God's altar, betrays his Master with the kiss of a false profession of faith, who there confesses Him to be very God of very God, of one substance with the Father, incarnate by the Holy Ghost of a virgin mother, risen from the dead and ascended into heaven, and yet who, by his own teaching, or by the suggestions and assertions of his associates, prepares the way for a form of unbelief even more pronounced than that of Arius, and for the setting up of a Christ in Whose person "the Divine is to be sought for only in the form in which it is capable of being found in a man," a Christ concerning Whose incarnation, resurrection from the dead, or ascension into heaven, we have no reliable information? With regard to such a pledged minister of the Word and Sacraments, are we not tempted to exclaim, "Good were it for that man if he had never been born."—*The Bishop of Argyll and the Isles.*

### A LOST NORFOLK CHURCH.

"LOST CHURCHES" is the subject of an article in the September *Quiver* by Miss Gertrude Bacon, who thus tells the story of Eccles Town:—"The last few years have witnessed the downfall of a most interesting relic in the adjoining county of Norfolk. About sixteen miles south of Cromer, on the sea coast, is the little village of Eccles; and here, actually upon the beach, amid the sand hills, stood, until some four or five years ago, the tower of the old parish church. It formed a sufficiently striking object, standing up in weird isolation on the lonely shore, the sand silted up round its crumbling wall, and the wind whistling through its hollow dismantled belfry. Three hundred years ago Eccles was a large and flourishing fishing village with an acreage of 2,000. To-day bare 250 acres and fourteen houses remain, for the hungry sea has swallowed all the rest. A terrible inundation in 1605 swept away from the parish several hundred acres at one fell swoop, as also sixty-six houses and the church, all but the tower. This, too, has now fallen, and strewn the beach with its broken masonry."

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