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The Living Church

VOL. XXIX.

MILWAUKEE, WIS.—SEPTEMBER 12, 1903.

No. 20

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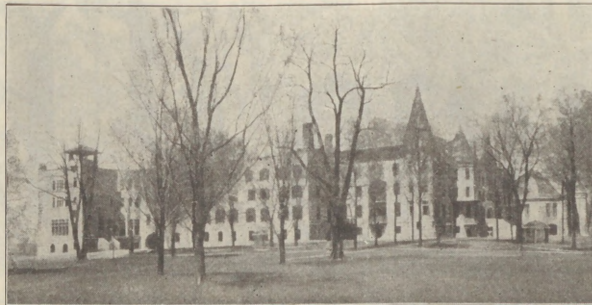
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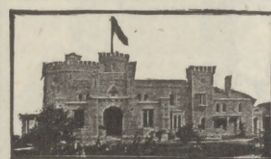
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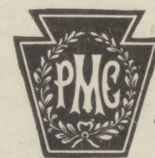
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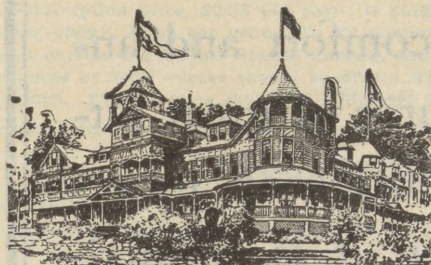
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The Living Church

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ROME, PROTESTANTISM, OR RUSSIA?

ONE of the happiest signs of the day is the increasing impatience of Churchmen at their isolated position with respect both to the Catholic and to the Protestant world.

It is true this isolation is much exaggerated. We have heretofore criticised the insular absurdity which we sometimes see in the English Church papers of speaking of the "Two English Provinces of Canterbury and York," as though these stood alone in a revolt against Christendom. This bi-provincialism is no less unfounded than it is absurd. There never was a time when the two English Provinces stood alone. In their rejection of the Papacy they stand with the whole Eastern communion. In those local tenets which are comprised within the Thirty-nine Articles, as well as in that frame of mind which is commonly understood by the term "Anglican," the two English Provinces are supported by the two Irish Provinces, by the Episcopal Church of Scotland, by the many Provinces in the Colonial Churches, and by the American Church and its offshoots. This communion of Churches accepting the Thirty-nine Articles is certainly extended enough to lay at rest the complaint of isolation of the English Provinces which we sometimes hear. The Anglican episcopate in its totality, as it is represented in the Lambeth Conferences, is, in respect to size, to learning, and to differentiation throughout the world, a body more truly representative of the territorial catholicity of the Church than have been some of the general Councils. We hasten to add that this fact does not make a general council of its sessions.

But in spite of the exaggeration which has been given to the complaint of the isolation of the Anglican communion, we repeat, it is a happy sign that Churchmen no longer view with complacency a position that compels them to hold aloof from all other Christians.

This dissatisfaction with our (relatively) isolated position has manifested itself among all sections of the Church. One section, of which Canon Hensley Henson, of Westminster, is the most notable exponent, frankly demands that the Church abandon her rigid maintenance of the apostolic ministry, or merge it into the ministries of the Protestant bodies about us, that we may seek Protestant unity by renouncing all claim to a separate plane from these others. This demand is not commonly heard in this American Church, and constitutes an extreme that is not likely to become widespread.

We, for our part, are more familiar with the plans that have been associated with the distinguished name of the Rev. Dr. Huntington of New York, according to which the treasure of the episcopate might be transmitted by our Bishops to members of such Protestant bodies as should be willing to receive it. There is, indeed, a certain sense of grandeur in this plan. It thrills one to feel that the apostolic authority may be given to those organizations about us, that have so signally succeeded in bringing souls into touch with Christ while yet not giving them the spiritual aids that are found in the Catholic Church. The Protestant world is all about us. We touch it in every detail of our ministrations and work. Its people and our people are woven inextricably together by social and even by family ties. We are influenced profoundly by its thought. We are in unison in many phases of common work. We are touched,

though in varying degrees, with the same forces of the Reformation period. We speak the same language, support the same schools, meet each other in every turn of our complex existence. We go separate ways, only when we come to the church doors. Why, we are bound to ask, must we separate here? And the Churchman, confident of the Church position, cannot fail to be interested, even enthusiastic, in the effort to give to our brethren outside, the gift of the episcopate, which may bring us closer together, and bridge the chasm between us. It was this desire that lay at the bottom of the Chicago-Lambeth overtures of our Bishops. Yet, one is obliged to add, the proposal did not succeed; the Protestant world did not care for the episcopate which, in guarded terms, we tendered them.

It is not strange that another school of thought should look with longing eyes toward communion with the great Latin communion. With these fellow Christians we have corporately even more in common than we have with the Protestant world, for we have the unity of the episcopate descended from common sources, and the unity of the sacraments administered for common ends. Truly the temptation to sacrifice much to end the isolation into which the two Western communions have strayed is a strong one. We view the Roman communion with its adherents perhaps as ten to our one; with its sway over many nations and its influence a large one in our own Anglo-Saxon lands. The day has, happily, gone by when it was a part of our religion to hate Rome. The gospel of love is overcoming even our remembrance of wrongs suffered from the Papacy. We are tired of the estrangement. We should be glad to meet our brethren of the Latin communion on common ground, were it practicable. We have no dreams of Christian Unity which leave them out.

But, as in our attempt at closer relations with the Protestant world, we have been repelled in the overtures which others made in our behalf, to find such a common ground between the Roman and the Anglican communions.

And so we seem to have met with failure in our efforts to secure some approach to unity at home and in Western Christendom. It is creditable to Anglican Churchmen that at least they have desired to be friendly with those on both sides of us. We only regret that it was, for the most part, two distinct parties in the Church that sought these two forms of reunion. When Lord Halifax was criticised, not many months ago, because he had expressed himself in ardent terms as desiring unity with Rome should it not be necessary to sacrifice principle to obtain it, he cited the fact that others were sincerely seeking unity with the Protestant world, while his desire was for the Catholic unity which could only result from the breaking down of the barriers between the Catholic communions. We could appreciate his longing; but we could not resist the feeling almost of despair, that all of us should be so small that no one should seem to expect one soul to sympathize alike with efforts to come closer to our Protestant brethren, and also to our Roman brethren. Not until the same men are imbued with *both* of these longings, shall we really be possessed of that irenic spirit which will both labor ceaselessly to attain to unity, and will also, and with the same tenacity, maintain inviolably those principles which we may not sacrifice, to receive either the favor of Rome or of Protestantism.

Thus far we have failed on both sides. The Protestant world did not want the episcopate which we tendered them as the bond of unity. The Roman world denied that we possessed the common ministry and the common sacraments, the recognition of which would be a present bond of unity. We are forced back into the same dreary *via media* that keeps us between two extremes that we may not touch, but long to weld together. We must of course hope and pray for the future. We must rigidly cut out from our own body corporate everything that savors of a sectarianism which stands in the way of unity. Some time, in God's good providence, the way may be opened, on the one side or the other, or on both, for something more.

BUT IN THE MEANTIME there is one more direction in which we may turn for the Christian fellowship which we long to share with others. The great Eastern communion is giving such indications of friendship to us of the Anglican communion, as lead us to hope that the separate ways in which we have pursued our work for a thousand years may, even perhaps in our own day, be again merged together. The world is smaller than once it was. The Anglo-Saxon and the Slav are no longer separated by a globe's extent and, even more completely, by the hostile rivalry of two Old-World powers. In America, and in the foreign mission field, the races have come

together. The two governments of Russia and the United States are not required by tradition to move in separate orbits. Perhaps the American Church may be the meeting ground for the Churches of England and Russia to clasp hands.

Last week the Associated Press published the following significant cablegram from St. Petersburg:

"ST. PETERSBURG, Aug. 31.—The *Novoe Vremya* in its issue of to-day contains the following statement regarding the question of the union of the Orthodox and Anglican Churches:

"On Aug. 5 the Rev. Dr. Dowling, Canon of the Anglican Church at Jerusalem, paid a visit to the Rev. Alexy, Exarch of Georgia, Caucasus, and said that a translation was now being made into Russian of the answers of the Anglican Church to the seven confessional questions proposed by the Greek Orthodox Church to the Anglicans, at the conference of 1899 at Constantinople. A translation of the Anglican Prayer Book is also being made into the Greek language.

"The Right Rev. Tikhon, Russian Orthodox Archbishop of North America and the Aleutian Islands, who was called to St. Petersburg to attend the Synod, was present at this conversation, and said that on the return of the president of the Holy Synod, the Most Rev. Metropolitan Anthony, to St. Petersburg, a special committee would be appointed by the Holy Synod for the study of the question of the union of the Orthodox and Anglican Churches.

"Among the obstacles the Exarch pointed out the suspiciousness of the lower classes toward Orthodox confessions, and said this must be overcome. Dr. Dowling was evidently satisfied with his conference with Exarch Alexy and Bishop Tikhon."

We may explain this by recalling that Bishop Tikhon is the former representative of the Russian Church in this country, who, as Bishop of Alaska, but with residence first in San Francisco and afterward in New York, came into friendly intercourse with many of our ecclesiastics, was present, in order to show his friendship, at the consecration of the present Bishop Coadjutor of Fond du Lac, and was officially invited by our House of Bishops to be present at the sessions of their House during the General Convention of 1901. Bishop Tikhon was uniformly friendly to the American Church, during the term of his American residence, though with shame we must confess that that friendship was sometimes strained by unthinking members of our own communion.

Dr. Dowling is the chaplain to the Anglican Bishop in Jerusalem, who, like his chief, has done much excellent work in bringing together the two communions.

It will be remembered that the Eastern communion, like the Anglican communion, consists of several autonomous national Churches, which Churches show perhaps greater divergences among themselves than do any two of the autonomous Churches of the Anglican communion. The Greek patriarchates of Constantinople and Jerusalem, which have chiefly been brought into touch with the Church of England through the mission of the Anglican Bishop in Jerusalem, supported by Dr. Dowling, are entirely distinct from the Church of Russia, which latter is governed by its Holy Synod, of which Bishop Tikhon is a member. We confess that the cabled dispatch quoted is obscure in its introduction of the Exarch of Georgia as, apparently, an intermediary, in some respect, between the Churches of Russia and Constantinople. Georgia, of course, is the Russian Transcaucasian state which lies northeast of Asiatic Turkey and extends to the continental boundary line.

Whatever may be the explanation of the conference itself, it is beyond question that both the Russian Holy Synod and also the Patriarch of Constantinople are impressed with the great desirability of establishing closer relations with the Anglican Churches. The question of Anglican Orders has been pretty well threshed out in the Orient, with the general conviction of their entire validity. In Oriental eyes, we partake partly of Protestant and partly of Roman errors. It will strike many Anglo-Saxons as amusing that our communion is considered "Romish" because we do not use incense at every service, the omission of which, we are assured, is a Roman error. Strange as this seems, it is much more sensible than the general Protestant belief that we are "Romish" when we *do* use incense. One sees from this divergence of opinion, how very elastic is that adjective, "*Romish*!"

But there is reason to believe that we are on the eve of a better mutual understanding, and that the relative Anglican isolation into which we are forced by the conditions of Western Christendom is near to an end.

Certainly it is a consummation devoutly to be wished. Why should the sectionalism of East and West prevail in the Church of God? Americans have trampled upon and destroyed their own political and social sectionalism, after experiencing

the devastating effects of it. Shall not Churchmen do the same?

The fact that our Lambeth Conferences have been able to adopt resolutions looking to this consummation, with the support and acceptance of Bishops of all schools of thought, shows, happily, that no partisan division among Anglican Churchmen is likely to arise out of the questions that may come before us in this matter. We trust Churchmen will be unanimous in welcoming the closer relations between the two communions which the near future may have in store for us. Let us pray, as never before, for the unity of God's people.

If unity in Western Christendom seems, in the providence of God, still to be deferred to the future, it will be a magnificent step forward, if the Churches of England and America may be brought into intimate and friendly relationship with the Churches of Russia and Constantinople.

SUNDAY SCHOOLS AND THEIR LIMITATIONS.—I.

IN FEBRUARY last, there was held in Chicago a notable gathering of educators, ministers, and others interested in the cause of Christian education, the result of which was the formation of an organization to be known as The Religious Education Association. The participants in that initial gathering were men of the highest national prominence, brought together to confer as to the best methods of meeting modern conditions in the training of the young in Christianity. The published volume containing the papers there read, with a stenographic report of the discussions thus drawn out, has been before us since the early part of the summer.* The importance of the subject, and the large value of the matter brought together in the volume, led us to defer the acknowledgment, beyond that of the mention of the title under the head "Books Received," until the present time, when the annual revival of interest in Sunday School work makes its consideration especially timely.

It was to us a matter of regret that the Church was so meagerly represented in the preliminary sessions of this Association. Except for one or two volunteer speakers, the only names in the long list of participants which we recognize as those of Churchmen, are the Rev. Pascal Harrower and Dr. Walter L. Hervey, who are, respectively, chairman and an influential member of our own Sunday School Commission in the Diocese of New York. The importance of the matter and the dignified character of the papers presented, might well have appealed more largely to the interest of Churchmen.

The volume before us contains the full text of twenty-three serious papers on phases of the problem, and discussions, more or less elaborate, though delivered under short time limits, from perhaps as many more speakers. Their importance is not only that which adheres to the very excellent suggestions which many of them have presented, but also because in the sum total of the deliberations we are enabled to discover what is the general view among the most learned of Protestant Christians, on a subject so closely connected with the greater problem of the disunity of Christendom.

It is true that the speakers probably did not invariably realize this close connection of themes; yet it is evident that some of them did, and they, perhaps, amongst the wisest heads in the gathering. "The time has not come, it is not very near," said Professor Coe (Methodist) of Northwestern University, "when the public school can resume the work of specific religious instruction. We must first learn more of Christian union. But we are needlessly squeamish regarding the limits of the moral and spiritual functions of our school system" (p. 50). "This mighty undertaking" (the giving of "fresh power and significance" to the Bible), said Dr. Edward A. Horton of Boston, President of the Unitarian Sunday School Association of Massachusetts, "waits for its consummation at the hands of many men and many minds, at the hands of a catholic, truly Christian body, forming a vast reservoir of truth and energy" (p. 245).

Nor were there wanting, many indications of the disintegration of those Reformation and post-Reformation religious forces which, commonly, are summed up in the term Protestantism:

"Modern historical study, let it also be said," said President

Rhees of the University of Rochester, "in offering the Bible as a text-book, calls positive attention to the fact that our religion is not the religion of a book. This it emphasizes because of the very wide currency of the opposite opinion. The post-Reformation period set before man as his ultimate authority in religion an infallible book. . . . Modern historical study of the Bible has discovered, however, that the religion of a book is precisely the thing which Jesus had to contend with in His controversies with the Scribes" (p. 83).

It is becoming evident to Christian thinkers everywhere, that Christian disunity is the direct cause of the increasing irreligion of the day. The banishment of the Bible and of religious teaching from the public schools is one of the direct results of this disunity. It is not anti-Christians or atheists who have brought about this banishment, but members of religious bodies, who, with entire justification, objected to the exposition of religious "views" hostile to those of their own conviction. In the anarchical state of Christendom, it is evident that this can have only its present result, that religion is left out of the life of the millions who are instructed only in the public schools.

Yet even this extreme result is not everywhere reached, as yet. Dr. Thurber, editor of the educational publications of Messrs. Ginn & Co., gives an interesting summary of the various state and principal local laws relating to the use of the Bible in the public schools. He says:

"In New York pupils cannot be compelled to attend religious services, and the law gives no authority, as a matter of right, to use any portion of the regular school hours in conducting any religious exercises at which the attendance of pupils is made compulsory. Some places—the cities of Rochester and Troy, for example, unless the rule has been changed very recently—forbid any religious exercises. But the opening of the school with Bible reading and some form of prayer is generally considered unobjectionable and desirable. This is permitted unless some one in the community objects and calls the matter to the attention of the state department, when the department immediately enforces the law. In other words, the Bible may be read, if no one objects, but must not be read if any one objects. Massachusetts requires some portion of the Bible to be read daily in the public schools. In Missouri the trustees may compel Bible reading. In Illinois a student may be expelled for studying during the reading of the Bible. In Georgia the Bible must be used in the school. Iowa leaves the matter entirely to the judgment of the teacher and permits no dictation by either parents or trustees. In Arkansas the trustees settle the question. In North and South Dakota the Bible may not be excluded from any public school, and may be read daily for not to exceed ten minutes, at the option of the teacher. In most states that permit Bible reading no pupil can be compelled against his parents' wishes to take part in the reading or to be present during the reading. But in Maine a child expelled for refusing to read the Bible cannot recover damages. Arkansas forbids the granting of a certificate to a teacher who does not believe in a Supreme Being, and Rhode Island recommends the rejection of any teacher who is in the habit of ridiculing or scoffing at religion. Washington prohibits the reading of the Bible in the schools; Arizona revokes the certificates of any teacher who conducts religious exercises in school; and in 1890 the Supreme Court of Wisconsin decided that the reading of the Bible in the public schools is unconstitutional. In 1869 the Cincinnati school board was upheld in forbidding the reading of the Bible. The same action was taken in Chicago in 1875, and in New Haven in 1878. New Hampshire requires that "the morning exercises of all the schools shall commence with the reading of the Scriptures, followed by the Lord's Prayer." Pennsylvania says: "The Scriptures come under the head of text-books, and they should not be omitted from the list"; in 1895 the Bible was read in 87½ per cent. of the schools of the state. Virginia seems to have no law on the subject, but the Bible is generally read. South Carolina also has no law on the subject. The Bible is not read in any of the schools of Utah" (p. 132).

Still, Dr. Thurber is right when, after this summary, he adds:

"At the best, this is not much—not much of the Bible, and almost nothing in the way of effective teaching" (p. 133). "I am not yet fully persuaded," he wisely adds, "that more emphasis upon the mere literary study of the Bible will result in much." . . . "The mere literary study of the Bible will produce, I imagine, mainly literary results" (p. 135).

It is interesting and hopeful to observe that our present public school system is no longer eulogized as the final triumph in the world of Education. As Christian thinkers perceive in tangible form the result of a wholly secular education, they are likely at least to question whether something better cannot be devised. The much criticised English Educational Act has many advantages over our American system, though it is only in recent years that the Protestant mind has been led to question the superiority, if not even the infallibility, of our distinctly American "institution."

One voice, that of John W. Carr, A.M., Superintendent of

* *The Religious Education Association*. Proceedings of the First Annual Convention, Chicago, February 10-12, 1903. Chicago: Executive Office of the Association, 153-155 La Salle St.

Schools, Anderson, Ind., was, indeed, lifted in favor of an attempt at utilization of the public school for the dissemination of a "body of religious truths" "of that broad, universal kind which [are] practically held in common by all of our people" (p. 140). Among such truths, Mr. Carr mentioned "Belief in God," "The brotherhood of man," "The value of life," and "The moral order of the universe." But since there are American citizens who deny each one of these propositions, it is difficult to see how their inculcation could long survive the injunction of a court. Mr. Carr may be right in believing that—

"The religious instruction given in the public schools cannot take the place of that which should be given in the home or church. Neither, in my opinion, can the religious instruction given in the church and the home take the place of that which should be given in the public schools" (p. 140).

We fear, however, that his suggested basis for common agreement would not prove acceptable to all, while certainly it would leave too much untaught to be satisfactory to any. At best it would constitute a hazy Theism, which would not involve Christianity. It would be a religion less than that of the native Indian.

And so the preponderance of belief of these learned educators was that we must utilize other forces than the common schools for the training of our children in Christianity. We cannot hope, in our divided condition, to supersede the public school with any form of Christian schools for general education. We may ultimately secure the permission to give children voluntary instruction in religious matters, outside the public school building but with leave of absence granted, on one afternoon a week. Even this is not generally practicable at present. In effect, we are reduced to the home and the Church as factors in religious teaching; and of these, the home is generally entirely irreligious, and the Church is making but a sorry makeshift in teaching her children.

This duty of the Church to educate her children, is one upon which sufficient may be said to warrant recurrence to it next week.

