

The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, SEPTEMBER 7, 1901.

No. 19

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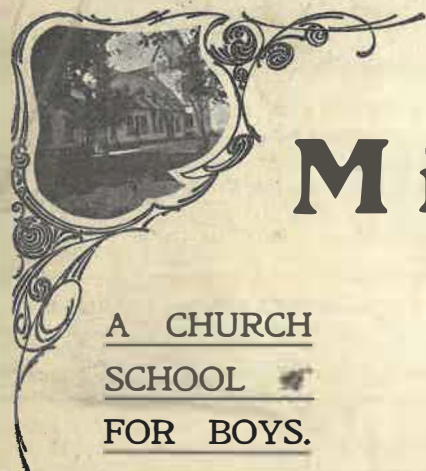
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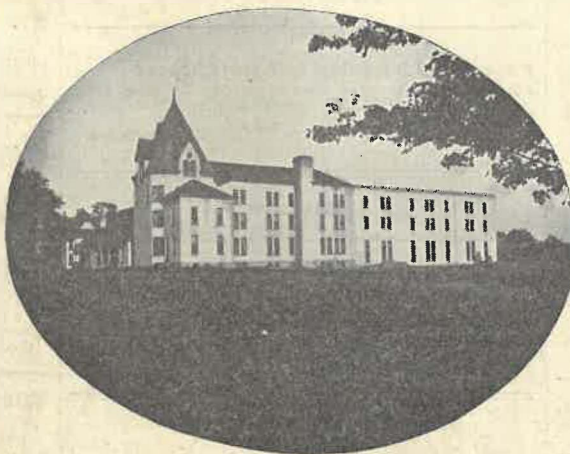
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ANIMALS SITTING FOR THEIR PORTRAITS.

MR. RAYMOND BLATHWAYT contributes to *Cassell's Magazine* for August a personal chat with Miss Fannie Moody, the painter of animals. In the course of the paper, he asks of his subject: "Do you find animals are good sitters?" "No; dreadfully bad, as a rule, though there are exceptions, of course. They are so restless and so uncannily obstinate and perverse at times. Some will only lie on their backs when you want them particularly to sit up well. I was painting a picture called 'Kind Inquiries,' and I couldn't get the dog to sit still. Happily I chanced to remember that some time before he had been run over and had his leg broken, so I bound it up, and he imagined himself once again an invalid, and I had no further trouble with him. I think one of the chief essentials for an animal painter is that he or she should be thoroughly in sympathy with the animal painted. A camera will give you a technically exact likeness, of course, but often absolutely mechanical and unsympathetic. That is where Landseer succeeded so well, despite his occasional habit of 'humanising' his pets. He was always thoroughly in sympathy with them, though now and again he was apt to overdo the sentimental side of a dog or a horse. You cannot watch a cat or a dog too closely; they repay any amount of careful and thoughtful study; nor can you too frequently sketch an animal in all its different attitudes, its little affectations, its many poses. An artist must try and get into its life, even its thoughts and its prejudices. No portrait either human or animal, can be true or lifelike which does not in some way depict the soul beneath. Every animal has its own characteristics; it is those characteristics, of course, which make it so lovable, or—much more rarely—so hateful. Kittens, for instance," continued my hostess, as she pointed to some exquisite chalk studies upon ordinary brown paper of little Persians—"kittens are delightful to sketch. But you must be in sympathy with their wayward playfulness, their little humors, their pretty pettishness, before you can really show them as they are. And you must know your individual sitters, too. It is a poor thing to sketch a strange dog the first time of meeting him. Dogs and cats have as much individuality of person as you or I. Paint a dog you are not fairly well acquainted with, and your only result in nine cases out of ten is a sulky or a lifeless picture. Dogs soon get bored with strangers, and they are too honest not to show it. One difficulty with which an animal portrait painter—and I sometimes paint portraits—has to contend is the dog's proprietor. They always want all their favorite 'points' fully depicted, as though it were possible, even if it were desirable or artistic to do so. It is a curious thing, too, that a dog with a long pedigree and with 'points' is frequently a very unpaintable animal; an ordinary mongrel is far better from the artistic point of view. I believe animal artists often go to the Dogs' Home, near here, for studies. To pay too much attention to the faddy owner, wholly ignorant of art, would be absolutely fatal to the production of a good portrait. But it is very hard to get them to understand this."

SARCASM FROM THE PULPIT.

"BRUDDREN AND SISTERS," sternly said good old Parson Woolimon after the collec-

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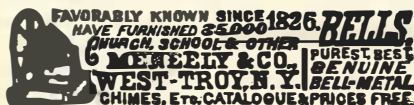
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tion had been taken up upon a recent Sabbath morning, "before the hat was done parsed I expounded the request dat de congregation contribute accawdin to deir means and I sho expectorated dat yo' all would chip in magnanimously. But now, upon examinin' de collection, I finds that de concocted amount contributed by de whole posse ob yo' am only the significant and pusillanimous sum of sixty-free cents. And at dis juncture dar ain't no 'casion for yo' all to look at Brudder Slew-foot, what done circumambulated de hat around, in no such auspicious manner, for, in de fust place, Brudder Slewfoot ain't dat kind of a man, and, in the second place, I done watched him like a hawk all de time muhself. No, sixty-free cents was all dat was flung in, and I dess wants to say dat, in my humble opinion, instead of contributing accawdin' to yo' means, yo' all contributed accawdin' to yo' meanness. De choir will now favor us wid deir reg'lar melodiousness."—Harper's Bazar.

MR. WALTER HUNT, the animal painter, is the subject of an article by Miss Marion Hepworth Dixon in the *Magazine of Art* for August. His early career is thus referred to: Walter Hunt was born in 1861 on the Surrey side of the Thames, and remains faithful to the south of London, inasmuch as his household gods are still to be found at Southfields, Wimbledon. The son of an artist whose works visitors to the Royal Academy will remember, the young animal painter sought no other counsel but that of his father, and is indebted to no especial school of painting for his training. His progress, notwithstanding, seems to have been extraordinarily rapid. Without being a prodigy like Sir John Millais, who painted before he was breeched, Mr. Hunt was precocious enough to sell a picture when he was thirteen. A more serious effort, painted by the boy when he was twenty, was accepted and hung at the Royal Academy, where we find the young artist exhibiting for the next eleven years consecutively. Indeed, already in 1886 the *Times* singled out Mr. Hunt's picture called "Overmatched"—a small silky-haired terrier, confronted by a whole basketful of angry kittens—as one of the cleverest works in the exhibition. Nor did the *Times'* verdict stand alone. The canvas of a previous year, the year 1885, saw Mr. Hunt's "Dog in the Manger" so universally admired as to be bought by the Chantrey Fund. The subject is the interior of a stable, where a small dog curled up in the manger keeps two bewildered calves from getting to their hay. The possession of the delightful canvas called "The Babes in the Wood," which depicts another couple of furry innocents straying in the clearing of a thicket where they placidly graze, was secured by the Sunderland Corporation, while Victoria soon followed the example of the mother-country by purchasing Mr. Hunt's "Devonshire Farmyard." Nor must the picture, painted in 1893, called "The Best of Friends," be forgotten. Here we have the interior of a shepherd's cottage, where a magnificent silky-haired young collie lies stretched upon the roughly carpeted floor. A couple of cats—or rather a cat and her kitten—roun about the interior as the mother stops with a peculiarly happy feline gesture to rub herself affectionately against the dog's chest.

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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, SEPTEMBER 7, 1901.

No. 19

Notes From a Belfry.

MY DEAR LIVING CHURCH: I have just now heard a good sermon, full of thought, and overflowing with unction. But one thought stuck to me. The speaker said that one purpose of the divine-human life of our Lord on the earth was to suggest something of what is the life of God in heaven. I never heard that idea put forth before, and many are the sermons these ears have taken in. If it may be held as an opinion at least, it certainly helps us to form some uplifting conceptions of life in the upper spheres.

I hear His voice and seem to hear
The music of the skies;
The Father's glory shines through Him,
And Heaven's in His eyes.

It is a beautiful thought, and I shall always now be looking in the Gospels for pictures of the glory which He had with the Father before the world was. This is the safe and solid form of anthropomorphism. To know heaven, study the life of Him who came down from heaven; to know God purely, to know Him safely, we must look to Him, not through the opaque lens of our imperfect human nature, but through the flawless crystal of our Lord's Person. Grant that there are some lineaments in us which bear a likeness to traits of character in God, we must still confess that it is hazardous to interpret Him by ourselves. But why should we do so when we have Jesus Christ as our guide and teacher, who, though He assumed human nature, has not our sinful and imperfect human nature, but stands alone in His perfectness, the Lamb without spot or blemish, the one in whom even His most bitter foes have failed to detect any fault? Why study the stars with naked eyes when we have the telescope? Of what other one of the greatest of the sons of men could it be said that his life suggests the conditions of life in heaven, that he never said a word and never did a deed which could be regarded as an inconsistency or a dishonor to God, if God had come down from above and incarnated Himself in that other one?

Study the records with microscopic precision, and tell me what minute flaw you can find in the character of Jesus Christ which was unworthy of an incarnate God.

Well then, to learn what God is and what He is doing in heaven, we must go to school to this Wonderful Teacher who came down from heaven. In His presence we may drop the soiled and tattered textbook of our own poor nature, and turn to the fair pages of that life which was without spot or stain of sin. Wisely must we decline to look up from the standpoint of imperfection, and, hastening to Bethlehem and Calvary, gaze heavenward through the glory as of the Only-Begotten of the Father. He that would know God's life must study it in the life of Jesus Christ, must train his heart and mind to begin at every word and act and passion of this wonderful Being, and follow it upward until the ascension ends in God. Christ is the perfect mirror of the perfect God. He that knoweth the Son knoweth the Father also, and he that knoweth the life of the Son on the earth has at least a reflection of the life of the Father in heaven.

No NAMES or places mentioned, but this is one of the greatest triumphs of the modern reporter. It was a Holy Communion celebration:

"The morning services were impressive in the extreme. Down in the body of the church, soberly dressed and silent, sat the laymen and a large number of women. Up in front, the chancel was a blaze of light, and all the stateliness of the Episcopalian faith was arrayed

around the altar. On either side of the presiding Bishop was a surpliced choir, rank on rank of boys and men, the white and black of their robes contrasting strongly with the fresh, earnest faces. Ranged in rows were clergymen, in snowy surplices, black collars standing out against the light of tapers, while here and there the shoulder sash of red and purple glowed against the spotless white. Prayer and song were the order of the morning, Bishop . . . , his deep resonant voice ringing throughout the building, giving out the lines, the congregation answering in faultless unison. Bishop . . . officiated, clad in his black robe, with white, flowing sleeves. He called the convention to order, disposed of some routine business, and then led the devotional exercises. Toward noon a door on the right-hand side of the chancel opened and the venerable Bishop . . . , his white locks falling on his sable collar, came softly forth. He stepped somewhat feebly through the ranks of the kneeling choir, walked to the left of the altar, and, with a smile, indicated to Bishop . . . that the Coadjutor should continue in control. He then sat quietly down among the clergymen and only took charge of the church when time for the noonday benediction came.

A WRITER in a recent number of the *Fortnightly Review* has pointed out how every century since the Renaissance has seen the rise of a new power and a transfer of political supremacy. The sixteenth is the age of Spain. In the seventeenth comes the rise of France at the expense of Spain. With the eighteenth there is the expansion of England at the cost of France. The ruling political fact of the nineteenth century has been the rise of the German empire, at the expense of England, as Germans imagine the twentieth century is mainly destined to show . . .

The idea represented by the Kaiser, which has as complete a control over the enthusiasm of his subjects in the mass as the imperial sentiment exercises over the English, is that Sedan, Versailles, and the Indemnity, though marking at the moment the overthrow of France, established in reality a continental base for the development of German world-power. The natural repetition of history in the twentieth century would be the supersession of British commercial and maritime supremacy by Germany, not necessarily by violent means, but in the regular course of change by which the sceptre of preëminence is drawn inevitably to the hands most fit to grasp it, as the needle must follow the slow shift of the magnetic pole.

The same writer adds:

"The broad issue for the twentieth century is whether Great Britain or the German Empire at the end of the next two or three generations will possess the relative ascendancy in trade and its inseparable attribute of sea-power. It is obvious that either or both may be surpassed by the United States. Between these three the contest must be decided, and the victor will have to settle with Russia indeed, but at a date which need not interest contemporary speculation. The conviction of Germans is that they will be first, that their real difficulty will be with America, and that England, if she retain at all a place worth considering a hundred years hence, shall be third. The result in our case absolutely depends upon the timeliness and the intensity with which we may realize that this must be the actual problem of the new century, whatever view may be taken of the ultimate solution."

Apropos of this, a chaplain of our navy recently spoke of the relations of England to this country during the war with Spain. He said that this last winter he heard at a dinner a British naval officer of high rank make the following statement:

"Gentlemen, perhaps you knew that England was with you, but you have no idea of what England really did for you. I was on leave when the Spanish-American war started, and together with several other officers was immediately ordered back to duty. We

had at two points sixty-three of our ships waiting to be ordered out in case of any naval demonstration being made against the United States by the other Powers. If any such demonstration had been made we would have headed it off."

THE PREACHING over and over again of our Lord's first sermon should not begin with angry tirades against sin. Preach God, and repentance will take care of itself. Preach God in the majesty of His character, in the beauty of His holiness, in the longings of His love, in the overflowings of His mercy. Above all preach Him as our Creator who has made us for Himself, and our Governor who rules in righteousness, that is, according to the principles of right. His is a moral government and it is to a moral ruler that men are responsible. The loss of faith in Him, and the even greater evil of debilitating doubt of Him, are traceable to the prevalent conception of God that He is chiefly amiable, His attributes sentimental, and His relation to us that of a benevolent life-saver on the shores of time. Men grow tired of merely good natured men and they do not revere and stand in awe of that kind of God. He is far more than a friend with kindly feelings, for He is the Lord God omnipotent, throned in holiness, ruling with justice, inhabiting eternity, and holding a sceptre of righteousness over all creatures. Moral good has its seat in His breast, and it is His sovereign command that that which rules Himself shall rule all His creatures. Ask them how it is with them! Are your lives a kind of finite extension of the spiritual glories of this life? If you would show them His love show it as it stands forth in His law. It begins with a commandment of love, and every other commandment palpitates with love. It is love, not wrath, that says, "Thou shalt not commit adultery." The wrath appears after sin. "Whoremongers and adulterers God will judge." It is love also that will forgive and save the penitent sinner. So, then, I repeat, if there is to be a renewed preaching of repentance, after the example of Christ and His Apostles, let there be a strenuous revival of repentance in the breasts of the preachers, and a holding forth of the true character of God. Men are largely influenced by contrasts, and therefore a clear perception of what God is, in fact and in truth, must reveal to them what they are. Contrition and confession follow close upon the revelation, and after that blessed experience of broken-heartedness will come pardon through the Cross and amendment by the Spirit. Every repentance counts one, and a thousand would regenerate any small community, and there would be a tidal-wave that would invade these Ninevehs of great cities, and withstand the opposing wave of paganism.

TWO WOMEN from Chicago are on their way to Burmah with the avowed object of turning Christian converts back to Buddhism. They are not Burmese, but Americanese, distinctly a product of the great cosmopolis where woman has her chance above all other cities. Hence they turn out a new woman religion or revive an exploded one every few weeks. Sam Patch jumped over the Falls at Rochester to show that some things can be done as well as others, as he said; but the new woman shows that there is not anything she can't do when she puts her expanded intellect into it. As for turning back the tide in Burmah, nothing is easier. She has only to go out to the University of Chicago and master the Burmese in six easy lessons. Triggs would greatly help her to avoid such Burmese poems and Rigvedantic hymns as he would consider to be doggerel. Dowie would initiate her into the mysteries of running a prayer-mill, and acquiring Burmese acres. Then there are forty-save-one other freakish Midway Plaisance religions where they could pick up quick and ready methods of abolishing Christianity. It is not stated whether these women have husbands, and if so, how many consecutively; whether their male minds are equally inspired with ardor to promote Buddhism, or whether they are staying at home to sweat and toil for the disgusting wherewithal which even emancipated womanhood finds uses for; nor is it stated whether they leave children behind. Perhaps it would be just as well. Family burdens of that kind might embarrass the propaganda. One fact, however, stands out very clearly—they are on the way to Burmah. If it were allowed to Gaudama Siddartha to awake from his beatific enfranchisement, to lift those closed eyelids, and forget that stone in his forehead, I could imagine him watching for the arrival of their ship, and thereupon inspecting these women from Chicago. At first glance, he shrieks, "I must get me back to Nirvana in a twinkling; these women, I know them not! What is the matter with their voices?" Then Buddha turns his placid face away and whispers to himself: "Well, upon my nirvanic soul, I have always

believed in transmigration, but in all my twenty-six centuries of experience with all sorts of humans and animals, I never saw any like unto these. They must be a new kind of woman"—In a flash my lord Buddha exhales himself into welcome nihility again. The idea of a new woman is too much for him. ANOTHER.

LONDON LETTER.

LONDON, August 20, 1901.

CO the average passer-by, Wren's magnificent masterpiece looks as everlasting as the hill on which it stands; but it appears that there is really some possibility of Lord Macaulay's imaginary New Zealander contemplating the ruins of St. Paul's. To correct unduly alarmist, and also "comforting" reports in the newspapers, Mr. Clarke, architect to the Dean and Chapter of St. Paul's, has made a long and most interesting statement as to "The Security of St. Paul's Cathedral," in the columns of *The Times*. He says that within the first hundred years after the completion of the Cathedral structurally (1710) the immense weight on the foundation of the eight dome piers and its abutments caused those parts of the structure to sink a little. The settlement has broken the eight arches and the clerestory windows over them in the nave, choir, and both transepts. The very great weight of the western towers has also caused them to sink; the movement having cracked the west front vertically through the great door, the window above, and the ceiling of the portico, besides cracking the wall of one of the west chapels. Although such settlements are "not necessarily a cause of serious insecurity," it is obvious that by them "the integrity of the edifice is more or less destroyed." To counteract these specified movements, above a hundred years ago "a system of great iron ties" was introduced into the Cathedral structure, to tie back to the dome piers the fronts of both transepts. Ties were also introduced to counteract a then newly observed movement, *viz.*, the settling away of the transept fronts themselves from the main fabric towards the east and west. The damage in the south transept was greater than in the north, and has since developed and is still developing. The wall, which at this point is from 8 ft. to 10 ft. thick, 130 ft. long and high, and weighs between 12,000 and 13,000 tons, has split vertically through the doorway and window over it, "sinking gently in two masses, right and left." Sir Christopher was well aware, observes Mr. Clarke, that the sub-stratum upon which his cathedral was to rest, "left much to be desired," even after taking "all precautions that were then known or practicable in his time." He found underneath the debris of old London, at a depth of some 15 feet, a layer of clay, or what he termed "pot earth," from 6 feet to 4 feet in thickness, which rested on a stratum of sand mixed with gravel stones, the lower part being wet. Below this, and some 35 ft. to 40 ft. from the surface, lies the hard London bottom bed of clay, he simply spread them on the top bed, clay. Now, instead of carrying all his foundations down to the bottom bed of clay, he simply spread them on the top bed, "never dreaming of the desperate attacks the sandy sub-stratum would have to sustain" from increased sanitation and subterranean road improvement. Since his time, however, the southern slope of Ludgate Hill has been "fairly riddled with excavations of one sort and another"—sewers, the Underground Railway, and beneath that the tube for the Waterloo and City Railway, the Underground being but 500 ft. from the foundations of the Cathedral. Then on the north the Cathedral has been quite lately "attacked" by the tube of the Central London Railway, only 460 ft. from the centre of the dome; which has already caused the tower and steeple of Bow Church, Cheapside, though "a mere top" in weight compared with St. Paul's, to overhang 1 ft. 9 in. Mr. Clarke also referred to the feared "attack" by two proposed tube railways, but since the appearance of his statement the route of one of the railways has been materially altered, while the bill for the other is dead. The Cathedral, taken due care of, may last, he thought, for "1,000 years and more," but any more "big excavations" might seriously affect its security within, "say 50 years."

Canon Knox-Little, in an address at an E. C. U. branch meeting in Cheshire, said that they were all very familiar with the constant cry of "Obey your Bishop," but obedience might be mere cowardice, mere flattery, or positive vice." The real difficulty was that there had been a "creeping papalism," a tendency to "quiet, secret conclaves," where it had been arranged that "expressions of Archbishops" should be put forward as if they were "decrees of the Catholic Church of Christ." That would not do. It was not a thing "Englishmen would

submit to," and it was a thing "they were bound to disobey." They could govern the Church of England in "a constitutional way," but not by "pseudo-papalism." The Parliamentary session of 1901 has wound up without any legislation under such bills as the Convocations of the Clergy Bill and the Bishopric of Southwark Bill. As to the fate of the former unnecessary and pusillanimous measure, only sentimental members of the Church Reform League need feel disconsolate; but the failure of the latter bill to get on to the Statute Book, through the tactics of a clique of cantankerous Protestants in the Commons, is deplorable from any Church point of view. The bill could have been carried in spite of bitter opposition, had the Government only acted heroically towards the Church. The riparian Diocese of Southwark, thus created, will include a constituency (carved out of the Rochester Diocese) three times more numerous than that of Liverpool. It has awaiting it a Cathedral in St. Saviour's, and also a Bishop's house.

The Bishop of Manchester has been burned out at Bishop's Court, Salford, while away on his holidays. The house, now described as a "blackened ruin," was a plain red brick structure, standing in pleasant grounds of three acres, overlooking the Irwill.

"Receive this Ring, the Ensign of Kingly Dignity, and of defence of the Catholic Faith." By Mr. Redmond's motion the whole Romanist Irish party in the Commons made a dead set against the Catholic position of the Church of England, but they were defeated by a majority of 128. The King's title of *Fidei Defensor* is not borne, of course, by virtue of the Bulls of Leo X. and Clement VII., which have no validity in English law, but agreeably to precedent and tradition, besides being virtually a Parliamentary title under an Act of the second year of William and Mary. "God bless the King! I mean the Faith's Defender."

This year's Trinity ordination lists, published last week in *The Guardian*, show a further decrease in the number of candidates for Holy Orders in England and Wales. The total number was 381 (157 deacons and 224 priests), as compared with 408 (188 deacons and 220 priests) at the same Ember-tide season last year.

The Rev. Edward Miller, Prebendary of Chichester, has soon followed Dr. Westcott at the age of 76. He was ordained priest in 1850, and first held the assistant curacy at St. Thomas the Martyr, Oxford (one of the pioneer churches to restore the Eucharistic Vestments), and finally the rectory of Bucknell,



ST. PAUL'S CATHEDRAL, LONDON.

The boy choristers of St. Paul's are taking their holidays this month, doubtless much to the disappointment of many tourists in London desirous of hearing the famous singing of the full choir at the Cathedral. The boys in the Choir School come from all parts of the country, and receive lodging, board, and a good classical education free in return for their services in the choir. Altogether there are forty in the School, thirty of whom sing regularly at the Cathedral services. They are taken in at the age of six or seven, and remain until they are fifteen or sixteen, each boy costing the Cathedral funds at least £50 a year. Their school life is spent at the Choir House, Dean's-yard, and Coster-lane, City, the roof of which is used as a play-ground.

Mr. Balfour, in the brief debate in committee in the Commons on the motion for removing the words "Defender of the Faith" from the King's style and title, curiously seemed more anxious to defend Henry VIII's orthodoxy as a Catholic than Edward VII's. That Tudor sovereign, he said, "believed to the end of his life that the faith he professed was the Catholic Faith, and that the particular form of faith which he denounced was a perversion of it." However, 'twas many pities that Mr. Balfour did not proceed to tell the House of what Faith his present majesty is the Defender. During the Investiture with the Ring, at King Edward's Coronation next summer, the Archbishop of Canterbury will say these words:

Oxfordshire, which he resigned in 1891. He was a writer of some literary reputation, one of his most useful works being his *History and Doctrines of Irvingism*; but was chiefly known for his chivalric championship of the Biblical textual criticism of Scrivener and Burgon *versus* that of Westcott and Hort. R. I. P.

J. G. HALL.

[BY CABLE.]

News was received on the 3d inst. of the death of the Ven. Wm. Pelham Burn, Archdeacon of Norwich and Vicar of St. Peter's, Mancroft. He was traveling in the Tyrol and there his death occurred.

NEW YORK LETTER.