THE whole American Church constitutes the body of mourners at the bedside of the late Presiding Bishop. The Church had no Bishop whose personal goodness was more generally recognized, than was his. An Evangelical of the old school, he was from the first more tolerant than the traditions of that school of thought made customary, and in his later years his Churchmanship had advanced very perceptibly. His earlier devotional works were characterized by deep piety, and he strove, to the last, to deepen the spiritual life of his people. His last pastoral, published at the beginning of last Lent, was directed against the frivolity and worldliness of Christians in the higher walks of society; a class especially in evidence in Rhode Island, and one which caused the venerable Bishop much anxiety and fearfulness for the future of the Church and of society.

As Presiding Bishop, Bishop Clark's judicial fairness was everywhere recognized. But he was a striking example of the folly of our system, whereby new and weighty and very perplexing cares are laid upon the senior Bishop of the Church, who ought rather to be relieved of care. Bishop Clark was nearly 87 years old when these new duties were thrust upon him, and in spite of the fact that his successive Assessors, the Bishop of Albany first and then the Bishop of Kentucky, did everything in their power to relieve him, these cares and the anxiety which they entailed were onerous to him, and weighed heavily upon his mind. His mistakes, too, were such as may rightly be imputed to our anomalous and unprecedented constitutional practice of thrusting the responsibilities of a Metropolitan upon one who is not trusted with Metropolitan powers, and whose necessarily advanced age and physical weakness make those doubly burdensome anxieties most perplexing.

Happily, the Bishop retained his mental faculties unimpaired to the last. The present writer saw him for the last time last January, when, in spite of the weight of his ninety years, he was able to receive visitors, sitting in his library, and was keenly alive to everything pertaining to the questions of the day.

God grant that he may rest in peace, and that light perpetual may shine upon him!

SOME few months since, we had the pleasure of expressing sympathy with the "Jacobite Christians" or "Christians of St. Thomas" in southern India, who are called, more accurately, the Syrian Church of Malabar, and who are rising

out of many centuries of partial ignorance, and have largely purged themselves of the historic errors in theology which have been imputed to them.

We have since received two pamphlets signed by the "Secretary to the Malabar Jacobite Syrian Association" of the native Church, in the form of Letters to the (English) Church Missionary Society, in which the proselyting aggression of the latter society is set forth, with examples of the theological vagaries of its missionaries and adherents, and the charge that certain endowments, entrusted to C. M. S. for the purpose of aiding in the purification of the Syrian Church, are being used to subvert the Catholic teachings of the ancient Church, and to make proselytes for the separate missions of the C. M. S.

The charges are most distressing to those who have at heart the work of reunion, rather than of proselytism. "Even though a man may deny the need and efficacy of sacraments, priesthood, baptismal regeneration, and other Catholic doctrines, he is counted as a devout reformer, if he preaches against invocation of saints and prayers for the dead"—practices authorized by the ancient liturgy of the Syrians—is charged in the second pamphlet; and the instances given of the vagaries and blasphemies of these "reformers" are most deplorable. One can hardly understand their toleration, if not, indeed, their authorization, by the venerable C. M. S. Moreover the charge of perversion of trust funds, is a very serious one. We earnestly trust that this may be brought to the attention of the Archbishop of Canterbury, and that his good offices may be used to right whatever has been done wrong.

Our readers will learn with pleasure that his Holiness, the Metropolitan of the Syrian Church, is now preparing a series of articles which, with illustrations, will shortly appear in THE LIVING CHURCH, in order that Anglican Churchmen may understand the conditions and perplexities of their ancient sister Church.

Strange as it may seem in the face of the perverted representation of Anglican Christendom which is shown them by the local representatives of the C. M. S., this Church, through its higher ecclesiastics, desires to come into closer touch with the Anglican communion, and feels very friendly to us. The Principal of the Mar Dionysius Seminary at Kottayam, the Rev. Fr. V. J. Givargese, has frequently been in cordial correspondence with THE LIVING CHURCH and with other Anglican Churchmen. The Seminary is making a splendid fight against ignorance and darkness, and its scholarship is recognized by the (English) Madras University.

Surely it ought to be our mission to lift our fellow Churchmen of this ancient community out of their difficulties, rather than to impose new ones upon them.

ANSWERS TO CORRESPONDENTS.

LIGH.—(1) The Church of England is in no sense supported by the State. The ancient parishes are supported by "tithes," which constitute very ancient endowments given to the Church for the purpose, but not owned by the State. Mr. Gladstone once tersely remarked that if the clergy were State-paid, the amounts for the purpose would of necessity be voted annually by Parliament in the Budget, which they are not.

(2) Our relations with Old Catholics vary in different countries, but are generally friendly without involving actual inter-communion. A request for such inter-communion on the part of the Polish Old Catholics in this country is now pending in our House of Bishops, and awaits final action at the General Convention of 1904.

(3) It is not permissible to use the Revised Version of the Bible in the services of the Church. A new standard Bible with authorized alternative readings printed in the margin, was adopted by the last General Convention for such use.

A. B.—At a burial, the altar candles are lighted, and the funeral candles are in place at the front of the nave, before the chancel steps, prior to the entry of the procession. The servers, priest, choir, pall-bearers with coffin, mourners, constitute the order of procession. The coffin is laid between the funeral candles (commonly six in number) with feet toward the altar. There is a modern Roman custom, enjoined by some of our authorities in ceremonial, to reverse the position if the body be that of a Bishop or priest, but the custom dates only from the seventeenth century. The same position—feet toward the East—should be observed in lowering the body into the grave.

E. R. R.—(1) Bishop Ives of North Carolina perverted to the Roman communion and was deposed, in 1853.

(2) Yes; but the matter is too personal to be stated in detail here, and, indeed, we are not informed as to the facts.

(3) Persons confirmed in the Roman communion ought not to be re-confirmed on making their submission to the Church.

CONTENTMENT is not to be caught by long and foreign chases, he is likeliest to find it who sits at home and daily contemplates those blessings which God has placed within his reach.—*The Church in Georgia.*

CARDINAL VAUGHAN'S SUCCESSOR

And the Dearth of Eligible Roman Clergy in England.

JUDICIAL HAIR SPLITTING AS TO LEGAL ORNAMENTS.

Lord Salisbury as a Churchman.

DEATH OF THE DEAN OF BANGOR.

LONDON, August 25, 1903.

WITH reference to the election of a successor to Cardinal Vaughan in the schismatical "Archbishopric of Westminster"—which resulted yesterday in the selection by the congregation of the Propaganda of Dr. Bourne, "Bishop of Southwark"—there appeared last week in the *Times* newspaper a rather interesting special article thereon from one described as "a Roman Catholic correspondent"; whose particular point of view was evidently that of a liberal Romanist (though at the same time an ardent Manningite) rather than an ultramontanist. They need an Archbishop, he said, "who will take up Manning's policy where he left it, and restore the Roman Catholic body to the condition in which Cardinal Vaughan found it in 1892"; and nowhere, in his opinion, was this more clearly understood than in Rome. Those who have to make the appointment, he thought, "will find their choice very limited"; and then followed this remarkably candid as well as (from an Anglican point of view) deeply significant statement:

"The number of able men among Roman Catholic clergy in England has been steadily diminishing for some years; the generation of great converts has passed away, and the converts of recent years have included very few men of more than ordinary capacity; certainly a successor to Cardinal Vaughan cannot be looked for among the converts."

The correspondent then proceeded to consider *seriatim* the names of the four which had been formally sent to Rome: The Spanish prelate, Archbishop Merry del Val (whom Cardinal Vaughan pressed his late Holiness, Leo XIII., though in vain, to appoint as his Coadjutor *jure successionis*), Dr. Gasquet, O.S.B., Dr. Hedley, O.S.B., "Bishop of Newport," and Dr. Bourne, "Bishop of Southwark." It was highly improbable, he thought, in view of the opposition of the Romish dissenting Bishops and of the most influential "laymen," that Rome would make so unpopular an appointment as that of Mgr. Merry del Val; and it was therefore almost certain that the new "Archbishop of Westminster" would be one of the three others. Of these he wrote obviously to urge strongly the selection of Dr. Gasquet, who seemed to him to possess in a marked degree the requisite qualifications. In the first place, "as a pupil of Manning he is better able than any other could be to gather up the scattered threads of Manning's later policy and regain the position that Manning won for Roman Catholicism in England." And, secondly, "he is the only English Roman ecclesiastic who has a great reputation outside his own body, his historical works on the Reformation having made his name familiar to many." The correspondent's conclusion, therefore, was that Dr. Gasquet was the only one "who could essay with much hope of success the task of welding together the Roman Catholic body in England, at present scattered and divided" [italics my own].

Really, it would have indicated a conversion from Protestantism to Catholicism a trifle too sudden to last had any different judgment been rendered than was rendered by the Chancellor of the Diocese of London yesterday week in the faculty case of St. Mark's Church, Marylebone. Although, perhaps, in some respects the judgment was not so bad as it could conceivably be, yet it was sufficiently saturated with obscurantism to bear unmistakably the hall mark of Tristramism. The case—which was heard in the London Consistory Court a few weeks ago—arose out of an application by the vicar, the Rev. the Hon. James (Father) Adderley, and the church wardens of St. Mark's, Marylebone, for a faculty authorizing certain alterations and decorations in the church. As reported in the *Times*, the Chancellor, in delivering judgment, said that to some of the proposed alterations and decorations objection had been taken by certain "parishioners." Firstly, objection was taken to the dormer windows having been blocked up pending the present application. In the opinion of the architect, the dormer windows were out of keeping with the architecture of the church fabric, and, in view of proposed alterations, would no longer be required for the purpose for which they were inserted. Upon inspecting the church he (the Chancellor) arrived at the same conclusion, and would sanction their remaining blocked up subject to their being re-opened "if hereafter it should appear

to the Court that it was in the interest of the parishioners that they should be re-opened." Secondly, objection was taken to "a representation of the Virgin Mary with the Holy Child in her arms over the Holy Table in the side chapel with a red light perpetually burning before it"; the same having been erected without a faculty along with another erection, which the vicar, on his inspecting the church, informed him "had been designedly erected as being similar to those in use in the second year of Edward VI." But the Chancellor evidently preferred to go by Privy Council law rather than by the Ornaments Rubric, as illuminated by the researches of ecclesiastical experts, for his order was that the "Madonna and Child, the red lamp, and other appendages" should be removed. Thirdly, objection was taken to the placing of an eight-day clock in the church, on the ground that it disturbed the congregation by its striking during the services. That objection seemed reasonable to the Court, and the clock was ordered to be removed. Fourthly, the two objectors complained of a brass cross previously over the altar having been removed without a faculty and "a dark wooden cross" substituted for it. The brass cross should be restored to its former position. Perhaps just here the Chancellor's judgment lends itself to some misunderstanding. For it would not seem necessarily to follow that his reason for this specific order was that a cross made of the same material as the Holy Cross is objectionable in law (as interpreted by the Chancellor), whereas a brass cross is unobjectionable, but rather that the wooden cross had been substituted for the brass cross without faculty authority. At least, that would seem to be a more charitable view to take of the matter. Fifthly, it was objected that the proposed wing of the reredos on the north end of the altar was to be constructed so as to prevent the "celebrant gentleman" officiating at the north end. His order was that said wing should be erected with hinges in order that it might be placed back "so as not to interfere with the clergyman officiating at the north end." But the proposed wing even without hinges, as Fr. Adderley might have told the Chancellor, would not interfere in the least with the priest officiating at the altar, for the clergy of St. Mark's are not "North enders." The two aggrieved "parishioners" also objected to any paintings being on the reredos. Paintings, however, "were permissible with the sanction of the Court"; and as the paintings proposed were not objectionable, the Court would sanction them. The Court would also allow the figures on the top of the reredos being constructed for holiday lights to be lit "when required for the purpose of lighting the chancel." The objectors, finally, drew the attention of the Court to the fact that there was "a third Holy Table in the Church." It appeared that a third altar was placed in one of the aisles of the church without a faculty; but subsequently, "thinking that objection might possibly be taken," the vicar removed it to the vestry and placed it on wheels, and on certain festivals when there were large congregations it was wheeled out and placed at the entrance of the chancel as more convenient for use than the one at the east end. "It was not suggested" (said the Chancellor) "that it was placed there for superstitious purposes; but a Holy Table on wheels for occasional use was a novelty; and a Court, especially one of first instance, saw great objection to authorizing a novelty of that kind unless it was proved to be a matter of practical convenience." The Chancellor finally granted the faculty subject to the exceptions he had specified. The vicar gave notice that he intended to appeal against the portions of the judgment in which the Chancellor had declined to accede to the application of the petitioners. According to the *Church Times*, in reply to the vicar the Chancellor said he would be willing to consider a new plan for the re-arrangement of the reredos in the side chapel provided the lamp did not form part of it; provided also that it was on the same lines as the High Altar reredos which he had sanctioned. Under these circumstances Fr. Adderley, the *Church Times* adds, will probably not appeal.

In connection with this case, it appears that a petition against the complaints lodged by the two so-called parishioners (one of whom is said never to attend the services at St. Mark's), was signed by ninety-two parishioners.

Dr. Field, Warden of Radley, announced in last week's *Guardian* that the Conference, which was to have been held by "Moderate High Churchmen" and their sympathizers amongst Neo-Evangelicals at Oxford next month, has had to be postponed. "I feel obliged," he says, "to take the responsibility of postponing it. It is impossible now to consult others, but it is clear that the proposed time clashes so seriously with confer-

ences, retreats, etc., already arranged that it would be wiser to fix some other period."

The Commission of Inquiry into the educational systems of the United States "in their bearing upon national commerce and industry," which important project originated last year with Mr. Alfred Mosely, C.M.G., will start from Southampton on October 3d. Among those whose names appear in the list of Commissioners is the Bishop of Coventry (Dr. Knox), late Chairman of the Birmingham School Board, and one of our best educational experts.

The Archbishop of York, regrettably to report, has intimated to the priest-in-charge of Christ Church, Doncaster, that he cannot send a priest to officiate at St. John's Church, a district church in the parish; and in consequence the church will have to be closed until further notice.

Lord Salisbury—whose soul may God rest!—was always inclined, from his youth up, to be quite a definite Churchman, and as Premier his policy was invariably friendly to the Church. Amongst other early reminiscences of him as a Churchman, it is interesting to know that as a debater at the Oxford Union, when an undergraduate of Christ Church, he strongly denounced the Dissolution of the Monasteries. Personally, Lord Salisbury (says the *Times*) "was deeply religious, holding to the beliefs and practices of the Church of England; and it was sympathy in these matters that, in spite of deep differences on nearly all political questions, was the main cause of the friendship that existed to the end between him and Mr. Gladstone." A striking instance of this sympathy, it adds, is to be found "in the attitude of the two statesmen to the Public Worship Regulation Bill of 1874—Mr. Gladstone vigorously opposing it, and Lord Salisbury [though at the time a member of Mr. Disraeli's Government] not concealing his distrust and dislike." Probably no Prime Minister but Lord Salisbury (as was pointed out in an article on him in last year's June number of *Good Words*) has ever been concerned with the recommendation of so many Bishops, being thirty-seven in number. These recommendations are as follows: to the Primatial Sees of Canterbury and York once each; to the Sees of Salisbury, Manchester, Ely, Chester, St. Asaph, St. Alban's, Truro, Lichfield, Carlisle, Newcastle, Chichester, St. David's, Bristol, Exeter, and Liverpool once each; whilst to Sodor and Man, Wakefield, Oxford, Durham, Bangor, Winchester, Worcester, Peterborough, Rochester, and London twice each. Canon Newbolt, referring in his sermon to Lord Salisbury last Sunday afternoon at St. Paul's, said that it is for us to remember with gratitude "his love for this Cathedral and his zeal for the Church of God." In this great man the Church has "lost an ardent friend and true benefactor." At the Church of St. Mary Magdalene, Munster Square, the patronage of which was formerly in the gift of the Cecil family through the late Lady Salisbury, who was a daughter of Baron Alderson, the preacher at the High Eucharist last Sunday, at the outset of his sermon, said their prayers were for the deceased statesman, who was one of the early members of the congregation at that Church.

The Dean of Bangor (the Very Rev. John Pryce, M.A.), who was brother of the Dean of St. Asaph, has departed this life at the age of 75, having held the Deanery only since last year. He appears to have been prominently identified with the cause of higher education in Wales, besides being quite a prolific author of books dealing with early British Church history. His tenure of the Dean's stall, though so brief a one, had already proved decidedly beneficial to his Cathedral Church. R. I. P.!

The great stone rood and attendant figures of Our Lady and St. John, which form part of the design of the west front of the Society of St. John the Evangelist's conventual church at Cowley St. John, Oxford, were placed in position last week—on the central pilaster-buttress and just below the top of the embattled parapet of the towers. The whole composition of figure sculpture is most beautiful in conception and execution; and the general effect from the churchyard and from Ifley Road, where the boarding has been removed, will be gloriously effective. *Sic Deus dilexit mundum!* J. G. HALL.

BEAUTIFUL is the activity which works for good; and beautiful the stillness which waits for good; blessed the self-sacrifice of the one; blessed and self-forgiveness of the other.—*Robert Collyer.*

PEEVISHNESS may be considered the canker of life, that destroys its vigor and checks its improvement; that creeps on with hourly depredations and taints and vitiates what it cannot consume.—*Samuel Johnson.*

WILL NEW YORK ELECT A BISHOP COADJUTOR?

The Question to be Passed upon by the Diocesan Convention.
A MISSIONARY LAUNCH OBTAINED FOR THE SEAMEN'S MISSION.

Embezzlement of Funds Alleged at St. Michael's Church.

WOMAN'S AUXILIARY TO BE LOCATED IN THE SEE HOUSE.

THE convention of the Diocese of New York meets in three weeks and there is expressed on all sides the opinion that it will elect a Bishop Coadjutor. It will be remembered that in Bishop Potter's address at last year's convention he signified his willingness to the election of a Coadjutor, although neither then nor at any time since has he stated his personal desire for or against the plan. He has, however, said that he favored any plan for assistance in New York that commended itself to the convention. It is conceded by all that such assistance is needed, and as the scheme for a division of the Diocese, talked of last year, seems impossible of present fulfilment, the election of a Coadjutor is generally favored. The only name thus far seriously mentioned in connection with the election is that of the Rev. Dr. David R. Greer, rector of St. Bartholomew's Church. He is not a candidate in the ordinary sense of the term, nor is he being pushed forward by any man or party of men; there seems to be general opinion, however, that he is the man for the place. This situation may change, of course, before the convention. If it changes, the cause may be a feeling that Dr. Greer would be too strongly attracted by city affairs to give that attention to rural churches which is one of the main reasons for the election of a Coadjutor. This feeling may do injustice to Dr. Greer, but it is naturally prompted by the great interest he is known to take in the Church's work among city masses. It is also general opinion that Dr. Greer will accept the Coadjutorship if elected, although he has declined several overtures from other Dioceses.

Although many favored a division of the Diocese, it was found to be almost impracticable, unless a general change were made that would involve a re-adjustment of diocesan lines all over the state of New York, except Long Island. Such a re-adjustment, it is felt, should not be asked for by the New York Diocese. Another reason against division is a strong sentiment in many rural parishes against their removal from the metropolitan Diocese. It is not known whether this sentiment is sufficiently strong to defeat the plan were it to be seriously advocated, but it does exist and all admit that it should be considered.

A MISSIONARY LAUNCH.

For a long time the Board of Managers of the Missionary Society for Seamen have wanted a steam launch by which ships in the bay might be visited, and the excellent land work of the Society be supplemented by that on the water. The boat has now been secured and the accompanying illustration shows it moored beside the Floating Church of Our Saviour at the foot of Pike Street, on the East River. It is in commission and actively engaged in the work for which it was secured. The name is now *Dashaway*, but the Society has applied to the United States Government for permission to change it to *Sentinel*. It will be dedicated to the work by Bishop Potter, who is president of the Society, some time next month. A photograph of the launch, sent to illustrate this letter, was unfortunately received too late for this issue, and will appear next week.

AN EMBEZZLEMENT AT ST. MICHAEL'S.

St. Michael's parish has suffered a financial loss to an amount as yet unknown through alleged embezzlements of the parish clerk, a son of former Mayor Edson of New York. Newspaper reports variously estimate the shortage at from \$50,000 to \$75,000, but as a large part of the loss falls upon banks that cashed checks and notes said to be forged, the parish will not suffer in anything like the sums named. The shortage in Mr. Edson's accounts was discovered, and whether the exposure made him insane, or whether, as his friends claim, he had been insane for some time, will never be known, for he shot and killed himself, after killing the wife of Mr. Pullen, one of the vestrymen of the parish. The motive for the killing of Mrs. Pullen is unknown. There is no story connecting her with Edson, and some think that the bullet was intended not for her, but for Mrs. Edson, who was present.