THE Rev. Dr. Ernest M. Stires, formerly of Grace Church, Chicago, began as rector of St. Thomas' last Sunday. Although few of St. Thomas' Church people have returned, his congregation was very large, many Chicago people now in the East being present. His text was the Prodigal Son, and his message God as a Rock, without whom no parish, no city, no nation, can long endure. Having occasion to speak of those who imparted help to others as related in a Bible incident, he said one reason for their success was that they were ordained teachers. The Church has its place, and successes are attained with it that ought never to be looked for without it. In clos-

ing, he referred by name to the late Dr. Brown, and said the record of past glorious rectorates was an inspiration to him at the outset of his own. Slight in stature, and contrasting strongly in this respect with his predecessors, both in sermon and in reading the service his voice filled the great church admirably. During October he will stay with his family at Lake George. St. Thomas' rectory is undergoing repairs and will not be completed for a month. The Rev. R. R. Claiborne has already begun at St. Thomas' chapel.

The Rev. Pascal Harrower, chairman of the Sunday School Commission, declines to discuss the arguments put forth by the Rev. E. H. Van Winkle, saying that the floor of the Diocesan Convention, which is to meet in Zion and St. Timothy's on September 25th, is the place to thresh out the policy of the Commission. The Rev. Dr. George R. Van de Water, who from the first has been a leading spirit in the Commission, says:

"The Commission is one authorized by the Church, appointed by the Bishop, and is responsible to the Convention for its work. While it is competent for any individual to criticize it, or for a party co-operating in the task of destructive criticism, to organize and issue its tirade of abuse, it is more than likely to err in not knowing the whole truth. Personally I am a High Churchman; not an æsthetic ritualist, nor a modern pseudo-'Catholic,' but an out-and-out High Churchman. I have heard nothing proposed in the meetings of the Commission, and certain I am that nothing has been done by the Commission, that would in any way compromise the Church. Indeed, counsel has been given to prevent this, and the whole aim and purpose of the Commission is to bring the educational work of the Church to the standard of educational work in secular institutions, to make Sunday School teachers real teachers, and Sunday School scholars real scholars.

"In this work men of every school of thought in the Church have been asked to assist, and men of every school of thought have assisted. No effort of a clique can succeed in preventing this work from advancing to a successful conclusion. A respectful communication to coöperate on purely educational lines has received and will receive at any time respectful and courteous consideration, but any coöperation with any body or bodies that will in any way compromise the Catholic position or the Catholic teaching of the Church, will never receive the sanction of the Sunday School Commission. If only those who seem to itch for newspaper notoriety will wait until definitely and officially informed of the action of the Commission, and then in Convention get up in a manly way and say their say, the peace and prosperity of the Church will be much better served."

The Rev. Dr. Van de Water gives a statement concerning the present position and prospects of the Commission. This statement was made by an officer of the Commission, and contained information to the effect that no alliance of any kind has been entered into between the Sunday School Commission and Union Theological Seminary or Amity Theological School, nor is any working arrangement likely with either of them; that Drs. Christian of St. Mary the Virgin, Vibbert of Trinity Chapel, Olmsted of St. Agnes' Chapel, Geer of St. Paul's Chapel, Johnson of the Redeemer, and some other "Catholic," or, at any rate, High Church leaders, had declined membership on the Commission; and that for the courses this fall the Rev. Dr. Henry H. Oberly of Elizabeth, "the most 'Catholic' priest in New Jersey," has accepted appointment and agreed to give the Prayer Book course this season.

Plans for the Commission are said to involve text books for teachers, a Sunday School lesson series, training classes, extension classes, a Sunday School exhibit, a circulating library for teachers, and a Sunday School magazine. Leaders among Catholic Churchmen are expressing regret that the forthcoming sessions of the Diocesan Convention may be too short, owing to the desire of Bishop Potter and others to start for San Francisco, to permit that full and careful discussion of the question which its importance deserves. To this the Rev. Dr. Van de Water replies that sufficient time will be permitted, he feels sure, and adds that the Convention floor is the place to settle differences of opinion.

The Rev. Dr. Morgan Dix gives as his reason for declining to serve as deputy to the General Convention, his many duties as rector of Trinity Parish. Bishop Potter has designated in his place the Rev. Dr. J. Lewis Parks, the third on the list of supplementary delegates, and he has accepted. Dr. Dix is staying near Beverly Farms, Mass., and is enjoying excellent health. He is quoted as saying that he dislikes travel by rail and can ill afford the two weeks required. Besides the great strain of three weeks in San Francisco, he feels he ought not to undertake it at his age, 74, in view of the many duties resting on him in Trinity. He has served five triennial terms as President of the House of Deputies, and gave notice three years ago that he could not serve again. He is in receipt of letters from

all parts, urging him to attend the Convention this year, and he can interpret them in no other way than that he will be over-persuaded, in case he is on hand, to accept the office again.

The Lay Helpers of the Brotherhood of St. Andrew have had, until now, no official recognition in the New York Local Assembly. There has been, of course, warm sympathy with their efforts, and almost all of the Helpers have been recruited from the Assembly. Through informal conferences and the action of the President of the Assembly, Mr. Edward W. Kiernan, the Helpers become an Assembly Committee. To emphasize anew the Assembly's interest, the Helpers were invited to an executive committee meeting, and at a recent Helpers' meeting, held in the Chapel of the Advocate, in order to show members what had been accomplished there, the Assembly was represented, and a meeting full of spirit and encouragement was the result. Half a dozen new Helpers have volunteered, and four new missions are contemplated for the coming year. Bishop Potter has written a note, with permission to publish, in which he says:

"I appreciate very warmly the work which the Lay Helpers have thus far done for Church extension in the Diocese."

A bird's-eye view of what they have accomplished in four years is as follows: They have established, have helped to start, or are working in, St. Margaret's, now a parish, St. Alban's, St. Andrew's, St. George's, St. Martha's, St. Mark's, St. Mary's, St. Simeon's, St. Stephen's, the Advocate, the Atonement, Good Shepherd, Holy Spirit, and Holy Nativity—fourteen missions, all of them located in Bronx borough or in Westchester county immediately joining New York's northern suburbs. In the eleven missions which the Helpers have actually started there have been enrolled 800 Sunday School children, there have been 170 baptisms, 120 confirmations, and the people attending the missions have contributed \$6,500.

Lay Helpers in this Diocese are: (1) Men licensed by Bishop Potter as lay readers; (2) all persons who labor with these lay readers for Church extension. The Helpers seek to supply volunteers for mission work; to learn the economy of Church extension; to help Archdeacons to establish the Church in unoccupied districts in New York's northern suburbs; and to pledge 5,000 persons to give \$5 each to help missions buy lots and build chapels. Holy Spirit Mission moved last week from a stone barn where its Sunday School has been meeting since last winter, into a store room that has been neatly furnished and is centrally located, and last Sunday evening began a night service in a neighborhood where there is no Sunday night service of any kind. The location is near the crossing of Westchester Avenue and the Southern Boulevard, which location is well to the east and overlooking the East River, and about nine miles from the City Hall. St. Simeon's, Melrose, the first mission started in a carriage house, has torn down a partition and brought into actual use space that was formerly used for horse stalls, to make room for increased numbers of children.

The Helpers' new financial plan, along which some progress has already been made and which may interest others, is as follows: A statement is made, chiefly to young men, for it is desired to reach present givers in the churches as little as possible, to this effect: Several missions need chapels. They now worship in barns or vacant stores. If it were known that you and 499 others would give \$5 each when asked for it, the Archdeaconry could be authorized to offer \$2,500 to some mission on condition that the mission itself raise \$500, or perhaps \$1,000. Will you be one of these 500? A pledge to that effect will be furnished upon application. When the chapel is built, photographs of it will be sent to each contributor, as evidence of something actually accomplished for Church extension. The pledge reads as follows:

"If the Lay Helpers of the Brotherhood of St. Andrew make possible, by financial pledges, the erection by any Archdeaconry, Parish, or Mission, of any number of Chapels up to five, I herewith pledge myself to give, upon request of the Lay Helpers and toward the erection of each of the same, the sum of \$——— Dollars; Provided, that the accompanying conditions shall govern such gifts."

The conditions referred to are:

1. Church extension contemplated by this Pledge is that of the Church known in law as the Protestant Episcopal, and in and near New York City.
2. All work of Brotherhood Lay Helpers is to have approval of Church authorities.
3. Not more than three calls under this Pledge shall be made within twelve months.
4. This Pledge cannot be sued upon.
5. The erection of a Chapel under this Pledge covers: (a) Purchase of site; (b) Erection of Chapel; (c) Rebuilding old structure; (d) Paying debt on land or building; (e) Such other work as is usually included in Church extension.

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 THE GIFT OF THE HOLY SPIRIT.

Catechism: XIV. How many Sacraments? Text: I. Cor. vi. 19. Scripture: Acts ii. 1-18.

THE coming of the Holy Ghost to establish and to abide with the Church unto the end, fulfilled the promise of our Lord, and was the solemn inauguration of the Dispensation of the Spirit—the final dispensation from God to man.

He who came "not to destroy but to fulfil" (St. Matt. v. 17), honored the old in establishing the new. The Passover became Easter; Pentecost became Whitsunday; while the Feast of Tabernacles in many of its lessons suggests the Advent season and the Christmas-tide.

The Holy Ghost came, it would seem, on the first day of the week, Pentecost being the fiftieth day from the morrow after the Sabbath of the Paschal week (Lev. xxiii. 15). The fiftieth day from a Sunday, according to Jewish reckoning, would fall upon the first day of the week.

In brief outline we may indicate the connection between Pentecost and Whitsunday on this wise: As Pentecost commemorated the giving of the ancient law on Sinai, and the offering of the first-fruits of the harvest (Lev. xxiii. 10), so Whitsunday commemorates the giving to the world of Him by whom the new law of love is shed abroad in our hearts (Rom. v. 5), and the gathering of the first-fruits, the harvest of redeemed souls, into the garner of the Christian Church (Acts ii. 41).

The time, then, was Pentecost; and the place probably was the "upper room" (Acts i. 13), already in a sense made sacred by the assembly of the expectant Church. "They were all with one accord in one place" (verse 1). Whether this means the Apostles only, or the whole company of disciples, we cannot tell with certainty. It seems not unlikely that "all" refers here to the "one hundred and twenty" mentioned in Acts i. 15. One mark of their essential fitness for the divine gift that awaited them, was the unity which pervaded their assembly; all, with one accord, in one place!

"Suddenly there came a sound from Heaven as of a rushing, mighty wind. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (vv. 2-3). "Probably there was no violent storm, in all probability perfect stillness of the air, and yet an awful sound, as of a spirit passing; the violence of the sound representing the energy, the irresistible force of the Spirit, as the hurricane carries all before it."

The miracle appealed to the senses. They *heard* the sound as of a rushing wind; they *saw* the cloven tongues like as of fire (vv. 2-3). Wind and fire were universally regarded as symbols of the Divine Presence. Both are emblems of power and cleansing. "As the sound of wind was not occasioned by actual wind, but came from Heaven; so the tongues were not of actual fire, but a supernatural light, the outward and visible sign of the presence of the Spirit, just as was the dove upon the head of our Lord at His Baptism" (St. Matt. iii. 16).

Then followed a still more extraordinary evidence of the divine and illuminating gift that had descended upon the Church. A multitude quickly gathered together, at the tidings of what had happened (verse 6); and, to the amazement of all, each heard from the mouths of the Apostles the gospel preached in his own native language (vv. 7-8). It was part of the promise of the ascending Lord to His Apostles: "Ye shall speak with new tongues" (St. Mark xvi. 17). We behold the fulfilment at Pentecost. In languages hitherto unknown to them, as the mouthpiece of the Holy Ghost, the Apostles were enabled to make known "the wonderful works of God" (verse 11).

An enumeration follows of various people from distant countries, "dwelling" (that is, temporarily abiding) in Jerusalem, thus providentially permitted to behold the wonders of the first Christian Whitsunday (vv. 9-11). Their devotion to the requirement of the law touching Pentecost had brought them to Jerusalem to keep the ancient feast (Ex. xxiii. 14-17). An unexpected and matchless blessing was in store for them;

and we gather from later annals of the Church that this mixed multitude, witnesses of the Pentecostal miracle, carried the seed of the Christian faith into many distant lands.

St. Luke's enumeration (vv. 9-11), we will notice if we study the map, proceeds upon a geographical plan, from north-east to south and west. The Asia referred to (verse 9) is not the whole continent of Asia, but that small portion known as Proconsular Asia, of which Ephesus was the capital. Proselytes (verse 10) were Jews in religion though not in birth, people of other nations who had adopted the Abrahamic Faith. If we wonder that Judæa is here mentioned (verse 9), we may remind ourselves that the miracle for dwellers in Jerusalem lay probably in the fact that they heard the Apostles speak without the dialect peculiar to Galilee (St. Matt. xxvi. 73).

The multitude were roused to wonderment and enquiry (verse 12), but among them were scoffers who endeavored to explain the miracle by saying: "These men are full of new wine" (verse 13). Thus were the Apostles treated as their Master had been treated, of whom it was said: "Behold, a gluttonous man, and a winebibber" (St. Matt. xi. 19).

The attitude of St. Peter: how different here from in the hall of Caiaphas (St. Matt. xxvi. 69-75)! with boldness, and with that "power from on high" which had been promised (Acts i. 8), as spokesman of the Twelve, he stands forth to proclaim the Gospel of the Resurrection. As with him, so with the rest, from this time on.

"Up till the period of the descent of the Spirit on the Day of Pentecost, the apostles were weak, hesitating, uncertain creatures, depending upon their Master for all their stimulus and enthusiasm. But what a change took place at the Day of Pentecost! The unstable, resourceless disciples became, suddenly, men charged with a burning message, and full of quenchless enthusiasm. Those who could do nothing for a personally present Master, except as they were inspired by His voice and look, were able to 'turn the world upside down' for Him (Acts xvii. 6). There is nothing in history like this sudden transformation of commonplace men into heroes and saints and martyrs."

St. Peter defends himself and his fellow apostles against the charge of drunkenness by an appeal to common sense. The Jews were accustomed to take nothing before the morning sacrifice was offered in the Temple at nine o'clock. Was it conceivable that men like these should be drunken with wine in the early morning of such a day as Pentecost (verse 15)?

Then follows an appeal to ancient prophecy. The wonders of Pentecost not only had been promised by Christ, but also had been foretold in the Scriptures, which every loyal Jew was bound to hold in highest honor and respect (Joel ii. 28-29). Such an appeal was conciliatory and effective, and contributed much to the glorious result of the first Christian Pentecost (Acts ii. 41).

THE VOICE OF THE CHRISTIAN YEAR.—XVI.

BY A RELIGIOUS.

FOURTEENTH SUNDAY AFTER TRINITY. PRAYER: ITS UTTERANCE.

"Call on the Father. . . . Being born again. . . . and by the Word of God" (I. St. Peter, 1-17, 23). *Second Evening Lesson.*

THE law of increase is taught in all the proper of to-day. The Lessons for this Sunday stand like a "fenced brazen wall about the Eucharistic Scriptures. Deuteronomy 33, with the detailed blessings of Him whose priesthood typified our "Priest forever," gathers the individual into the common—"Underneath are the Everlasting Arms." "Happy art thou, O Israel." St. Matt. 25 has the great *Parables of Diligence*—The Ten Virgins, the Talents; made pointed by the coming of the Judge. Deut. 34, the mysterious death of Moses "whom the Lord knew face to face," leads up to the wonderful opening chapter of St. Peter's Epistle. With the lamp-like certitude of a faith already visual, he utters the ineffable, about the new birth in Christ Jesus; which underlies the law laid down by St. Paul in the Epistle, making possible, by its cure of old corruption, the fruits of the Spirit which God's people must bear now in the days of the flesh. "Against such there is no law," because in them the law is already fulfilled in love. Already is the increase of grace manifest in "much fruit," when "they that are Christ's have crucified the flesh." The call of hope has been answered to faith (Gospel); and according to a variable capacity those who received mercy have glorified God in love.

St. Peter quoted Moses—"Be ye holy; for I am holy."

How is one to grow like God? By acquaintance, by study, by imitation, by communion.

In sermon XI. Vol. I., Dr. Pusey writes:

"Few are they who in the morning set steadily before them the temptations and duties of the day; in what things they most often fail; wherein they can amend; and form one earnest purpose to give themselves during the day to God, and shape the actions of the day as shall please Him! How very few enter upon any of their every-day trials (however often they may have failed) with prayer to God for help! How few with any preparation at all!"

For such prayer as this, practical, intelligent, personal, purposeful, one would offer the method following. It is only suggested as a guide to the use of the real treasury of devotion, the Book of Common Prayer—which one speaks of as the ultimate (rather than the uninterpreted Scriptures) for obvious reasons—the more devotional version of the Psalter, the interpretative grouping of Holy Scripture in Eucharistic Scripture and Lectionary, the treatise upon Christian Faith and Practice called a Catechism; the devotional gems called Collects (for there were giants of faith in the earth in the days when the Collects were given!) while even the occasional offices are rich in material for fitting devotional self-expression.

The moderns make their jests at the time-honored boast that the Prayer Book "has some expression to represent all the needs of the human heart," its every emotion, want and wish; the moderns pronounce the saying time-discredited, rather than time-honored. But one ventures to say that no claim of devotional excellency could be surpassing for the book containing the English Psalter. Here is faith, hope, and love; all man would confess of God, all he would confess to God. This is the Prayer Book of all time; and which carries time into a triumphant eternity.

Here is revealed God and man; man as at the first, the fair crown of creation; man as fallen and bestial; man as now lifted up again and set forward on his way to share in the glory of God. This is the simple truth of the being and destiny of man; the simple interpretation of the complex human riddle; the law for the transformation of society, whereby the meaning of man's life shall be fulfilled in God.

The structure of the Daily Offices (the assertion in their titles that they are "daily" being corroborated by the Lectionary) is a valuable model of private prayer. Of the public offices we have many excellent analyses: all with their special truth. In one thing all analyses must agree, *i.e.*, that man's first act in the presence of God is an act of penitence. Not only such abasement as befits the little in the presence of the great, but a special manner of abasement, the abasement of *penitence*. "Fall down before His footstool, for He is holy" (Ps. xcix. 5). Confess to Him thy sin, rid thee of that "burden intolerable," receive His message of reconciliation mercifully sent by the mouth of His Minister (II. Cor. v. 19); then thou mayest confess thy faith, sing, beseech, and praise. Acts in the following order represent a simple method of morning prayer:

1. "Devoutly kneeling" according to Prayer Book exhortation: the acknowledgement by the body of the Presence of its Author.

2. Hush now *the heart*; by an act of *the will* shut the eyes of the *mind* to everything but God.

3. Now, "up with thine heart" (Sam iii. 4), even to the Throne of God, saying perhaps, "Unto Thee, O Lord, will I lift up my soul" (Ps. xxv. 1): or, "Early in the morning will I direct my prayer unto Thee, and will look up" (Ps. v. 3).

Then, having brought the faculties into focus, we dare, making the sign of the Cross (see note), to say:

4. In the Name of the Father and of the Son and of the Holy Ghost. This solemn act, the invocation of the most Holy Trinity, puts one's approach under the protection of the Ineffable Name.

Now we can cry:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father.

5. *Confession of sin* may now be made, in the words of the publican, "God be merciful to me, *the sinner*," or in any one of the Prayer Book confessions (except, in my judgment, that for the Communion Office, which should be used only in preparation for Holy Communion). For example, the Collect, "O Lord we beseech Thee mercifully to hear," etc., from "A Penitential Office," that in the Litany "Remember not Lord *mine* offences," etc.; the Collect for Ash Wednesday is a collect of

comfort as well as confession, as is that of the Twenty-fourth Sunday after Trinity.

6. *Confession of Faith*. If we cannot take time to say The Belief with careful reverence, better utter some shorter expression of faith—*e.g.*, that of St. Peter; or, "O my God, I believe in Thee, I hope in Thee, I love Thee, I grieve that I have so often wounded Thee by my sins." This includes obviously acts of the three devotional virtues and of penitence.

7. *The Collect for the Day*. Then follows *the second hush*, when one makes the forecast for the day (see quotation from Dr. Pusey, above); trying to gather one's duties, pleasures, responsibilities, opportunities, into the felt Light of the presence of God. If we see life in the light of *His Will* we shall be able to meet its emergencies as well as the usual course in the power of *His grace*. This we now beg in the "Collect for Grace" from Morning Prayer. Note the mighty invocation with which this collect opens. While we can, in the trustful dependence of filial love and conscious acquaintance, speak very simply to the good God of our dear ones, of ourselves, of His own affairs in this world of ours, the more real is our acquaintance with Him, the more jealous is our reverence; the more we delight in such terms of address as acknowledge His true Being and character. For examples of how those who know Him best draw nigh to Him, look at the prayers in Holy Scripture, *e.g.*, II. Cor. vi.; Dan. ix. 4; Ps. xviii. 1, etc.

It is a fact that *my own* "daily round" and "common task" has a place in the purpose of God; the moral aspect of every decision I make has its bearing upon the victory of Christ. So when I beg the good God for grace to serve Him faithfully, it is not only for spiritual increase to my own soul, it is that my service be such as shall hasten the day of His appearing.

What an honor it is to be asked by a great man to assist in some noble or beautiful work! Then what is it to be offered, as Christians are, a share in the triumph of Omnipotence? This thought lifts what else were dull and wearisome into the vivid interest of an important enterprise.

8. *Acts of Self-Oblation and Intercession* follow naturally the communion with God wherein we have shown Him our weakness, told our need, opened to Him our hopes and desires for ourselves and our dear ones.

9. Then we will close our prayers with an act of praise, a memorial of the Incarnation, and "The Grace of our Lord."

Five minutes' real mental concentration is sufficient to follow out the above.

System is as vital to prayer as to any other enterprise, and formalism quite as fatal. Therefore some such method as we have tried to indicate may be of real help. The order can be filled by favorite words of Scripture. The best service any book of private prayer can do us is to guide us in the devotional use of Scriptural language. This is the special excellence of Bishop Andrewes' *Devotions*, which must remain the high-water mark of its class of books.

NOTE.—(On the Sign of the Cross). The Cross was Satan's device for the defeat of the Incarnation; which his Conqueror made the instrument of His victory. Satan's terror of the Cross has been utilized even in the drama. Who could forget the noble scene in "Faust," where Mephistopheles shrinks before the drawing of the cross-hilted sword?

THE CORONATION SERVICE.

THE Bishop of Peterborough, in his reference in his recent charge to the probable use of incense at the coronation of the King and Queen, seems to have overlooked the fact that the Abbey has been fumigated with incense at previous coronations before the service, the structure of which is very interesting.

The sovereign is vested as a deacon, in a dalmatic, with a mantle and stole worn deaconwise. There are special benedictions of inanimate objects, and more particularly of the eucharistic elements. The holy table is called throughout in the rubrics the altar, or the holy altar. The officiating prelates not only wear copes, but put them on in public, as part of the ceremony.

There are only eight communicants—the Sovereign, the Archbishop, the Dean of Westminster, the Epistoler, the Gospeller, the preacher, and the two Bishops who sing the Litany. The English Church uses unction in this service only, which has come down from the times of Charlemagne, and is contained in the Liber Regalis, which was certainly not later than 1380. The service, rich, intricate, and expressive, is not sanctioned by any Act of Parliament, and is purely a creation of the Church, which thus, by immemorial tradition, consecrates the State in the person of the Sovereign. The Archbishop of Canterbury crowns the King, but we understand that the Archbishop of York will crown the Queen.—*London Daily Mail*.

Correspondence

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

THE MISSIONARY DEFICIT.

To the Editor of *The Living Church*:

THE whole Church has been startled by the announcement that there will probably be a deficiency in our missionary appropriations, of one hundred thousand dollars, on the first day of September. It is a humiliating thought that a Church which claims to be Apostolic and Catholic, and which is one of the wealthiest Churches in America, has fallen so far behind other religious bodies in her gifts for Missions—the great duty which our Blessed Lord committed to His Church.

Many are seeking a remedy for this evidence of gross neglect, and lack of devotion to Jesus Christ. In the present, as in the past, the proposal has been made to change the machinery of the Board of Missions. What the Church needs to-day is not new machinery, but increased motive power behind the machinery, and the only motive power is the love of Christ, and in His love a passionate love for all wandering folk at home and in heathen lands. What the Church needs, is less selfishness and apathy, and more devotion, and energy, and holiness.

We should be grateful for the earnest letters which have called the attention of the Church to her shameless neglect of duty. But I greatly fear that if our missionary work is placed in the care of the Bishops, it will end in failure;—first, because of the tendency of human nature which will enable the laymen to say, "They have taken the work out of our hands and we will see how much better they succeed; our responsibility is ended."

The Bishops of the Church are loaded down with cares, they are widely separated, and it would require great sacrifice for them to attend the meetings for consultation and the arrangement of missionary work. It would not be a question of wanting to "shirk responsibility," but considerations involved would make it impossible for a large number of the Bishops to be present.

We may learn wise lessons from the experience of others. The Church of England has made no failure in her great missionary societies, and the reason is, that she has organized missionary centres all over England and there is not a district in the country which is not visited by delegations to present the cause of Missions.

I have been familiar with the Board of Missions for fifty years, and I do not hesitate to say that at no period have we had a more efficient Board of Managers than we have to-day in the Church Missions House. The reason that our people care so little about missions is because they have not been *touched* by missions,—not because the leaders who have this work at heart have not done all in their power to awaken an interest in it, but because those they would reach are so absorbed in their own personal interests that there is little or no room for the Master's work. There is a *sentimental* interest in mission work which will call out an audience to hear about new and remote fields, but there is not a *vital* interest which will send these listeners home to cry, on bended knees, Lord, what wilt Thou have *me* to do? And then, with the zeal with which they would fly to save their child from drowning, hasten to do their share in saving dying brothers.

Brothers, I say it sorrowfully, remembering the wealth which God has permitted to fall into the hands of scores of the children of His Church, who are bound by their own vows to use that wealth for the extension of their Master's Kingdom, and remembering that there are none among the Church's children poorer than the woman of the two mites, who was set before us as a lesson by the Saviour Himself, there is *no reason* why our Blessed Lord should be so wounded, nor why our beloved Church should be placed in the false and undignified position which she is in to-day.

The spirit of the times seems to be that whenever necessity meets the Church a new organization must be formed. Thank God for all the good which any and all organizations can do to make the world better, but this Church of ours will continue to be a gleaner in the Lord's harvest until Bishops, clergy, and laity consecrate themselves, not by word of mouth, but by daily

living, to the service of God—*doing* the things which He has demanded of them.

I believe that the solution of this problem of missions rests *chiefly* with the clergy. If the clergy were what they should be, as ambassadors of Christ—on fire with love for their Master and His commands—their flocks would be *touched*, and the needs of a dying race would be recognized. When the pastor realizes the meaning of that call of the Great Missionary, "Follow thou Me," then will his congregation realize it, and not till then. And when the congregations realize it, there will no longer be an empty treasury, for rich and poor will count it joy to give that which they call their own as a free-will offering to God.

"Go ye into all the world" is as much a command of the King to whom we have promised our allegiance, as "Thou shalt love thy neighbor as thyself." "Whosoever doth not bear his cross and come after Me, cannot be My disciple."

H. B. WHIPPLE,

Bishop of Minnesota.

A MILD DEFENSE OF "SPECIALS."

To the Editor of *The Living Church*:

YOUR generally wise and always interesting contributor who sends "Notes from a Belfry" touches upon that which is a tender question to all Missionary Bishops, in his rather severe assault upon the practice of asking "Specials" for Domestic missionary work. By a somewhat embarrassing coincidence, you had kindly published an appeal of mine in the same issue of *THE LIVING CHURCH*, so that I was, as it were, caught "red-handed," certainly empty-handed. With much that "Anothen" says, I can heartily agree. The ideal he holds up is the right one. What the Church should be and do is to be, in all her members, intelligent, loyal, and generous in its support of Missions, through its General Board and its central treasury. If only all departments and emergencies of missionary work could be provided for in due proportion, from central, well-supplied, and carefully disbursed funds, it would greatly reduce the friction and anxieties of a Missionary Bishop's work. But they cannot be so supplied, as our Missionary machinery is now constituted. Does a Missionary Bishop in a new and poor community desire to buy ground that all prudent business men would say ought to be bought? Does he feel sure that a certain small mission deserves a church building, worth \$800 or \$1,000, when it can only raise \$300 or \$500? Does he need money to move a much-needed missionary from a distant Diocese to his own field? Has he a hospital or a school to found or sustain? Should a sudden emergency, like one or two of those detailed in my recent appeal confront him with a pressing need? Should some sudden distress or misfortune befall one of his clergy? From what funds or to what administrative board can he look for an appropriation that will be prompt, timely, and efficient? For these needs, the Church's missionary machinery has no satisfactory provision. For nearly twenty years the American Church Building Fund Commission has been trying to secure a fund that would be adequate for Church building in new, poor neighborhoods. Kindly as they have helped me, there is scarcely one church in my missionary district that could have been built at the right time or in the right place, with their help alone. For the sometimes still more necessary rectories, the meagreness of their resources and the rules of their charter forbid their giving any help. Unless I had asked and gotten "Special" help by telling some good people of the "Special" need none of these things that I have above mentioned could have been provided for, even with the partial and far from adequate provision that has been made.

I cordially agree with "Anothen" that the ideal way is that the Church, in all its Bishops, priests, and deacons, parishes, missions, and individual members, should have that spirit of deep devotion to the spread of the Master's work, and that well-informed, broad-minded interest in the whole field, *as a whole*, that would make an appeal to "special" sympathies for "special" needs unnecessary. Perhaps the ideal way would be that the Church should contribute wholly on principle, without the inherent appeal that there is, necessarily, in any, even the plainest and most unvarnished story of missionary opportunity, necessity, or heroism. But as human nature is, and is likely to be, in the Church and out of it, is this likely ever to be the case? Will not there always be the need for the concrete object, and its interest, as well as the abstract and broader enthusiasm for missions, just *as* missions?

Again, is the expressed or implied judgment of "Anothen"

that the money asked and received in "Specials" is wholly or chiefly subtracted from what should and would be the General Fund of the Board, true in experience and fact? He thinks plainly that the money raised by the "Special" interest that any given Missionary Bishop creates for the special needs of his work is necessarily deducted from, and to that extent lost from, what the Board asks and needs. I seriously doubt it. Out of eighteen years' experience as parish clergyman and eight as a Missionary Bishop, I am helped to the conclusion that only a small proportion of "special" gifts are in the nature of such a subtraction from the general fund. Many of them would not be given at all except as "Specials." Many of them, perhaps half, are given and used, at least in the Domestic field, for objects for which the Board of Managers (or any Board) makes no provision and wishes to make none. They are those needs which I have suggested above and others like them. They are needs as vital and pressing at any given time as the need for missionary stipends. Often the possibility of placing a missionary in the field depends wholly upon having a little special help to get him some "plant" and "outfit" to work with, without which he could do next to nothing.

This Church has no Board of Education, no adequate church or rectory building fund commensurate with its needs for aggressive work, no fund for contingent or incidental expenses for Domestic, Indian, or Colored work. Missionary Bishops must "rustle" the means for these things or see their work handicapped to the extent of heart-breaking failure. And the Missionary or Diocesan Bishop who lets snubs, rebuffs, natural timidity, or distaste for such work stand in the way of his asking, with the persistency and pertinacity of the widow in Our Lord's parable (if I may be permitted slightly to warp the purpose of that parable) for such things as *his* work needs, is, in my humble judgment, neglecting a distasteful duty on the poor excuse of a feeble *non possumus*.

Any man can ask bravely and patiently, and in the end, I believe, effectively, if he will try; and I have tried to make it plain that as things are, he has to, to do his duty to his field.

What "Anothen" says about the differences of power to make work interesting and attractive is neither here nor there. No right-minded Missionary, Bishop or other, will grudge to his brother the greater power to present facts, figures, reports, needs, and the like, in a more interesting way than he can. He should be ashamed of himself if he does. He might as justly find fault that his neighbor was endowed with a sweeter voice, a more winning manner, a more moving eloquence in preaching the Gospel. All that he has to do is to do his duty with the best powers and most winning manners he can command, and thank God for every brother that can do better than he.

It is, in my judgment, a serious mistake to suppose or imply that the effect of the special appeal, well put, and winningly pressed, is detrimental to the general interests of Missions. My experience as a parish priest has been that the stimulating visit of some missionary whose chief appeal was necessarily for the work committed to him, had the effect to beget in some Church people the first beginnings of an intelligent interest in and sympathy for ANY mission work.

Abstractions are not inspiring. Lazarus, unseen, unadvocated, does not touch the heart or loosen the purse-strings of busy, pre-occupied people who do not mean to be Diveses and are potentially something much better. And there is something to be said in favor of the practical method of bringing the needs and sorrows, even though they be sores and rags, of some individual Lazarus of the mission field, to the notice of this or that particular Dives, as against, certainly as supplementary to, the industrious inculcating of the general duty of loving our neighbors as ourselves and relieving the bodily and spiritually needy in the mass and in general. Practically such appeals are valuable because they supply essential needs that the Church, in its organized machinery, shows no disposition to provide for, and in final effect their result is that they stir up sympathies and evoke gifts and labors that may and often do develop into the larger and more comprehensive interest that we long and pray for, that includes *all* mission work.

It is an unfair implication that there is selfishness in a Missionary Bishop's special pleading for interest in his work. There is no more reprehensible selfishness in his *asking* for his special work than there is in devoting the most of his time to *doing* it, instead of ranging the whole field to do good unto all men.

In all this I trust no one will see any defense of that which your contributor so justly condemns, to-wit, any partiality on

the part of the Board, and equally any unjust suspicion of such partiality on the part of the clergy and laity of any section or any party. The Board of Missions and the Board of Managers are our own creations and our own agents. There is a manifest disloyalty to the Church in the attitude of some of our people that finds expression in saying that as they cannot always approve the disbursements of the Board, and its plans, therefore they will take no offerings and give no gifts. It would be as disloyal for a federal taxpayer to say he would no longer pay his taxes because he was conscientiously opposed to the extravagances of the River and Harbor Bill, or disapproved of building more battleships, or increasing the standing army. It is perfectly within his right and duty to criticise and find fault, and if possible create a sentiment that will "turn the rascals out," or put in an administration that will economize in this direction and expend more freely in some others. But it is wholly outside his right, and is practical sedition, for him to make false returns or default in his taxes, or incite others to do so.

But there is no machinery to enforce the levies of the Board of Managers. Ecclesiastical revenues are voluntary. None the less is it culpable and dangerous disloyalty to unnecessarily or recklessly discredit those whom we have placed in the difficult and thankless position of administration, collection, and disbursement. They represent, they are, "the powers that be," and the fact that the taxes which they levy are to be paid only by purely voluntary consent on the part of each Diocese, parish, and individual Churchman, only makes the sacred duty of co-operation and generosity more binding. To cripple the finances of the Board as they are to-day crippled, whether by indifference, or by distinct or disaffected fault-finding is a practical disloyalty to the constitutional government of the Church under which we live and work, that is depressing and shocking to every loyal spirit.

More sense of personal responsibility on the part of Bishops, Clergy, and Communicants, better realization of the *right* of the Church in her Federal authority to command our loyalty and generous support, these, it seems to me, are the things to be taught, worked for, and prayed for. There is a sad judicial blindness in the Churchman that calls himself "high," that talks strongly (and, doubtless, honestly) of his loyalty to the Church, her order, and her authority, and yet so scantily pays respect to that authority in its necessary and practical outcome of missionary machinery and plan. In what "Anothen" says on that side of the case I heartily concur. But this does not preclude individual, special appeal or initiative.

May I close this letter, that has already trespassed overmuch on your space and patience, with a story?

A certain Diocesan Bishop tells it on himself. He was visiting one of his country parishes, and during the day the little son of one of his people in the town carelessly swallowed a piece of money.

There was much excitement and some anxiety, and a doctor was summoned; but to the last the child demurred, saying through his scared sobs:

"What do you send for the doctor for? Why don't you send for Bishop D.? Papa says he can get money out of anybody."

All of us have not the same good reputation, but who of us grudges it to the man that has? It means that he is brave, courteous, winning, patient, and persistent in asking for what the Church and her work and his part of it specially, need.

I will gladly emulate him, but I decline to envy him or find fault with him.

F. K. BROOKE.

[Lest there should be any suspicion of connection between the observations of "Anothen" and the special appeal of the Bishop of Oklahoma for an immediate and special need, both which happened to appear in the same issue of THE LIVING CHURCH, we beg to explain that the reflections of the former had been put in type before the appeal of the latter had been received, and that there was no connection between the two. The Belfry tower is many miles from the office of THE LIVING CHURCH, and we have had no opportunity of consulting the far-seeing occupant, whose weekly writings are, in the judgment of many, the best part of THE LIVING CHURCH. Yet we venture to express the belief that "Anothen," while holding the belief expressed in his "Notes," would have been able to make an exception without the slightest inconsistency, to cover the somewhat unique necessity for "special" assistance asked for by the Bishop of Oklahoma.—EDITOR L. C.]

THE "HUNTINGTON AMENDMENT."

To the Editor of The Living Church:

YOUR editorial on the Huntington Amendment to the Constitution brings up an interesting subject, that of rigid conformity to formularies and the effect of this demand for

conformity on the question of Church unity. Christendom today is full of religious denominations who differ from each other, not so much in what they believe as in what they do, and in their methods of ordaining (so to speak) their ministers, and if anything can be done to bring any of these into the Catholic Church's active life, no prejudice or fear of the motives of the proposer of a plan should stand in the way. The plan should be discussed on its merits.

But before entering upon such a discussion one question must be answered: Is conformity to formularies of worship either necessary or beneficial? Conformity to the Faith is both, we all admit; but is it either necessary or well to have this in public worship—provided no article of the Christian Creed is denied or slurred over. This rigidity is modern, very modern; and in the English Church it has worked very badly. If it had not been for this cold and unspiritual adherence to conformity, the Methodists would now be with us. Rome has managed to drive out national usages for an ecclesiastico-political reason on exactly the same principle that the Russian Czar destroyed the Finnish Constitution, but she has admitted the Uniats into her fold with their peculiar customs without hurting, as far as one can see, her hold on her children, or destroyed her character as a branch of the Catholic Church. If the Protestants are to be brought into the Catholic Church in any numbers, it seems to me that it must be through the power of the Bishop or Bishops to vary the requirements of rigid conformity to the Prayer Book in all its details. Were the Church to allow them to do so, we might see some such movement towards the Church among the negroes as we have lately seen in South Africa among the so-called Ethiopian Church. I confess I do not see any signs of any great movement towards the Church among the sectarians but such movements have always come suddenly.

Now as to Dr. Huntington's amendment in the Convention of 1892, what is there so radically wrong in it? The amendments of 1895 and 1898 are wrong because they allow too much, but that of 1892 gives details. Let us consider this amendment in itself.

Dr. Faude's objections to it are mainly against the *advisability* or the *need* of passing it. The only objection to it that seems to me to have weight is the omission of the need of Confirmation. It admits a principle and it says in substance, Christian unity is above outward worship. People become wedded to their forms and ceremonies—the Episcopal very much so. Now Dr. Huntington's amendment provides, first that the Bishop with the *advice and consent of the Standing Committee* may take under his charge any congregation so willing who have not theretofore been in communion with the Episcopal Church. Now how is this a project to change the Prayer Book irregularly? The Prayer Book is and must be used whenever this congregation becomes an integral part of the Episcopal Church in her legislative capacity. The amendment is simply to allow a body of Christians who so desire to become part of the Church in her spiritual life while retaining revered methods of worshipping God. Moreover this cannot be done at the individual will and caprice of a Bishop but must be with consent of priests and laymen. This congregation so received must believe the Creeds and must have a pastor episcopally ordained and must use a service authorized by the Bishop which cannot have anything contrary to the Catholic Faith, and must have the form and matter of the two great sacraments.

Mr. Editor, what is there so radically wrong in all this, if it be added that Confirmation be required before the admission to communion? With the adoption of this amendment, a principle is declared and all the essentials are provided and safe-guarded. Mariolatry could not be admitted under this, and nothing that the Irvingites have or use could be retained or used if it were against the Catholic Faith. As for the Unitarians, surely no use of their prayer book could or would be admitted by any Bishop, even of Massachusetts. And there is a great difference between one rector's lending his church building for the funeral of a prominent State official at which a Unitarian minister officiated and the "authorizing and blessing Unitarian services in the buildings of which they hold legal possession." To my mind a Bishop who is the father of all kinds of Christian people, though many may be ignorant of the whole truth, is a nobler ideal than one who rules with a rod of inflexible iron and who drives out children because they are ignorant.

Let us suppose a case, a well-nigh impossible case. Sup-

pose a congregation of Presbyterians avail themselves of this amendment; they receive as their minister the Presbyterian pastor, now ordained by the Bishop; they get permission from the ordinary to retain their customary mode of worship; in short, fulfil all the requirements of the amendment. They hold all the Creeds now, although they are Calvinists. What is the objection to this? They do not use the Prayer Book? Is the Prayer Book an essential to unity in the Catholic Church? They use extemporaneous prayers. They may be in poor form or in bad taste; objections may be made against the prayers on many grounds; but printed prayers are not essential. Historically the Church has always used a form of prayers in public worship, but this is not *de fide*. Their conception of the Catholic Faith is Calvinistically Protestant. True, but so was the most of the English Church for more than two centuries, and so are many of our people to-day.

I may be wrong, and if I am, I shall be pleased to be set right. But it seems to me that the defect of the Anglican Church is this inexplicable requirement of conformity. We attempt to do in the Church what the English people are attempting to do in the political sphere of action, to Anglo-Saxonize all other people. We shall never do the slightest good in either Porto Rico or the Philippines unless we can and will adapt our modes of public worship to suit the genius of the people. A translated Morning Prayer with its long Biblical lessons will never suit them, for the office is made for an intellectual people, and without thought it wearies. Our Mass office readily adapts itself, for it has the elements of all the liturgies and to that extent is flexible. If there is any body of Christian people who are looking back to their home and longing for their spiritual mother, let them know that she is willing to make the return as easy as is consistent with our Lord's teachings. That this amendment will bring unity, or that there are waiting innumerable congregations anxious to be so admitted, I do not believe, but the principle at the root of the amendment is a good one. The battle between faith and no faith, the missionary battle, requires unity in the Christian camp.

Let us not quench the smoking flax nor break the bruised reed that we may have uniformity in public worship.

H. P. SCRATCHLEY.

[We must say distinctly that no question has been raised as to the "motives of the proposer" of this amendment. This must be kept in mind by all who discuss the subject, in which differences in opinion do not involve differences of motives.—EDITOR L. C.]

BISHOP RANDOLPH ON RITUALISM.

To the Editor of The Living Church:

THROUGH the courtesy of the Council of the Diocese of Southern Virginia, I am in receipt of a screed against so-called "Ritualists" from the pen of the Rt. Rev. Bishop of that Diocese.

By the inadvertence of the printer's devil or some other more diabolical functionary, the leaf containing pages 13 and 14 has been transposed in binding for pages 3 and 4, so, in reading the pamphlet, I plumped unwittingly into the sledgehammer clinches of the last paragraph, which I quote at length:

"Ritual and Ritualism may hold out meretricious attractions producing ephemeral impressions, but they progressively and inevitably weaken spiritual strength and alienate the masses of the people from the Church."

The good Bishop must have arrived at these conclusions in his own mind or he would not have put them forth; but he never reached these decisions by the writing or reading of what precedes them, for I submit, that an unprejudiced reader would hesitate in his verdict as to whether the subject matter of them was pro or con, Ritualism being before the bar.

I find two faults among my Evangelical brethren: first, that they absolutely cannot attend strictly and exclusively to their own affairs, and, secondly, that they insist that their interpretation of what other people believe or think, is correct, regardless of any contrary professions of the believers or thinkers.

I take issue with the Bishop, first, in his statement that "Ritualism weakens spiritual strength": "De gustibus non disputandum," so I shall continue to believe that Keble and his Oxford associates were at least as spiritually strong as the horsey parsons who preceded them. The highest exponent of spiritual strength in a layman is the embracing of the highest sacramental grace open to his order, Confirmation, and, through it, the constant approaching of the holy table. Statistics show

compromised. We can well wait for a new name to grow up out of the *sensus communis* of the American Church and thus avoid the undignified spectacle of an integral portion of the Church Catholic in search of a name, as if it had no legitimate ancestry.

Let false adjectives be cast off and I think the only designation necessary will be something to denote locality or nationality, and for that we can wait. The future is always on the side of truth, but the future should have a fair opportunity of stating it and, at present, "Protestant Episcopal" bars the way.

Yours truly,

JOHN H. W. FORTESCUE COLE.

Kenton, Ohio, August 26, 1901.

To the Editor of *The Living Church*:

THE change in the name of the Church has produced a good deal of interesting discussion, exhausting the subject in almost every phase. This naturally comes from such as advocate the change. The Protestant Episcopal Church in the United States is yet to be heard from through her accredited Council to meet in October next, and already there seems some wavering among those most eager for a new name. The perplexities increase as the attempt is made to fix upon any designating title that would be sufficiently inclusive and at the same time available.

The rubrics of the Prayer Book, which is the creation of the Church, in her General Conventions, suggest considerations that seem to have been wholly overlooked. It must be admitted that these show in the mind of the Church, that "alternatives" are indispensable. These occur in the formularies, services, Creed, and Sacraments: "Or this," "except," "and except also," "instead of these words," "words of the same meaning," "may be omitted," "shall be omitted here," "at his discretion," "or else," "after which may be said or sung," "as he shall think fit," "shall be," "may be," "in places where it may be convenient," "one or more," etc., all show how flexible must be the government which would be practicable. In view of this, what name is likely to be hit upon that can express the Holy Catholic Church throughout the world? When the Church at large is heard from, with legislative authority, this subject will command attention and respect, whatever may be the conclusion.

New York, Aug. 26, 1901.

CARLOS A. BUTLER.

[The great number of letters received on this subject makes it necessary for us to say that, while we do not care to cut off the discussion, which is most helpful, yet in future we shall be obliged to make selection from among the letters received, in order to prevent duplication and to keep within reasonable limits of space.—EDITOR L. C.]

SAN FRANCISCO.

To the Editor of *The Living Church*:

IN YOUR issue of Aug. 17th, at page 534, appears an article headed, "A Story of the Founding of Trinity Church, San Francisco."

As the facts given, so far as they relate to Trinity Church and the founding of the Church in California, are totally incorrect, I will give you a brief summary of the facts, simply saying that I take my facts from *original* records, written at the time to which they relate.

The Rev. Flavel S. Mines, who came to the Pacific Coast in search of health, on the Sunday after his arrival in San Francisco, July 8th, 1849, assisted by the Rev. Augustus Fitch, held a service in the dining room of the American House. On the following Sunday, services were held in the same place. On both occasions the room was filled. During the ensuing week it was decided to organize a congregation, and erect a church building. On Sunday, July 22nd, after morning service, the organization of the "Church of the Holy Trinity" was perfected. The Articles of Association were signed by forty gentlemen, all of whom have figured prominently in the history of California.

On August 6th, 1849, the Rev. Flavel S. Mines was elected rector. On August 10th a large lot was purchased, and a contract let for the erection of a church building to cost \$7,950.45. On October 28th, 1849, the first service was held in the new building, the congregation being free from debt and the collection amounted to over nine pounds of gold.

Subsequently the name of the parish was changed to Trinity, the present church building being the fourth erected by the parish.

In January, 1849, the General Board of Missions, at the request of several gentlemen, appointed the Rev. J. L. Ver Mehr, Ph.D., LL.D., missionary to proceed to California and found the Church here. He sailed in February, on the ship *George Washington*, via Cape Horn, arriving in San Francisco on September 9th, 1849.

School has already done a noble work and over 300 girls have come under its refining and wholesome influence. The stone walls of the new St. Michael's Cathedral are already completely finished and are now waiting for a roof. About \$5,000 will be necessary before the work can be brought to completion. The plans are by Henry Congdon of New York. When completed at an early day, St. Michael's will stand unique in this young city as a model of gothic architecture and furnish ample accommodation for the development of the spiritual work. The Rev. Charles E. Deuel, a graduate of Trinity College and of the General Seminary, is rector, and to his patient and faithful devotion much credit is due.

Adjoining St. Michael's is a new and comfortable rectory. In short, it would be difficult to find, East or West, a more thoroughly equipped plant for aggressive work.

Bishop Funsten has already won a warm place in the hearts of all the people. He is indefatigable in labor, broad-minded and tolerant, and sympathetic in spirit, and wise in administration. The whole Church can trust him as one who will make the best use of the means put in his hands. He greatly needs and desires more help to enable him to seize new opportunities with a larger body of workers. Idaho is rapidly growing, and in ten years will probably have doubled again its present population.