HOME FOR THE WOMAN'S AUXILIARY.

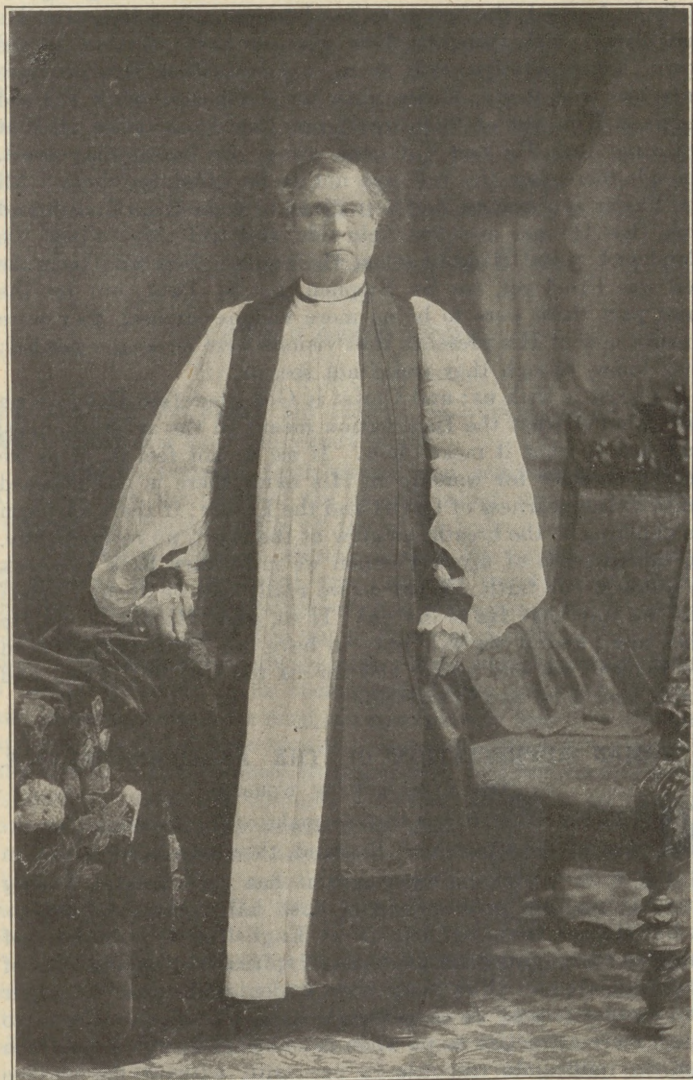
Beginning this fall, the New York Branch of the Woman's Auxiliary of the Board of Missions will make its headquarters in the See House on Lafayette Place. The building, it will be

remembered, was the gift of Miss Catherine Lorrillard Wolfe to the Diocese, and had been, up to last fall, the office of the Bishop. Seeking a more central location, Bishop Potter moved his office to Fortieth Street, and invited a number of diocesan organizations to make the See House their headquarters. Others that have accepted are the Sunday School Commission and the Archdeaconry. The meetings of these organizations will be held in Hobart Hall in the See House. The New York Branch of the Woman's Auxiliary is one of the largest branches in the country. It is composed of St. Augustine's League, the Niobrara League, the Domestic and Foreign Committees, and the Junior Branch.

DEATH OF THE PRESIDING BISHOP.

ON MONDAY of this week, September 7th, the venerable Bishop of Rhode Island and Presiding Bishop of the Church, Thomas March Clark, died suddenly of heart disease at his summer home in Middletown, R. I. The burial service is appointed for Thursday at Trinity Church, Newport.

Bishop Clark had passed his 91st year, and both by his age and by the date of his consecration he was senior of the whole Anglican episcopate. He was born in Newburyport, Mass., July 4, 1812, was graduated at Yale in 1831, and afterward studied theology at Princeton with the expectation of entering the Presbyterian ministry. He completed his studies at the Princeton Theological School in 1835, but soon after made application to Bishop Griswold of the old Eastern Diocese of New England for orders in the Church, and was ordained dea-



THE MOST REV. THOMAS M. CLARK, D.D., LL.D.,
Late Bishop of Rhode Island and Presiding Bishop of the
American Church.

con in Grace Church, Boston, on Feb. 3d, 1836, by that Bishop, who also advanced him to the priesthood on November 6th of the same year in the same church. He was rector of Grace Church, Boston, till 1843; then of St. Andrew's, Philadelphia, till 1847; assistant at Trinity Church, Boston, till 1850; and rector of Christ Church, Hartford, until his elevation to the episcopate in 1854.

It was in the latter year that he was chosen Bishop of Rhode Island, and was consecrated at Grace Church, Providence, December 6th, 1854, by Bishop Brownell with eight other Bishops. For the first twelve years of his episcopate he was also rector of Grace Church, Providence.

He became Presiding Bishop of the House of Bishops by the death of Bishop Williams of Connecticut February 7th, 1899. This informal office was succeeded by the constitutional office of Presiding Bishop of the Church, by the adoption of the new constitution in 1901. He was also the author of several religious books, of which his *Reminiscences* is the best known and perhaps the most useful, the volume covering, as it does, two-thirds of the nineteenth century.

Bishop Clark was a pastor who was universally beloved, and an administrator whose conscientious tolerance and judicial fairness have been recognized by all who came in contact with him. He is succeeded as Bishop of Rhode Island by his Coadjutor, the Rt. Rev. William N. McVickar, D.D., and as Presiding Bishop of the Church by the Bishop of Missouri, the Rt. Rev. D. S. Tuttle, D.D., LL.D.

Bishop Clark held the degree of D.D. from Union College and from Brown University, and that of LL.D. from the University of Cambridge in England.

“BE NOT FORGETFUL TO ENTERTAIN STRANGERS.”

BY THE REV. ARTHUR GORTER.

IT IS sometimes said that the members of the Church commonly known as “Episcopal” do not welcome strangers or accordially towards visitors. While not for a moment granting that this is true, except in the case of some few congregations whose members have “more money than brains,” there are some facts that would make it appear that strangers were not treated as “cordially” as they would be in some other of the various places of worship.

In the first place, as the church is God's House, all of His children are welcome there and have an equal right to attend; and it would be of the nature of officiousness for the members of the congregation to “Welcome you to our church.”

In the second place, the church is no place for “visiting” and “pleasant conversation.” It is the “House of Prayer,” not the house of talk.

In the third place, it is infringing on people's rights, intruding on their privacy, and disturbing to their devotions, to be pounced upon by a “committee of hospitality,” and questioned about their own affairs.

The church is a place where any child of God has a right to come to worship Him undisturbed without interference; it is not a meeting house or place for social intercourse. Nevertheless, everyone should be shown that they are perfectly welcome and should be treated with the utmost courtesy and thoughtful consideration.

The Liturgical services, with its frequent change of posture, and necessity for finding place in a book, is confusing to those unaccustomed to it, and someone in the congregation should always show a little willingness to guide and help them so that they can learn to “Worship the Lord in the beauty of holiness,” to offer Him worship “In spirit and in truth.”

SEEING HIM WHO IS INVISIBLE.

Can man, by searching, find out God?
Yea, verily, in every clod
He doth appear.
Only to eyes that holden be,
Darkened by earth's obscurity,
Is He not clear.

It is the heart that God discerns,
The soul with love of Him that burns
Finds Him in all:
Perceives Him in the stars remote,
The sapphire sky, the birds that float,
The red leaves' fall.

Can man, by searching, find a spot
In all the spheres where God is not?
There is a place;
From His own heart he may exclude
The wondrous Guest; in solitude
May run his race.

Pray we for vision unconfined,
Unshadowed by a worldly mind,
Then shall we see
God's love in rill and bursting flower,
In cyclone's breath His awful power,
His might in law's decree.

EUGENIA ELISE BLAIN.

THE INCARNATION AND THE PRESENCE OF GOD.

BY THE REV. CHARLES FISKE,

Rector of St. John's Church, Somerville, N. J.

HERE are two ways of thinking about God. We may think of His immanence, or of His transcendence. By the immanence of God we mean His presence and activity in every part of His creation. The motion of the planet in its orbit and the dropping of a leaf in the breeze of summer alike display His power. By God's transcendence, on the other hand, we mean His position without and above nature; we think of Him as dwelling *outside* the world, guiding and directing its movements. It is this latter thought which we more frequently associate with God's personality. When we think of His immanence we are apt to rest in the idea of energy, force, power, universally excited; we think of a divine presence, but we are likely to have a very indefinite conception of that presence, corresponding to the vague feeling of awe that oppresses us as we contemplate nature in her more solemn moods. In order to have the conception of God's personality, we must add to the thought of His immanence the idea of his transcendence. He is not only *within* nature, filling it with life and energy, but He is *above* nature, as a personal Superintendent, if we may so speak, directing its workings.

But just here comes the difficulty. As we grasp this latter idea more fully, instinctively we put God away from us; we think of Him as a Being far-off, in other regions than those we inhabit. The thought, as I have been trying to put it, may not be altogether clear; so suppose, in order to appreciate it, we put a question to ourselves. As a matter of fact, how are we accustomed to think about God? We feel His personal existence, I trust, very deeply; but *how* do we think of this personal Being? Do we think of Him oftenest as being *with us*, at our side, looking into our faces, or do we think of Him as being far away, entirely out of our reach? Is it not a fact that from childhood we have been putting Him ever at a distance—kneeling to pray to Him, and yet somehow feeling that we must strive hard to make Him hear; picturing Him in heaven, "above the bright blue sky," as the children's hymn puts it, One who hears, and yet somehow—we cannot explain it, but somehow—almost out of the sound of our voices, almost out of reach? We pray, and it seems necessary to lift the eyes, and stretch out the hands, and *strain* after God. Yes, we know that He is a person, but He seems always to be a *distant* person; He seems never to be *here*, He is always *there*, just beyond us, not with us, never leaning over us as the mother did at whose knee we bent in childhood, with her hand on the little one's head, and her face over him. This is the way we long to think about God; we want to have a deeper sense of His nearness, we wish to realize His presence.

Now I am quite sure that devout meditation on the Incarnation will satisfy this longing for God. See how it was with the early disciples. We are not to suppose that from the moment they saw Christ they understood His divine nature. At first He was to them only a very good man. We ourselves come into the presence of a man or woman of saintly character and at once we seem to be breathing a different air, there is a subtle something in the conversation and bearing of our friend that rests like a benediction upon us, and God seems nearer. So it was that the disciples first knew Christ, I suppose. Not without reason do the painters picture Him with a halo about His head and a glory shining from His person; it was so in a figure, that the disciples saw Him from that first day when the Baptist pointed Him out to Andrew and John at the riverside.

Then, as their intimacy with Him deepened, they began to know Him as the Messiah, and remembering all that had been told by the prophets of how God's grace should be poured on the Anointed One, they learned to think of Him as indeed bringing the Almighty very close to them. Yet later they knew Him as in some special sense the Son of God, and the significance of the title grew upon them and He spoke to them from time to time of His union with the Father, of His equality with Him, and of the necessity of a personal union with Himself in order to be knit up into the divine life. What it all meant they did not fully understand then, but as time went on He spoke more and more plainly, and then, after the Resurrection, they saw the meaning of His life, saw that in the presence of their Master they were in the very presence of God.

So their faith grew—and mark how its gradual development prepared them to realize at the last God's presence with them in Christ. They could not have understood or believed it at

the first; but after all this training the truth came home to them now. They saw that when they had been speaking with Christ, when they had reverently touched His hand, when they had knelt at His feet, when they had told Him of their joys and sorrows, or asked His help, or offered Him their love, they had been walking and talking with God. That was why their hearts burned within them: they were in the divine presence, following God as His dear children; once they had known Christ after the flesh, but now they knew Him so no more; they had gradually come to the revelation and so they could grasp it; they looked back upon the old life, and realized its secret and knew now why the Master was to be called Emmanuel; truly, in a way far higher than they had dreamed, He was *God with us*.

Then notice how this sense of the presence of God with them was deepened by the resurrection appearances. There seems to have been a plan followed in Christ's way of manifesting Himself. The disciples had been with Him and had known His presence in the flesh so long, that it was necessary that they should be prepared for the different presence that was to be vouchsafed them after the Ascension. Before, they had known that He was with them because they had seen Him with their eyes and handled Him with their hands. Sometimes they were given the opportunity to do that now—for they must be assured of His bodily resurrection—but now He always came and went so mysteriously: one moment they were alone in the upper chamber, and the next He came and stood in the midst; again, they were fishing by the Sea of Galilee, and they looked up to find Him standing on the shore; the disciples on the road to Emmaus met Him, and then just as they recognized Him He vanished. Was it not so, that the lesson might gradually be learned, the lesson we need to learn ourselves, that He was always with them, in their work, in their worship, at the social board—always with them, but *unveiling* His presence only now and then? Later came the Ascension, when a cloud received Him out of their sight; but they knew, after all that training, that He had not gone away; He was still present, though thereafter the veil was not to be lifted for them. All the Easter appearances had been given to make them understand this, that He was even by their side, and had only to part the cloud and reveal Himself when He would. Now and then the veil was lifted yet, for St. Stephen, for St. Paul; but for the most part there were to be no more visions—indeed, they were so sure now of His presence that visions were no longer needed; they knew, though they could not see.

Christ is with us; and Christ is God, therefore God is with us. That is what the Incarnation meant in the apostolic days, and that is what it means now. If *we* do not feel it; if as we gather together for worship in His name there is no deepened sense of the nearness of Christ and the Father; if there has been no catching of the breath, no glow at the heart, no reverent awe, no sacred sense of mystery—then we must turn back and seek to quicken our faith. What do we really believe about Christ? Are we sure that He is divine? If so, what He did of old He does now; and if we will pray to have our faith strengthened we too will see and know, and for us too God will come, and speak, and help, and strengthen.

A ROMAN APPRECIATION OF THE ANGLICAN SERVICE.

THE LANGUAGE OF WORSHIP.

WHATEVER criticism we may make of the theological weakness of the Church of England, there can be no question of the wide spiritual propaganda it has been making among English-speaking people for the last half century or more. It has clothed Catholic ideas in an English dress, and some of the most thoroughly Catholic books of spirituality are the work of Anglican writers. Now there is an undeniable charm about our own mother tongue which makes religious thought seem ever so much more attractive to us when it comes to us in words which find an immediate response in our souls without the artifice of translation.

The grand old Latin of our ritual—a language quite distinct from the classical—makes its appeal to the learned, to the clergy who naturally know it by heart, to all those who realize the harmony of thought and word which makes us, Catholics, one with all our past. But for the great mass of the people it but emphasizes the division between them and the liturgy, which has no other meaning than that both by word and ceremony it may voice their feelings and give form to their inarticulate thought. Yet truth to tell, it falls as a matter of course on dull ears. It may inspire with awe. Its oft-repeated words may sound like music to those who are prepared to find

everything beautiful which the Church does or says, but in the majority of cases it is simply unintelligible.

Among nations whose languages depend immediately on Latin, it is not difficult for even the half educated to comprehend our liturgy. The Italian and the Spaniard, and, to a certain extent, the Frenchman, expresses his thoughts in terms closely akin to that of the language of the ritual. But we who speak the language of a Northern race have no such advantage. We must study Latin in order to understand it, and nowadays the study of Latin is not one that commends itself even to our educated men.

Let it not be understood for a moment that any of us would willingly tamper—if that were possible—with the language of our liturgy. It is so venerable, it has stood so long, it is such a visible mark of union between the various nations, that it would be little short of vandalism—to put it mildly—to dislodge the Latin tongue from its preëminence as the most used of all languages in the liturgy of the Church. But even to say so much is to admit that the Church does not consider any language so absolutely interwoven with liturgical thought that it may not employ some modern tongue with as much ease as it now makes use of both Latin, and Greek, and Armenian, and Syriac, and Slavonic.

The English tongue on the lips of Anglican worshippers has kept alive a sense of Catholic belief among a people whose leaders were often theologically unsound when not avowedly heretical in thought. Its chants, its offices, its prayers, all in the exquisite English of the Book of Common Prayer have made the people keener for orthodoxy than could the sermons of Deans have done, had the Deans themselves been orthodox.

It is not to be wondered at, then, if we, looking about us for means to keep our people intelligently true to the faith of their fathers, cast longing eyes on the great auxiliary of the English tongue as a language, if not of our liturgy, at least of their worship. Look around you at Mass some Sunday and observe how many people are following with a prayer book the great act of worship at which they are assisting. The priest who says Mass every day needs a Missal at every service. Do you think these crowds feel themselves in any way united with what he is doing or saying?—*Providence (R. I.) Visitor (R. C.).*

CHURCH GUILD WORK.

BY MRS. L. E. CHITTENDEN.

USUALLY the parish aid society, or working guild of the Church is a most important factor.

Upon its activity, faithfulness, and zeal, depends much. It is, in fact, the pulse of the church, which may be taken to indicate the feeling or life of the whole body.

The work therefore should, among its executive officers, be planned with prayerful care, and its numbers by all its members be constantly recruited from new-comers and from the Confirmation classes. Too much stress can hardly be laid upon this. I think you may always expect good working results from a cordial desire to make strangers welcome and well known; and it has been found a most effective plan to have two women, at least, appointed each month to get from the priest a list of new names. These women call, and with tact and cordial good fellowship, make the stranger welcome, extending an invitation to join a guild or auxiliary, at once.

On the other hand, there should be a hearty coöperation in this. One of one's Confirmation vows should be to join the working lay force of the Church, and do what one can do with one's might.

If children are small, or household duties too great to permit active work, there will doubtless be found some home work that shall help, but as one should give at least one-tenth of his money for the Church support, so a portion, at least, of one's time should be given, either at home or in the guilds, to help forward the work of the Kingdom of Heaven on earth.

In the appointment of committees should also—unless there is a separate organization for charity—be one appointed monthly to look up those poor who are with us always, and especially committed to our care by our dear Lord.

An autumn rummage sale has been found an excellent and helpful thing in this line, as it permits those who have a little money to buy very good, warm clothing for the winter for a small sum; and the money from the sales gives a fund for coal and food for the sick and very poor.

A social committee should be made responsible for receptions, teas, musicales, etc.; anything, in fact, to draw the people

together, and rid the parish of the ban that too often exists, of coldness and exclusiveness.

Let one meeting or more each month be formally opened by the rector, or president *ex-officio*, with the Lord's Prayer, the Apostles' Creed, and suitable collects, all perhaps joining in a guild hymn.

Then should follow the roll call, reports from committees, a collection of monthly dues, old business, new business, and appointments, followed by a social hour or two, where sewing may be seasoned with music, or reading, by someone whose talent lies in that direction.

In regard to communicants who hold themselves aloof from guild work, there should be rigorous self-examination as to motives for this aloofness.

Do you feel too poor? Remember the two sisters in an Illinois parish, who kept a small millinery store and who made, in the few intervals of leisure, tiny butterfly and pansy pin-cushions from the bits of silk and velvet from their stock in trade.

These were sent all over the United States, with the result that these (from a worldly point of view) poor sisters gave hundreds of dollars toward the building of their new church. Also that devoted Churchwoman at Martinsville, Illinois, herself the mother of a large family and by no means rich in this world's goods, who, by her great faith and fine business methods, raised and gave money to build a completely fitted up church, although she was, at that time, the only communicant in the town. Now, I understand, she is working no less faithfully to swell a rectory fund.

It is needless to say that in both these cases, the work done was of the best, the methods strictly legitimate and business-like.

One incident more to illustrate what faith and love will do: The morning after the cyclone in St. Louis, the rector of St. John's Church stood contemplating the injury done, and his heart was sad within him.

The finances of the church were in a somewhat crippled condition, owing to many removals and other causes. The tower was in ruins, many windows broken, and the organ greatly injured.

There came, as he stood, a gentle touch on his arm, and he turned to find orphan Mary, a cripple from the Church orphanage, who for many years, nearly all her life, in fact, had been in the orphanage, until now in her more mature years she had been promoted to help in the nursing of the sick, in the mending, and in plain sewing. For these tasks she received a little money. Her devotion to her parish church was so well known, that she was jokingly called Mary St. John, and was very proud of that title.

To her rector she said:

"You look sad, father."

"Yes, Mary," he answered, "I am looking at the ruin! Where is the money coming from to repair the church?"

Mary's face was at once lighted with great joy.

"Oh, father!" she said, clasping her thin hands, "I am so glad to tell you I have earned nearly two hundred dollars, and it is all in the savings bank, and my dear church shall have it all!"

Tears came to the eyes of the priest as he remembered the other Mary, and the box of precious ointment, and, as he turned away, his own faith was brightened and hopeful.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir Humphrey Davy.*

FEAR of the future is fatal to the joy of the present. Multitudes of men miss to-day's sunshine in their anxiety about the coming of to-morrow's storm.—*The Cumberland Presbyterian.*

IT IS HARDLY worth while to build a castle if the gate is to be left open to the enemy; neither is it worth while to fortify one's self against temptation if one's eyes are allowed to wander.—*Selected.*

A MAN'S COUNTRY is not a certain area of land, of mountains, of rivers, of woods; but it is principle, and patriotism is loyalty to that principle.—*George William Curtis.*

DISAPPOINTMENTS are shafts sent to the very bottom of our souls, and whatever is there, whether gold or only copper, they bring to the surface.—*Edmund Garrett.*

Papers for To-day.—Second Series

By the Rt. Rev. the Bishop of Fond du Lac

I.—THE PROMINENCE OF PETER.

THE growing desire for Christian union is so manifestly of God that all Christians should strive to remove any barrier to it. We have shown in previous papers that while unity requires a Head, and we have such an one in Christ, union or Christian fellowship and intercommunion does not require one. There is no reason therefore on that account, why, in our desire for union, we should turn to Rome. As an Apostolic See, Rome has no special claims on us American Catholics over any other Apostolic See. We are Westerns, it is true, but the patriarchal jurisdiction of the Roman See never extended to America. The only consistent ground on which the Papacy can rest its claim to supremacy is the three commonly cited texts of Holy Scripture. We may hereafter more fully deal with them, and have already done so in a partial way, and have shown that they do not sustain the Roman contention.

But there are some among us who think that to Rome belongs a primacy over the Church, given in Scripture as well as conferred by Canon Law. Since, however, Rome will accept nothing less than a supreme headship and universal jurisdiction conferred by Christ on Peter and his alleged successors, it is idle to propose as a basis of union a position she repudiates.

"The Church," it is asserted, "has two separate elements, the Primacy and Priesthood. These are embodied in the Pontificate and the Episcopate. Christ instituted the Primacy before He instituted the Priesthood. The Primacy is even more essential to the Church's condition than is the latter. For He instituted the visible Church neither as an aristocracy, nor as a democracy, but as a monarchy. In a constitutional government, legislative power rests with the representatives of the people. Christ did not institute the visible Church as a constitutional government, for He did not give to the Christian people the power of making the laws by which the Christian society was to be governed. In a monarchy one person and one alone is in possession of supreme power. As universal Ruler the Pope has power to make universal law to bind the whole Church. It is not in the power of all the Bishops in one body to make a universal law. To the Pontiff the election of Bishops belongs by Divine right. It is inherent in the Divinely established primacy. The Pontiff alone has authority to institute new Dioceses. And when he speaks *ex cathedra* he is infallible and his judgments, unlike those of a supreme court, are irrefragable.

We have condensed the preceding from the work *Urbs et Orbis*. It may fairly be contended that by assuming such supreme authority and jurisdiction as of Divine right, Rome has now forfeited whatever was hers or was by canon law once conferred on her. Whatever she once rightfully had beyond the limits of her own See, she has now by her unscriptural and uncanonical assumption lost. "Rome herself," as Bright and Lidton wrote, "has destroyed the *status quo*—her claim of uncanonical dominion has suspended her canonical 'hegemony'; we cannot discern the Primacy of a united Christendom in the autocrat of the Latin Churches"; and, as Manning once wrote: "The defeat of the Pope's canonical privileges is with himself."

But to help souls in some degree attracted to the centralizing and monarchical power of Rome, let us fairly examine what doubtless effects them, the prominence given in certain portions of Holy Scripture to St. Peter and its spiritual significance. We write solely for the Glory of God and the good of Holy Church, seeking the Divine aid and asking of all a fair and Christian hearing.

Now in our time much improvement has been made in the science of historical investigation. Evidence is now sifted more discriminately, and myths, legends, opinions, are separated from facts. And facts are not considered apart but in regard to their growth, evolution, and coördinate relations. A clever writer lately said that for facts as facts by themselves he had little or no respect. Thus, in the modern historical method we must consider not only fact, but the antecedent, productive cause of any institution or idea. Moreover, we must consider if either is capable of more explanations than one, and also how they are related to contemporaneous phenomena or

thought. It is this scientific method, to quote Professor Robertson, with its "conception of relativity and its comparative method, that enables us to see facts in their order of cause and effect, and in their true historical perspective."

Let us in this spirit, and seeking truth for its own sake, impartially and without bias, investigate the prominence of Peter. Let us trace its rise, its duration, examine its limitations, its relation to other Apostles. And also in like manner the prominence, if any, of other Apostles, the rise and extent of such prominence. Moreover we should examine what contrast or uniformity exists between the two cases and so seek to discover the inward meaning and spiritual significance of that of Blessed Peter.

This is admitted to be the correct method and the only one that will lead us to the truth. As an illustration of the incorrect and opposite mode, we give this as an illustration, found in Spencer Jones: "In the four Gospels, the name of St. Peter is mentioned as often as ninety-one times, whereas the name that comes next to his, viz., St. John, appears only thirty-eight times within the compass of the New Testament." We might reply that the name of Judas Iscariot is mentioned in the Gospels more than some of the other Apostles, but this does not denote any prominence in office on his part over them. It is as much to the point to observe that in the Acts, Peter is named fifty-six times, Paul by his two names—Saul, twenty-five, and Paul, one hundred and thirty-two, making one hundred and fifty-six in all. The above is a common instance of unanalyzed, non-correlated facts, such as led the critic above mentioned to say he had nothing but contempt for mere facts.

So, too, it is not uncommon to hear persons cite as conclusive proof of Peter's authority over the other Apostles, that he is in the Gospels named first, as with James and John, with our Lord in His Transfiguration; that our Lord preached out of Peter's boat; that Peter draws the net to land; that he, outstripping John, comes first to the Sepulchre; that twice he steps from the boat and, preceding others, goes to Christ on the water; that Christ specially prayed for his deliverance from Satan and the non-failing of his faith; that the women were bidden by the Angel of the Resurrection to "Tell His disciples and Peter"; that Peter says to the six Apostles with him, "I go a fishing," and they say unto him, "We also go with thee"; that Christ gives him a new name, "Cephas," makes him a Rock, gives him the promise of the keys, and finally bids him feed the lambs and shepherd the sheep. All this is very significant of something in the way of preëminence, and we do not question its mystical and spiritual significance. We deal with these later in this series.

Moreover, we find St. Peter, after Pentecost, taking the initiative. He points out the vacancy made in the Apostolic college by the treachery of Judas and the need of filling it. He opens the doors of the Church to the Jews at Pentecost, and subsequently to the Gentiles at the baptism of Cornelius. He pronounces judgment on Ananias and Sapphira of the Hebrew race, and on Simon, the Gentile magician. Together with St. John, he works the miracle at the Beautiful Gate of the Temple and raises Dorcas from the dead, and the multitude bring out their sick into the streets that at least the shadow of Peter passing by, might overshadow some of them. When shut up in prison, the Church prays unceasingly for him and God sends His Angel and he is miraculously delivered.

It would be contrary to the received Catholic mode of Scripture interpretation if we saw nothing in all this. For we are to seek not merely the mind of the writers, but the hidden Mind of the Holy Spirit. The question therefore ever is, what does the Holy Spirit signify? To arrive at this, we must analyze the different utterances of our Lord to the Apostle and his to our Lord; see what connection, if any, there is between them, and whether they form a progressive series; whether any other series of like phenomena is to be found in respect of any other Apostle; and if so, how they are correlated to each other and how to the prominence belonging to Peter. We do not expect that Roman Catholics would be willing, if able, to do this. The Papal interpretation has been so instilled into them from childhood that their mental perceptions are par-

alyzed to any other meaning. Some of them would consider it a sin to lay aside their presuppositions and to put their minds into a receptive attitude. Some would not believe anything that one they regarded as a Protestant would say. But then, we are not writing for them. We are writing for the instruction of our own household of faith. We wish them to investigate and to investigate fairly and without prejudice. If we are honest in our search for the truth, we shall cast away any presupposition that these utterances and events have necessarily any connection with the Roman theory of Peter's primacy, and ask ourselves whether they may not be reasonably accounted for on another theory. And if this is seen to be the case, then to ask which of the two explanations more fully meets and reconciles all the facts recorded in Holy Scripture.

Let us ask, then, first, are there any other Apostles who stand out with a certain prominence in the inspired record. Now the inspired New Testament record is divided into three parts: The Gospels, the Acts and the Epistles, and the Revelation. In the Gospels, which record Christ's visible life on earth, we recognize the transparent eminence of these three Apostles, St. Peter, St. James, and St. John. In the Acts and Epistles, which record the dispensation and work of the Holy Ghost, we find the two most distinguished by their acts and writings to be St. Peter and St. Paul. In the Revelation we have St. John alone.

The first point to be noticed is that these three have all special names or titles of honor given them. This distinction is not something that pertains to St. Peter alone, as is apt to be assumed by the man who regards a fact by itself, without regard to its relation to other facts. All three of the Apostles have their special designations of office and honor. St. John has for his title that of "Son of Thunder." His evangelistic symbol is the Eagle. His evangel is full of the Light and Life that came down from Heaven. He is the Doctor of the Incarnation, of the Word made Flesh. He is preëminent in his intimacy with our Lord, and is called "the Beloved Disciple." Saul's name on his becoming a consecrated Apostle at Antioch is changed to Paul. The change is significant of his conversion and his office. The latter is symbolized by a change from a Hebrew name, marking out his mission as the great Apostle to the Gentiles. Our Lord gives to Simon an added name, the name of Rock or "Stone," *petros* in Greek, *Cephas* in Aramaic. It was doubtless given to prophesy the needed transformation of his nature by union with Christ, the Living Rock, and his becoming a foundation stone of the Christian Church. To him also Christ gives the Keys of the New Kingdom.

What are the ideas we naturally associate with these names and titles? St. John's name is not changed, but a title is given him: "Son of Thunder." It lifts our minds heavenward. We think of the majestic roll of Heaven's artillery, of the awe-compelling Voice from above, of the forked lightning's vivid flash. We see how fitting this is to the great apostle and evangelist of the Incarnation. He who proclaims as no other The Word made Flesh, whose gospel is filled with awe-thrilling utterances of the Light and the Life, who preserves the great sacramental discourses of Baptism and the Eucharist, of the new birth and Wind blowing where it listeth, and of the Bread that comes down from Heaven, he it is who opens in his revelation the deep mysteries of the Kingdom and of things in heaven, and in earth and under the earth, of Christ in His triple offices, of His foes, and of the final coming which shall be as the Lightning shining from the East to the West.

The added name of Cephas is given to Simon. If St. John was a type of the new dispensation, and St. Peter of the old, as Augustine thought, we see how fitting it was that to John, the loved disciple, a title was given signifying that dispensation which was inaugurated by the heavenly messenger and welcomed from heaven's rood screen by the angelic choir. And equally how fittingly Simon should have the name of *Rock* or *Stone* added to his former one, signifying how the new temple was to be builded on the old foundation. Fitting also to Saul, that a changed name was given. It was declarative of his conversion and mission. Converted, he became the great-est of the Church's administrators and missionaries.

Thus with Peter we associate the idea of foundation. He is the Leader and Primus of the Twelve, the original foundation witnesses and Apostles. He makes, as their spokesman, the great confession of Christ's Messiahship. His office is a marked one. He is the foundation layer of the new kingdom. He holds as a steward the Keys. He opens the Kingdom to Jew and Gentile. St. John the Beloved Disciple, to whose

care the Blessed Mother was committed, is especially a type of the new dispensation. He is the Apostle of Love and of the new light and life from heaven. St. Paul is enshrined in the Acts, often called the Gospel of the Holy Spirit, as the great missionary agent of the Holy Ghost. None of the names or titles given to the three, we may observe, imply any authority or jurisdiction over the other apostles.

These three prominent Apostles, it is further to be noticed, succeed one another and pass before our vision across the field of history in a most suggestive order. St. Peter first engages our attention. He is preëminent in the preparatory stage of the Kingdom, when our Lord was visibly present and engaged in laying the foundations of His Kingdom. But this preëminence does not continue. The most superficial reader of the New Testament can but notice the marked distinction between the position given St. Peter in the later part of the Acts and Epistles from that he previously occupied. When our Lord was laying foundations, as recorded in the Gospels, then he who was the special type of that old dispensation on which the new was laid, is preëminent among the other Apostles. When this work is done, a change takes place, and St. Peter is no longer recorded as first, but the order of the Apostolic roll call is reversed and it is "James, Peter, and John." Then, as the figure of Peter fades away and we hear no more of him after the Jerusalem Council in the Acts, our spiritual gaze is concentrated on St. Paul. He becomes the central figure, the great, world-wide missionary, the specially consecrated Apostle by order of the Holy Ghost. For "as certain prophets" (and the prophets were the special ministers of the Spirit, as the Apostles were of Christ) "ministered to the Lord and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them." "Filled with the Spirit," he becomes the most effective recorded organ of the Holy Ghost in the world's conversion.

When at length St. Peter and St. Paul and all the other Apostles have passed from earth, then finally St. John becomes the most prominent, and his prominence is most significant and unique. We behold him as the only surviving Apostle, certainly with no earthly superior, ruling over the Church at Ephesus; establishing the Episcopal order throughout Asia, after the type of the Church at Jerusalem with its local Bishop; completing the canon of Holy Scripture by writing the fourth Gospel; writing his general Epistles, and in his Book of Revelation being the organ of communication between the Ascended Lord and His Church. Peter's work was finished, and so was Paul's. Christ after the Ascension instructs His Church through neither of these two, but through St. John.

As we thus contrast the various prominences of these Apostles we see that that of Peter was connected with the original Twelve alone, and involved no continued office of authority over their successors. Peter and Paul and John pass from earth, and no one succeeds either of them in their respective offices, for with their passing their personal offices ceased. Christ held His Church united in Himself as its Living and ever present Head, and enlightened and directed it through His Vicar the Holy Ghost.

"AN EDUCATOR of high rank, in a paper read before a literary society, presenting a comparison between the beginnings of the nineteenth and twentieth centuries, declared that too great a regard for dogma is the incubus that presses heavily upon the Church and will retard its progress in and during the century. But is not the peril that assails the Christian body precisely the opposite?" says the *Universalist* of Boston and Chicago. "Have we not to-day too small and weak a regard for dogma? It is grandly the fact of Truth, as Lowell has said, that

* "Her effluence

With endless change, is fitted to the hour."

"But let it not be forgotten that 'truth is eternal.' Dogma is but truth as realized by men and formulated by them; creeds but the orderly arrangement and formal statement of the things most surely believed among us. It is doubtless necessary to lay old creeds upon the shelf and formulate new ones every now and then; but it is neither necessary nor wise to despise them at any time. It is to be more than suspected that some part of the religious toleration of to-day is the outgrowth of a lessening conviction as to tenets. True is it that not all has this basis, and fortunate for the Church that it is so. Not too numerous are the men who can at one and the same instant keep the firmest grip upon their own religious convictions and extend the hand of fellowship to those who differ profoundly. More of this sort of Christian believers must the present century develop or men will be coming to care very little about the truth as it is in Jesus."

Religion--Personal and Social.

By the Rt. Rev. F. D. HUNTINGTON, D.D., LL.D., Bishop of Central New York.

III.—GOD'S ORDINANCE IN SOLITUDE.

SUPPOSE an observant foreigner to make up a judgment of American character from the columns of periodical journals of the largest circulation, what would he conclude the uppermost object, the principal attraction, the most eager indulgence, of all classes to be, at the beginning of the twentieth century? And what the promise for the half-century to come? Granted that the case is only half as bad as we have put it, whither will the impetuous tide drift us, or what and where is the countervailing force that is to arrest and turn it? What must its effect be on that which the Masters of knowledge, the students of the past, the treasurers of wisdom and experience, have come to comprehend as a national character? This nation is yet in the making.

Neither science nor philosophy, neither fact nor reason, has availed to determine the comparative importance, in God's plan of the human world, of the individual and the Race. Was man made for society, or was society made for man? At first, the analogy of the member and the human body may seem to solve the problem; and no doubt the corporate theory of mankind is the best help yet afforded to the sociological inquiry. But, after all, the farther we go in the investigation, the less distinct is the definition of what the body is and what the membership is. So far, the corporate school has the best of the argument, ancient and modern, and it best fits the Scriptural and traditional doctrine of unity. The unity of the whole, however, does not contradict the individuality of the parts, no matter of how many millions the parts may be.

There are two sorts of voluntary solitude—one self-indulgent and exclusive, the other self-respecting and disciplinary. It is remarkable how few really great men have not been at some time, in any time or country, without that discipline. That man is desperately deluded who forgets the sacredness of his own personality, or dreams of any screen that can hide him from himself. If anybody questions whether the loftiest type of the scholar, statesman, or useful citizen, is compatible with the simplest surroundings and training, a cheerful exercise of everyday home-virtues, and a stern abstinence from all social excesses, let him read any one of the late biographies of Sir Thomas More, whose neighbors at Chelsea used to point to his family and household as a charming embodiment of the ideals of his Utopia. Grand discoveries in science, or inventions of genius, have not been born in assembly rooms or dinner-parties. Society moderately regulated may widen the scope of certain faculties, and sharpen others, and polish others, but it is quite as fruitful a field for the vices of prejudice and vanity and envy and detraction and contempt and class-cruelty. Though it does not defy the standards of gentle manners and true refinement, it very often submerges them, and, though it may not yield a visible harvest of vice or crime, it may prepare a soil and engender an atmosphere in which they become convenient and "respectable," and where the plain issue of right and wrong is skilfully disguised.

Questions still arise and recur. From all these innumerable, vast, and fascinating collections of people, in what condition of mind and body do the people come back? Are they better equipped for the ordinary and necessary work of their lives, strengthened, enlightened, refreshed, better content with their lot, more in love with their homes, their housemates, neighbors, servants, and religious duties? Do the crowds themselves promote and encourage the homely virtues most in demand everywhere, patience, charity, industry, purity, economy, order, good temper, or do they stimulate social evils, discontent, jealousy, envy, censoriousness, vanity, eager competition, display in dress, furniture, general indulgence? The multiplied educational conventions, by comparison of methods and reports of experiments, yield some benefit; is the benefit proportioned to the interest in theories, schemes of discipline, scholastic abstractions, the advertising of school-books, and ventures in oratory, mixed with some social pleasantries? Does the vast increase of educational apparatus and the diffusion of educational discussion among teachers result in the literary or indeed the grammatical correctness, or the propriety, or the grace

of expression or style in the every day talk, the common correspondence of business men and clerks, the meal-time and side-walk speech of families and intimate friends? Somehow the common school education seems to be slow in getting effect where it is most wanted. The "thirty or forty thousands, mostly women" who lately assembled in Boston, at a famous "Educational Convention," no doubt persist in a sanguine idea that, apart from some real benefits, this alert multitude carried away with them solid advantages commensurate with the outlay and the outcry. But a modest minority must be allowed a dissenting opinion. The presidents of conservative universities heard at Chicago, from a clever woman, that the library and the study and deliberate investigation are safer for immature disputation than the popular arena. As people and things are now going, wisdom can ill afford to surrender much of the realm of silence to the clamor of tongues. The waste of the people's money is a small matter. The waste of sober manhood and womanhood can never be a small matter with men and women who think why they were made and whither they are bound. Pack in one pile all the proved, substantial and abiding blessings produced to this country, on the "causes" they profess to advocate, by the last dozen general conventions, conferences, congresses, between the two oceans, the bulk will not be very imposing. No doubt there has been diversion; and relaxation from toil has its claims. But the material profits were with the railways, hotels, restaurants, shops, and newspapers. The eloquent speeches—where are they? Who or what beneficence would have suffered if the thousands of disputants and delegates had stayed at home about their proper business? We can well enough come down from the heights where the leaders of learning and the scheme-builders conduct their parliaments, to the aspect of reform and philanthropy at our own door. Propose anywhere a plan to assist a charity, to set forward a noble and worthy institution, to relieve and help the sufferers by a sudden calamity, to rear a monument of mercy appealing to all the better instincts of our kind—what do the Christian women and the best men devise? Do they simply lay the crying and sore need before the humane sympathies and trained consciences of the Christian community; or do they condescend to the belittling scheme of a tea-party with a ticket, a game of chance, a dance, or a comedy in masks?