It has been a great comfort to me to re-visit the scenes of my 11 years' labors in Wyoming and Idaho.

ETHELBERT TALBOT.

Bishop's House, Boise, Idaho, August 28, 1901.

CANON ON LAY READERS.

To the Editor of *The Living Church*:

I AM glad to see by your issue of Aug. 24th, that we are so nearly in agreement. My letter was not on "the dress of lay-readers" so much as on the whole position of lay-readers in this Church.

Why, as their title shows them—*laymen*—should they not use the usual dress of laymen, as most of their predecessors have done without complaint or scandal?

Three-fourths of the people of the United States are familiar with that dress in religious services. Say what you will, to the *common mind*, the surplice is the distinctive dress of our clergy. If you will reflect, lay-readers as a general thing serve small mission stations, the worshippers in which know nothing of vested choirs. If the clergy had retained the old, long, full, graceful surplice, a difference might be noted, but as they wear the modern skimpy thing which has become

no specific answer. He has no defense to offer for the suppression in the Litany of the statement of the Double Procession of the Holy Ghost; for the absence from the Communion Service of the terms, "Memorial," "Sacrifice," and "the Oblation," technical words found in every Liturgy used in the Church of God; for the omission of the rubric forbidding Christian burial to suicides, etc.; for the excision from the Litany of the petition for deliverance from "God's wrath"; and for the omission of all the Lessons and passages taken from the deutro-canonical books. To all these points and others I called attention in my review. In addition, I would now note that all mention of the sign of the Cross in Baptism has been eliminated. I have not by me the common Spanish text of the Apostles' Creed, but I doubt very much whether Spanish-speaking Christians were ever wont to say, *descendio al Hades*. I think it much more likely that it ought to read *descendio al inferno*, which is the exact equivalent of both the English and the Latin.

With regard to the omission everywhere of the word *el Sacerdote* (priest), he says, it is not used in the Mexican Prayer Book because the Roman priests have "abused the term *sacerdote*." But is this any reason in the world for our not using it? One is reminded of the laughing retort of King James to the Puritan Reynolds: "They used to wear hose and shoes in popery, therefore you shall now go barefoot." But what madness it is, in a Roman Catholic country, to drop the term which is distinctive of the Catholic ministry the world over, and so to admit in the most formal way the contention of the Pope in his recent Bull that we are not priests at all, but only a sort of sectarian preachers. Self-stultification could not go further. Is this loyalty to the claim of the Anglican Communion to possess the Catholic *sacerdotium*, which only the other day was so nobly asserted in the *Responsio* of the two English Archbishops?

I would not have made any note of the use in the Litany of the word *condenacion* instead of *damnacion* in translating our English word "damnation," had not the setting aside of the word *damnacion* (which is no more obsolete than is "damnation")

the fashion, I presume for economic reasons—as any other reasons are unthinkable—the case is altered.

The common people consider the surplice the clerical dress, and bad results follow. Our fathers knew what they were about when they drew up the canon of 1832.

Middletown, Conn., Aug. 30. W. ALLEN JOHNSON.

INVITATION TO COLORADO.

To the Bishops, Clergy and Laity, representatives of the Woman's Auxiliary, and Church people, attending the General Convention in San Francisco in October.

GREETING:

THE Rt. Rev. Bishop of Colorado, the Council of the Diocese, and the Branches of the Woman's Auxiliary, invite you on your way to, or returning from, California, to visit the Church in Colorado.

The Ticket Agents of the Rio Grande Railroad and other roads assure us that the matter of stop-overs at Colorado points can be easily arranged. As to details of your stay, if you will notify any member of our committee, all particulars will be given.

As the fruit to be seen in noble Cathedral, churches, hospital, and schools is from seed sown by many saints in Paradise, we would be most glad to have you with us particularly in the Week of Saints, Nov. 1-6, and meetings at Colorado points would be arranged most in accord with your convenience and pleasure.

- (Rt. Rev. JOHN F. SPALDING, D.D.,
Bishop of Colorado,
- (Very Rev.) H. MARTYN HART, S.T.D.,
Dean St. John's Cathedral, Denver, Colo.
- (Rev.) E. P. NEWTON,
Rector Holy Trinity Ch., Pueblo, Colo.
- ARTHUR PONSFORD (Esq.), Denver, Colo.,
Committee of Diocesan Council.
- MRS. N. G. BURNHAM,
Of the Woman's Auxiliary, Denver, Colo.

Talks on Extra Canonical Texts.

X.

BY THE RECTOR OF ST. NESCIOQUIS.

"The difficulty of conduct does not lie in knowing what is right, but in doing it when known. Intellectual culture does not touch the conscience."—*Floude.*

NO TRUER word was ever uttered by man. We are in danger in these days of losing sight of this truth. Intellectual culture, especially the culture of that side of the intellect which has to do with the control of the material, is the passion of our time. Our whole system of education is founded on the notion that such development of the intellectual is the supreme need of man. It does, indeed, grow more indispensable every day. But the idea, while not surprising when we consider the triumphs which have been won on this field, is essentially and everlastingly false.

The true value of a man lies not in what he knows, but in the use he makes of his knowledge. The standard of a man is not his intellect, but his conscience. He is rich—not in culture, but—in character.

Perplexity as to conduct is much more often affected than real. We are continually saying, "we wish we knew what we ought to do," when, if we expressed our real thought, we should say, "we know what we ought to do—how are we to get out of doing it without forfeiting all self-respect, and bringing on ourselves the contempt of others?" Our perplexity most frequently is the result of seeking a way by which we may follow inclination, and yet arrive at the same goal to which duty would bring us. And, truly, there are few problems so puzzling. That is a cubic equation, from which no element can be removed. It is an attempt to reconcile incompatibles. The problem may be stated in some such terms as these: "Given a piece of very irksome, very toilsome work to do, and an inclination to sit at ease, or to go off on a pleasure jaunt; to show how we may follow our wish and yet keep a good conscience."

Or, "given a very unpopular and bitter truth which ought to be spoken, and a desire to be on good terms with everybody, to hurt the susceptibilities of nobody; how may we evade speaking the truth, and yet reap the harvest of duty discharged—a quiet mind?" Or, "given an evil, widespread, deep-rooted, sheltered behind custom and interest; the attacking of which will involve loss,—material, personal, and social loss;—how can we keep out of the field, and yet win the victor's crown?" Problems perplexing enough, truly!

Clearly, intellect is not wanted here; would be of small assistance here. Nay, clearer vision will only serve to make more manifest the hopelessness of any solution.

It will not help to the fulfilment of duty. It is in no sense a moral tonic. Intellectual culture makes an abler man, not a better. It increases power; it does not increase goodness. It may clear the vision; it will never change the purpose. It is a tool; skill in using the tool; but it is not the direction of the tool to an end. The intellectual saint is likely to be the more useful saint; the intellectual sinner is equally likely to be the more dangerous sinner. An Indian with club and tomahawk is a bloodthirsty savage. Put a Mauser rifle into his hand and give him skill to use it, and he will be a bloodthirsty savage still. You will but have increased his power to shed blood and his immunity from danger in shedding it. A liar, sitting in your room, is a liar within its limits. If he speaks over a telephone to the other side of the continent, he is a liar still. The only difference is that the area of his influence has been increased. An intellectual man is less likely to commit a certain class of crime. If he hate a man, he will not, in all probability, take a bludgeon or a revolver and murder him. He knows that that method of dealing with his enemy is crude and unsafe. It will be much better to ruin him. He will not take his fellow and make an outward slave of him; it is much safer and more profitable to exploit him. He is a blunderer who breaks into the safe of a bank; the cultured intellect will devise means of defrauding it with more success and greater chance of escaping punishment.

The good man, too, finds his power for good increased by the enlargement of his knowledge, the perfection of his appliances, and his skill in using them. He may multiply his beneficence many fold. He who has a truth to speak may spread it over the world in a few hours.

But the fact that a man has the power of effecting what he wishes in large measure and with much ease, does not characterize the wishes. The difference is superficial; the identity is fundamental.

What is needed is not increased ability, but increased disposition to use ability well; not increased knowledge, but increased goodness; not the power, but the will to do. "Intellectual culture does not touch the conscience."

Where is the power to be found which will enable us, when duty is recognized, to accept and perform it at all costs? Only in the recognition of the fact that there is a will other than our own to which we must render obedience; that there is a standard other than the devices and desires of our own hearts; that there is a law outside ourselves which governs all, and which, though it often runs athwart our inclinations, tends to our highest good; that disobedience to that law means irrevocable and irretrievable perdition. We must learn that good is to be found, not in possession, but in character; not in circumstances, but in conduct. We must understand that the Power who has established and maintains this law has said to man: "You shall not live to yourself. If you live to yourself, you shall come to nothing. Be brave, be just, be pure, be true in word and deed; care not for enjoyment, care not for your life; care only for what is right. So, and not otherwise, it shall be well with you. So the Maker of you has ordered, whom you will disobey at your peril."

THE suggestion of Bishop Cobbs, of Alabama, in regard to the sentence "pardon and deliver you from all your sins" in the eucharistic absolution is worth consideration. It does not mean pardon from all your sins, and therefore to give the sentence its full meaning, it should be read with a slight pause after pardon and after from. Pardon—and deliver you from—all your sins. This certainly gives it far more force, and brings out distinctly the two ideas of the pardon of sin and the deliverance from sin.—*Church News.*

CHEERFULNESS joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Joseph Addison.*

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and Porto Rico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

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SHALL THE NEW CONSTITUTION BE RATIFIED?

IT WILL be remembered that the approaching General Convention will be called upon to take final action upon the proposed Constitution of this Church, which was passed in its initial form three years ago. In coming up for ratification each article must pass entire and without amendment—except that the so-called Huntington amendment to Article X. comes up separately—so that there is now no opportunity to correct anything that may be amiss.

The project for Constitutional Revision dates back, in its present shape, to the period immediately after the completion of Prayer Book Revision. The latter had been so successfully carried to its completion that it was felt a similar work could be done with the constitution.

And truly there was need for such revision. The Church had outgrown the bands in which she was enclosed by the Constitution of 1789; or rather she had *grown together* into a more homogeneous whole than had been conceived of in that early period. In 1789 the Church in the several "States"—the word "Diocese" did not come into the Constitution until 1838—consisted of a few straggling "parishes," very congregational in form and in temper, with little in common even within the same State, and almost nothing in common with the Church in States beyond. Three Bishops only had been consecrated, and these were distrusted and feared. Under the circumstances it is almost miraculous that any organization whatever was effected; it could have been only by an absolute miracle that that organization could have taken such form as to be readily adaptable to an empire-nation extending from the Atlantic to the Pacific and beyond, knit together in all its parts into one homogeneous entity by railroads, telegraphs, telephones, and the printing press. We are accustomed to smile at English "insularity"; but we perpetuate in this American Church a more inexcusable "diocelarity"—if a term may be coined for the purpose—in which each Bishop is a pope in his own jurisdiction, with autocratic powers, subject to no re-survey by his brethren, and in which there is no redress to an injured priest who may be the victim of the mistake, the caprice, or the narrowness, of his Bishop. Happily the high character which our Bishops have generally borne has kept this abuse of the episcopal office from being in effect a tyranny; but there

have certainly been exceptional cases enough to serve as warnings that a system which is itself so intrinsically defective, needs re-adjustment.

In 1789 there was very little inter-relation between the churches. The New York clergy remained in New York, and the Virginians in Virginia. There were very few of the perplexing questions to be raised which now crowd upon us for solution. Having no joint or general work instituted by the whole national Church, there was no general Missionary Society, no "Board of Managers," no executive head—and no desire for one. Fearing lest some such centralization might sometime develop, our fathers of 1789 provided for no priority between Bishops whatever, and the original constitution bears first the signature of "William White, D.D., Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania and President of the Convention." Gradually the "President of the Convention" became a "presiding Bishop," and he in turn evolved into a "Presiding Bishop." By 1856 he had become "presiding Bishop of the Church." But the dangerous tendencies of this exalted title were shown and the General Convention of 1868 reduced him again to "Presiding Bishop." The rise and fall of the initial capital letter is amusing; but with it all is shown the fear of establishing what might sometime develop into a new American overlordship on the part of one Bishop over his brethren, and a stern desire, by repressing all historic titles, to rigorously maintain the isolation as well as the equality of all Bishops.

We have grown somewhat since those days. We have grown to see that the American Church is not a collection of mere diocesan integers with little or no mutual relations or intercourse each with the other. We have grown to see that this Church must realize itself as a national expression of the Holy Catholic Church in the United States of America; and this implies and demands joint missionary work, domestic and foreign; a common base for operations; common funds, common administration, common appeals. The creation of our general Missionary Society, and the subsequent consecration of Jackson Kemper as a Missionary Bishop sent forth by the whole American Church, were the death knells of the diocesan isolation of 1789. From that day to this the lack of a federate organization has stood in the way of the progress of this national Church.

We have also learned some other lessons. We have learned that legislation can hinder, but it cannot altogether stay the inexorable onward movement of events. We have learned that though we tie the hands of our "Presiding Bishop" by our legislation, and tie the office to the senior of our Bishops, who must always be more or less infirm, there are yet certain duties which some one must perform, and a certain priority among Bishops which some one must assume. We have learned, too, that the best way to invite usurpation of powers and prerogatives is by doing exactly what our fathers did to prevent it—that is to say, by refusing to create an officer to be the legitimate, constitutional Primate of the Church; with powers and prerogatives clearly defined by law, and not obliged to be a law unto himself and to take upon himself such powers as suited his own sweet will, because no law provided what he should do. We might have learned that throughout all history, especially ecclesiastical, wherever power has been abused it has been by means of *undefined* power and titles, and not where such had been deliberately created and constitutionally applied.

All this we have learned—or ought to have learned. And we have seen misunderstandings and jealousies and petty re-criminations troubling the Church, which might have been averted if we had canonical and *workable* machinery for enquiring into and correcting abuses or fancied abuses. We have seen our general missionary work the cause of a general panic in the Church because of a threatened revolution in modes of administration, and a subsequent, and still existing deficit in income so vast as to have caused a general alarm and sense of insecurity, appeals that have met with no response, and a fiscal year ending with a hundred thousand dollars deficit in the funds.

It must be remembered that Constitutions, Canons, and all

ecclesiastical laws, are means to an end; and the end is the spread of the true knowledge of our Lord Jesus Christ by the protection of the Faith and the evangelization of the world. What relief, then, from the several difficulties enumerated, does this proposed Constitution give us?

FROM THE CONTEMPLATION of ills to be redressed to the study of this instrument as a step in redressing them, is a disappointing drop. So far from discovering any statesmanlike plan for better organization and more perfect methods, we find the old system re-stated in other words. We find the title "Presiding Bishop of the Church," which was dropped for cause in 1868, now re-appearing without explanation or definition of what added powers or dignities are intended to be applied, and still tied to the senior Bishop of the Church. This absurd continuation of an abuse which has been pointed out repeatedly and has been shown in actual practice, is itself sufficient to discredit the whole of the new Constitution. The sole object for which any one could desire a new Constitution would be to improve conditions. Wherein are our conditions improved by this new instrument? Has any one pointed out any required reform therein contained? Is it alleged that our ecclesiastical machinery will run any the smoother by reason of these proposed changes? We are not blind devotees of an unchanging conservatism, but we do plead that reverence for the memories of the great Bishop White and his illustrious co-laborers, as well as reverence for our historic Constitution, which in its structure dates back to the days of our first existence as a national Church, ought to be sufficient to prevent that old instrument from being torn into pieces as waste paper and consigned to the flames, when we are not re-organizing our constitutional law in any important respect whatever. We are invited to make changes in phraseology and in form, not to secure any reform, but apparently for the mere sake of change. We feel justified in appealing to the conservatism of the Church—not to refuse to make any changes in this venerable and historic document, but—not to throw away the old for no reason at all, but only to gratify a restless desire to change. Even the language of the proposed instrument is very far from being perfect. The respective use of *shall*, *may*, and *must*, is very unsatisfactory. There are innumerable instances of infelicitous language, and awkward, if not ungrammatical construction.* These are not of the largest importance; but they certainly suggest that the old language of our fathers should not be ruthlessly thrown away when at least nothing better is provided to take its place.

THERE IS just one new provision in the proposed Constitution that really is worth saving, and that is the provision for the formation of Provinces. Strangely enough—we might even say, providentially—that single article may be ratified by itself without disturbing the old Constitution. The resolutions whereby the other new articles were proposed, also repealed existing articles of the old Constitution.† In the case of Article 7, providing for Provinces, there was no repeal clause included, the provision being distinctly new matter.‡ It is indeed awkward that this new article should be adopted as "Article 7," when there is another "Article 7" unrepealed; but this awkwardness does not present a technical difficulty, and it is beyond doubt that the article on Provinces can be saved without ratifying the remainder of the proposed Constitution. A new amendment should of course be introduced and put on its initial passage to change the numbering of the articles so that there should not be two numbered alike. In the meantime, with this article ratified, there would be nothing to prevent the adoption of such a canon on Provinces as that suggested by the

* "In all cases of a vote by orders, the two orders shall vote separately, each Diocese having one in the Clerical order and one in the Lay order." One what?

† "A Bishop may not resign his jurisdiction without the consent of the House of Bishops." Of course he may. The intention is to provide that "No Bishop shall resign." etc.

‡ "Presbyters and Deacons shall be tried by a Court," etc. What; all "Presbyters and Deacons"? Of course the intention is that "Presbyters or Deacons may be tried," etc.

We are not particularly averse to this following; but has it been observed that in Article X., in the full title of the Book of Common Prayer, the words "according to the use of the Protestant Episcopal Church in the United States of America" are omitted? Perhaps if this is to be ratified it would be well to make the title page of the Prayer Book conform!

† Compare: "Strike out Articles 1, 2, 3, and insert the following, to be known as Article 1. of the Constitution."

‡ "Add to the Constitution the following as Article 7 of the Constitution, viz." *Journal* 1898, p. 263.

Bishop of Fond du Lac and printed in last week's issue, with or without amendment.

And so we trust we have pointed out how the only single effort at reform, couched in just four lines, may be saved without the adoption of any other part of the proposed Constitution.

This having been done, we should suggest that the only further amendment to the old Constitution which should be pressed at the present time, would be one couched in substantially the following words:

"Resolved, the House of ———concurring, That the following change be made in the Constitution, and that the proposed amendment be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 9 of the Constitution:

"Add to Article 3 of the Constitution: "The Bishop presiding in the House of Bishops shall be chosen by vote of the House of Bishops from among the presiding officers, being Bishops, of the several Provinces created in accordance with this Constitution, when and after not less than three such Provinces shall have been organized; and when such choice shall have been made by the House of Bishops, the Bishop so chosen shall be entitled and known as Primate of the American Church, and shall be endued with such powers, prerogatives, and duties, as are or may be vested by the Constitution or Canons, in the Presiding Bishop, or in the said Primate."

This, to our mind, may well terminate the revision of the Constitution, for many years to come.

THE *Southern Churchman* recently commented on the ambiguity of the party names prevalent in this Church, and remarks:

"We have noted the steady growth of this evil with great pain, because we believe, sooner or later, such use of terms, that are considered in some sense opprobrious, must lead to danger of ill-feeling."

We have ourselves sometimes regretted the necessity for using party names, but we really do not see that it is avoidable. Our own rule, however, is never to use such a designation that can be considered opprobrious, or that is objectionable to the group of men to which it is applied. We invariably use the designation for any group of men which they themselves use. We speak of High Churchmen, of Broad Churchmen, and of Low Churchmen, though we more frequently refer to the latter as Evangelicals, because, though they do not themselves seem to resent it, we cannot conceive of a man being desirous of being called "Low" in any sense whatever. We do not even use these terms as being etymologically appropriate, for we have more than once been obliged to point out that the most conspicuous mark of a considerable section—not of all—of the men who call themselves "Broad Churchmen" is intellectual narrowness; yet we continue to call them by the name they love.

Let it be noted that, unlike some of our truly esteemed contemporaries, we never use the term "Catholic" as a party designation. We never speak of Catholics without intending to include all loyal Churchmen. We do indeed sometimes, for lack of a better expression, use the word as an adjective in the phrase "Catholic Churchmen," in which the adjective is intended to signify Churchmen of such description and aims as THE LIVING CHURCH itself; but "Catholic," as a noun, is never used editorially as a partisan designation by THE LIVING CHURCH. We are exceedingly anxious that the term should be generally used to signify all Churchmen, and that it should become acceptable to the *Southern Churchman* and its constituency as well as to us. We desire the name to be used in the official title of this Church. And for all these reasons it is obviously undesirable to use it as a partisan term. We cannot of course control the phraseology of our correspondents, but editorially this rule of language is rigidly applied.

Until there shall cease to be groups of men in the Church, differing from other groups, we do not see that it can be practicable to disuse all such terms. In the meantime, if the general rule might be adopted among all Churchmen of calling each other only by names acceptable to the groups severally referred to, it would obviate any danger of possible ill feeling.

The fact is, there is nothing gained by refusing to recognize that there are differences amongst us; and on the other hand those differences may easily be exaggerated. The *Southern Churchman* points out that what we have recently stated in our Answers to Correspondents as the "Catholic" position, or the position of "Catholic Churchmen," is held by all loyal Churchmen. We believe this to be true; and at the same time maintain that there is no tenet of Catholic Churchmen that is not logically to be deduced from the definition of that class

or group of Churchmen which the *Southern Churchman* accepts. Why, then, should we be at cross purposes, as so frequently we are assumed to be? Why not *all* work for the change to a proper and historic name for this Church?

WE cannot forbear a brief editorial note of sympathy at the death of the Rev. Dr. Fayette Durlin, which is recorded under the Milwaukee diocesan head. One dares not use the expression *regret* in connection with the death of one who had attained nearly to four-score years, for his work had been conscientiously done and was finished. He passes to his rest after a life not only blameless, but singularly holy, and with the affection of all who had come in contact with him. Genial, kind, and warm-hearted, he has made a place in Wisconsin history which is entirely his own, and leaves a void in the Diocese which cannot be filled. May the loving mercy of Almighty God grant him eternal rest and peace!

We had hoped to print a likeness of Dr. Durlin in connection with his death, but have been disappointed in not having it on time, and it will appear next week.

ANSWERS TO CORRESPONDENTS.

E. F. W.—(1) The name Protestant Episcopal arose in Maryland, before the Revolution, where Romanists and English Churchmen were both largely represented. Among the earlier colonists the term "Protestant Catholics" was used to designate members of the English Church as distinguished from "Roman Catholics." The term "Protestant Episcopal" appears originally to have designated the Moravians of Pennsylvania, and it is uncertain how it came to be applied to this Church, except that it came into use at about the time of the Revolution, from Maryland. It seems never to have been formally considered and adopted. The name was Maryland's contribution to the Prayer Book.

(2) Good people differ on a great many subjects. A cause is not necessarily right because it is espoused by good people, for it very often occurs—and the controversy which you mention is an illustration of it—that there are good people on each side.

B. M.—There was no inconsistency between the attitude of the Bishops gathered at Dr. Weller's consecration at Fond du Lac and those at the consecration of Dr. Taylor at Quincy. In both cases the Bishops present conformed to the customs prevailing at the Cathedral in which they were gathered, and in ceremonial and vestments—things indifferent and not prescribed—they carried out the arrangements of the local Diocesan.



The Mormon Monster. Or the Story of Mormonism. With a Full Discussion of the Subject of Polygamy. By Edgar E. Folk, A.M., D.D. With an Introduction by Geo. A. Lofton, D.D. Chicago, New York, and Toronto: F. H. Revell Co., 1900.

This book is written for popular consumption by a Baptist editor. It is highly polemical, and distinctly an ephemeral production. It does not rise to a high literary level, and cannot take the rank of a standard work on the subject of which it treats. It smacks too much of newspaper methods and style.

Yet the writer seems tolerably well informed, and has made a very serious indictment against the Mormons. Christian people should not need to be convinced of the pernicious nature of Mormonism. But other grounds of offense are indicated in these pages than the religious principles of that system. It is shown that the Mormons have played fast and loose with their political pledges, that they secured statehood for Utah under false pretenses, making pledges which they have violated systematically all along and without any compunction. It seems to be shown that polygamy continues to be practised, and that licentiousness of the worst type prevails among the Mormons.

The first twelve chapters are historical, and give an account of the fraudulent origin and subsequent fortunes of the Mormon system, down to the exclusion of Mr. Roberts from Congress. The rest of the book portrays its religious and social peculiarities.