Every man has his own castle of character to keep; every woman her own trust to guard. Each is unshared.

Here is God's ordinance in the soul's solitude. The twentieth century laughs at monks and eremites. But what if the hermit, coming down from his pillar or out from his cave, finds the multitude sweeping him with them to do evil, or if he loses his head at Vanity Fair? We do not want—we do not believe God wants for us—an era of ecclesiasticism, any more than He wants an era of individualism. He has made man and His own Kingdom on a better plan. No diversion with its gay allurements, no imposing Temple with its symbols and pageants, arches and banners, can hide one human heart, or dissipate the solemn fact that it is a serious thing to live.

(THE END.)

IN MEMORIAM.

THE MARQUIS OF SALISBURY—1830-1903.

Lord of wide lands, heir of an ancient race,
Whose name is written large upon the page
Of England's mighty story since the age
When great Elizabeth, by God's good grace,
Drove His foes and her own before her face,
Right worthy was he of his heritage,
Of purpose ever firm, in counsel sage,
To England true in every time and place;

Last of the men whose toil of heart and brain
With great achievement filled Victoria's reign,
In Hatfield's ancient halls he lies at rest,
Silent his tongue and cold his loyal breast;
On him henceforth may light perpetual shine,
Be his forevermore the peace divine!

St. Mark's Church, Hastings, Neb.

(REV.) JOHN POWER.

In Abbeyland.

By the Rev. W. S. SIMPSON ATMORE, M. A.

I.

IN MY last paper I spoke of some of the old homes of the Penns and Washingtons which were located in the south-western part of England. In this same district (as vicar *pro tem.* of Minety) I found myself comfortably ensconced in what may well be termed the Abbeyland of Britain, where I discovered, much to my satisfaction, a veritable "treasury of things ancient and lovely." Let me open up this treasury and lay a few of its choicest gems before the readers of THE LIVING CHURCH.

At an early age, I must confess, I had plighted my troth to another section of fair Albion's Isle, where I received my early training, East Anglia—with its beautiful rural scenery, its stately halls, and its huge and magnificent Cathedral edifices. But when I found myself domiciled in this, the opposite side

with its mural carving, its lines of stately columns, and its rows of soaring arches.

But, in my opinion, the most interesting object in this old edifice is the south porch with its magnificently arched doorway. This is indeed a thing of beauty, and it is to be hoped it will remain a joy forever.

Malmesbury Abbey has more than a thousand years of history behind it, and claims among its sons, some of the greatest men in English history. It was the home of the celebrated historian, William of Malmesbury, and here for awhile lived the well-known scholar, Duns Scotus. Within its walls rest the remains of the good King Athelstan, also those of its pious founder, St. Aldhem.

I have said that the chief glory of Malmesbury was its abbey, but it should be remembered that this glory did not altogether consist in its outward and material splendor, great and

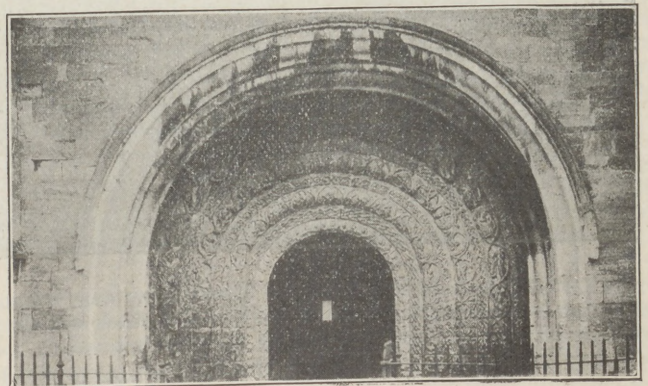


MALMESBURY ABBEY AND MARKET CROSS.

of the country, and had seen the Cotswold and Malvern hills, the Stroud Valley, the Severn and Avon rivers which so interestingly wind their courses through the landscape, the Cathedrals, castles, abbeys and other places and objects of interest in this region, I felt a straining at my loyalty and came to the conclusion that there was not only much to be said for this "t'other dear charmer," but to it must the prize be awarded.

About a mile from Garsden—the home of Sir Lawrence Washington, and three from my vicarage at Minety—standing on a hill, the base of which is watered by little streams and runnels, is Malmesbury, one of the quaintest old towns in England. Centuries ago it had fortifications, and until the reign of King John, a castle also. It still boasts of several antiquated houses, a beautiful octagonal Market Cross, and an early English archway that once belonged to the chapel of the Lazar Hospital of St. John. But its chief glory is the mitred Benedictine Abbey of St. Aldhem, which history tells us at one time covered six acres of ground, and was superior in size and beauty to every ancient church in England. Its lot, however, during Reformation times, was a hard one, as all of its buildings, with the exception of the abbey nave, now used as the parish church, were either pulled down or sold. This nave still bears eloquent witness to the skill of the architect and builder of an age hundreds of years ago. True, it is not to be compared with what it once was, yet the exterior still impresses one with its massive grandeur, while its interior charms us

grand as this undoubtedly was. Its other claim to glory rests on a much higher pedestal—that to which belongs a good name through the achievement of high moral standard. In the preamble to the act of spoliation, undoubtedly inspired by Henry VIII. himself, we are told that in Malmesbury Abbey "religion was right well observed and kept up." Words of this kind from such a source mean a great deal. It has furthermore been said that no breath of slander ever rested upon it. Such eulogies make us feel, when we look at the grand old ruins and the



MALMESBURY ABBEY—SOUTH PORCH.



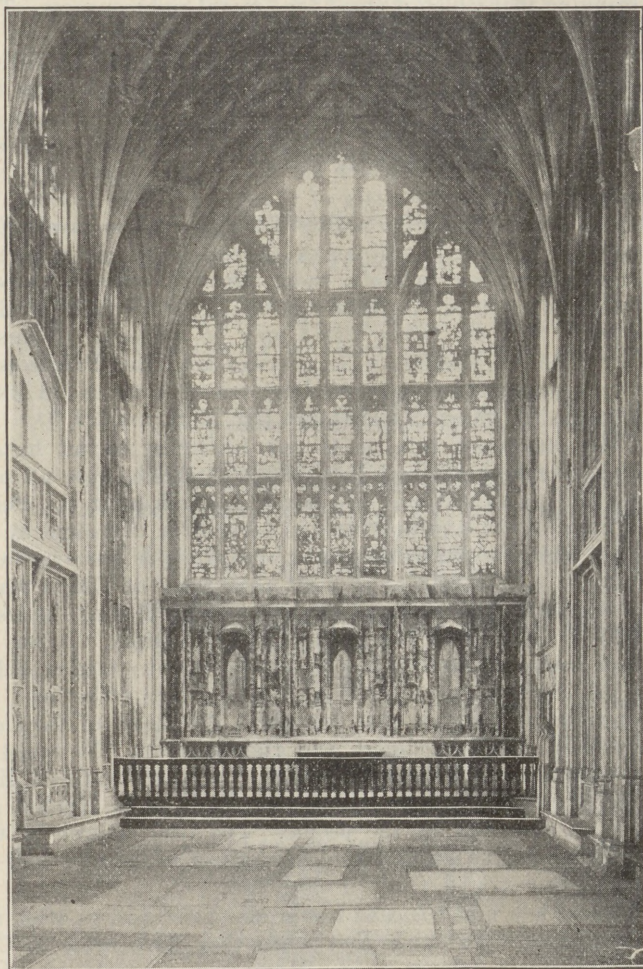
CIRENCESTER CHURCH, WITH TOWN HALL ATTACHED.



GLOUCESTER CATHEDRAL—VIEW FROM THE SOUTHWEST.

grey majestic walls still left standing, that we are face to face with a pathetic story of desolating and wholly undeserved violence that did good to no one. But there is this comforting reflection; the monks in passing out of the beautiful house of their fathers carried with them that better part which none could take from them—a good name.

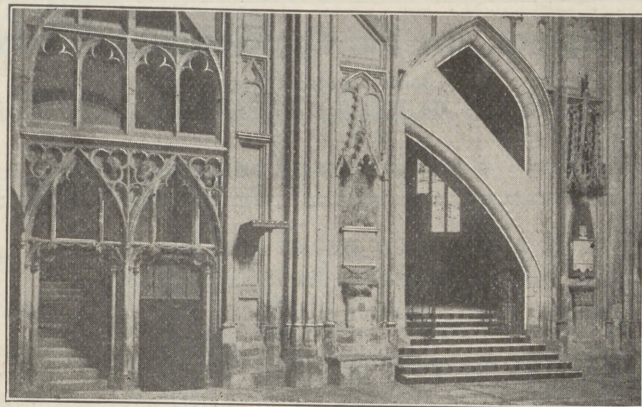
Cirencester, the next place of interest, is another old abbey town. Its abbey, by name St. Mary's, built by Henry I., was what is known as mitred, and its abbot had a seat in Parliament. From this we may learn it was one of the greater monasteries. Alas! all that is left of it to-day is its history. But we have a good substitute in the beautiful Church of St. John, considered one of the finest parish edifices in England. Of all the many celebrated churches (not Cathedrals) the writer has visited, he can recall no one that impressed him more favorably than this noble Gothic structure. There is, however, one curious, and some may think detracting, feature about this church; it has, *mirabile dictu!* a Town Hall attached



GLoucester Cathedral—LADY CHAPEL.

to it! Though it must in all fairness be said that from whatever position we look at the church with its unecclesiastical appendage, the view is always beautiful. In this church are some rare specimens of ancient sepulchral brasses, also tombs of some of the Crusaders, and a goodly number of interior chapels. In the presbytery, it is said, the heart of Senchia, wife of Richard, Earl of Cornwall, King of the Romans, is buried. This lady was sister to the reigning queens of France and England.

Returning from Cirencester to my headquarters at Minety, I started off on my last tour of inspection, and made Gloucester my first stopping point. Here there is a grand old Norman Cathedral that was once, and for several hundred years, an abbey. Within the precincts of this noble pile many a thrilling scene has been witnessed, and many a startling event has occurred. In the historic deanery, kings and queens have met and great statesmen have taken counsel together. Here Anne Boleyn spent a week of her honeymoon, and there are those who tell us that her wraith is still seen flitting about the dark passages. Here, too, Richard II. called his peers together for the famous Parliament of Gloucester. In the Cathedral proper, may be seen the oldest kingly tomb in England, (that of King Osric) the burial place of Robert, son of William



GLoucester Cathedral—DETAIL OF SOUTH TRANSEPT.

the Conqueror; also the spot that covers what remains of the bones of the unfortunate monarch, Edward II., who was murdered in Berkeley Castle, a place near by.

Gloucester Cathedral, originally, as I have said, an abbey, was built by Serlo, between the years 1087 and 1100. It is celebrated among other things for the historical interest that attaches to it, for its choir of richly wrought perpendicular stonework, for its roof, which is really a marvellous specimen of English carving, and for its beautiful tower. This Cathedral is also noted for being, in a very literal sense of the words, the Mother Church of the Diocese, and the church of and for the people. There is, I am told, no other English Cathedral that draws to its services such eager, anxious crowds of worshippers.

(Concluded next week.)

A UNIQUE INCIDENT IN PEKING.

ON THE 21st of May there took place, in the chapel at the British Legation, a unique and most pleasant aftermath of the horrible days of siege, now nearly three years ago.

During these dreadful times the great majority of the American missionaries slept, ate, lived, within the sacred walls of this little chapel. As a lasting memorial of their gratitude for its shelter and their thankfulness for the preservation of life made possible by a refuge within the British Legation, the missionaries, together with the other Americans who shared the hospitality of the legation, presented to the chapel a very handsome brass lectern, or reading-desk. This was in the form of a huge eagle, on whose spreading wings rests the book support. The peaceful quiet of that Ascension Day which marked the lectern's dedication was in violent contrast to those days of whizzing bullets, booming shells, and roaring fires.

United States Minister Conger, in words which brought tears to the eyes of many a listener, formally presented the lectern in the name of the besieged Americans. He recalled those days in the summer of 1900 when, as he said, "if it had been possible to press the button of a universal kodak, it would have disclosed the eyes of all the world centered on Peking," and, "if it had been possible to know the thoughts of all the world, it would have been seen that they all converged on that very spot," and spoke in unbounded compliment of the gracious opening of doors and hearts accorded to us all in that legation.

Mr. Cochburn of the British Legation responded happily, reminding us of the days when the chapel presented more of an "air of domesticity" than at present, and said that if the Americans ever had to seek shelter again in that legation, they would be doubly welcome, and should surely feel at home there "under the ægis of their own national symbol."

The Rev. Frank Norris, rector at the British Legation, officiated at the service. It needed not his remarks to bring to our minds our brave defenders, that little band of four hundred marines of all nationalities, so many of whom laid down their lives in our defense. He further said that, after them, it had never been thoroughly understood, in England, how much the result of the siege had depended on the Americans; that only those who had come into such close brotherhood with them knew how much their "marvellous powers of organization," "their competent and indefatigable energy," "their cheery ways and appreciation of all that was done for them," had meant.

The Rev. John Wherry, D.D., of the American Presbyterian Mission, and the Rev. W. S. Ament, D.D., of the American Board Mission, participated in these most interesting and unusual services. —KATHARINE MULLIKIN LOWRY, in *Western Christian Advocate*.

IN GREAT SORROWS it is doubtless a great consolation to relinquish completely our will to God's will. Personal fate and suffering is thus invested with the majesty and sublimity of eternal purpose, and everyday life acquires a dignity of the loftiest character.—*Selected*.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"Old Testament History from the Death of Moses to the Reign of David.

By the Rev. ELMER E. LOFSTROM.

THE ARK OF GOD AMONG THE PHILISTINES.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Catechism: XIV.—How Many Sacraments? Text: I. Sam. vi. 20.
Scripture: I. Sam. v. 1-12.

AFTER the account of the call of Samuel, there is a gap in the story. The forces of which we have been told were at work, however, and to-day we see the climax of the evil which made even the priests Hophni and Phinehas wicked and unfaithful. Next Sunday we shall see the truth and faithfulness of Samuel bearing fruit. To-day's lesson, because it is a story of the effect of unfaithfulness and therefore the temporary triumph of evil, must be a sad one. It shows us the chosen people of God, the representatives of the Lord among the nations, smitten by a people who represented the fish-god. It shows us the Holy Ark of the Covenant, which enshrined the Tables of the Moral Law, fallen into the hands of Israel's enemies. It must impress us with the seriousness of Israel's defection, to find them thus forsaken, who had been so often and so wonderfully delivered by the same Almighty Power.

The story, as told, is well designed to bring out the contrast between the holiness and the power of the Lord, and the hopelessness of His people when they have forfeited His favor. There is no slightest suggestion that the Lord is not able to deliver His people this time also. But the conditions are lacking. Even the Lord will not save His people from defeat when their victory would mean the triumph of evil and self-will, and when their victory would confirm them in evil ways. Here, as always, His chastening shows His true love.

But how serious was the moral defection of His people at this time, may be judged by the great humiliation which He allowed to come to them, and the greatness and the long-suffering of His love for His sinful people is shown by the humiliation in which He Himself was for the time involved. That temporary humiliation only led to greater glory; but it impresses us with the fact that *our unfaithfulness involves, to some extent, the humiliation of our Lord.* We, who represent Christ's Body in the world, do more than bring discredit upon ourselves and upon our sincerity, when we sin; we bring humiliation and grief to our Lord (Eph. iv. 20).

A study of the facts of the lesson will serve to emphasize both the greatness of the humiliation and the responsibility of Israel for it. The Ark was the most holy thing they had. The strict regulations in regard to its use and handling show that. Kept in the Holy of Holies, seen by no one, and approached by the High Priest but once a year, when it was hid from his eyes by a cloud of incense, it was not only the Ark of the Covenant containing the moral commands the people had agreed to obey, but the lid was the Mercy Seat, between whose carved



THE ARK OF THE COVENANT AND THE MERCY SEAT.

cherubim the visible symbol of God's presence rested. This holy relic, the Israelites carried into battle. They had engaged against the Philistines of their own accord, and without the counsel or command of God; and four thousand of them had been slain. Then it is that they go forward against the enemy a second time, with the Ark in their midst. Thirty thousand are slain and "the Ark of God was taken."

There must have been a good reason for such a strange thing. I think it was *to teach the people the need of righteous-*

ness and faithfulness. Their actions show that they had some sort of intellectual grasp of their allegiance to Jehovah. They were not afraid to go out against the servants of Dagon, because God had before led them to victory. After their first failure, they seem to agree that defeat came because God was not with them; so they send for the Holy Ark, and would profanely compel the Lord to lead them in battle. The strange combination of faith and unfaith is brought out by the verse: "And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God." The holy Ark, the unholy priests, the people faithless except in outward obedience, seeking to command instead of obeying God—we may well expect a tragedy.

In some respects the condition of the people is more sad than at the times when they had utterly forgotten the Lord and served idols. Here they cling to a memory of which they do not grasp the reality. They have the form but not the substance of godliness. They bring, as a last resort, the Ark which contained the record of the moral law, but they had no thought of bringing that which it stood for—moral righteousness. They had the husk but not the kernel.

The remarkable history of the Ark among the Philistines, which is recited at length in the assigned lesson, shows that they were not wrong in holding the Ark in reverence and in believing in its power. So beyond doubt the lesson they were to learn was that lesson which has always been needed by God's people, *the absolute necessity of showing faith by works.* The symbol divorced from the reality has no power to save. Even God-given rites and ordinances depend upon some sort of human coöperation to make them effective. The sacraments without the accompaniment of that which "is required" of those who come to them (Catechism) may be a means of cursing rather than of blessing. The Scribes and the Pharisees in Jesus' day represented the same Divine institution as did Moses, but themselves missed its salvation (St. Matt. xxiii. 2, 3).

We sometimes talk as if our belonging to an historic Church, a true branch of the Church Catholic, were all privileges and no obligation. We sometimes talk as if the Philistine hosts of sin and heathenism were to be overcome by the Church which is of Divine origin, regardless of our own faithfulness or unfaithfulness to what that Body of Christ stands for. So we, in our own section of the Church, need the lesson taught by the Ark of God among the Philistines. It was the Ark of God, but also the Ark of the Covenant. God would do His part and was eager to save His people as aforesaid, but the people must supply that for which the tables of the Covenant stood, moral obedience and righteousness. To insist on Apostolic Succession is well enough; but there could be little saving virtue in the service of such Bishops as Hophni and Phinehas, tolerated by the people. The true Church of God must combine the authority of God-given ordinances and the power of consecrated, faithful obedience.

There is a much needed lesson also for those, so often met with, who seem to think that when they have come to Confirmation, their duty is done. Many young people, especially those of foreign training, seem to look upon their Confirmation somewhat as a graduation from the Sunday School; and instead of making it simply the beginning of greater privileges and more faithful service, drop out of the Sunday School and come only irregularly to the services of the Church. This lesson teaches us the powerlessness of even the most holy ordinances, except as they are made the expression of a life. To confirm means to strengthen; and Confirmation should mean a strengthening, not a relaxing of the religious life. To have been confirmed is no assurance of salvation. Those Christian people who are so sure of their own salvation that they feel no need of doing the work for the extension of Christ's Kingdom, which He laid upon His Church, are perilously near the position of those Israelites, who carried the Ark of God into battle against the Philistines—and lost it.

WHAT BECAME OF THE ARK OF THE COVENANT?

IN CONNECTION with this Sunday School Lesson, it is interesting to note that the Church in Abyssinia, the only autonomous Christian Church in Africa, and one which has preserved its independence and its history from the earliest Christian centuries, claims to be in possession of the Ark of the Covenant, and maintains it as the most sacred article in the land. Dean Stanley (*Lec. Eastern Church*, p. 10) speaks

[Continued on Page 669, immediately following special inset form of four pages.]

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[Before mutilating this Page, please read the Announcements on reverse side.]

Before cutting out any of the Blanks on reverse side, please read these announcements:

THE LIVING CHURCH ANNUAL

Comprising a Church Cyclopaedia and Almanac for the Year 1904

will be ready at Advent, and is now in preparation. The

Annual Cyclopaedia of the Church

has proven to be a most useful feature. In it is gathered the record of the Church's History within the year (Oct. 1, 1902, to Oct. 1, 1903), passed, arranged by alphabetical subjects, and treated with a view toward giving only facts, accurately and concisely, without comment or bias. Next year's volume will contain in convenient form for permanent presentation, the results of the inquiries of the Joint Committee of General Convention relating to

The Name of the Church;

while every other phase of the Church's History during the Year will be adequately treated.