A Manual for Confirmation. By the Rev. T. Field, D.D., Oxford Church Text Books. New York: Edwin S. Gorham, 1901.

This is not an account of the Sacrament of Confirmation, so much as a manual of instruction in those things which should be learned by every one before Confirmation.

After an introduction and two chapters on the subjects of

the Kingdom, the Baptismal Covenant is treated of. Then follow four Chapters on the Creed, dealing respectively with each of the Divine Persons and the Church. Chapters on Renunciation, the Commandments, Prayer, Baptism, and the Holy Communion are next given; and the book closes with a Recapitulation.

The book is on the whole sound and edifying. Sometimes the method of treatment seems a little advanced for average candidates, and allusions occur in places which need explanation for such readers. It is a little misleading to speak of every gathering of Christians as a Church, in view of the claims made by sectarian organizations, but a careful reader will see that Dr. Field is sound. The Sacraments are well handled, but we should prefer a more distinct treatment of the lesser Sacraments than he gives us. He evidently has in view those people who are apt to be prejudiced by blunt language. Still the right doctrine is maintained all along. The book will be useful.

An Eton Boy's Letters. Selected and arranged by the Author of *A Day of My Life at Eton.* Nugent Bankes. New York: Cassell & Co.

English people would doubtless find this much more interesting than Americans are likely to; for so much is lost by our ignorance of the details of school life in England. But human nature is the same everywhere, and these letters are true to schoolboy life, no matter where it may be spent.

The period covered is seven years, and the gradual development of Samuel Oldham Rivers' character is well worked out. His feelings on his last day at Eton are true to life. No matter what difficulties we have during our course we are always sorry to leave, when the time comes.

When the Land was Young. By Lafayette McLaws. Boston: Lothrop Publishing Co.

An historical novel of exciting adventure is the character of the book, *When the Land was Young.*

The scenes of the story, like moving pictures, change from one place to another, in the New World and the Old. At first we have an Indian camp, where two white prisoners await a cruel death; then we pass on to Charleston, the stronghold of the Colony of Carolina; and again the scene changes to the Governor's palace in Spanish Florida where Mistress Antoinette Huguenin is held a captive.

But the chief interest of the story centres on board a pirate ship of Morgan's fleet, where this same fearless girl appears disguised in man's attire. Here, so well does she act the character she has assumed, that she moves with safety among the buccaneers until at last she is restored to her friends.

Although there is almost an embarrassment of riches by way of adventure in the story, yet its dignity is well maintained and the book bids fair to rank well among the historical novels of the day.

A Drone and a Dredger. An American Love Story. By Nelson Lloyd, Author of *The Chronic Loafer.* New York: J. F. Taylor & Co. Price, \$1.50.

This is a love story, the scene of which is laid in western Pennsylvania. Three wealthy young men spend the summer on a farm and all fall in love with the daughter of the village doctor. There is some attempt at character painting in Cousin Joe and Squire Bellows, and a too true picture of a country Sunday School class.

The book is not in any sense a great work, nor at all probable; but it is as good as most of the story books of to-day, and it has the merit of being perfectly clean.

THE BISHOP-DESIGNATE of the famous see of Durham, the Rev. Dr. H. C. G. Moule, principal of Ridley Hall, Cambridge, is the author of a large number of unusually popular devotional books, though practically unknown in polemical theological literature. He is perhaps the best-known writer in the English Church of books that are both intellectually attractive and spiritually helpful. The sale of these has been very large. *Thoughts on the Spiritual Life*, for instance, has reached twenty thousand; *Secret Prayer*, twenty-seven thousand; *Thoughts on Union with Christ*, thirty-two thousand; *Thoughts on Christian Sanctity*, forty-one thousand. These figures are common in "Fiction" but very uncommon in "Religion" as classified by the indexers.

Thomas Whittaker is the American publisher of nearly all of Dr. Moule's works.

The Church and the East.

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

II.

FATHER SEBASTIAN mentions as the first particular point needing explanation on our part, an alleged failure of Anglican Churches to accept the Seven Œcumenical Councils.

As there is no question touching our acceptance of the first six Councils, the point to be explained is our ecclesiastical attitude toward the Seventh Council—the Council of Nicea which settled the Iconoclastic controversy in 787 A. D.

It will be remembered that this Council distinguished between the adoration of images, *λατρεία*, and relative honor, *προσκύνησις*—rejecting the former as idolatrous, and commending the latter on the ground that such honor was directed in reality to the persons represented by the images or icons. Moreover the relative honor which was meant was in each case such honor only as might rightly be intended ultimately for the person represented. Thus the image of a saint received the honor due to a saint, and the images of Christ such as is due to Him—*i.e.*, relatively, the honor paid passing on to the person represented.

The Western Council of Frankfort, which met but a few years later, rejected the Council of Nicea, under the impression, based on an imperfect translation, that the *adoration* of images had been commended. In effect, however, it adopted a similar position to that of Nicea, commending the use of images in devotion, as books of the unlearned. The common idea of both Councils seems to have been, that the use of images helps to lift up the imagination to what is represented by them, and that the acts of devotion performed before them are in reality paid to what is figured—not to the images in themselves.

It must be remembered that these images were not attempts to represent an unrevealed mystery, as was the case with the practices condemned in the second commandment, but were representations of the true Image of God revealed in Christ, and of His saints, the difference in the honor due to these being carefully distinguished.

The Seventh Council came to be better understood in the West, and was received as œcumenical throughout the Church long before the Reformation epoch. That it was accepted implicitly in the English Church cannot be disputed for a moment. The question to be considered then is, Has this acceptance been reversed since the Reformation?

This question is not to be answered by appeals to the opinions of individual theological writers. No new religion was established in England in the sixteenth century, nor was any attempt made to define all the principles of the Church *de novo*. Whatever the English Church had been committed to she remained committed to, except in those positions which were altered by her constitutional action. The position here taken is that no action whatever has been adopted by the Anglican Churches, either for or against the Seventh Council, since the Reformation. Consequently the official attitude of these Churches on this point remains what it was prior to the Reformation. This is simply indisputable.

It must indeed be acknowledged that many of our writers have repudiated the Council referred to. But they have done so under a natural misapprehension, somewhat parallel to that of the Council of Frankfort, their misapprehension being due to the superstitious practices in the Roman Church, which appeared to be equivalent to adoration of the images themselves, and idolatrous. The Easterns will hardly deny that the honor paid to images has at times degenerated into superstition; and they should be able to appreciate the effect likely to be produced upon the minds of our writers by the contemplation of such abuses in the Roman Church. Papal corruption is practically and inevitably a more pressing nightmare to Anglicans, who have escaped with much difficulty from Papal tyranny, and are still confronted by Papal emissaries, than it is likely to be to the Easterns.

With the progress of a more enlightened Catholicity among us, this and other questions have been faced more discriminately, and the right use of images is rapidly gaining ground. The real teaching of the Seventh Council is becoming better understood. Various Anglican periodicals, including the lead-

ing theological review of the Anglican Communion—the *English Church Quarterly Review*—stand for the Seven Councils.

It must be observed, however, that our people are naturally less demonstrative than the Easterns. For us to prostrate ourselves, as the Easterns do, would usually mean just what the Seventh Council repudiated—*λατρεία*. With us a reverent use of images and pictures as helps in our devotions to Him whom alone we adore—God—is all that may be expected, and fulfils the essential principle maintained by the Seventh Council. Surely the Easterns will agree with us that images may not displace God in our worship, and may rightly suffer passing neglect when they do displace Him. The Seventh Council did not honor images in the interests of superstition, but in the interests of the great principle involved in the Incarnation, that material things are capable of holy uses as aids to devotion, and may not be condemned when thus employed.

THE SECOND POINT is our supposed failure to accept the Seven Sacraments. Here again the question may be narrowed somewhat. The Anglican Churches have continued to the present day to provide for the administration of six of them—*viz.*, Baptism, Confirmation, the Holy Eucharist, Penance, Holy Order, and Matrimony. Moreover, in each case, the Form provided clearly teaches that these are veritable instruments of Divine grace, which is the meaning of *Sacramentum*, or *μυστήριον*. No doubt much inadequate theology on this point may be found among us, but this Church, as such, unmistakably imposes six of the œcumenical Sacraments upon her children. There is one difference. She leaves the resort to a priest for Confession and Absolution to the consciences of her members, laying down no positive rule.

The question then is narrowed to the Sacrament of Unction. Its use was provided for in the first Reformation Prayer Book of 1549. It was silently ignored in the Second Prayer Book of 1552, but that book took pains to deny that the First Prayer Book contained anything superstitious or ungodly. The result has been that, since 1552, no Form has been provided for the administration of Unction in the Anglican Churches, but the rite has not been condemned or prohibited in any manner. It has continued to be used by a few, and has rapidly gained a wider use in the past generation.

We regard the loss of express provision for Unction with unqualified regret, and look forward to the time when Catholic feeling will be strong enough to secure its restoration among our official Forms. It is the most extreme instance of the sixteenth century policy described in the writer's first article, of waiving the matters which were most irritating to the multitude which was threatening to sweep away everything Catholic.

This peace-making policy of the English Church moved her to say in her 25th Article of Religion:

"Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly" [*i.e.*, as to their then modes of administration] "of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

This language is obviously apologetic and eirenical. It cannot be taken as repudiating the lesser Sacraments, for four of them continued to be provided for; but is simply a condemnation of certain Romish corruptions which had grown around their administration, and a reminder that their signs are not defined by Christ, but left to the ordering of the Church.

To conclude this matter. We acknowledge frankly that the Sacrament of Unction does not have the express provision it should have among us. But we deny that it has been rejected as a means of grace. Accordingly this Church stands committed to some recognition of the Seven Sacraments. That is, to the position that each of them is a true sign and instrument of Divine grace. The value of Unction is coming to be recognized even by some of our more "moderate" Bishops.

THE THIRD POINT is our failure to accept "the doctrine of the Transubstantiation." This can be discussed briefly. In the

first place the difference is one of terms rather than of doctrine, and the term Transubstantiation has never been imposed upon the Church by œcumenical action. It has, in fact, a different meaning in different portions of the Church.

The use of it which has led to its rejection by the Anglican Churches is clearly implied in the 28th Article of Religion, when that Article declares that Transubstantiation "overthroweth the nature of a Sacrament." The popular teaching thus referred to made the word "substance" stand for the physical elements of bread and wine in their entirety, and denied that the consecrated species could in any true sense be called bread and wine. In short, a physical change was taught which made the Eucharistic Sacrament consist of but one part, the Body and Blood of Christ. The senses were supposed to be deceived. It is true that this is not the teaching of Trent, but it was the popular teaching of that time, and the term Transubstantiation could not be accepted so long as it stood for such teaching.

Moreover, the more refined view put forth by Trent, while free from such crude materialism, depends on the scholastic theory that substance and accidents are different things and separable from each other. In short the decree of Trent is an attempt to explain metaphysically *how* the bread and wine become by consecration the Body and Blood of Christ. The result is that the term stands among us for one of two views—the first materialistic and to be abhorred, the second metaphysical and an attempt to explain what has never been revealed. This being the case, our repudiation of the term does not signify a rejection of the language of Christ and the Catholic Faith, that the consecrated species are truly the Body and Blood of Christ. The Rev. Wm. McGarvey's scholarly pamphlet, *The Doctrine of the Church of England on the Real Presence*, expresses the official teaching of this Church correctly.

This Church teaches in her Catechism that the "inward part or thing signified" is "The Body and Blood of Christ," adding that the mode of their personal appropriation is spiritual. When the Sacrament is administered, the Priest is ordered to describe what he administers as "the Body of our Lord Jesus Christ," and "the Blood of our Lord Jesus Christ." Thus, while much imperfect and Protestant opinion is found among us, this Church agrees with the East in teaching officially that our Lord's words are to be taken in good faith, and not figuratively. Moreover, the tendency of private opinion amongst us is in the direction of a realization of this doctrine. We agree with St. Justin Martyr, St. Irenæus, the two SS. Cyril, and St. John of Damascus, none of whom used the term Transubstantiation.

As for the coronation oath, its significance is purely political. The English King is not the spiritual but the temporal head of the Church, and no act of either King or Parliament can affect the doctrinal position of the Church, unless accepted by Convocation. The oath in question was drawn up by Parliament, without ecclesiastical action, at a time when the political attitude of Rome was a real source of danger to England. Its language implies throughout the popular Romish abuses connected with the phrases employed. In any case, the oath is not an ecclesiastical document at all, and the King's power over the Church does not extend to making or interpreting ecclesiastical formularies. The terms of the oath are distasteful to multitudes of Churchmen to-day, as unnecessarily harsh and misleading. The American Church is, of course, entirely unaffected.

The consideration of the remaining points specified by Father Sebastian must be postponed to another article.

THE ORGANIZATION OF A GUILD.

BY CARROLL WATSON RANKIN.

A PROPERLY organized and well-managed Woman's Guild, in a town of moderate size, is capable of earning for its church an annual income of from \$500 to \$5,000, according to the prosperity of the town and the strength and zeal of the members of the guild.

A guild, being a money-making organization, should be run upon strict business principles. While there is no reason why it should not accept voluntary donations, it should never resolve into a mere begging institution. Of course no self-respecting guild would ever allow itself to become only an object of charity. It is far better to deprive an occasional patron of breath by returning the proper amount of change than it is to acquire a reputation for highway robbery.

The guild should do good, conscientious work; but, on the other hand, it should be adequately paid for it. The mem-

bers, it is true, give their time and their work, but they give them to the Church and not to the purchaser of their wares. There is a nice distinction to be made here.

Beside the usual president and vice-president, secretary, and treasurer, it is advisable to appoint an entertainment committee to arrange and superintend all concerts, suppers, or other money-making expedients.

The members of this committee should be selected for their executive ability as well as for their social graces. Boundless tact is a necessity, for they stand between the guild and the public in all business and social ventures.

A separate board of directors should have charge of the ordinary guild work, such as the planning and the purchasing of the materials used at the weekly meeting, the giving out of work to be done at home, and the planning of all sales and bazars. It is wise, for economical reasons, to have all the buying done by one member of this committee. All bills should, of course, be sent to the treasurer.

The guild should meet at least once a week in a guild hall, if there be one, or from house to house among the members, for social intercourse and work upon articles for future sales.

The chairman of the board of directors holds a position of much responsibility. She must see that there is embroidery ready for the embroiderers, plain sewing for those who prefer plain sewing, hemstitching for the hemstitcher, and knitting for the knitters. She must use diplomacy in giving out the work. She must not compel a feather-stitching woman to hem dish-towels; nor should she expect embroidered pansies from the expert tier of quilts. She must get all the work she can out of each member; yet she must never ask too much. In a word, she must know the working capacity of each woman, be there ten or a hundred and ten; and she must keep them all happy, if the guild is to endure.

Tea and sandwiches served during the afternoon aid much to the sociability of the gathering; but strict simplicity in the matter of refreshments should be the rule, since the poorest as well as the richest women of the parish should belong to the guild, and each member should entertain it in her turn.

It would be a mistake to consider a poor woman of less value than a wealthier one to such an organization. As a rule, the woman that has the most to do at home is the woman that does the most at her guild. Any woman who gives three hours of honest work to her guild every week need fear no comparison with her more prosperous sister who gives only money.

A fee of one dollar a year, payable in advance, from each member of the association, will provide a sum sufficient to launch the guild on its career as a money-maker.

A Christmas sale of articles suitable for holiday gifts is unfailingly a pecuniary success. An Easter sale, while not so certain, is usually remunerative; while sales of home-made cakes, pies, and preserves, go to prove that the way to a housewife's purse is through her husband's stomach.

A supper, an afternoon tea, or a colonial dinner, may be counted upon to swell the guild's bank account. All entertainments in which home talent is employed will be found to pay well. A well conducted Kirmess is a veritable gold mine; but as a general thing it is well to avoid lectures and concerts by professional people. Bad weather, an epidemic of measles, or insufficient advertising, may keep the public at home, leaving the guild with a heavy bill of expense, and nothing but a stack of unsold tickets with which to meet it.

The secret of all guild undertakings is to keep expenses down. The buyer must know where she can get the most for her money. She must know the latest thing in sofa pillows and the newest design in doilies. She must be at all times on the lookout for all sorts of attractive and easily made novelties. More than all, she must have a realizing sense of values. She must contrive that an article to sell for ten cents must not cost the guild twelve-and-a-half cents. The Welsh rabbit supper must not cost more than it can be sold for; and the profits of the amateur entertainment must not be swallowed up by the expense of the performers' wigs.

But while the guild is an excellent thing for the church from a monetary point of view, its social side must not be overlooked. To many the weekly meetings are pleasant diversions, the common interests bring the women of the parish into closer relationship, and the guild often proves a foundation for lasting friendships.

REVERENCE is alike necessary to the happiness of individuals, of families, and of nations. It is but another word for religion, which binds men together and all to God.—*Southern Churchman*.

THE EDUCATIONAL WORK OF THE NEW YORK SUNDAY SCHOOL COMMISSION, 1900-1901.

By THE REV. WM. WALTER SMITH, M.A., M.D.,

Secretary Sunday School Commission, Diocese of New York.

THE horizon of the Sunday School Commission has been greatly enlarged during the past year, regarding the Defects and Needs of the Schools and their Teachers. The Commission has been in intimate touch with almost every State in the Union. Letters and appeals pour in each week at the Secretary's office, asking for suggestions and guidance, in matters pertaining to lessons and curriculum, or organization. The interest manifested is most keen, and the desire for sympathetic assistance is far-reaching and widespread. There is a universal recognition that the schools of the Church are not doing the best that they can and should do, for the religious education of the children committed to their care; and a most hopeful eagerness accompanying this recognition of failure, to seize every opportunity for practical advance.

The deep importance of proper religious education cannot be overestimated. Man has five elements in his educational nature: the Scientific, the Literary, the Æsthetic, the Institutional, and the Religious. A complete education must embrace a broadening of horizon in each one of these elements. The more the State has, by common consent, omitted the religious element in education, the more patent become the numerous field, there appear to be three defects in the modern Sunday School system. The testimony, coming to the Commission, from all parts of the world, indicates that the same difficulties exist everywhere, and are not, as many suppose, confined to our own Diocese or Church. The same story is told by writers from Canada, England, and New Zealand, as well as from every Diocese and Missionary Jurisdiction in the American Episcopate. So intense has been the dissatisfaction, that in a few cases, rectors have considered the Sunday School problem entirely beyond solution, and the Sunday School itself utterly beyond reform, with the unhappy result that they have closed the schools, which, poor though they were, furnished the only religious education most children have been permitted to obtain.

But this very recognition of insufficiency has borne fruit. Commissions and institutes for the elevation and improvement—the betterment is a good term for it—of Sunday Schools have arisen like cloud-bursts in many of the Dioceses. In addition to our New York Commission, there are similar organizations now in Long Island, Missouri, Washington, D. C., Philadelphia, Connecticut, Detroit, Minnesota, Kentucky, Massachusetts, Rhode Island, Ohio, Kansas, Central New York, New Hampshire, Western New York, and California. These commissions, etc., are formed to seek out and use the most advanced and practical methods for religious education, and by coöperation with each other, to eventually bring the standard of the Sunday School up to that of the secular systems, which have made such marked progress in recent years.

This movement has gone outside of the Church however, and is leavening all bodies of Christians, in a manner that is in itself a factor by no means insignificant in the line of Christian unity and fellowship. The Sunday School Associations, embracing various Christian bodies in Pennsylvania, Washington State, Iowa, Kentucky, Tennessee, and Canada, have been in communication with the Commission, have commended the work we have done, and the stand in education we have taken, adapting the results we have reached to proper uses in their own schools. Thus the Church is again, as ever, the leader in Christian work.

Once more, not only have commissions, associations, and teachers singly recognized the importance of the work the Commission is trying to do, but individual Bishops, Deans of Cathedrals, principals of schools and colleges, have written to the office, asking for and adopting in their respective fields the Reading Courses, etc., put forth by the Commission, and offering suggestions for future enterprises.

Glancing with a broad vision over this large and varied field, there appears to be three defects in the modern Sunday School, defects which the Commission is especially setting about to correct, if possible, improving at least the general condition of the schools. These defects are (a) Lack of Grading and Proper Lesson Systems; (b) Lack of Thorough Order and Discipline; (c) Lack of Sufficient Teachers, qualified in the principles of teaching, and in the subject-matter to be taught.

Let us consider these three defects in order, and their possible remedies.

The Commission seeks in time to better the Grading and Lesson Systems, first by putting forth Tentative Curricula, to be examined and experimented with by the Sunday Schools, until finally one or several, suited to the varying conditions of city schools and the still more diverse country and village schools, may be finally agreed upon, through practical test; and properly graded Lesson Systems published, based on these Curricula. Several suggested schemes are already before the Commission. The Commission is also in conference with the leading educators in Columbia University and the foremost men in pedagogical methods in the country at large. Decisive results will without doubt be very speedily announced. Suggestions as to order of studies, or samples of tested Curricula of any Sunday School, are most gladly welcomed and earnestly desired.

The second difficulty, that of Order and Discipline, can have no genuine excuse for longer existence. At its Office, 29 Lafayette Place, New York, the Commission has on permanent exhibition not only every present-day device relating to maps, charts, lesson helps and systems, books, etc., but especially the most approved and thoroughly tested systems of "the business management of the school," such as proper and time-saving class books, certificates, rules, monthly reports, examination forms, registers, diplomas, etc., all in short that goes to make up a well-equipped, well-organized Sunday School, equally applicable to both large or small churches. This exhibit was prepared by the Rev. L. Bradner, Ph.D.

The third dilemma, that of the untrained teachers, is not only more difficult of solution, but, while the most important problem of the school, the fundamental pivot on which it revolves, it must, like all educational reforms, be necessarily slow and tedious in accomplishment. Yet in spite of its difficulties and obstacles, the work of training Sunday School teachers in the general art of religious education, in the application of child-study and psychologic principles to the Sunday School lesson, is the largest and most far-reaching in scope and thoroughness, of any similar attempt ever made. During the fall and winter of 1900-1901, over a dozen large classes were formed in various parishes in New York city, such as St. Michael's, St. James', St. Andrew's, St. George's, Holy Communion, Holy Trinity (88th St.), Holy Trinity (Harlem), and Church Missions House. The most competent secular educators from Columbia University were secured, to deal with such important and fundamental topics as "The Art of Teaching," "The Psychologic Foundations of Religious Education," "The Art of Questioning," "The Art of Story-telling," "The Art of Securing Attention by Finding and Making a Point." In all, a total of about 350 teachers were under training, and many a superintendent, as well as the teachers themselves, have expressed to members of the Commission the satisfaction at the practical aid and help imparted. But this is only the beginning.

There is urgent need for a yet more enlarged work. It is ripe time for the founding of a Teachers' Normal Institute, or School for Religious Education, at the Diocesan House, offering a thorough course of religious and pedagogical instruction, under a qualified corps of skilled educators, issuing a diploma or certificate at graduation, which would count of recognized value in any school or Diocese. There is a demand for just such an Institute. It has already been under profound consideration by educational institutions outside of the Church. Letters have come to the Commission's Office from most varied sections of the country, asking whether there were not in New York or elsewhere just such a school for training Christian lay workers. The Commission is the organization best qualified to undertake this duty, the only authorized educational body for religious lay-training in the Diocese. It is spreading in power and influence throughout the nation. Since September last over 7,200 pieces of mail have gone out from the Secretary's office alone, spreading interest and knowledge of our work. The temper of individual parishes has been tested. Since January, the Secretary has visited and addressed the teachers of St. Agnes', All Angels', St. Mary's (Mott Haven), St. Mary's (Manhattanville), St. James', St. Bartholomew's parish house, St. Michael's, St. Andrew's, Beloved Disciple, St. Luke's Church, St. Luke's Chapel, St. Augustine's, St. Ambrose's, St. Clement's, All Souls', Intercession, St. John's Chapel, Grace-Emmanuel, Holy Trinity (88th St.), Holy Trinity (Harlem), and the Good Shepherd (Newburgh). Other members of the Commission have visited other churches in New York City, Richmond, Brook-

lyn, Yonkers, etc. All this is bearing fruit. The largest and best parishes in the Diocese have tested the work of the Commission, and are ready to uphold it, both financially and through their teachers.