A special feature this year will be a Table showing the

Succession of the Patriarchs of Jerusalem, Alexandria, and Antioch

from St. James [in the former see] to the present incumbent of each office, specially compiled for THE LIVING CHURCH ANNUAL by the Rt. Rev. Dr. Tikhon, Russian Bishop of Alaska, exercising supervision over the Russian Communion in the United States. This Table is of unique importance and interest.

The Biographical Sketches of the

Bishops Consecrated During the Year

will be embellished with handsome Half Tone illustrations of each, so far as their photographs may prove to be obtainable.

The *Diocesan Matter* will include the full list of Parishes, Missions, and Clergy, with number of Communicants at each Parish and Mission, Diocesan Officials, Statistics, etc., and illustration of the Diocesan Seals.

The *General Matter* includes the concise statement of each of the General Institutions of the Church, official and unofficial, the Bishops of the entire Anglican Communion, the Succession of American Bishops with their Consecrators and proper dates.

The *Kalendar* and *Lectionary*, printed in red and black.

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THE LIVING CHURCH

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SICHEL'S MADONNA

of which a small representation is printed here-with. This picture is very handsome, and a beautiful adornment for the bedroom or other wall space.



Add Thirty-five Cents

for THE LIVING CHURCH ANNUAL for 1904, as advertised above.

See also the Club List of THE LIVING CHURCH with other Periodicals, on first cover page.

WHAT BECAME OF THE ARK OF THE COVENANT?

[Continued from Page 668.]

of it as "the centre of Abyssinian devotion. To it gifts and prayers are offered. On it the sanctity of the whole Church depends."

The Rev. Dr. Thomas E. Dowling, Canon of St. George's Collegiate Church, Jerusalem, writes of it in *Occasional Papers of St. Augustine's College, Canterbury*, as follows:

"This coffer of gold and gems is preserved within the Cathedral church of the Blessed Virgin at Axum, the present ecclesiastical capital. Abyssinian monarchs claim descent from Menihelic I., the son of Solomon, by Makeda, the Queen of Sheba. The story runs that with the connivance of Solomon and the coöperation of four Jewish priests, Menihelic removed the Ark of the Covenant from the Holy Land, and brought it to Ethiopia. These national annals are, no doubt, fabulous, for the real history of the country begins with the Kingdom of Axum."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be 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 DIVINE SERVICE.

To the Editor of *The Living Church*:

THE Rev. Colin C. Tate asks for the experience of other men as to the gain made in Eucharistic worship by the custom of having a mid-day celebration on one Lord's Day in the month, and an early celebration on the other Sundays of each month. Moreover, he asks me in a private letter to reply to his letter in *THE LIVING CHURCH*.

Doubtless the experience of men in this matter will vary to some extent, as to the number of persons who may be led to come out to an early celebration on each Lord's Day; but in the main, and with the vastly greater number, I think it will prove true that very little, if any, gain in the number of those who attend Eucharistic worship on every Lord's Day is made by an early celebration. The same, or very nearly the same number of devout persons will attend an early celebration year in, and year out. As a means of educating the people at large, in any parish, as to the obligation of commemorating the Death and Sacrifice of our Blessed Lord, upon every Lord's Day, I think I run no risk in saying that the early celebration by itself has proved a disastrous failure. There may be parishes which are exceptions to the rule, because of the exceptional character either of the priests in charge, or of the people. But the rule, I think, stands that in parishes where there is an early celebration on three Sundays, and a mid-day celebration on the fourth, the great majority of the people remain untouched by the sense of obligation to shew forth the death of Christ, on every Lord's Day at least, unless unavoidably hindered.

Early celebrations have, it is true, multiplied, so that they may be said, I think, to be the rule now, regardless of Churchmanship. That, so far, is a gain for priests, and for a few of the more devout people in every parish. But there we rest. The people at large remain untouched by the Catholic revival in this respect, wherever the mid-day service on the Lord's Day consists of matins, more or less choral.

We have been advancing very generally in external decency of worship, in ceremonialism. We have had a very general advance in the use of lights, vestments, proper adjuncts of a devout, reverent service of the altar, during the last fifty years. But we have gained very, very slowly in teaching the essential Catholic principle of Eucharistic worship as a matter of divinely ordained obligation resting upon all Christian people. As a result of Calvinistic influence in the Anglican Church, the purely ecclesiastical service of morning prayer has been substituted for the divine service ordained by our Blessed Lord Himself, on three Sundays in every month, at the hour when the great majority of our people are wont to attend public worship. Practically, we stand very largely where we stood thirty or fifty years ago in this respect, so far as the majority of our people is concerned.

I know we have gained in the manner of conducting that one celebration a month. In my youth it was customary for the choir to troop out after morning prayer, together with all those who were not going to communicate, as if they had neither part nor lot in the Lord's own Service. The celebration was a

cold, lifeless service, so far as its external conduct was concerned. To-day it is different in every outward adjunct of reverent worship. But the most essential element of Catholic worship is still absent in the thoughts and hearts of the great majority of our people. We stand alone among the historic Churches of Catholic Christendom in substituting an ecclesiastical, a humanly ordained service for the service ordained by Christ Himself, as the chief service of the Lord's Day on three Sundays out of four. The early celebration on every Lord's Day is right enough, well enough, but it is accomplishing nothing, or next to nothing, so far as the majority of our people is concerned.

What then? Why, of course, to begin at once to make the Divine Service the principal service of every Lord's Day. In that way, and in that way only, can all our people be made to understand the Divine obligation resting upon them, as a priestly race, to offer, or shew forth the Sacrifice of their Lord, before God the Father. But it will be answered: "The people are not yet ready for that." No, perhaps not. But they never will be ready to perform this "bounden duty and service" until we priests teach them, not by word only, but by deed. The Lord Himself has given us our commission, and appointed for us our duty; the Church has arranged the Divine Office for us for every Lord's Day. What right has any priest among us to make reply: "Yes, I know it, but then the people are not ready yet for obeying Christ's appointment for them"? Nonsense! Of course not. They never will be any better prepared, so long as Christ is visibly set forth among them on but one Sunday in four, at the hour at which custom and convenience lead them to attend public worship.

But many of them will object! Doubtless. People do not like to have their religious customs or habits disturbed. That is all their lack of preparedness amounts to. But have not many people objected all those years of Catholic restoration, violently objected to almost every improvement in the externals of public worship? Suppose we had all stood still, and halted in cowardly fear, where would we be to-day? Ritual, reverent ceremonial, is well enough, but as compared with the service of the Lord's Supper itself, ceremonial is but the "mint, anise, and cummin" of the worship of the altar. "This ye ought to have done and not to leave the other undone."

It is far, infinitely better, that we should face opposition in the cause, if we must, in the matter of restoring the normal duty of Christian worship in Eucharistic Mystery, on every Lord's Day to the living consciousness of all our people, than that we should have a kindred opposition in restoring a reverent and uniform ceremonial, when we do celebrate the Lord's Supper on one Sunday in four.

Christ ordained the sacramental commemoration of His Sacrifice. So far as we know, He ordained nothing as to the ceremonial with which His commemoration should be offered. The former is Divinely imposed, the latter is imposed only as the Spirit bearing body of Christ's Church may direct.

The conclusion, I think, is obvious. Let us restore the Divine Office to its proper place, opposition or no opposition, and let its attendant ceremonial be relegated to a secondary place. It is worth while to brave opposition for obedience to Divine and Catholic law; while, except as to the deepest personal reverence of heart and mind, we can all afford to wait patiently for our people to be trained to the acceptance of a ceremonial befitting the celebration of the Sacred Mysteries. That will come in time, but the celebration itself is of bounden obligation now. Ornate ceremonial at a monthly Eucharist is but a very poor sort of obedience to Divine and Catholic law. It will be far easier to teach the religious element among us the truth and beauty and obligation of the Divine Office itself, than to teach them the obligation and necessity of lights and vestments and genuflections and crossings, which are so foreign to all their past habits and associations and prejudices.

I do not at all desire to minimize the essential importance of a devout ceremonial. It is important for affecting the heart through the senses; but surely, surely, the first, chiefest thing is our Blessed Lord's own Sacrament of Divine love, and blessing, and grace. If we must battle with unreasonable opposition, this is worth the while. For the rest, we can wait patiently as we may be required, since it is hardly worth while to disrupt a parish, or to compel our own departure from any work which God has given us to care for it, because of imprudent zeal to restore a ceremonial however proper in itself, before the people have felt the real pulse of Christian devotion in worship moving their hearts.

JOHN WILLIAMS.

Omaha, Sept. 1, 1903.

THE TRANSFER OF COMMUNICANTS.

To the Editor of *The Living Church*:

MR. WEEVIL is theoretically correct in declaring that a communicant removing his residence from one parish to another should not be dismissed, but transferred; but theory and practice are far apart in Church matters.

A communicant needs, on removal from one parish to another, especially if the removal is from one Diocese to another, the customary letter of dismissal, commendation, and introduction, without waiting to settle down in some new place. Note this instance:

A was a communicant and pewholder in the parish of B. A's family consisted of himself, his wife, and daughter, all communicants. A. removed to another city and Diocese, and came to reside near the church of C. A neighbor of A. told C., and C. told his Sunday School Superintendent of the opportunity to procure a teacher. The Superintendent called on the A. family and found that the daughter had been a teacher in the B. parish, and would teach again, but would not be allowed to teach until the rector of the parish in which the family would settle, had in some way recognized them. C. was told these facts, but declined to call or to do anything on account of a lack of a letter of transfer from the B. parish.

In this case, as in the one mentioned in my former letter, the difficulty appears to be caused by the parochial clergy not reaching new-comers within their neighborhood. The true remedy would be for the Bishop to have the services of a diocesan visiting priest and a diocesan list of communicants, irrespective of pewholding and parish connections. At least this remedy would not be a perpetuation of the excessive congregationalism, and might make the fatherhood of the Bishop something more than a beautiful theory.

Yours very truly,

New York City, August 31, 1903. JOHN B. UHLE.

To the Editor of *The Living Church*:

MAY I say one word on the important subject of Letters of Transfer? By all means give letters to communicants at their departure, unless, of course, they wish to be retained. Do this as giving you some shadow of hold on them, and a possible quickener to their memories. But at the same time, write a personal letter to the Bishop, priest, or deacon at or near the objective point. Evans & Co. of St. Paul publish a neat and business-like official blank for Duluth, Minnesota, and North Dakota, which carries a perforated leaf to certify the acknowledgment and enrollment. I suppose similar forms are obtainable elsewhere; if not, certainly The Young Churchman Co. would make them so. You may have the same interesting experience that I have, receiving the acknowledgment from a Congregational pastor; but at all events it is more satisfactory to know definitely where to enter the loss, than to have Parish Registers congested with names that can neither be placed nor traced.

Faithfully yours,

EDWARD WELLES BURLESON.

Jamestown, N. D., Sept. 1, 1903.

[It may be interesting to some to know, in this connection, that The Young Churchman Company have recently issued, at the request of a committee of the Diocese of Minnesota, an informal blank for the private communication of information connected with the removal of parishioners, which, under the title "Letters of Advisement," is advertised on the second page cover of this issue. These are for the private notification of a clergyman in a city to which parishioners are about to remove. The official Letters of Transfer, with acknowledgment blank attached, are also published by The Young Churchman Company.—EDITOR L. C.]

WANTS CANCELED STAMPS.

To the Editor of *The Living Church*:

I AM a hopeless "shut-in," and I ask you "In His Name" to tell your readers please to send me their very old cancelled stamps. I now know where I can exchange them for medicine and things I need. I will gladly refer all as to my case to our P. M. here and the pastor of our church. May God bless all, is my prayer.

MRS. N. J. ROBINETTE.

Hodel, Va., Aug. 29, 1903.

THE ANGLICAN POSITION AND THE SEE OF ROME.

To the Editor of *The Living Church*:

THE Rev. Fr. Duffy's courteous letter in your last issue opens up many subjects of thought to the sincere Anglo-Catholic Churchman, as wherein he says that the recent Papal denial of the "validity" of Anglican Orders should make An-

glicans doubtful as to their position. With how many it has had precisely the opposite effect!

Nine out of ten, we doubt not, of sincere Churchmen and women within our communion, have been convinced that our Orders and Sacraments are of God, from personal experience. Therefore, when the Roman Church belittles or ridicules them, we say within ourselves, with all sincerity, *So much the worse for Rome!*

But any sectarian might make use of the same argument. And Rome does not deny that grace may be given by the extraordinary mercy of God, through "invalid" Sacraments. To deny this fact would be a blasphemy, which would array the whole Anglican and Protestant world, as one man, against the vain pretensions of Rome.

The Sacrament of the Eucharist, however and whenever celebrated, with whatever imperfection or limitation, points to Jesus Christ. Let us beware how we say that those who *in good faith* take part in imperfectly realized Eucharists do not worship the true Christ! And very few Anglicans, let us hope very few Romans, would to-day be so narrow and bigoted, so devoid of the true Spirit of Jesus Christ, as to teach such a blasphemy against the love and mercy of God.

But the question really is, are Anglican clergymen properly ordained priests of the Catholic Church, and is the Anglican Communion a true part of the visible, teaching Church of Christ?

These are tremendous questions, of the gravest importance. In answer, we have numerous works which *prove absolutely* that the current teaching of Rome is wrong on the subject of Orders. This may seem a bold, even "temerarious" statement, but let facts prove the case! Has anyone answered the English Archbishops' reply to the Pope, with any semblance of right reason? What does Rome make of the fact that the Eastern Churches, more and more openly recognize the validity of Anglican Orders? This is a fact so palpable, so very much in evidence that only ignorance and bigotry can pretend to deny it. And these Eastern Churches are recognized as having the true Apostolic Succession and Sacraments, by Rome itself, which in the very next breath declares that the true Church can only exist "in visible communion with the See of Peter"! What beautiful inconsistency!

But is the Anglican Communion a true and valid part of the "*Ecclesia docens*"? Does she speak with authority, "not as the scribes"? If she has preserved the Catholic faith, and has a valid priesthood, and the "teaching voice" is not limited to the See of Rome, or Churches in visible communion with Rome, of course right reason proves that the Anglican Communion is a true part of "the teaching Church." Now we can prove, absolutely, from the history of the Church, accepted by all, that the "teaching voice" does *not* reside exclusively in the See of Rome; in fact that the voice of Rome has sometimes erred; and, moreover, that the See of Rome was not, in ancient times, the essential centre of unity. Therefore, Rome is not the Rock and foundation of the Church, which it claims to be; in fact, that it is, in its modern form, a fraudulent power, is susceptible of absolute proof, from the Anglican point of view.

That the Anglican Church has always preserved and promulgated the ancient Catholic creeds there can be no shadow of question; she has only "wobbled" on the doctrine of the Sacraments, in her allegiance to the Papacy. In regard to the former questions, the discrepancies have been more in outward form and interpretation and minor matters of ceremonial, than in essential faith. Probably no Anglican priest, however "Low Church," has ever denied that Baptism engrafts the soul into the Christian Church, or that the Lord is "really present" to the devout communicant in the Eucharist. Altar lights, or even surplices, are not *essential*.

In regard to the Papacy: either the Papacy is, or is not, what it pretends to be. If it is not, if in its form for the last thousand or fifteen hundred years it is a grievous usurpation and distortion of the true place of the See of Rome in the ecclesiastical world; if its history is full of error, madness, and disaster, if it has proved the fruitful mother of schisms, if it was the prime cause of the Reformation, how can we fault our own ecclesiastical mother for cutting loose, however lawlessly, from this incubus?

F. A. STORER.

To the Editor of *The Living Church*:

HAVING been away from home for the past two weeks, I have only just seen your admirable editorial "The Anglican Position Stated" (Aug. 22nd), and wish to thank you for it.

This article, brought out by the letter of the Rev. Francis

P. Duffy, S.J., of Yonkers, N. Y., ought to accomplish much in an educational way, if only it can be brought to the attention of those who most need it—and so I write to ask a question, and to offer a suggestion.

As to the question: can you not have this article printed, in whole or in part (preferably as a whole), in some leading Roman Catholic paper, one that circulates largely among their educated classes? Why should not their people get the benefit of this "conference, not controversy"?

And my suggestion, or request is, that you have this same editorial printed in pamphlet form, as another "bit of information," that it may be widely spread throughout the land. It is more than possible that a copy might be admitted to the library of St. Joseph's (R. C.) Seminary, of Yonkers, N. Y.; and in this way the student body of that institution would be far more likely to gain some conception of the Catholicity of that part of the Church to which we owe allegiance than they ever would from an editorial in one of our Church papers—which probably they never see.

Get the position stated in a Roman Catholic journal of high standing, if possible. Then let us have a few hundred thousand copies in pamphlet form to scatter broadcast—in the pews and out of them! The question of a "change of name" would be more easily settled if more such articles were written, and then read; and I thank you most cordially for this one.

TROY BEATTY.

The Rectory, Athens, Ga., Sept. 2, 1903.

To the Editor of The Living Church:

WHAT is the present subject of controversy between the Church of England and the Church of Rome! In 1881 our attack was on Papal Infallibility. Our defense was the proof of Archbishop Parker's Consecration. Just about that time they began to say that the word *priest* was not in the Prayer Book of Queen Elizabeth. Afterward the reference was to the Prayer Books of Edward VI.

Then an assertion was made that the word *Transubstantiation* was not in any Prayer Book. The Bull *Apostolicae Curae* says that "the words *Receive the Holy Ghost* certainly do not in the least express the sacred order of priesthood," etc. The "position keeps shifting in a most bewildering way."

In 1881 I was satisfied that my ordination was both good and valid; also that the Pope was not infallible. Since then I have not studied the subject with any care. Haddan's *Apostolical Succession* seems as much out of date as one of Wendell Phillips' speeches against human slavery. Will you in a few words tell me if I am correct in describing the course of the debate during the last twenty odd years? A. Q. DAVIS.

PROVINCIALISMS, SOUTHERN, NORTHERN, AND OTHERS

To the Editor of The Living Church:

IMMIGRANT" may find that "most inexcusable of all Southern Provincialisms 'like' for 'as if'" used in the King James' Version of the Bible, and also in Hamlet.

And the "Southern Provincialism" "right," used in the sense of "quite" or "very," may be found in Ben Jonson, Shakespeare, Milton, Tennyson, Macaulay, and other creators of "Southern provincialisms."

But "right truly it may be said," Immigrant never heard the following provincialisms in the South:

"How" for what; "costive" for costly; "ast" for asked; "wotter" for water; "waush" for wash; "crick" for creek; "hadn't oughter" for should not; "to" for at; and "see" or "seen" for saw—as "I see a man 'git' a 'dandy' fall 'to' the baseball grounds to-day"; "It made me sick 'to' my 'stummick.'" "Het" for heated—as soon as *mommer* got the *wotter het*; "Him and her set there."

These are not expressions used by the *Negroes* in the North, nor by the lowest and most ignorant whites, but they are heard where one would least expect to hear them; which is not the rule in the South.

If "Immigrant" is in the missionary business, she need not have emigrated. JOSEPH FRANCIS JOHN.

[The discussion of this subject is now closed, in these columns.—EDITOR L. C.]

LOCAL AND EXTRA-PAROCHIAL EXPENSES.

To the Editor of The Living Church:

NOTE your editorial in August 29th, "The Adornment of Churches and the Missionary Cause." Of course firstly, every congregation must fulfil its duty and obligation to the

rector, and pay its debts incurred by the services of the Church; but in every Diocese are what go by the name of "Canonical offerings." For instance, in the Diocese of Dallas, Endowment of Episcopate, Bible and Prayer Book Society, Educational interests of the Diocese, University of the South, Aged and Infirm Clergy Fund, Mission to the Jews, Diocesan Missions, Domestic and Foreign Missions, etc.; and I find that it is absolutely necessary to press every one of these objects, through the rector, upon the congregation, not only once, but often, as a principle. The home matters will easily appeal for themselves. If we have a ragged carpet, it speaks for itself; if our Prayer Books and hymnals are worn out or scarce—if our church needs a coat of paint or interior repairs, all these things and others speak for themselves and easily gain attention; but if these other matters aforesaid are not pressed they become forgotten by home matters always pressing themselves first.

People get tired of appeal after appeal for the heavy improvements or adornments; they shut up when the special offering is due.

I have just had such an experience in the collection for the apportionment, where it was left entirely voluntary to all whether they gave the 25 cents, each communicant, or whether they gave one or five dollars. Each one giving the 25 cents would have met the apportionment. What are the facts? Only 25 or 30 out of 200 have given the 25 cents, one or two others have given larger sums; but the apportionment is not paid in full.

There appears to me only one way for every rector to do: make these Canonical offerings subjects of appeal of the first class, and let these home matters of adornment, improvement, and general parochial expenses assert themselves, as they will do with but little persuasion. The church that is liberal to the work outside the parish and Diocese will never lack the wherewithal for the parish dues. Yours respectfully,

Paris, Texas, Sept. 1, 1903.

F. W. BASSANO.

THE MISSIONARY CAUSE.

To the Editor of The Living Church:

IN YOUR leading article, in your issue of the 29th August, you say:

"The list of parishes, and likewise of Dioceses, that have contributed their full quota towards the Apportionment, is everywhere accepted, officially and unofficially, as an intimation that the fortunate members of these parishes or these Dioceses, have no further duty towards the Church's missionary work."

Sir, you are not often mistaken, but I do trust and believe that, in this instance, you are. At any rate, that my own people have no such feeling is proved by the fact that, in addition to the payment of the Apportionment in full, this parish gave to missions five times the amount of that Apportionment during the financial year ended the 1st of May last.

Goshen, N. Y., Sept. 3d, 1903.

G. W. DUMBELL.

SENDING LABORERS OR CALLING RECTORS.

To the Editor of The Living Church:

YOUR editorial in your issue of September 5th upon the problem presented by the inconsistency between the Church's theory of mission and her practice, is, in my humble judgment, most timely. The instance of the worthy priest in an Eastern Diocese without employment through no fault of his own but through the hap-hazard lottery system of "calling" which prevails in the "P. E. C. in the U. S. A.," speaks for itself. Your editorial comments thereon ought to be read and digested by every clergyman and layman in the Church. You say: "We fear the instance we have mentioned is by no means a solitary one." I surmise that many Bishops could substantiate your conjecture if they would bear testimony. I would express the hope that two results will follow from your editorial and the typical instance which it mentions:

1st. That a campaign of agitation will be opened up, looking to the formulation and adoption of canons in every Diocese which shall bring the "calling" system—if system it can be termed—far more closely in line than it is now with the Church's theory of mission; and in passing, I would suggest that a study of the Canadian canon law in this matter would be well worth while.

2nd. That the campaign of agitation will have in view the establishment of an emergency fund for the relief—possibly in the form of loans—of just such cases.

I trust that older and wiser heads than mine will take this matter up and agitate it until something drops.

Buffalo, N. Y., Sept. 4, 1903.

EDWARD M. DUFF.

Literary

Religious.

The Virgin-Birth of Our Lord. A Paper Read (in substance) Before the Confraternity of the Holy Trinity at Cambridge. By B. W. Randolph, D.D. London, New York, and Bombay: Longmans, Green & Co., 1903.

A small but rather important book. There seems to be a somewhat determined attempt at this time to minimize the importance, and even to discredit the reality, of our Lord's Virgin-Birth. Some who do not reject it, endeavor to explain it on biological grounds. Its miraculous nature is the cause of these attacks.

Dr. Randolph gives us a useful defence of the truth, pointing out in his preface that no genuine believers in the Incarnation are to be found who reject the Virgin-birth.

He begins by citing patristic writers to prove that the truth of the Virgin-birth was regarded in the first part of the second century as a vital part of the Faith, and as contained in Apostolic teaching. Then he proceeds to consider the testimony of St. Matthew, which he traces to St. Joseph, and of St. Luke, which he shows to have been based upon the Blessed Virgin's account of the matter. Next he accounts for the silence of other New Testament writers by showing that there was no occasion for them to refer to the subject. Finally he treats of the close relation of the Virgin-birth to the mystery of the Incarnation.

In this part of his treatise Dr. Randolph ventures an absolute assertion touching what is really within the domain of pure speculation. He maintains that the Incarnation, since it is the taking of human nature—not human personality—into God, *could* not have been accomplished by any other than a Virgin-birth. This seems to go beyond what our knowledge of Divine resources and the mystery of human birth warrants us to assert.

The truth that the Virgin-birth constitutes the method which God in fact employed is of course a part of the necessary faith of Christians, and may not be rejected or questioned without serious peril. The Virgin-birth *may* have been absolutely necessary, if there was to be such a mystery as the union of Godhead and Manhood in One indivisible Person, and if the Word Incarnate was to be free from the entail of sin. We may add that men will find it difficult, if not quite impossible, to imagine any other possible method; and that the Virgin-birth is obviously suited to the achievement of the mystery, and peculiarly helpful in making known to us its wondrous nature.

The mistake, in our judgment, lies in making without qualification a disputable assertion of abstract nature—not contained in revelation—a basis for belief in what is undeniably an article of the Faith. No theory as to the mode of the Incarnation which denies the Virgin-birth is tenable by Churchmen, but so vital a truth is not safely based, even partially, upon speculative assertions.

FRANCIS J. HALL.

A Handbook of Church Law. By the Rev. T. A. Lacey, M.A. "Parson's Handbook" Series. Milwaukee: The Young Churchman Co. Price, \$1.20 net; postage 7 cts.

This is the second volume of a series edited by the Rev. Percy Dearmer, with the general title of "The Parson's Handbook Series," Mr. Dearmer's own volume being the first and giving the title to the series. Mr. Lacey is exceptionally well qualified to write on the subject embodied in this second volume, and he has performed his work well. He begins with an attempt to discriminate between civil law respecting ecclesiastical affairs, and what is distinctly the law of the Church. For the readers of the volume in England for whom the book is primarily intended, this section will be of the greatest value. It comprises instruction such as the ecclesiastical barristers and many others seem to have been totally incapable of grasping on their own motion. We should earnestly hope that Mr. Lacey's book would in some way be brought forcibly to their attention, and that gradually the leaven thus introduced into their legal minds might be permitted to work.

For Americans, who are not subject, by reason of the totally different conditions in this country, to the prevailing erastianism of our fellow-Churchmen across the sea, the careful explanations of what constitutes English Church law will exceed this preliminary section in interest. The American Church depends very largely on the law and ancient customs of the mother Church for her own practices, though Americans have been quick to sift what is distinctly Parliamentary from the law of the Church itself.

Even the sections which deal with that class of law which is not immediately applicable to this country are valuable for Americans, as throwing light on the conditions prevailing in the English Church, and making English problems more intelligible. Most of the volume, however, will prove of even more direct interest to American Churchmen, and especially that considerable portion deal-

ing with the administration of the sacraments, with public worship, and with pastoral care.

An increasingly large majority of American Churchmen desire to conduct themselves and their services with due respect to the Church's law. Such will be glad to have the opportunity of studying the subject in so interesting and intelligible a form as it is presented by Mr. Lacey.

The Only Key to Daniel's Prophecies. By W. S. Auchincloss. New York: For sale by D. Van Nostrand Company.

This little book does not attempt to treat of the whole book of Daniel but only of four visions. The interpretation and conclusion being interwoven into the text and printed in red, form an admirable method of interpreting the visions of the prophet. The following quotation will give a clew to the position taken by the author:

"The Book of Daniel stands out in bold relief upon the pages of history. It has a dual aspect. From one standpoint it resembles the Sphinx of El-Gizeh, and from the other it appears like a message in cipher, sent by some government to a distant commander." "The Scripture rule of seven is Daniel's code," and according to the arithmetical method of calculation used by Mr. Auchincloss, the prophecies of Daniel appear very easy of interpretation and are made to end with the beginning of the Christian Church. In addition to the interpretation of the prophecies, there are fourteen short subsidiary chapters dealing with such topics as Daniel, King Cyrus, The Prince—Augustus Cæsar, Starting-points of Prophecy, Prophetic days, Weeks, and Times. A useful index enables the reader to see at a few glances, the whole scope of the work.

Professor Sayce of Oxford writes an introduction, and we will adopt his words as our conclusion: "There is little to say as the book tell its own tale—clear and to the point."

A Study of the Occasional Offices of the Prayer Book. By Edw. Wm. Worthington, Rector of Grace Church, Cleveland, Ohio. Milwaukee: The Young Churchman Co. Narrow 24mo, cloth, 50 cts. net; by mail 55 cts.

This is an exposition of parts of the Prayer Book of which too little is commonly said—the Visitation of the Sick, Burial of the Dead, Churching of Women, Visitation of Prisoners, and Institution of Ministers. Mr. Worthington rightly says that of these five offices, "four have fallen into quite general disuse," and that: "The banishment of these helps has resulted in serious loss to the Church and to communities." In commenting on the Visitation office, he speaks wisely of the necessity of *pastoral* and not merely social visits of the priest to his sick parishioners, and laments that Unction is not directly provided for in the office. The Burial office is well expounded and the recommendation made that the Holy Eucharist should be celebrated in connection with it. The frivolous and foolish objections to the Churching office are met and answered in a kindly spirit. Stress is laid upon repentance and forgiveness in connection with the Visitation of Prisoners. The final consideration, on the office for Institution of Ministers, begins by recalling that the year 1904 will be the centennial of the adoption of that office by the American Church, and might well be commemorated by reviving "the use of this venerable and excellent Office, the neglect of which undoubtedly has helped to encourage Churchmen in a narrow and inexcusable parochialism." We quite agree that "There is much that calls for a prompt revival of the Office of Institution of Ministers."

The book is one that ought to be carefully read by lay people, and can hardly fail to give helpful suggestions to the clergy as well.

Studies for Personal Workers. By Howard Agnew Johnston. New York: The International Committee of Young Men's Christian Associations.

This is one of the many manuals prepared for Y. M. C. A. workers. It is a series of Bible studies for the guidance and training of those who expect to work amongst men, and is of considerable value. The *Studies* include: Man's Personal Needs; God's Personal Work for Men; Man's Personal Responsibility for Men; Ways of Personal Work, etc. These are treated in a very interesting manner, and the value of each is increased by Suggestions to the workers. The man who uses this book must become a better believer and a more helpful disciple. The work is wholly personal, and intended to lead to Conversion, in the Protestant sense. Consequently there is little mention of the Church, and none at all of the Sacraments. This is a serious defect and largely diminishes its usefulness among Churchmen. It is a pity, however, that the young men of the Church are so infrequently imbued with the spirit of religious responsibility which such manuals as these indicate. The book could be used to advantage in men's classes, and its lack of Church teaching be easily supplemented by the careful parish priest.

How to Know the Holy Bible. With Short Account of the Old Testament, The Books of the New Testament, The Books of the Apocrypha. Philadelphia: Dudley S. Limerick. Price, 20 cents. 2nd Edition.

The title sufficiently indicates what is to be found in this little book. It is a very handy analysis of the contents of the Bible. We confess it is a little of a shock to find that there are still people who think 4004 B. C. the "probable" date of creation. On the other hand, it is good to find the Apocrypha not altogether ignored.

Social Questions.

Studies in the Evolution of Industrial Society. By Richard T. Ely, Ph.D., LL.D. New York: The Macmillan Co. Price, \$1.25 net.

This treatise is one of the series of The Citizen's Library, edited by Professor Ely, and is well adapted to its purpose of giving to the enquiring reader an intelligent review of the past, and an impartial statement of the present, condition of industrial society. With the review of the past we find ourselves in entire accord. Taking into consideration the limited space at the disposal of the writer, it is exceedingly well done.

Nor can we find much to criticise in the statement of the present condition of industrial society. It is only when Professor Ely speaks of remedies for the defects of our system (if system it can be called) that we feel he is weak, and fails to appreciate the magnitude of the dangers ahead, as, *e.g.*, in his dissertation upon the "forces which operate to diffuse wealth." It seems to us the forces he enumerates are tame and inadequate. Nor are we impressed by the strength of his idea in handling the difficult subject of an inheritance tax. Though he makes clear the distinction between the right of property and the right of inheritance, and lays stress upon the right of the Scats to have a share in the property that organized society has made possible, both in the life-time and upon the death of its citizens, his acceptance of the proposals of the late Professor Bluntschli as "wise and conservative," when applied to the present state of affairs in the United States, is too easy, and seems to surrender the case of the people versus the multi-millionaires. In fact, our exception to much of Professor Ely's work is that it is not thorough; it does not push on logically to the conclusions that his premises indicate. But one thing in the book we greatly admire, the chapter on "Individual Liberty." Herein the writer shows in a few pages how gradually our idea of liberty has changed from its conception as "something to be achieved by negative, political action," to a state or capacity of our "doing or enjoying something worth doing or enjoying, and that, too, something that we do or enjoy in common with others." In brief, we see that the aim of the peoples in the past was for a share in political power, and war was carried on for political rights in the destruction of privilege; while to-day the aim of the peoples is for industrial power, and war is made for property rights and a greater share in the ever increasing wealth of the nations.

WILLIAM PRALL.

The Woman's Library. Vol. I. *Education and Professions.* New York: E. P. Dutton & Co. Price, \$1.50 net per volume.

"Of the making of books there is no end!" We have libraries for almost every class of workers and now comes The Woman's Library! The changed ideas concerning woman and woman's work have enlarged her sphere, and she is now entering every profession. Realizing this, and as a help to young women in choosing suitable work, certain women workers, authorities in their various lines, have undertaken to provide a series of Handbooks. Volume I. contains eight articles on the Higher Education of Women, on Teaching, on Art, on Journalism, on Theatrical Life, on Medicine, on Factory and Sanitary Inspection. The first gives in an interesting manner the history of the movement for the Higher Education of Woman. The others discuss woman's fitness for the various professions; and in an impartial manner present the difficulties, as well as the success likely to be attained. Then the best way of preparing for the chosen profession is pointed out, and many helpful suggestions are given. Each paper is enlivened by personal experiences of the writer, which add to its value.

The usefulness of the book for ourselves is somewhat diminished by the fact that it is prepared by English women and for English women. American women, however, have made greater progress in most lines than have their English sisters. In Factory and Sanitary Inspection there would seem to be a decided opening for our country women. Little along these lines has been done outside of our great cities, and yet women would seem to be especially adapted for such work.

The books are attractively gotten up, and as a rule, are well written. It seems strange to us, however, to read of *lady* secretaries, *lady* inspectors, *ladj* gardeners, *lady* doctors.

Miscellaneous.

This Spray of Western Pine. By Lena Bogardus Lardner. New York: Broadway Publishing Co.

This is a volume of poems by one who has occasionally contributed poetry to the columns of THE LIVING CHURCH. Many of her verses are of more than ordinary sweetness, and the volume in which they are gathered is one that it is pleasant to have. There are a dozen half-tone illustrations.

"The Great Optimist."

WE make many beautiful and helpful books, but here is one we are justly proud of. It is called "The Great Optimist" and is written by Leigh Mitchell Hodges. We know of no book since the advent of Drummond's "Greatest Thing in the World" that will so appeal to the hearts of the people.

We want you to read it now, so you can carry a little of its brightness and inspiring helpfulness to some friend who needs it.

It consists of a series of optimistic essays. The first one alone is worth the price of the volume. It is a gem. A masterpiece of helpful and uplifting writing, picturing, in graphic language, Christ as The Great Optimist.

The making of the book is charmingly done. Ten colored inserts are used, and the binding is in three styles—cloth \$1.00; leatherette, \$1.00; ooze leather, French lining, \$2.00.

It was Mrs. Hegeman who said, "I expect to pass through this life but once. If, therefore, there is any kindness I can show, or any good I can do to any fellow-being, let me do it now, let me not defer it, for I shall not pass this way again."

Don't you want to carry some of the inspiration of this cheery volume to some one? Don't you wish to do it to-day?

Dodge Publishing Company, 23 East 20th Street, New York.

Parsifal. A Mystical Drama. By Richard Wagner. Retold in the spirit of the Bayreuth interpretation by Oliver Huckel. With five illustrations by Franz Stassen. New York: Thomas Y. Crowell & Co. Price, 75 cts. net.

The question which has aroused so much anger in Germany as to the representation of *Parsifal* in this country, has turned new attention toward that epic poem, the masterpiece of Wagnerian opera. So far as we know, this is the first really worthy attempt to translate this notable work into English, the style taking the form of a dignified blank verse. It presents the work in excellent literary form, far surpassing the ordinary librettos of the opera. The translator is described as "an Oxford and Berlin scholar, who has made a special study of the opera at Bayreuth."

This edition is handsomely issued, and will be a pleasure to book lovers.

Bachelor Bigotries. Compiled by an Old Maid and approved by a Young Bachelor. Illustrated by an ex-Bachelor. Published by a Young Married Man.

This volume takes the form of humorous selections for every day, such as are fitly described by the title, and the unique shape in which the volume is issued, as well as the laughable nature of many of the selections, fits it for an attractive gift for a bachelor. (San Francisco: Paul Elder & Co. Price, \$1 net.)

Following the Deer. By William J. Long, author of *School of the Woods*; *Beasts of the Field*; *Fowls of the Air*; *Wood Folk Series*, etc. Illustrated by Charles Copeland. Boston and London: Ginn & Co. \$1.25 net.

This handsome volume is one that will especially delight the hunter, and the margin pieces of game of various sorts, as well as the full page half-tone illustrations, make it one of the most attractive volumes of the year. The work relates many incidents of hunting life, and one need know but little of the "secrets of the woods" to appreciate that it is true to life. The volume will make a handsome Christmas present for those interested in hunting.

The Great Scoop. By Molly Elliot Seawell. Illustrated by W. T. Stecher. Boston: L. C. Page & Co.

On Special Assignment. By S. T. Clover. Boston: Lothrop Publishing Co. Price, \$1.00 net.

The Great Scoop is a capital short story, in which an ambitious young boy makes a nice little sum of money, by which he earns himself a promotion of much more importance. Richard Henshaw is a fine character, and to boys who are just beginning in the newspaper business, he will serve as a fine model of honesty and manliness.

On Special Assignment is another story of Journalistic life on rather more extended lines. The hero, Paul Travers, has already been introduced in a former story. In the present volume, Paul is given a responsible position, and as Feature writer on a Chicago daily, is sent to write up many exciting affairs. He sends to his paper, copy on the Moqui Snake Dancers, the Capture and killing of Sitting Bull, and devotes much space to the campaign of stockmen against the cattle rustlers in Wyoming.

The Little Colonel at Boarding School. By Annie Fellows Johnston. Illustrated by Etheldred B. Barry. Boston: L. C. Page & Co. 1904.

Those who have already made acquaintance with *The Little Colonel* will be glad to follow her to boarding-school. We can assure them that her school adventures are not less interesting than those they are familiar with. This particular school is a very lively one, and the doings of the inmates are sufficiently varied and original to make a story of sustained interest.

India's Problem: Krishna or Christ. By John P. Jones, D.D., Chicago: Fleming H. Revell Co. Price, \$1.50 net.

This most instructive volume contains the substance of lectures given before various theological seminaries last year. Dr. Jones' long experience in India has fitted him to speak with authority, and no one can close this book without feeling distinctly hopeful of the future of Christianity in India. It is a most encouraging book. It does not deal solely with missions, but begins with a discussion of the people of India, their social state, their religions, etc. It then enters upon the machinery and methods of missions, and discussion of results. One wonders if the problem of unity is to be solved in the mission field, by new Christian nations which have not inherited our quarrels—there are hopeful signs of it. "Christian workers in India are learning mutual sympathy and appreciation in their work. Instead of the old jealousies, suspicions, antipathies, and misunderstandings of the past, there is found a developing sense of oneness, of fellowship, of comity, unity, and mutual helpfulness among the missionaries of the land. The watchword to-day is cooperation. The distressing spectacle of a divided Christianity, of hated and mutually hating Christian sects in a heathen land, is surely passing away."

ON A LIFE of obedience and faith God shines as the sun shines on a block of crystal, sending its radiance through the willing and transparent mass and warming and lighting it all into its inmost depths.—*Phillips Brooks*.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont",
"A Child of the Covenant," etc.