And such an Institute, if we launch it, will require most substantial support, in money and clientele, until it became practically self-supporting, either through endowment or tuition fees, or both. The benefit that will accrue to the Church will amply reimburse for any possible outlay of either effort or money. The importance of thorough preparation of our teachers, both in a knowledge of the child they are to teach (a knowledge of his nature, his development, the best successful ways of reaching him) and in a knowledge of proper methods of teaching and imparting knowledge, holding attention, etc., are fundamental and are so patent in secular education, that to-day the most ignorant parent seeks the best teacher for the child in day school, and the citizens of the commonwealth devote millions of dollars to the education and training of teachers. In the Church, we pass this by, and imagine that just because we are dealing with religious education in the Sunday School, the instruction in God's holy work and in Christian living, we can ignore the mental and practical laws, which underlie the impartation of any knowledge or instruction of whatever kind, and expect God by some miracle to make up for our ignorance and lack of training and education. All this comes before and outside of the domain of the subject-matter to be taught. It applies to any subject-matter. After we learn how to teach, then the acquirement of subject-matter to be taught is rendered not alone less difficult, but of some real advantage to us and the child we teach.

Why then, if we acknowledge the crucial importance of a proper education in religious matters for our children, and the woeful insufficiency of our teachers, who at present struggle to cope with this educational problem, should we not bestir ourselves and practically reform our religious schools, just as a few years ago Horace Mann undertook the uplifting and elevation of the Common Schools of this fair land? It can be done with proper support and a few enthusiastic and clear-visioned leaders. It should be done by the Church. It should be first undertaken by the Church in the great Diocese of New York, and in New York, this mighty centre of influence and power. It has a body standing ready to undertake it and to assume the responsibility of its foundation, the Sunday School Commission, the official organization appointed by the Bishop to consider and deal with the Sunday School problem. It should receive the heartiest coöperation from every parish in the Diocese and surrounding region, city and country alike, all of which will be benefited by the improvement of the schools and the teaching force of the Church. Above all, now is the time to do it, when the attention of the Church is aroused and her interest excited.

ORDER IN THE BOY CHOIR.

By LONDONIENSIS.

HERE must be few organists who have not some time or other experienced difficulties with regard to what may be termed the casual discipline of choir boys. The reference is more especially to choirs where the boys are properly trained, with, at any rate, an approach to a daily practice, or rather lesson. One of the clergy ought always to be present at the full practices, and under these conditions the organist has peace. This can hardly be the case at the extra, the voice-training lessons; it is here the worry comes in. No allusion is made to serious offenses requiring a prompt and exemplary punishment. Such instances will be comparatively rare, since a repetition on the part of any one boy would probably indicate that the choir need not suffer by his permanent departure.

No; the trouble lies in the small breaches of discipline; talking, inattention, etc. If you wish to give a punishment suitable to the offense, it must be small; yet small punishments constantly recurring are a fertile source of irritation in the first place, and are by no means easy to suggest in the second. Standing up has something to be said in its favor; still, it is not one conducive to order among the rest of the flock. I once knew a clergyman who believed that he could get over all difficulties, and have a model choir in respect of order, by emulating the spirit of the ancient lawgiver, whose code embraced but one punishment, death. The least crime, it was urged, merited death; he could devise no greater for the most heinous. This

clergyman accordingly drew up his choir rules on proper deaconic principles. If a boy spoke a word in either service or practice, he was to be dismissed from the choir forthwith. The rules were soon altered in the direction of common sense by the discovery—as any experienced choir-trainer could have told him in advance—that there would soon be no boys left to expel.

Believing that the preservation of order is a crux with many estimable organists, and more particularly with the inexperienced, I venture to offer my own plan, not claiming novelty in its principles, but in its details and manner of working. My sole weapons are a pencil and good-sized notebook. Supposing—as has really been the case in the past—that I have been placed in charge of a large and decidedly unruly choir, referring, of course, to the boys. I have all the names placed in the notebook in alphabetical order, and at the first lesson just give a hint as to the *modus operandi*, but no more. They will soon find out the workings thereof by experience. The lesson begins; a boy commits one of the small offenses to which they are by nature prone. I say quietly (most essential), but clearly, "Brown, mark;" and place a stroke to his name. As it is all new, and they don't quite understand, it is more than likely that by the end of the lesson a very considerable number of marks are on the register; in fact, the choir being admittedly unruly, it is about certain that this will be the case. My own equanimity remains quite undisturbed, only a very natural question here suggests itself. Suppose a boy displays a spirit of open defiance, and on receiving a mark almost immediately repeats the offense—talking or whatever it may be. I simply send him out, and mark him absent with the attendant fine on pay-day; there will be no fear of his example finding imitators.

At the end of the first week let us take stock of the state of affairs. Some very few of the best boys will have a clean record, or nearly so; the majority, a fair number of marks for each boy; while the "tail" some three or four boys of the "scamp" order—will have a long string of incriminating strokes. These last must have a decided, yet not severe punishment; the rest escape scot-free; nevertheless, the marks have not yet fulfilled all their purpose. It may appear to the candid reader that the "system" has not done much; no more it has; only as revolutions are not made with rosewater, so a simple and effective mode of maintaining discipline cannot get into full working order in a day or two. But, in truth, by the second week it will have become as a magician's wand in its quiet efficiency.

The situation calls to mind an incident in the British navy which occurred about a century ago. A brutal captain used to call out that he would flog the last man, when the sailors were engaged in some ticklish task up aloft. Of course, this meant flogging a perfectly innocent victim, only inasmuch as it was not merely a threat on the captain's part, and someone *must* be last, a fierce struggle took place among the poor fellows so as to get to the front and be quite out of danger. The choir boys—less tyrannical injustice—are much in the same position as the sailors. From considerable indifference to the small strokes of the pencil, a change is made in the direction of the utmost interest. Like the sailors, each is painfully anxious to avoid the last place, *i.e.*, the highest number of marks. If any boy continue, regardless of consequences, to have a bad record, the punishment should be largely increased. If, on the other hand, the average is very low, and the highest number a small one, the penalty may be about nominal, or none at all. As some boys take a pride in a clean record, it works well to let off *one* mark, provided that there are no marks the week previous. At the end of every month the names should all be put up in the choir-room on a notice board in order of merit, with the number of monthly marks to each name. Here, again, is a strong restraining influence. The list is seen by the clergy and members of the congregation, including, probably, parents of the boys. The boy at the bottom mentally resolves that he will take good care that someone else holds that honorable position the next month. It is a good plan to have a boy secretary at your side during a practice (the post is eagerly sought for) with pencil and the mark-book. When you call out a boy's name he dots down the mark, so that the lesson goes on without a moment's delay. If the offense seems to deserve more than one mark, two or three can be given. An annual "mark" prize for the best boy is desirable.

In conclusion, it is believed that this system combined a maximum of efficiency with a minimum of friction and worry. If no weak points are suggested, it is because the writer, after long experience, has failed to discover them.

Emily Wardour's Opportunities.

CHAPTER X.

HOW dreadful!" exclaimed Emily. "Oh, Helen, listen—my poor godmother!"

In an agitated voice she began to read a letter which she held in her hand.

"DEAR MISS WARDOUR:—By Mrs. Dove's request I write to ask you to come to her as soon as possible. She caught a severe cold a week ago, and it has developed into an acute attack of inflammation of the lungs. I do not say there is no hope, but at her age, and with her constitution, she will have a hard struggle. She wishes much to have you with her, and I promised to send a note to you. If you can manage to get away, come. It will be a relief to her to have near her a friend in whom she can trust.

"Believe me, Yours sincerely,

"E. HERVEY."

Emily let the letter fall from her hand and turned her distressed face on her friend.

"I must go," she said. "Will you, Helen, write to Miss Bryce and explain that I cannot return to school for some time? She will be angry, but rather than not go I would resign my post altogether!"

"I will write as soon as you are gone," said Helen, "and, if you can, will you let me have at least a post-card every day? I shall be very anxious about you."

In less than half-an-hour Emily was in a cab driving towards the quiet square in which her godmother's hotel stood. Ten days before Mrs. Dove had come up to London along with Emily, who had only seen her once since. She had intended spending her next half-holiday with her old friend, but had heard nothing of her illness beyond the fact that she had been confined to her room with a cold.

It was snowing fast. A sort of orange-colored slush covered the paths and roadway. Everything looked indescribably dreary. Emily had a sincere affection for Mrs. Dove. Just now her heart felt especially warm towards her with the recollection of the happy time passed at Nethercross fresh in her memory. She jumped out quickly as the cab stopped at the hotel, and leaving the imperturbable James, who was looking out for her, to dismiss the cabman, she ran up the steps and into the hall. A waiter showed her up to Mrs. Dove's private sitting-room where she was almost immediately joined by Dr. Hervey.

"She is much the same," he said, in answer to her mute inquiry. "No worse if not better."

"Can I go up to her now?" said Emily.

"In a moment. She knows you have come. Now, remember that, as her nurse, you are under my directions and must obey me unquestioningly. You shall be as useful as you like, but as soon as you forget prudence it shall be my duty to check you."

While he was speaking, Emily had pulled off her out-door things and thrown them on a sofa. With a hasty "I am ready" she followed the doctor from the room.

From that moment she took entire charge of the patient, except during those intervals for rest and exercise on which the doctor insisted. She proved a thoroughly efficient and sensible nurse, cheerful but not fussy, and prompt to apply the proper remedies in every emergency.

Her godmother seemed to rally from the moment her eyes rested on Emily's bright face, and after two days of intense anxiety they had the deep joy of seeing the worst symptoms abate. At length the patient was pronounced out of danger.

When Emily had been absent from school about a week, she received a letter from Miss Bryce in which that lady sharply commented on the inconvenience of being deserted by her principal mathematical teacher without notice, at the beginning of term. She intimated that unless Emily returned to her duties at once, she (Miss Bryce) would be obliged to fill her place. On the receipt of this letter Emily immediately sent in her resignation, which was promptly accepted. Through her friend Miss Brooke she subsequently learned that her place was immediately

filled by a niece of Miss Bryce's who had gained high mathematical honors at the recent examination in the London University. Emily said nothing to anyone of the matter except to Helen, feeling that her duty was just now with her godmother. She waited on her assiduously and bore with all her whims, and with the nervous irritability which was the first result of her convalescence. Mrs. Dove could not bear Emily out of her sight, and yet she constantly objected to everything she suggested, and was harder to be pleased than she was ever known to be before. She expected the doctor to be in constant attendance and grumbled for an hour together if he were out of the way when she wanted him.

However, Emily bore all her humors with the most exemplary patience, and felt herself fully rewarded when at length her godmother was able to leave her room and be tucked up on a couch drawn close to the fire in her sitting-room.

One afternoon Emily was in this apartment waiting until the doctor should have paid his usual visit and Mrs. Dove should decide on coming down. To her surprise, however, the door opened and Dr. Hervey alone entered the room.

He seemed grave and preoccupied, and stood silently near the fire for some time. Emily was alarmed.

"Is anything wrong?" she said. "Mrs. Dove——"

"There is nothing the matter, but I want to speak to you. It is with Mrs. Dove's permission and approval."

Emily glanced hastily up. His eyes were fixed on her with a look she could not mistake. She let hers fall, while the color mounted to her brow.

He came closer.

"You must know what I want," he said. "I have been afraid to speak before lest I should lose everything, but you surely must have known that I love you?"

Emily said nothing.

"You remember the first time I saw you. Even then I felt there was something about you different from other girls. You listened so eagerly to the music, you seemed so possessed by its very spirit that I could not help watching you, and when I was obliged to leave the concert room I felt a sort of pang at the thought that I might never see you again. Then we met that evening by the riverside, and from that moment I loved you. It was not so much that I recognized in you one who would be in perfect sympathy with my work—a true helpmeet for me, or that in your joyousness and courage I found the inspiration my slower nature needed, but that I loved you for yourself alone. But when I found you the friend and helper of all—your presence eagerly desired, your advice sought, your approbation prized, your absence mourned by young and old alike—then indeed, I trembled, and feared to speak the words which might banish me from you forever."

"Don't talk so," said Emily, distressed. "Indeed, indeed, I am not what you think. You will be disappointed in me. I am only a commonplace girl, not clever, not very well educated—just like thousands of other girls——"

"Like no one else in the world," he said. "Then you will let me stay. You will let me devote my life to making you happy!"

"If you think it is worth while," said Emily, still with the troubled look on her face, "but you frighten me when you talk like that."

"I love you for what you are, not for what you think you ought to be," he said, taking her hand and looking down at her. "If you tried to be anybody else I should not care for that person at all. But," he added gravely, "what of your own feelings? Can you—will you love me with all my faults and imperfections?—and I have very many."

"I could not care for you without them," she said, half laughing. "It is a great comfort to think you have some."

"Well, young people," said Mrs. Dove's voice from the door. "Have you settled everything?" Then, as Emily pulled her hand away and started back, she went on, "You need not mind an old woman like me—an old woman who sometimes remembers that she was once young herself." Her voice took a softer inflexion. "Now, Emily, sit down this minute, and send in your resignation to that odious woman. I never could endure her! And you are to stay with me until Edmund Hervey has a place ready for you."

The color rushed again to Emily's face, but she looked bravely at her godmother and said—

"I was obliged to resign some time ago. Miss Bryce has filled my place."

"Oh, that's it, is it?" said Mrs. Dove. "Well, so much the better! Now, what about that Middleton girl?"

"She is not in any way dependent on me," said Emily. "But what need is there in discussing such things just now?"

"And why not just now?" said Mrs. Dove. "No time like the present. I hope you are not thinking of a long engagement!"

"You shall decide everything," said Dr. Hervey, looking at Emily and pitying her confusion. "No one shall hurry you. But try and remember that any delay will seem long to me."

"I am not to meddle, I see," said Mrs. Dove. "Well, I give you both a week, and then—but there, I intend to sit up for dinner this evening, and you can come if you like, doctor. Now go away, I want to have a talk with Emily."

As Edmund Hervey closed the door behind him, he heard Mrs. Dove's sharp voice saying, "Now, Emily, I consider you as my own daughter."

[THE END.]

[Next week will be commenced a serial story, in eight chapters, entitled "Life's Wheel," by Gertrude Okie Gaskill.]



COSTLY MILLINERY.

"Twas perfection! the hat that Geraldine wore,
Cried a conclave of maidens and wives;
The hat had cost forty-five dollars or more,
And also eight innocent lives.

The birds on the crown—a beautiful pair—
For Fashion's caprice had been slain;
Their yellow glass eyes seemed to mournfully glare
As though looking for pity in vain.

And the six tiny birds in the mossy nest left,
All callow and helpless and weak,
Had died of starvation, of parents bereft,
And too young for provisions to seek.

But what matter? Fair Geraldine's hat was in style,
And admired and envied was she;
And "the birds on the crown," she said with a smile,
"Are extremely becoming to me."

O matrons and maidens! let pity awake;
Against cruel Fashion rebel:
Bid the ruthless collectors their trade to forsake,
And refuse ye their profits to swell.

Refuse, not in pity to bird life alone,
For if none will the massacre stay,
America's song birds will soon be unknown,
And her wood's sweetest charm passed away.

MARY ANN THOMSON, in *New York Herald*.

IN LIGHTER VEIN.

BY FLORIDA C. ORR.

THE front blinds of Mrs. Dill's boarding house were decorously closed, and there was a ragged little piece of crepe on the door. The corpse lay with due solemnity on a stretcher in the front room. He was dressed in contributions from near and far—for he had no clothes of his own, fit for the occasion. He had sold his coat on his last spree, the spree which ended in the D. T.'s and had taken him off. The other boarders sat around and tried to look sorry, but couldn't. The landlady had donned her best alpaca for the occasion and was moving about on tip-toe.

Nobody had been able to find a word to say about the departed; none of his likes or dislikes had been discussed, none of his sayings had been treasured. Finally, the landlady, with a melancholy smile, though an illuminating one, for she had had an inspiration, said:

"Poor man, I'm sorry to see him go. *He loved hash so!*"

OUR GRANDMOTHERS would have scorned the thought of children having nerves! Young people, who talked about being nervous, were frowned upon by their elders. But the truth remains that there are nervous children, and such should be kept as quiet as possible. Showing them off when they are restless and excited only adds to their discomfort and also to the mother's. A nervous baby should never be coaxed to exhibit the wonderful things it can do when it shrinks from such a performance. "Now, pat-a-cake for the lady," a mother says to her baby, "and tell how the cow goes and the kitty cat," but the baby hides its head under its mother's arm, and nothing can induce it to show off its accomplishments. Then the mother says, "Naughty, naughty baby," and if she says these words in a harsh tone, the baby bursts into a fit of crying.

MOSBY'S ROCK.

By DIXIE.



THE clear bugle call broke the stillness of the autumn night, as a single courier galloped across country, pausing for a few brief seconds at certain farmyard gates to play the familiar "Boots and Saddles."

'Twas a war note often heard throughout the Piedmont region of Virginia in the early sixties; the purple mountains, looming to westward, reverberated the call, and down upon the plains the little children at the farmhouses mimicked the sound, clapping their hands as the fathers belted on revolvers and mounted the fastest horse in the stable, while the young mothers stood silent by, pale yet resolute, listening to the warsteed's footfalls growing fainter in the distance.

From north, south, east, and west the riders came, fording creeks, bolting fences, following forest paths with the ease of men born to ride and to rule; so silently they rode that scarce a dog was heard to bark as the swift steeds passed.

One central place saw the gathering of the clan: it was where two roads met and forked, forming a triangle in which the only conspicuous object was a large rock, boulder-shaped, the surrounding woods offering quick concealment for the troopers.

Tree trunks and moss-grown rocks sheltered men and horses, awaiting in silence the coming of their leader, for none other knew the cause of the summons. At a quarter to twelve o'clock, beneath innumerable bright stars in a clear sky, a man stepped forth alone from the shadow of the forest and made of the rock a temporary platform, from which he was plainly visible to the watching band of soldiers. He was of medium height and erect bearing, and wore the Confederate uniform, the three stars upon the gray coat marking his rank. His words were few, and were uttered in low, yet distinct tones, accompanied by a single gesture—the pointing of the hand northward. Immediately was led forward a noble-looking gray horse, and in another moment, Mosby's foot was in the stirrup, some eighty men responding instantly to the command: "Mount, and follow me!"

About noon of the following day, a young woman, accompanied by a boy of twelve years, walked rapidly across this same road triangle. Her face, shaded by a large black straw hat, was one in which a refined intelligence enhanced the beauty of coloring and feature; it was oval in shape, the eyes blue, with dark lashes, while an abundance of waving black tresses accentuated the fairness of the girl's complexion.

Mary Douglas had just reached her eighteenth birthday; her figure was petite, but her alert glance, brisk steps, and glowing cheeks indicated health, vigor, and daring.

As she passed the boulder-shaped rock, her eyes swiftly reconnoitred the scene, and she stood a moment in listening attitude, then touching her companion's arm, she whispered, "Let us climb the fence and take the woodpath, Allen, for fear of meeting the blue coats."

Her cousin, a sturdy, fresh-complexioned lad, said contemptuously, "You need not fear the 'blue coats' coming so near Mosby's Rock, Mary, unless they bring an army along; they're afraid of the Rangers."

"The Rangers are far enough away this time, Allen; and there's always danger on the highway—hush!"

Even as she spoke, there was the sound of cavalry approaching, and the young people retreated behind some friendly rocks, where they crouched in silence, Allen lying full length upon the ground in order to peer around unseen at the newcomers, friend or foe, they knew not which.

A party of Federals trotted by on horseback; but they turned neither to right nor to left, and the cousins watched breathlessly the blue uniforms disappearing in the direction of Guilford Station.

Mary broke the silence by exclaiming as she rose to her feet, "Come quickly, Allen, let us see if there are any letters—then hurry home!"

The two ran to a large oak, in whose partly hollow trunk a temporary postoffice had been made for the Rangers and their allies.

"Here is a letter for you, Mary!" cried Allen, opening the tin box and handing out a missive whose red seal bore the initial "S."

Mary quickly scanned the contents, which read thus:

"Come with Mother to B— to-morrow night. She will call for you on her way from the Court House. Do not fail to be on hand.
R. S."

"What news, Mary?" asked her cousin, seeing her suppressed excitement.

"Read it!" she exclaimed, holding out to him the important document, and adding, "If only Mother will let us go! We will hear all the latest news, Allen!"

"Am I to be escort, then?" asked the boy, noting her use of the plural pronoun.

"Of course, unless you wish me to find another. And who that would be I know not, with Father and Henry away with Lee's army, and all the rest of the men in the county gone with Mosby on this daring raid." Mary sighed as she ceased speaking, for in the year 1864 the old men as well as the half-grown boys were offering themselves to fill the widening gaps in the Confederate ranks; and save for the Rangers the country around would have been desolate indeed, so near was it to the centre of action throughout the Civil War.

Many homesteads lay in ruins, never to rise again, in sight of the dark Bull Run Mountains, whose streams had more than once in recent years run blood for water; and noble blood at that, such as flowed in the veins of Allen Douglas's dead father.

The boy's face glowed with pleasure at the thought of the proposed journey, but an anxious look came into his brown eyes as he asked:

"Will Aunt Ellen fear to stay alone with Black Mammy, do you think?"

They were walking quickly through the woods as they talked, and Mary answered earnestly, "I hope not, just for one evening. We will barricade the doors and windows. Somehow I think Mother will want us to go with Mrs. Southall, as we may bring back important news."

And so it proved. Mrs. Douglas did not withhold her consent, for she knew that more than once Mary's wit and courage had aided the cause dear to their hearts, while in return the Rangers had protected their home from the ravages of war.

Five o'clock of that same day in October found Mary ready for the expedition, while Allen employed the waiting time in strengthening the fastenings of the doors and windows.

Mary's homespun dress and black hat with its bow of plaid ribbon were simple in the extreme, yet well became the youthful wearer, whose eyes sparkled with emotion; for the girl's mind was divided between anxiety at leaving her mother even for a few hours, and the anticipation of an adventurous evening.

At six o'clock, a closed carriage halted at the gate, and the old Negro coachman in faded livery called to a pickaninny in the rear, "Hi, Zeb! Git down an' op'n de gate, an' run tell 'em we all's a-comin'."

Both Mary and Allen had seen the approach of the carriage, and as the horses were drawn up in front of the piazza, the Douglas family, assembled at the front door, extended cordial greetings to Mrs. Southall.

That lady declined the invitation to alight, promising to call next day; and in a short time the old-fashioned equipage was again upon the road. For some miles the travellers kept the highway; then they turned into the woods and followed a less frequented road leading westward. The journey seemed long to expectant hearts, and they needed to drive cautiously for fear of coming unawares upon some foe; it was with joy, then, that the ladies at last hailed the sight of the appointed place of meeting, where more than a score of horses were picketed to trees and fences in the neighborhood of a brilliantly-lighted country mansion.

Someone was watching for them; for, as the carriage rounded the driveway, a tall, fair-haired young man in gray uniform came down the wide porch steps to meet the travellers; and before Allen could dismount from his place beside the coachman, where he had been acting sentinel, Robert Southall had assisted the ladies to alight.

"I hoped you would come," he murmured, clasping Mary's hand in close pressure. "Ah, Mother dear! you see your son is still alive and well, despite your woful predictions; and what is more to the point in this poverty-stricken land," he added, lowering his voice, "we've captured a money prize worth having. Allen, you and Mary follow me to the drawing-room to meet the clan; this is our gala night, and we give a banquet in its honor." So saying, young Southall led the way into the house, his mother clinging to his arm.

A gallant company that was. Men might call them out-

laws, yet nowhere was honor counted dearer than among the members of that little band, whose name was loved by friends and feared by foes for miles around.

The central figure was that of the leader, whose determined countenance and bearing indicated the qualities that had made him Ranger Chief—truth, self-reliance, daring courage, strength of brain and nerve were the characteristics of the man whose keen blue eyes seemed to read at a glance the natures of those with whom he came in contact.

Around him were gathered in eager converse the men of his company; some there were, old in years and experience, who had braved imprisonment and death many times unflinchingly, and were like to do so again upon occasion; others there were, beardless youths, whose cheeks glowed with boyish feeling as they discussed the "Greenback Raid" of the previous night.

There were also in the room the hostess and her two daughters, who cordially welcomed Mrs. Southall and the Douglasses, introduced by the young soldier.

Mary, too, was an eager listener to the annals of the raid, drawing near to Allen, who stood just outside the circle of men; but Mosby, catching a glimpse of her bonny face, waved aside his companions, and placed a chair beside him, saying courteously, "There shall always be a place at my right hand for the Fairfax maid who once saved my life by her timely warning."

With a quiet, "Thank you, sir," Mary Douglas took the proffered seat. Allen standing beside her, and Robert Southall keeping guard in the rear. Again the attention of the throng was riveted upon the pile of greenbacks which lay upon a small table by which Mosby stood waiting to divide the spoils. Fresh from the Mint, in uncut sheets, lay the tempting bills. Many of the Rangers had not for months seen a greenback, and some had starving families for whom this division of the spoils meant bodily salvation; hence, the men could scarce conceal their joy, though they waited in orderly manner the leader's word. Not until he had finished speaking did they give vent to their feelings in one prolonged cheer.

At this juncture, folding doors were thrown back, revealing the large dining room beyond, where a bountiful feast was spread. In a few moments the whole company was gathered around the loaded table. Hilarity there was, but neither drunkenness nor profanity, which the presence of ladies forbade, even had not Mosby, the distillery foe, ordered the supply of liquor to be limited; and in this, as in other matters, he was implicitly obeyed.

Supper over, the company dispersed, some to their homes in the neighborhood, others bivouacking in the woods, as was their custom when the weather permitted.

The younger men for the most part lingered to chat with the ladies, and the Chief accepted the cordial invitation to stay over-night.

It was some time before Robert Southall could find an opportunity to speak alone with Mary, who at length yielded to his entreaty to walk with him to the low window seat facing the driveway to look at the young moon rising. As soon as they were out of hearing of the company, he asked eagerly, "Mary, will you do me a favor, provided the risk is not too great?"

"Am I a coward, Robert?" she replied, softening her spirited query with a smile.

"Surely not, or I should not dare ask this of you. Listen, Mary. Mother's nerves are all unstrung by recent happenings, and you know our home in Fairfax is already dismantled—we seem to be a target for the enemy. I am ordered off again to-morrow, for our leader's appetite is whetted by this easy victory; and it is not safe for me to carry so much money around—a *thousand dollars*, Mary!"

"You wish me to keep it for you, Robert?" interrupted Mary. "How long, do you think, should I have to keep the treasure?"

"Until this 'cruel war is over,' Mary; and perhaps 'twill be sooner than we think. Then, in case all other property is swept away, which looks likely, there will remain this money to fall back upon."

"You place great confidence in me, Robert. I might easily lose—but there! I shall say no more of the danger, and accept the trust. When do you leave?"

"At sunrise. And you?"

"At the same hour, probably. Give me the money to-night. I have in my dress skirt a deep pocket which has held treasures before now, and no one the wiser."

Young Southall handed her a purse well filled with neatly folded greenbacks; and as she took it, he bent and kissed her

hand, saying, "I shall not forget this night, nor this brave deed of yours, Mary."

"I would like to send a letter by you, Robert, to Brother Henry, if you are going in the direction of the camp, and can find some one to take it to him. It has been long since we had news of him."

For a second or two Robert did not answer; when he did, his words came slowly, and he avoided the girl's questioning eyes as he said, "There have been skirmishes of late; but you must keep a brave heart."

"But you will carry the letter for me?" she asked, looking puzzled.

"Yes, if you wish. We go that way."

"Then I must say 'Good-night,'" she said, leaving him to join the other ladies, all soon retiring, for it was past midnight.

Robert Southall stood alone a few moments, lost in reverie, from which he roused himself to mutter, "I am the coward, not to tell her. I fear the tidings will break her heart, and I could not bear to mar the happiness of this night."

The drive home was safely accomplished in the early morning, Mary carrying the precious greenbacks with a somewhat heavy heart, for she fully realized the risk to be run in keeping the money.

There was an unusual tenderness in Mrs. Southall's manner toward the girl, and more than once she called Mary's attention to the beautiful autumn foliage and the last of the wild flowers; but toward the end of the journey, the two lapsed into silence, going over in their minds the events of the previous evening.

It was necessary to pass very near the enemy's picket, but they were not molested by the guard, who peered in at the carriage window, but allowed them to pass on, evidently considering two plainly dressed women, a boy, and an old negro driver, of too little importance to detain upon the road.

Mary's crimson cheeks were hidden by a thick veil, which she had the precaution to wear; but her heart throbbed audibly until she came in sight of home; there all appeared quiet, and the girl's composure was regained by the time the carriage stopped at the gate. Very gladly the travelers alighted, as Mrs. Southall had agreed to spend the day. Before leaving, she had a sad mission to fulfill, that of acquainting her friends of the death of the only son and brother.

Mary knew, then, why Robert had acted strangely about the letter to Henry, which he had pocketed without comment that morning.

The weeks following were dreary, and the winter long and hard to the bereaved family.

Mary had told her mother of the greenback secret, and the two had agreed, in times of emergency, to place the money in a flat tin box, and to hide the box under a stone near a certain elm tree not far from a sequestered spring in the woods back of the house. More than once, when the house and grounds were searched for Confederates in hiding, it seemed hardly possible for the greenbacks to escape vigilant eyes and close questioning; but always ready wit evaded the discovery of the treasure.

At length came the spring of '65 and Lee's surrender, after which Mary wrote the following letter to young Southall, who was on the other side of the Blue Ridge with the Rangers:

"DEAR ROBERT—

"As our General has surrendered, and the 'cruel war' is ended, I send word by this trusty messenger that I have kept my promise, and am ready to return to you the greenbacks. Many a hairbreadth escape they have had, as well as ourselves, during the past six months, but not one is missing from the pile you gave me that night at B—. How gay I was, and how little I knew of the mourning in store for our household!

"I hope you'll soon be in Fairfax again. Let me know what to do about the money. Yours, MARY DOUGLAS."

A few weeks after the sending of this letter, the Douglasses were preparing to move to a smaller farm which was henceforth to be their home.

The day before leaving the old homestead, Mary went alone to visit the former haunts of the Rangers. She walked swiftly through the forest, but there was in her countenance no sign of fear.

The girl's face was paler than of yore, and she was dressed in simple mourning. As she neared Mosby's Rock, the silence of the place oppressed her; she stood motionless, a dark spectre among the rocks and trees; but only for a few seconds. Suddenly the desire came to her to look once more into the hollow of the oak, the old postoffice, now hidden partly by dead leaves of the past winter. She moved quickly toward the oak; and was surprised to find traces of a recent opening of the box.

Lifting the rusty lid, she found within a tiny packet, addressed to herself in a familiar handwriting. With trembling fingers, she untied the package, and a low cry of delight escaped her lips as she saw within a beautiful pearl brooch. A bit of paper bore these words: "For the heroine of the Rangers!"

A rustling of twigs startled the girl, who looked quickly in the direction of the sound; and seeing some one upon the high road, Mary quietly hid on the far side of the oak.

A tall figure in faded gray approached the woods, halting beside Mosby's Rock; almost instinctively, the stranger began to whistle the old bugle call, softly at first, then clearer, louder, as if awaiting a response.

The girl in black stepped from her hiding place, and the answer to "Boots and Saddles" came in her glad cry, "Robert, I am here!"

HOUSEHOLD HINTS.

PAINT upon window glass may be easily removed by rubbing with a cloth wet in hot, strong vinegar.

COLD COFFEE has been known to be good for watering plants occasionally, and it is especially so for the hyacinth.

BEFORE PAPERING a whitewashed room, wash over the walls with vinegar, otherwise the paper will not adhere.

SOFTEN WATER, for washing clothes, by dissolving one teaspoonful of granulated lye in four gallons of water.

IF APPLIED immediately, powdered starch will take stains out of table linen. Left on the spot a few hours it absorbs every trace of the stain.

THE SMALLER a roast of meat the hotter should be the oven at first, that the least possible amount of its delicate juices may escape.

TO REMOVE candy from a plush chair very hot water may be used, care being taken not to wet the plush any more than is absolutely necessary.

HAM WATER is excellent for soups. Macaroni, previously boiled, is a good addition, and vermicelli is used with advantage to white soups. A calf's hoof improves any soup.

THE RANK flavor so generally disliked in mutton is decidedly less if the caul and pink, skin-like substance that is about it is cut away. Then moisten the surface, rub thoroughly with flour or fine bread crumbs and roast.

IN CANNING fruits use the extra juice that cannot be put into the jars to make a jelly. Add enough dissolved gelatine to the juice to make it mould when cold; serve it with whipped cream and you have a delicious dessert.

THE FLAVOR as well as the digestibility of broiled or fried ham or bacon is improved if it is laid on warm butchers' paper and placed in the oven to drain the minute it is sufficiently cooked. Serve on a hot platter with a few drops of lemon juice squeezed over the top.

OYSTERS for frying should be washed in cold water, drained on a soft cloth and rolled in fine, seasoned bread crumbs. After lying ten minutes, dip in egg that has been beaten only enough to combine the white and yolk, roll again in crumbs, let lie fifteen minutes, and fry in a wire basket in deep, smoking hot fat.

MOLASSES POSSET is said to be a good remedy for a cold. It consists simply of a cup of milk, gently heated, with a tablespoonful of molasses, and taken very hot just before going to bed.

TO CLEAN varnished paint take the tea leaves which are left in the tea pot, pour some hot water over them, and let them stand ten minutes. Then pour the tea into a basin, wash the paint with a clean flannel, and dry with a clean cloth.

OLD-FASHIONED chicken fricasee is a homely but savory dish. Cut the chicken at the joints. Cover with boiling water; add one heaping teaspoonful of salt and a little pepper. Simmer one hour, or till tender, reducing the water to nearly a pint. Remove the chicken to a platter. Strain the liquor and remove the fat. Add to it one cup of cream or milk and beat it again. Melt one large tablespoonful of butter in a saucepan; add two tablespoonfuls of flour, and when well mixed pour in slowly the cream and chicken liquor. Add salt, pepper, and beat one egg; pour the sauce slowly on the egg; stir well and pour over the chicken.

A DESSERT for the children's dinner which is most nutritious, and yet very palatable even to their elders, should they be present at the meal, is croquettes made of boiled rice and raisins. The latter are stewed till tender before being stirred into the rice. A hot sauce made of sugar and water, thickened with a little corn starch and flavored, may be served with these croquettes, or, if preferred, powdered sugar merely may be sifted over them. This recipe suggests one that is similar but much more delicious. Farina is cooked with milk until thoroughly done; it is then salted, moulded into croquettes, and after being well browned these are served with maple sugar scooped from the cake in soft masses. The heat of the croquettes partially melts the sugar, and the combination is delightful.

Church Calendar.



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

CALENDAR OF COMING EVENTS.

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

Personal Mention.

THE Ven. AUGUSTINE H. AMORY, Archdeacon of Lowell, has accepted a call to St. Stephen's Church, Lynn, Mass.

THE Rev. W. BLISS has assumed charge of Calvary Church, Batavia, Ill., and of St. Mark's, Geneva.

THE Rev. H. E. CHASE has been called to Grace Church, Hinsdale, Ill.

THE Rev. J. T. FOSTER, rector at Emporia, Kansas, will succeed the Rev. Irving P. Johnson at South Omaha, Neb., after Sept. 15th.

THE address of the Rev. H. C. GOODMAN, late of Cherokee, Iowa, is changed to Kent, Wash., in the District of Olympia.

THE Rev. WILLIAM WHITE HANCE, priest-in-charge of Gloria Dei Church, Palenville, N. Y., has accepted a unanimous call to the rectorship of St. James' Memorial Church, Eatontown, Diocese of New Jersey, and will enter upon his duties there on All Saints' Day.

THE Rev. H. W. P. HODSON, Ph.D., rector of Grace Church, Union Hill, Weehawken, N. J., has returned from three months' vacations.

THE Rev. B. S. MCKENZIE has accepted a call to St. James' Church, Mexico, Mo.

THE Rev. H. R. NEELY, late rector at Rogers Park, Chicago, goes as rector to Kokomo, Ind.

THE Rev. LAWRENCE SYDNEY SHERMER has resigned the rectorship of St. Paul's Church, Batesville, Arkansas.

THE Rev. C. R. STEARNS is rector of Trinity Church, Lebanon, Diocese of West Missouri.

THE Rev. WM. A. STIMSON is minister in charge of Christ Church, Jubilee, Ill.

THE address of the Rev. W. H. TOMLINS is 562 E. 50th St., Chicago.

ORDINATIONS.

PRIESTS.

IOWA.—On Sunday, July 7th, in the Cathedral, at Davenport, the Rev. Messrs. GEORGE E. PLATT of Farley, and R. A. CRICKMER of What Cheer, to the Priesthood, by the Bishop of the Diocese. The candidates were presented by the Rev. Dr. W. K. Berry, examining chaplain, who also preached the sermon. The litany was said by the Rev. N. S. Stephens, rector of the Cathedral. The Rev. Messrs. J. De Forest and W. D. McLean of Kewanee, Ill., were also present and joined in the laying-on of hands. The music rendered by the vested choir of the Cathedral was exceptionally fine.

DIED.

BABCOCK.—Tuesday, August 27, 1901, in St. Luke's Hospital, New York, of typhoid fever, LEWIS WAINWRIGHT, third son of the Rev. Theodore and the late Elizabeth Nash BABCOCK. Interment in Watertown, N. Y.

CAWTHORNE.—Entered into rest August 28th, at her residence, 302 West 47th St., New York, Mrs. SARAH ELIZABETH CAWTHORNE, aged 74. . . *Requiescat in pace.*

HARRIS.—At Ascension Rectory, Cove, Oregon, on Sunday, Aug. 25th, ANNIE CRANDON, widow of the late Simon HARRIS, and beloved mother of the Rev. Harry Harris. Aged 70 years.

HUTCHESON.—Entered into the rest of Paradise, on Friday, August 30th, at Columbus, Ohio, Capt. BELLENDEN HUTCHESON, born March 1st, 1830, in Bath, England. For many years a devoted communicant and lay-reader in the Diocese of Central New York, and for the past ten years a member of Trinity Parish and of the Brotherhood of St. Andrew, Columbus.

Funeral services Tuesday, Sept. 3d, at Trinity Church, Columbus, the Rev. Richard R. Graham, of Cincinnati, officiating. Interment in Riverside Cemetery, Oswego, N. Y.

"A faithful soldier and servant unto his life's end."

OTLEY.—In Cleveland, Ohio, on the 25th of August, HANNAH BROOKS OTLEY, beloved sister and aunt to the wife and children of the Rev. C. L. Pindar.

Her whole life was unselfishly and cheerfully devoted to the good of others. May she receive the eternal blessing of Him whose example she followed so faithfully here on earth!

REESE.—On August 31st, 1901, SALLIE ADAMS, widow of John James REESE, M.D., and daughter of the late William Gibson, M.D. The funeral services were held at All Saints' Memorial Church, Fallsington, Pa., on Tuesday, Sept. 3d, at 10:30 a. m.

"In the communion of the Catholic Church, In the confidence of a certain faith."

GENERAL CONVENTION.

HEADQUARTERS for the General Convention have been secured at 1703 Bush St., San Francisco, within half a block of Trinity Church, where its sessions will be held. The House will be opened by Sept. 15th and delegates are invited to call and register upon their arrival in the city. All mail sent there, will be held until called for.

JOHN A. EMERY,

Secretary Executive Committee.

MARGINAL READINGS.

As Secretary of the Joint Commission on Marginal Readings Bishop Hall requests us to state that the supplementary Report on the books of the Apocrypha is now ready. Copies are being sent this week to Bishops and Deputies to the General Convention at their ordinary addresses. They may be purchased at 25 cents each of Messrs. E. & J. B. Young & Co., 7 West 18th St., New York. It is hoped that members of the General Convention will generally take with them to San Francisco the copies of the Report on the Canonical Scriptures, with the supplement on the Apocrypha, which have been furnished to them, as it will not be possible to provide an entire fresh set for distribution at the Convention.

RETREATS.

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

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

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

Rev. A. ELMENDORF,
 of the Committee.

Holy Cross Rectory, Jersey City.

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

those wishing to be present should be sent. Voluntary offering for expenses.

WANTED.

POSITIONS OFFERED.

GOVERNESS.—Lady of refinement as nursery governess and mother's help. Must be young, cheerful, and fond of children. \$25 per month. Address M., 105 S. 15th St., Philadelphia.

CURATE.—A young unmarried Priest as Curate for Trinity Church, San Jose, Cal. Salary, \$800 a year. Apply, forwarding testimonials, to Rev. C. H. MCKIBBIDGE, D.D., Rector.

CHOIRMASTER for Howe School, Lima, Ind. Applicant must be able to teach in Academic department also. Address, THE RECTOR.

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

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

POSITIONS WANTED.

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

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

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

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

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

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

LARGE, airy rooms may be secured in the home of the Rev. COLEMAN E. BYRAM, Buffalo, during the Pan-American Exposition. One double bed in a room. Rooms reserved on application. Terms, \$1.25 per person per day including breakfast and bathroom. Mrs. COLEMAN E. BYRAM, 205 Norwood Avenue.

NEW YORK—ROOMS.

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

BUSINESS OPPORTUNITIES.

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

The following letter explains itself:

Milwaukee, Wis., July 15, '01.

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

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

A Limited Number of Shares For Sale at 20 Cents Per Share. THE MILWAUKEE GOLD EXTRACTION Co. has

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

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

Send for prospectus and look us up.
Make checks or money orders payable to
E. A. SAVAGE, Secretary.
Reference as to standing, First National Bank.
THE MILWAUKEE GOLD EXTRACTION CO.,
157 West Water Street, Milwaukee, Wis.

THE CHURCH ENDOWMENT SOCIETY.

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

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

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

OR

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

APPEALS.

MEMORIAL TO THE LATE MISS CHARLOTTE M. YONGE.

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

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

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

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

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

THE CHARLOTTE YONGE MEMORIAL

MAY WE, through your columns, ask for donations to the proposed memorial to Miss Charlotte M. Yonge? It would be out of place here to recount the veneration in which she was personally held by rich and poor in the secluded parish which was her home. The memorial is intended to give expression to what is felt as to the influence her writings have exercised throughout the English-speaking world on behalf of what is pure and true. It has been decided that some suitable memorial shall be placed in the village church of Otterbourne, in which she daily worshipped, and further, that in the Cath-

edral of Winchester, with which her name will always be associated, visitors shall be appropriately reminded of an authoress whose books are known and loved by thousands both in England and America. The exact form of the memorial in the Cathedral must partly depend upon the money forthcoming in response to this appeal. A carved oak reredos in the restored Ladye Chapel, or a stained glass window near to that which commemorates Jane Austen, has been suggested as appropriate.

Donations will be received by G. P. Brett, Esq., The Macmillan Company, 66 Fifth Avenue, New York, or they may be sent direct to the Very Rev. the Dean, Winchester.

We are, etc.,
RANDALL WINTON
(The Bishop of Winchester.)
W. R. W. STEPHENS,
Dean of Winchester,
GEORGE HENRY GUILDFORD,
Bishop.

SWEDISH WORK.

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

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

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

WHITSUNTIDE, 1901.

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

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

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

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

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

Resolved, That, in case the contributions, legacies and interest from trust funds for the year ending September 1st, 1901, shall fail to meet the appropriations for the same period; and, provided that said deficit at the close of the year shall be found to be not less than one hundred thousand dollars (\$100,000), a reduction at the

rate of ten (10) per cent. on all appropriations for the coming year shall be made, and a proportionate reduction for any less deficit; provided, further, that this reduction shall apply proportionately only for the nine months beginning December 1st, 1901.

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

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

THOMAS M. CLARK, President,
WM. CROSWELL DOANE, Vice-President,
ARTHUR S. LLOYD, General Secretary,
GEORGE C. THOMAS, Treasurer.
Offerings should be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

BOOKS WANTED.

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

The Liturgy of Sarum. Walker.
Lectures on the Apocalypse. Seiss.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO., New York.

The Age of Fable, The Age of Chivalry and Legends of Charlemagne. By Thomas Bulfinch. 3 vols., 18mo, cloth, gilt top. Per set, \$2.25.

The Success Booklets by Orison Swett Marden: *Good Manners, a Passport to Success. The Hour of Opportunity. An Iron Will. Cheerfulness as a Life Power. Character the Greatest Thing in the World.*

ADVANCE PUBLISHING CO., Chicago.

The Wheels of the Machine. By Charles M. Sheldon, author of *In His Steps, Edward Blake, Born to Serve, Who Killed Joe's Baby*, etc. Price, 10 cts. (Paper covered book.)

L. C. PAGE & CO., Boston. (Through Des Forges & Co.)

The Little Cousin Series: *Our Little Japanese Cousin, Our Little Brown Cousin, Our Little Indian Cousin, Our Little Russian Cousin.* By Mary Hazleton Wade. Four vols., 12mo, cloth, illustrated. Per set, \$2.40.

Jan Oxber, Love in Our Village. By Orme Angus. Two vols., 12mo, cloth, gilt top, flat back, ribbon marker. Per set, \$2.00.

Cosy Corner Series: *A Small, Small Child.* By E. Livingston Prescott. Illustrated by A. D. McCormick. Price, 50 cts.

A Bad Penny. By John T. Wheelwright, author of *A Child of the Century, Rollo's Journey to Cambridge*, etc. Illustrated by F. G. Atwood. Price, 50 cts.

The Fairy of the Rhone. By A. Comyns Carr. Illustrated by Winifred Smith. Price, 50 cts.

Gatty and I. By Frances E. Crompton. Illustrated by T. Pym. Price, 50 cts.

Madam Liberality. By Juliana Horatia Ewing, author of *Jackanapes, Story of a Short Life, A Great Emergency*, etc. Illustrated by Etheldred B. Barry. Price, 50 cts.

Prince Harold. A Fairy Story for the Young, and for All Who Have Young Hearts. By L. F. Brown. Illustrated by Aline Witry. Price, \$1.50.

Tilda Jane, An Orphan in Search of a Home. A Story for Boys and Girls. By Marshall Saunders, author of *Beautiful Joe, For His Country, Rose A Charlotte, Her Sailor, Deficient Saints*, etc. Illustrated by Clifford Carleton. By courtesy of *The Youth's Companion*. Price, \$1.50.

Back to the Soil, or From Tenement House to Farm Colony: A Circular Solution of an Angular Problem. By Bradley Gilman, author of *The Drifting Island*, etc. With an Introduction by Edward Everett Hale. Price, \$1.25.

PAMPHLETS.

Harcourt Place Seminary, Gambier, Ohio. A Church School for Young Ladies and Girls. Catalogue for 1900-1901.

Some Gambier Views. Supplementary to the Catalogue of *Harcourt Place Seminary.*

Ashland Seminary, Darneal Place, Versailles, Ky. A Church School for Young Ladies and Girls. Preparatory for Wellesley and other Colleges. 1900-1901.

In Education Lies Strength. An Address. By H. N. Hills, A.M., Rector of Ashland Seminary, Versailles, Ky.

Twenty Years at Kenyon Military Academy.

The Church at Work.

SUNDAY SCHOOL LENTEN OFFERINGS.

MR. GEORGE C. THOMAS, treasurer of the Board of Missions, reports that the Sunday School Lenten Offering from 3,420 schools has now reached the sum of \$104,000.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop. **Improvements at Grace Church.**

THE INTERIOR of Grace Church, Albany, is being entirely re-decorated and improved upon a considerable scale. The new organ with its rich oaken case is now in place, and the walls are newly treated in a warm terra cotta with ornaments of brown and buff. The panel work in the arch of the west transept is of a deeper tone than the walls, and above and around the arch in bronze and dark red, rests the text, "The Lord is in His Holy Temple, Let All the Earth Keep Silence." The window colorings have been changed and other improvements made. The entire work is the generous gift of the artist, Mr. Charles R. Blocksidge, a vestryman of the church.

CHICAGO.

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

City Notes.

PENDING the election of a rector for Trinity, Chicago, the vestry have made temporary provision for the September services with a Canadian clergyman.

THE REPAIRS at St. Bartholomew's were sufficiently advanced to permit of the re-opening on the 1st, when Dr. Fawcett officiated for the first time as rector. Dr. Matrau's visit will be extended to Oct. 1st; during August and September he is taking the Sunday services at St. Joseph, Michigan.

THE STRONG HOLD of the Rev. Herman Lindskog upon his countrymen in Chicago was evidenced by the enormous attendance at the funeral of his eldest son on the 27th ult., when the Church of St. Ansgarius was densely packed, and thousands more were unable to get near the door. While the casket was being removed at the close of the service, a small portion of the nave collapsed; and while a panic was happily averted, slight injury was inflicted upon three women in the crush. The office in the Swedish language was taken by the Rev. J. V. Alfvegren of St. Sigfrid's in St. Paul, Minn., who before dismissing the congregation, also made a brief English address.

THE REV. RICHARD ROWLEY began on the 1st his ministrations as priest-in-charge of the missions of Trinity, Wheaton, and St. Mark's, Gleu Ellyn; the Sunday services of

which were kept up by the Rev. T. D. Philipps during July and August. De Kalb has been added to the work of the Rev. N. W. Heermans of Sycamore.

THE REV. DR. W. J. GOLD of Chicago being unable to attend the General Convention, owing to his duties at the Western Theological Seminary, Bishop McLaren has appointed in his place the Rev. John Henry Hopkins, rector of the Church of the Epiphany, who was one of the supplementary delegates elected at the diocesan convention last May.

FOND DU LAC.

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

Illness of Rev. F. W. Merrill.

THE DAILY PAPERS of last Saturday gave prominence to an account of the sudden death of the Rev. F. W. Merrill, missionary to the Indians at Oneida, which happily proves to be untrue. It appears that Mr. Merrill was ill on Thursday morning, when Bishop Weller was expected at the Oneida mission. The Bishop's annual visitation is the great event of the year among the Indians, and preparations for the event are made far in advance. Bishop Weller missed his train, unhappily, and Mr. Merrill, returning to the church, where the service was already in progress, was able only to announce that the service would be continued in the afternoon, when the Bishop would be able to be present; when he fell in a faint, which gave rise to the rumor of his death.

In the afternoon Bishop Weller arrived, and Mr. Merrill was able to present to him a class of 45 for Confirmation, one to be received from the Roman communion, and also a class of penitents for absolution and re-admission to Holy Communion; the latter being in accordance with primitive discipline of the laity, which was introduced into the work among the Oneidas at the very inception of the Church's work on the Reservation, a half century ago, and which has been found very effective in making practical application of their religion to the lives of the Indians. Mr. Merrill will now take a period of rest, and it is hoped and believed that his restoration to health will not be long delayed. A somewhat amusing side of the serious report was that—the Oneida Reservation being outside telegraphic communication—a priest was

HEALTHY SCHOOLMA'AM.

FOUND OUT HOW TO FEED HERSELF.


Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year she has made use of Grape-Nuts Food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence *prima facie* of the value of Grape-Nuts for re-building the brain and nerve centers.

The name of the teacher can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

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hastily sent out from Fond du Lac to make necessary preparations for burial of the alleged corpse.

Mr. Merrill's work among the Indians has been most successful. Some time ago he conceived the idea of introducing dairying among the Indian farmers of the Reservation, and in order that his work in that line might be effective, he went to Madison last winter and took a course in the University Dairy school, learning to make butter in the thorough manner of the best dairy farms. Upon his return to the Reservation he secured funds and built a creamery, to which the Indian farmers for several miles around brought their milk. The creamery is operated on the coöperative plan, and has been the cause of the introduction of Jersey breeding among the inhabitants of the Reservation. In addition to establishing the dairy industry among his charges, Dr. Merrill made the valuable discovery that the Indian women were adapted by their patience and industry to lacemaking, and he sent East and secured women to teach the Indian women the art. The result has been that during the two years since the work was first started, lacemaking has become a valuable source of revenue to the Indian families, and about \$2,000 worth of lace is sold from the Reservation each year. The women have learned to make lace which is said to rival in quality the products of the European hand lacemakers.

LEXINGTON.

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

Ashland Seminary.

ASHLAND SEMINARY, the diocesan school located at Versailles, Kentucky, will begin its tenth year on the 12th of September. The faculty has been enlarged and the music department will hereafter be under the direction of Miss Lucy A. Putnam of Windsor, Vermont. Her great success as a teacher at All Saints' School, South Dakota, and at Ogontz, Pennsylvania, is a happy augury for her success in Kentucky.

The school presents a pleasing illustration of Christian comity in one remarkable particular. The school property, comprising six acres of ground and a mansion house of sixteen rooms and a large cottage, together with all necessary out buildings, was a gift to the Diocese of Lexington by the late Mr. Swift Darneal, who was a Presbyterian. Mr. Darneal was the son of parents who were devoted members of the Protestant Episcopal Church. In another particular there is a similar illustration, namely, the school, conducted as a thorough Church school for young ladies and girls, has so commended itself to the people of Versailles and Woodford County that an auxiliary board of eight gentlemen prominent in the community was formed last spring, without relation to religious affiliation, all of whom work happily together for the extension of the influence of the school.

The school is under the immediate management of Mr. F. B. Ayer, a graduate of Williams College, who is supported by a corps of college-bred teachers from Wellesley, Smith, and similar institutions. An earnest effort is being made to raise the standards of education south of the Ohio river, and the school has the same standards as exist in the best schools of the North and East. This year for the first time a Southern girl won the highest honors of the graduating class at Wellesley College. The class numbered two hundred, and the girl was from Kentucky. It is hoped that Ashland Seminary will afford to many girls throughout the South, advantages equal to those enjoyed in any part of the country. The school attracts a number of pupils from the North on account of its beautiful and healthful location and milder climate, and also by its very moderate charges.

LONG ISLAND.

Addition to St. Mary's School.

EXTENSIVE improvements are being made at St. Mary's School, Garden City, the cost of which is said to be in excess of \$100,000, and the effect of which will be to more than double the capacity of the school. There will be a new building, five stories high, with a frontage of more than 200 feet in length. A gothic chapel will be constructed in a section of the edifice. The additions will not be completed until after Christmas.

MASSACHUSETTS.

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

Summer Vacations and Improvements.

AMONG the clergy of Boston who are spending the month of August abroad, are the Rev. Drs. E. W. Donald, Leighton Parks, Rev. Messrs. C. S. Hutchinson, J. Wynne Jones, and Augustus Prime. While the churches have been opened all summer, the larger part of them have been in charge of curates or lay readers.

THE REV. ALBERT EUGENE GEORGE of South Boston, who has been ill with typhoid fever, is slowly recovering.

A NUMBER of our churches have used the summer months for making alterations in their buildings. Emmanuel is having its interior fittings overhauled and much of the work done last summer for temporary necessity, is being replaced by permanent work. St. John's, Jamaica Plain, is having a new organ built, under the supervision of its organist, Harry Wry. Church of the Ascension, is having an addition built, which will double the seating capacity, and will have a fine chancel and organ.

THE REV. W. F. CHENEY of Dedham celebrated on Aug. 25th his 25th anniversary as rector of the Church of the Good Shepherd, Oakdale. During his incumbency the parish has grown, and now has a handsome church building, with memorial windows; and recently a surpliced boy choir has been instituted. A handsome purse was presented to him by his parishioners.

MILWAUKEE.

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

Death of Dr. Durlin—Plans for Nashotah— Death of Mrs. Edward Sanderson.

THE REV. FAYETTE DURLIN, D.D., rector of Grace Church, Madison, passed to his rest early on the morning of Saturday, August 31st. His death, as stated last week, was not unexpected.

Dr. Durlin was born in Fredonia, N. Y., Jan. 16, 1824. He entered Hamilton College in 1846, and pursued the usual course in that institution in spite of circumstances of poverty which would have deterred any but the bravest. There he made warm friendships, including among them Senator Hawley of Connecticut, Charles Dudley Warner, and Ephraim Mariner of Milwaukee. After teaching school for a time in Erie, Pa., he was ordered deacon by Bishop Alonzo Potter in Pennsylvania, in 1853, and served his diocese as assistant at Christ Church, Greensburg. Coming to Wisconsin in 1856, to work under Bishop Kemper, he was first placed in charge of the mission at La Crosse, and on June 14th, 1857, was ordained to the priesthood by that Bishop, in St. John Chrysostom's, Delafield, of which James DeKoven was rector. Dr. Durlin returned to La Crosse; was there until Feb. 5, 1860. During that time he engaged in much missionary work with Bishop Kemper, seeing much of the pioneer life, in which the forests and Indians played their part. He became, in 1860, rector of Grace Church, Ripon. From there he went, in 1865, to Janesville, becoming rector of Trinity Church. From 1871 to 1873

The Value of Charcoal.

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

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

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

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

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

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

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

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

THE STOMACHS of dyspeptics, aged people, invalids, and convalescents are, in their way, as delicate as those of infants and require food that is at once easily digested and nutritious. Mellin's Food contains the appropriate elements to repair waste, in an easily digestible and nourishing form and actually assists the digestion of other food.

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The booklet is bound in leatherette, the pages are printed with a handsome red border, and it is in every way attractive as a gift book. Those who have girl friends in their teens should make liberal use of the booklet.

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MILWAUKEE, WIS.
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he was professor at Racine College under Dr. DeKoven's presidency, and in the latter year re-entered the mission field, being stationed at River Falls. He was recalled to Ripon in 1874, and assisted in forming the Diocese of Fond du Lac in that year. For nine years he continued in that parish and then, in 1883, accepted a call to Grace Church, Madison, in the Diocese of Wisconsin—now Milwaukee, where he has remained ever since. He has for many years been an honorary canon of All Saints' Cathedral, Milwaukee, and received the degree of D.D. from Nashotah in 1895.

Dr. Durlin was ever a lover of nature and out-door life. He was devoted to hunting and fishing with a friend or two, and his trips took him into remote parts of Northern Wisconsin and Michigan where oftentimes they had only Indians for company. Flowers he loved, and the beautiful display that each year decorated the grounds of church and rectory testified to his tender care. He was also a scholar, and in his mature years was a preacher of remarkable vigor, often sought on special occasions, but strangely averse to having any of his productions published. One of the most remarkable of these sermons was his memorial of Dr. DeKoven, of whom he was a warm friend, preached at the Cathedral in Milwaukee shortly after the death of the latter.

For several years past he had shown signs of the approaching end, though his mental vigor continued unimpaired to the last. He passed away, as stated, on the last day of August. The funeral was appointed for Tuesday morning of the present week, and interment to be made at Ripon.

Dr. Durlin leaves a widow, to whom he was married in Milwaukee, and five children; Edward B. Durlin, a lawyer of New York City, whose wife is a southern lady; Mrs. Elliott Flower, wife of a Chicago journalist; Fayette, Jr., in business in New York City; Miss Maud, and Mrs. F. B. Wynne of Madison. By his bedside has been much of late the Rev. Dr. Dafter of Appleton, a life-long friend and companion of Dr. Durlin in hours of service and of relaxation. To this old friend was given the sad privilege of administering the last sad rites of the Church.

THE REV. DR. WEBB, President of Nashotah, has returned from his trip in the Orient, and is at Nashotah House. The prospects at Nashotah for next year are very bright. So far, 15 new students have made application, making about 45 expected to prepare for the ministry at Nashotah during the next season—a large gain over last year.

The Rev. H. B. St. George, Canon of the Cathedral in Milwaukee, has been elected as instructor in Church History at Nashotah, the Rev. Charles H. Schultz of Cleveland, Ohio, as instructor in New Testament Exegesis; while the chair of Biblical Literature and Liturgies, recently created as a separate chair at a meeting of the trustees, has been offered to the Rev. Joseph W. Hyde of Danvers, Mass.

Of these three instructors chosen, Canon St. George is a graduate of Trinity College, Dublin, from whence he took his degree of B.A. in 1879, graduating in the same year at Lichfield Theological College. He was ordained by the Bishop of Lichfield, to the diaconate in 1880 and to the priesthood in 1881. He came to this country in 1883, and with the exception of a few years spent as rector at Ashland and Bayfield in the Diocese of Fond du Lac, has ever since been a Canon, and for many years senior Canon, of All Saints' Cathedral. Mr. Schultz is a native of Philadelphia and a graduate of Racine College and of the General Theological Seminary. He was ordained deacon by Bishop Welles, June 5th, 1887, and priest by the same Bishop, on Sept. 25th, 1887. His clerical work has been in Wisconsin, Long Island, Indiana, and in his present work as rector of

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 MILWAUKEE, WIS.

St. James' Church, Cleveland. Mr. Hyde is a native of New York City and a graduate of Williams College. Bishop Horatio Potter ordained him as deacon and also as priest, in 1865, and his ministry has been spent in the states of New York, Connecticut, and since 1890, as rector of Calvary Church, Danvers, Mass.

ON THE EVENING of Sept. 2d, there died at St. Mary's Hospital, Milwaukee, from the result of a surgical operation, Mrs. Sanderson, widow of the late Edward Sanderson, old-time residents of this city.

Mrs. Sanderson was a woman of tender sympathies, generous disposition, and a kindly manner, most attractive; and while she was a woman largely given to the social claims of the world, she was ever ready to lend a helping hand in all charitable enterprises which had for their object the comfort of the sick and poor. Her husband was of the same disposition, and so hand in hand they ministered to many an one who needed help, and always in an unostentatious way.

During the illness of the late Bishop Welles, many a dainty dish to tempt his appetite was sent from her home, and well do we recall the comfort and pleasure it gave him.

Mrs. Sanderson has been taken from life in what seemed to her friends a time of perfect health; but necessity, known only to her intimates, compelled a surgical operation; and after receiving the blessed viaticum from the Bishop of the Diocese, she quietly passed away.

PENNSYLVANIA.

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

Philadelphia Notes.

THE PARISH of St. Clement's, Philadelphia, is holding services temporarily in St. John's Chapel, awaiting the completion of improvements in the church. The rector, the Rev. G. H. Moffett, is expected to return home, Oct. 1st.

THE RT. REV. DR. G. H. KINSOLVING, Bishop of Texas, who has been spending the summer in Nova Scotia, reached Philadelphia during the closing days of August, where he will pass a short time before his return to his distant Diocese.

THE REV. H. M. G. HUFF will be the preacher during September at Holy Trinity Memorial Chapel, Philadelphia.

MRS. JANE EMERICK, aged 81 years, an inmate of the House of Rest for the Aged, died in the Germantown hospital on the 23th ult. from exhaustion following injuries received some days previous by falling down a flight of steps at the Home.

This institution, which is located in the pleasant suburb of Germantown, has been in operation a few years only, and is supported chiefly by the voluntary offerings of Church people in the Diocese. Both sexes are received and cared for physically and spiritually. The Rev. Dr. T. S. Rumney, the chaplain, and his assistant, minister to their spiritual necessities, and administer the Holy Communion to those who are unable to attend Church services.

QUINCY.

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

Bishop Taylor's First Confirmation—Mr. Jeffords' Anniversary.

BISHOP TAYLOR began his regular visitations by a visit to St. Paul's Church, Warsaw, on the Twelfth Sunday after Trinity, where he administered his first Confirmation. As the Bishop, with the rector (the Rev. Thomas Hines) arrived in front of the rectory, the church bell was merrily pealed, the senior warden acting as ringer, to welcome the new-

ly consecrated Bishop to the parish. There was an informal reception at the rectory on Saturday evening. Next morning the Bishop celebrated Holy Communion at 7 o'clock in the church and afterward administered the sacrament in private to the Rev. William Bardens, rector of Trinity Church, St. Louis, and former rector of this parish, who, while visiting, with his family, at the residence of the widow of the late Judge Marsh, who is Mrs. Bardens' mother, was taken seriously ill. The Bishop again celebrated and preached at 11 o'clock, the subject of his sermon being "The Reality of Spiritual Things in the Kingdom of God." Confirmation was administered in the evening, when the Bishop

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5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

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Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

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Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause.

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preached a second time and also addressed the class. The church was crowded to the doors and the congregation included several ministers of denominational bodies. Bishop Taylor has been cordially received in all parts of the Diocese.

ON SUNDAY, Sept. 1st, the Rev. S. G. Jeffords entered upon the 13th year of his rectorship of St. Paul's Church, Peoria, and Bishop Taylor, in honor of the event, had arranged a visitation of the parish to take place on that day, and was accordingly present at the morning service. The rector presented a summary of his 12 years' work at St. Paul's, showing that a total of nearly \$100,000 had been raised during that time and that nearly 400 persons had been presented for Confirmation, the number of communicants at the present time being 633. Bishop Taylor's sermon was a terse statement of the necessity for not only the pure life of the individual, but also the corporate and patriotic life as a citizen of the Church of God which is the Kingdom of Heaven. Christian patriotism, he said, extends even beyond that term and comprises Christian Enthusiasm. "The man who, professing to be a member of the body of Christ, has within himself no missionary spirit, no love for the growth and expansion, the founding where it is not founded and the building up where it is founded, of the kingdom of our Lord Jesus Christ, is dead while he liveth."

He took the Church's growth in Peoria as an illustration of the progress of the Church throughout the world. "You must realize that this Church, whose members we are, stands for Catholic unity to all English-speaking people in this broad land of ours. There is not one other body that retains Catholic faith in its purity; Catholic creeds without admixture of error by excess, or corruption; Catholic orders in the Bishoprics of the Diocese; in the Bishops, priests, and deacons who minister at our altars; a Catholic liturgy purged from error and full to overflowing with the expression of the spirit of the apostolic and primitive Church, with the Catholic faith; the one faith given at the beginning, and which will last unto the end; Catholic worship, in the perpetual commemoration of the sacrifice of our Saviour and most holy Redeemer. All this and much more which I have not time to enumerate, the American Church stands for."

Later in the day the Bishop visited St. Andrew's and St. Stephen's Churches, and on Monday evening was present at a reception given in his honor in the parish rooms at St. Paul's.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

EXTENSIVE repairs are being made to the edifice of St. James' Church, Batavia.

CANADA.

News of the Dioceses.

Diocese of Toronto.

SEVERAL important additions have been made recently to the teaching staff of Trinity University, by the corporation. In Divinity, the Rev. H. Duckworth, M.A., of Merton College, Oxford, and the Rev. Arthur W. Jenks, M.A., B.D., lately Professor in the Theological Seminary at Nashotah, have been appointed.—CANON FARNCOMBE of Newcastle has been appointed rector of St. Matthew's Church, Toronto. Very general sympathy is felt for him in the sad accident which occurred on the 10th of August, by which his two sons, lads of 16 and 18, were drowned while bathing in Lake Ontario.

Diocese of Niagara.

THE NEWLY APPOINTED rector of St. George's Church, Guelph, is the Rev. G. F. Davidson, Lecturer in Divinity in Trinity University. He was ordained deacon by the Bishop of Toronto in 1895.—A NEW PARSON-

AGE has been purchased for the church at Arthur and the church grounds much improved.

Diocese of Nova Scotia.

A GOOD PROGRAMME has been prepared for the diocesan Missionary Conference to be held at Digby, Oct. 9th and 10th.—A COMMITTEE has been appointed by the vestry of St. Luke's Church, Annapolis, to restore the old, historic cemetery, near the church, improve it and put it into a better state.

Diocese of Fredericton.

THERE WAS a large attendance at the August meeting of the Sunday School Teachers' Union for the deanery of Kingston, at Apohaqui. The day commenced with a celebration of Holy Communion in the Church of the Ascension. Four very good papers on Sunday School work were read and discussed at the afternoon session. Twelve certificates were presented to the successful competitors in the recent examinations. The Ven. Archdeacon Neales acted as examiner for these Sunday School teachers' certificates.

Diocese of Huron.

ST. PAUL'S CHURCH, Shelburne, has been greatly improved. A new chancel, the width of the church, has replaced the old, so that there are now seats for the choir in it. Some handsome stained-glass windows have been

A FEW FACTS

About the New Catarrh Cure.

The new Catarrh Cure is a new departure in so-called catarrh cures because it actually cures, and is not simply a temporary relief.

The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

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The new catarrh cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, guaiacol, and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full-sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves, and powders, will appreciate to the full the merits of Stuart's Catarrh Tablets.

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This book was made at the suggestion of the Bishop of Western Michigan, who keenly felt the necessity, as have all other Bishops. We submitted a copy to Bishop Gillespie, and received the following letter:

EPISCOPAL RESIDENCE,
Grand Rapids, Mich.

DEAR SIR:

I am exceedingly pleased with your Parish Register. You have met a great want admirably. I shall do all in my power to get our small Parishes and Missions to secure them. You have made the price much lower than I had supposed such a book could be produced for.

Yours very truly,

GEO. D. GILLESPIE.

Bishop Nicholson calls attention to the Register in *The Church Times*:

Let us gratefully chronicle here, for the benefit of our clergy, the filling of a long time need, and a parochial want. We have so often been asked—where can we get a good, complete, and yet reasonably cheap, Parish Register? It has hitherto been a question not capable of an answer. They could not be had—except at an unreasonable, indeed an extravagant, price, \$5.00 or \$10.00; and quite beyond the limits of our poorer congregations.

But The Young Churchman Co., Milwaukee, have at last "cracked this nut," and solved our problem. They have issued, and now can distribute, a most excellent Parish Register, specially got up for this use, and this use only. It is large, strong, well bound, properly marked for all parochial uses, indeed, thorough and complete in every way. We cordially commend it. The price is but \$2.75. We would like to see them in every parish and mission, where the Record Books are often shabby and incomplete, and where the many memoranda of parish registration are most improperly kept.

The Missionary Bishop of South Dakota had also desired such a book, and wrote as follows: I have received the Parish Register, which strikes me as capital. In price, arrangement and general appearance, it is a great achievement. You have made us all your debtors.

Yours very truly,
W. H. HARE.

Bishop Vincent writes in *The Church Chronicle*:

AN EXCELLENT PARISH REGISTER: An insufficient or carelessly kept parish register is not only a shame, but a wrong. The Church's law requires a clergyman to be particularly careful in such records for the Church's sake. He ought to have pride enough to do it for his own sake. It may be of the utmost importance for his people's sake. Such a record has legal value in the matter of births, deaths, and marriages. Every clergyman ought to be interested in having the best register of the kind that can be had. One recently issued by The Young Churchman Co., 412 Milwaukee Street, Milwaukee, Wis., is very orderly and complete. It is not unreasonably expensive. The prices are \$2.75, \$5.50, \$8.00, according to the size. If you have no parish register, or an old one, send for a catalogue of prices, etc., and buy one of these. It will give you satisfaction.

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given by members of the congregation and by the choir, as well as a fine bronze lectern with embroidered hangings for it and for the pulpit.—THE CHOIR of Memorial Church, London, camped out near the town of St. Mary's in the end of July. This choir, which is vested, consists of men, women, and boys.

Diocese of Ontario.

MRS. LEWIS, widow of the Archbishop of Ontario, has presented a very handsome gift to the Royal Academy of Music, London, England, in the shape of fifteen scholarships. She has made it a condition that these scholarships shall be open to residents of the British Isles and Canada.—THE CHURCH at Elizabethtown is still without a rector. Bishop Mills has requested the congregation to provide him with the names of three clergymen from which he may make an appointment.

Diocese of Calgary.

THE NEW RECTOR of St. Alban's Pro-Cathedral, the Rev. Thomas Metcalfe, is expected from England shortly.—THE ENDOWMENT fund for the Diocese of Calgary is now completed and Bishop Pinkham hopes that he will be able to give up Saskatchewan before the end of the year, when the new Bishop is appointed.

Provincial Synod.

THE PROLOCUTOR of the Lower House, Dean Carmichael of Montreal, continues steadily to improve in health. His stay in the Adirondacks has done him much good. The approaching session of Synod is looked forward to with much interest; many matters of importance are coming before it.

Diocese of Montreal.

BISHOP WHITAKER of Pennsylvania was in Montreal Aug. 28th on his way home from a holiday at Cape Breton.

The Magazines

THE *American Monthly Review of Reviews*, which ought to agitate a change of name discussion on its own account in order to effect simplification, presents, in its August number, the world's history as graphically and accurately as usual. Its special papers include "The Recent Great Railway Combinations," by H. T. Newcomb, editor of the *Railway World*; "Governor Taft and Our Philippine Policy," by Raymond Patterson; "A Sketch of John Fiske," by John Graham Brooks—the Brooks family are especially active in the August magazines; "Mosquitoes as Transmitters of Disease," by Dr. L. O. Howard; and several other subjects.

BE CHEERFUL.

BE CHEERFUL, no matter what reverses obstruct your pathway, or what plagues follow you in your trail to annoy you. Ask yourself what is to be gained by looking around you, or how our condition is to be alleviated by abandoning yourself to despondency.—*Canadian Churchman*.

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ILLINOIS DAY AT PAN-AMERICAN.

LOW RATES VIA THE WABASH.

On account of Illinois Day at the Pan-American Exposition, the Wabash will sell excursion tickets, good only in coaches or chair cars, at \$10.50 for the round trip from Chicago. Good to leave Chicago, Sept. 14th and 15th, and good to leave Buffalo until Sept. 22, inclusive. Four daily trains. Write for Pan-American folder. A copy of the latest popular song with music, "Wake me up at Buffalo," will be sent postpaid for 5 cents in stamps. F. A. PALMER, A.G.P.A., 97 Adams Street, Chicago.