[Mr. Lindsay, of Scotch-Irish ancestry, leaves his native land, where he is in disfavor, to begin life anew in Montreal, Canada. The investment of his wife's fortune proves sufficiently successful to win him the reputation of a shrewd man of business, and to enable him to live in luxury for the time being. Douglas Lindsay, the son, wishes to study for a profession, but is thwarted by his father. Charlotte Lindsay, the little daughter of the household, is her father's idol. Her boon companion is her cousin, Neill Morgan, who, with his brother Guy, is visiting America for the first time, bringing a letter from Lord Morgan, of Morgan Terrace, England, which tends to reconcile the sometime estranged families, and leads to further scheming on Mr. Lindsay's part. His double dealing results in suspicion of dishonesty falling upon the innocent Douglas, who receives a curt dismissal. This disgrace is so keenly felt that the Montreal home is broken up, and Mrs. Lindsay with her two children leaves for Virginia, where lives her brother, Donald Graeme. The subsequent disappearance of Mr. Lindsay from Montreal completes the change of family fortune, removing the scene of action to Virginia.]

Monteagle, the home of Donald Graeme, is an old stone structure not many miles from Harper's Ferry. On the opposite bank of the river is the Leeton homestead, where lives Eleanora Lee, who is often to be seen in a rowboat with her brother Harry. The owner of Monteagle is a morose Scotchman, whose abode is brightened by the presence of little Charlotte; while Douglas regains his youthful spirits in the society of the young Virginians, especially of Eleanora, with whom he falls in love, and who returns his affection. He has a rival in Thomas Lane, the son of Frederick Lane, a rich but miserly farmer of very common instincts and without good breeding. The two young men have words concerning a matter of business, and Douglas shows his contempt for his rival. Douglas Lindsay and Harry Lee go on a bear hunt. Next day the stage driver finds the dead body of Tommy Lane beside the lonely mountain road. Douglas Lindsay is arrested as the murderer and is sentenced to the penitentiary. Old Donald Graeme is paralyzed, and the family is reduced to sore straits until Charlotte receives money from some unknown person, and also has promise of aid from England.]

CHAPTER XIX.

THE GOLDEN CENSER.

FREDERICK LANE sat under the shade of an elm in his yard, and gazed complacently around him one summer day; the well-kept grounds, the capacious farmhouse, the barns filled to overflowing, the sleek horses grazing on the hillside, the cattle in the distant meadow—all were his, and his heart glowed with pride in contemplation of the scene, his eagle eyes gloated over the prospect; and his mouth relaxed into its habitual blandly cruel smile.

"My barns are filled with plenty," he said aloud, "but my house is empty as that forsaken eagle nest upon yon mountain-side." The farmer replenished his long pipe which lay near at hand upon a rude board table, and lighting it, puffed musingly for the space of half an hour, his glance wandering now and again to the Leeton chimneys, towering above the neighboring trees.

"Ah, ha!" he said at length, stretching his huge limbs with satisfaction, "the bird may not yet escape the snare. Gold is the all-powerful winner in the game of hearts as in the game of courts. What fools those lawyers be! And how many times have I checkmated them in my sixty years of life—grown fat upon the law—an old doctrine, ah, ha! but in a new dress. Poor Tommy, the bravest thing he ever did in life was dying. I wonder what the world would say to know what I know—that Tommy was in one respect his father's son—he loved his money; and there, sewed up inside his waistcoat lining were two twenty dollar bills; the thief did not get all the prize, for there fell to me my usual dividend. But—ah, ha! the world shall never know that secret, for it is locked within the breast of Frederick Lane—and perhaps one other—a friend to secrecy in crime! Meanwhile, that young, proud eaglet has been torn from its lofty nest and bows his disgraced head upon the convict's breast, while the hawk roams free in search of other, gentler game.

"But who comes yonder, walking up the lane? I warrant it's a book-agent, and I'll make short work of him. 'Tis a foolish use to put one's money to, this tampering with printer's coin. Yet it might pay to make a friend even of a book-agent; he might be a useful scape-goat upon occasion. I might offer him a night's lodging for his company; 'tis lonesome here of nights, and drives me to the Ferry Inn too oft for good fortune."

"Good morning, sir!" said a blonde young fellow, who just then came within speaking distance.

"Good-day to you, traveller! You look somewhat jaded—been walking far?"

"From B—, to-day, with some stops along the country side."

"Any news at B—, my friend?"

"None, but the warm weather."

"Take a seat, and rest awhile in the shade."

"I must soon be on the road again. Is there an inn near by?"

"Two miles off—at Lee's Ferry. What have you there?"

"A famous book—*The Golden Censer*. I would like to show it to you."

"And I would like to see the pictures—are there many such?" pointing to the frontispiece.

"The book is illustrated throughout in the same manner; it portrays life in every phase, from the cradle to the grave; and in every form, with discourses upon each stage of man's existence."

"I see!" remarked the farmer, turning the pages gingerly. "And the price?"

"Four dollars."

"Too much by half."

"It is a volume worth keeping in a library."

"But I have no library."

"Or giving your wife or daughter for a Christmas present."

"But I am a widower and childless."

"Then 'twould amuse your lonely hours."

"I have my pipe for company, and my dog."

"So you will not take a copy? Good-day," said the stranger, feigning to depart.

"Hold there, a moment!" said the farmer, "what is the price, you say?"

"Four dollars, and at cost."

"'Tis a big price to pay for a maiden's smile—but wait! Is there a page on courtship, there—an old man's love?"

The stranger resumed his seat and opened the gaily bound volume at a certain page, and read therefrom:

"Matrimony is earth's paradise; the one estate of lasting joy; the hope of youth, the crown of age!"

"Go on! That's the thing I'm looking for."

Then followed a dissertation upon the hackneyed theme, to which the farmer gave willing ear.

"And here is the illustration, sir, of love in the country," said the man, holding up to view a full-page picture consisting of rocks, trees, river, and other rural appurtenances thrown together in grotesque confusion, while under a willow, conspicuous for its size compared to its companions in the picture, sat a young couple holding one another's hands in affectionate complacency.

"Humph! the man should be a trifle older, but the willow is a suitable background. I declare, I've half a mind to buy the *Golden Censer* for a present. Do the country lassies take to the book, those to whom you showed it?"

"Mightily, sir; it pleases the fancy while imparting instruction—a happy combination of the beautiful and the useful."

"Exactly," and the farmer stroked his dyed mustache in silence for a few moments; then he said: "I would like the book, but money's scarce. Suppose we make an exchange; you put up here instead of at the inn for the night, and I'll give you meals and lodging. How'd that do?" eying the book-agent keenly.

The man reflected a moment.

"I might stay here over night, as you say—lodging, supper, and breakfast, at regular rates."

"A trifle less, sir; and the balance of book money in cash. Is it agreed? Yes? Then I'll step around and call the old colored woman to fix us up a square meal by sunset."

So the *Golden Censer* found its way to the miser's home. It was the following afternoon that Eleanora received by the stage driver, a mysterious package, which upon being opened, proved to be that book of all knowledge. Upon the fly-leaf was written: "For Miss Nora, from her old friend, F. L." With a somewhat perturbed countenance, she turned the leaves of the profusely illustrated volume; but a smile of amusement swept over her face as she read the flowery paragraphs.

"Father," she said, entering the sitting-room a half hour later, where Mr. Lee was reading the weekly paper, "here is a book Mr. Lane sent, with my name on the fly-leaf. I would rather not accept it, but I came to ask your advice. It is a horrible compilation, such as no one would want in a good library."

"Rather amusing pictures," remarked Mr. Lee, stroking his beard, thoughtfully. "I think I would rather you didn't accept it, Eleanora," he added, with a somewhat troubled expression. "Frederick Lane is a sly old fox. I've had dealings

with him in my time, and I'm averse to favors of this kind for my daughter."

Eleanora smiled gratefully.

"Then I may return the book at once?"

"Don't be too hasty. He's a strange man to deal with, and needs to be met on his own ground," the old man answered, hesitatingly.

"Father, something troubles you; if there is any reason why he should not be offended, tell me."

"I think it would be best, dear, seeing I had your interest at heart in making the mortgage." Eleanora looked up in astonishment. "It was at the time of the trial, you remember," the old man continued, "and Donald Graeme needed money for the counsel. I had no ready money at hand, and was compelled to put a mortgage on the place. In some strange way, the mortgage passed into the hands of a third party, who proves to be Mr. Lane. I had hoped to pay it off ere now with the interest on the loan, and Graeme says he will pay the principal this coming year; but he is an invalid, and you know how hard it is for them to make ends meet. I did it for your sake, Eleanora, and for him—for Douglas."

Eleanora leaned over her father's chair, and kissed him softly on the forehead, saying, in a low tone:

"You did right, dear father; and I love you for it. The mortgage shall be my portion of the farm. Does Norton know?"

"Yes; he was very angry at first, and says I am no business man, which is the truth, dear Nora, as you know."

Eleanora stroked the withered hand in silence for a moment, before replying; then she said, bravely:

"Never mind, dear father. I will keep the book; it is only a cheap thing, and 'twere better not to give offense." But even as she spoke, the shadow of coming evil stole over her, and she hid the hateful present out of sight. It was not destined to remain long in hiding, however, for as she turned around from placing the volume in the corner of the book-case, she encountered the gaze of the giver, whose huge form loomed up in the doorway.

"Good morning, Friend Lee," was the greeting of the visitor. "So Miss Eleanora received my little present—a mere trifle, but I thought 'twould please her maiden's fancy in a leisure hour, and I am pleased to see it occupy a place of honor on your shelves, Mr. Lee. I am not a reader myself, but I admire the student in his den, among his books."

"Pray be seated," began Mr. Lee, who could never be discourteous to a guest. "Eleanora would like me to express her thanks for the gift from an old man's friend to his daughter. Is it not so, my love?"

"Yes, father," replied Eleanora, with a forced smile, for Mr. Lee had given her an appealing glance.

"So dutiful!" murmured the guest, in an unctious tone, his bold glance frightening Eleanora, who made an excuse to leave the room shortly.

"A beautiful daughter you have, Mr. Lee; but she is a trifle more delicate looking than formerly. Is she not of robust constitution, then?"

"Eleanora never complains of ill-health," replied the father, somewhat coldly.

"Perhaps it is my fancy that she looks paler than usual. Is Norton home?"

"He has not come in yet, but he will probably be back shortly."

"I wanted to see him as well as you about that mortgage. Norton is a hard worker, is he not? I see him out early and late."

"He works too hard, I fear; but farming is a laborious life, as you are aware."

"Did I hear rightly that he expected to be married?"

"Not just yet. Times are hard, you know."

An exultant gleam shot into the visitor's eyes as he answered, blandly:

"A young farmer needs a wife; it seems a pity he cannot settle down; but there he comes, and I will step out a moment to see him on business. I have a proposition to make him," and Frederick Lane walked out into the yard and was soon engaged in a conversation with Norton Lee outside.

CHAPTER XX.

THE SACRIFICE OF ELEANORA.

"Low sweep the long green sprays,
Soft sigh the mournful lays,
The bending branch sad sways."

At the foot of Leeton hill a path follows the river bank, overhanging willow sprays dip to the water's edge, and of an

evening it is a somewhat pensive spot. Along this quiet pathway Eleanora Lee walked slowly, absorbed in thought which was apparently of an unpleasant nature, to judge from the nervously clasped hands and a certain haunted look in the usually calm blue eyes. Now and again she stretched her thin white hands out toward the rugged mountains, as if supplicating a sorely needed strength from the dark bulwark touching the soft sky. The full moon was rising; but it was not dark, the sun having only a little while since set, and the afterglow yet illumining the heavens. Unusually sensitive to each changing tint, to-night Eleanora heeded not the wondrous Nature pictures on every hand, and she continued to walk back and forth beneath the sighing willows; they alone seemed in tune with her thoughts.

"Douglas! Douglas! 'twas for your sake; but you shall never know the price paid in vain for your freedom. This shall be my only consolation, that while you slave within dark prison walls, I too, shall slave for a more cruel master than the law—the law, though cruel, is just. My slavedom, like yours, can be ended but with death. Rather death than chains at such a price!

"Ah!" drawing from her bosom a small vial filled with dark liquid, "I have here a means of escape. I keep this by me, Douglas, lest in some dreadful hour my spirit can no longer bear its doom. But, no!" she murmured sadly, her head drooping low upon her breast; "it must not be. Self-destruction is a cowardly act at best; and only the weak resort to it to end these mortal ills. And would it end them? If I thought that, my corpse would lie cold to-night beneath those friendly stars, and this tortured heart would even now cease its wild throbbing for release. I must be brave; for bravery is my ancestral heritage. Has it ever ceased to thrill the heart of a Lee? But false courage is worse than none, therefore, tempter, begone!" and she tossed the vial far out into the water, then threw herself to the ground in passionate, hysterical grief. Her eyes became wild and unnatural; she almost raved as, now silently, now aloud, her thoughts found utterance:

"An old man's peace?—lies not the Graeme in peace upon his bed to-night? and I would disturb the peace of none—'tis too priceless a possession; a father's honor?—is not my father's honor dependent on his word? even though the debt be paid with his poor daughter's trembling hand. I love my father better than anything outside a prison wall; and he shall never know to what extent I suffer—from the crime of murdered love! And is there nothing else to gain? A mother's approbation—yes; but a mother whose heart is touched by the sight of gold—such approbation counts for less than the smiles of a false lover. A brother's good-will? I had four brothers once, to whom I thought to look for help should there come such need as this; but all are gone save him who has helped to make this living death for me. Harry! Harry! were you only here to make the echoes ring with cries for 'Eleanora! I should not know this grief. And why not send him word to bring him to my side?—my second brother, who should have been my first! Ah, no! 'twere better to have drunk the poisoned draught than call back Harry to this saddened home. And there's the debt. I vowed he should not know of it; for otherwise he might, from his scanty purse, which goes to lighten a dear convict's load, strive to eke out a payment of the mortgage. 'Twould be but a sop to Cerberus—dear Harry! No, you must not know that the mortgage is to be paid with life-blood instead of coin, hard coin, that would not feel the blow. You must not know until the deed is done beyond recall that the foreclosure of a mortgage—made for Douglas' dear sake—is staid by me. That in the hour in which I sacrifice my noble name and nobler birth to wed a peasant knave, I have redeemed the homestead from those cruel hands—those hands which soon shall crush my own to lifelessness; for slavery is a lifeless toil, even for willing hands, and mine are most unwilling to be thus enslaved. Dear little Charlotte! I can see her flitting about, and singing like a woodland thrush. She is free, thank heaven! but never can I again look into her pure eyes with glance of equal purity; for I have murdered love, and love must be avenged.

"But come, Eleanora! such ravings must cease now. Once take a step like this, and there is no backward turning, or else thou wert a craven—and what craven ever bore the name of Lee? But two days more I bear that name, and then! then I may be craven if I choose—what matters whether there is one coward, more or less, in the world? But I shall keep my promise to the letter, for I am my father's child, and shall be to the end. I must go to him, for I hear him calling; and when I have soothed his fears—for he is a timid soul, timid and

gentle, is my father—then shall I drag my weary feet to bed, and dream! Perhaps I'll dream of Douglas, as I used to dream before this fatal pledge was given—dream that he has come himself, has burst the cruel fetters, and broken the iron bars and come to save me from this awful fate. I will write to him to-night; but I will put such sweet, brave words into my letter, he will never know the bitterness beneath the lines; for they have promised not to tell him, and so he will be no more wretched than he was before."

* * * * *

Another soliloquy was at the same hour going on, but of a different nature, and in a different voice—the bland, cold, unctious voice of Frederick Lane.

"Ah, ha!" the rich miser gloated, as he strode back and forth beneath the wide-spreading elm which had witnessed many a strange scene ere then, "ah, ha! the net was warily spread, and caught the bird, and the hunter draws her to his bosom to make her future home. What laid the snare? 'Twas gold!

"What caught the bird? That self-same gold! Some men have called this gold accursed; but I call it blessed, and I love it more than all else in the world—more even, than that poor, foolish girl who tried to defy its power. More than my own son, even, though I had taught him to prize its worth. I love it! I want armfuls of it! My thirst will never cease—for gold! I care for little else, and yet I gave up a good chance of getting it for so paltry a thing as a woman's hand. I wish I had it back—but no! I want the woman more. Ah, ha! for once gold has found a rival in my affections—and how she hates me! the poor, pale, pretty thing, who will not look me in the eye! Ah, ha! this is a pleasant world—for those who have the gold, as I!

"I'll spend a little of it to brighten the wedding morn. I'll make her think me generous with a pretty ring—how tight 'twill fit that lady finger upon the shapely hand—the hand that must soon slave for me. She'll do my bidding well—in order to be rid of my loved presence! Ah, ha! I *think* I love *her*, and I *know* I love the *gold*! Which will win me over, the new love or the old?

"I smoke my pipe for the last time in lonely widowhood, Ah, ha! it puffs well to-night, and to-morrow the wedding bells will ring, and the carriages come out, and the bride come in! Ah, ha!"

(To be Continued.)

CHURCH "GRAFT."

IF THE Christian Church cannot get along without forcing unwilling contributions from the community, it would better shut its doors. Church "graft" is no new thing, but people are getting tired of it. There are signs of open protest in place of the grudging acquiescence and concealed contempt of the past. It has been the custom in many cities and towns for churches to levy tribute upon merchants in various forms. For the church supper the grocer and the baker are expected to make gifts or ruinous discounts; for the church bazaar the storekeepers of all sorts are "held up" by the women of the congregation. Loss of custom is not exactly threatened as the penalty for refusal, but a merchant usually knows what will happen if he ventures to deny any request that has a church back of it.

The most modern form of church graft is the support of local church papers by means of advertising, and of conventions or other gatherings by advertising in programmes. There is a convenient fiction to the effect that this is a business transaction, in which so much valuable space is sold for a fair equivalent. Nobody is deceived by this except possibly the good people who are getting their church printing done free. The merchant never hears from such advertisements, but he is not disappointed. He does not expect results. His attitude in the matter is either one of good-natured condescension, or of unwilling concession to a form of taxation intended to assure the good will of desirable customers who are easily offended.

It is hard to see how self-respecting churches can consent to put themselves in the position of mendicants appealing for aid in carrying on the work of the congregation. The argument that only by advertising can church papers be kept up is a poor one. If the church cannot afford to pay for the small amount of weekly or monthly printing that is actually necessary, let it invest in a duplicating machine of some sort and do its own printing. There are cases, of course, in which church papers may become really valuable advertising mediums owing to enterprising management and large circulation, and advertisers may invest their money with the expectation of return. In such cases there is no "graft," and no loss of self-respect. But so long as the church persists in trying to make the world pay its bills, Christian beneficence will lag, religion will languish, and the ungodly will grin.—*Christendom.*



To the Shepherd Maids
Who Live in the Sky.

If some one would make a wireless phone,
By which we could reach the upper zone,
As far we'll say as the planet Mars,
He would send our message around to the stars;

To the Shepherd Maids who live in the sky,
And feed their flocks in the pastures high.

Sweet Shepherd Maids, as ye trip so gay,
Don't spill the milk on the Milky-Way.

If you only would send it down like the rain,
To this world below, it would be a gain,

For milk is scarce, and the price is high,
And the poor are many who cannot buy.

One favor more we would ask if we may,
Look down from your height on the Milky-Way.
Sweet Shepherd Maids, we ask you to mark,

Half of each month we are quite in the dark.
The milk that you spill, we think would soon,
Make enough green-cheese for another Moon.

London. O.

margaret Dooris.

The Family Fireside

"IT IS WELL."

MT. VERNON, 1903.

Where flows the broad Potomac, shaded by majestic trees,
Where the very air is drowsy with the humming of the bees,
Sleeps the one we love to honor, and it seems as if there fell
On our ears his dying message—"It is well."

Through detraction and through slander, still he kept his even way;
In the smoke and din of battle, still he found in God his stay;
When a trusted friend betrayed him—ah, the bitter shame to tell!
Still his soul found air serener—"It is well."

When his country turned to woo him, nations with each other vied
Which should greatest honor do him, still he made no show of pride.
Not for him the idle glamor of ambition's gilded spell.
His the higher, clearer vision—"It is well."

When today, in calm Mt. Vernon we behold his quiet tomb,
Do we feel the deep solemnity of death without its gloom?
Do we feel our love of country, fed with oil invisible
Burn with higher, purer fervor? It is well.

Do we feel that we are needed, we as patriots to-day,
Still to scorn a mean ambition, still to choose the higher way?
Still to hold our honor stainless, not a thing to buy and sell?
Still to follow where he leads us? It is well.
Sandy Hill, N. Y. MARGARET H. WENTWORTH.

THAT BACK GARDEN GATE.

A TRUE STORY.

ONCE upon a time in a Pennsylvania village lived an elderly man and his widowed sister. They were fond of each other, and generally agreed, but he thought, or pretended to think, that his sister was foolishly generous. If a poor neighbor came to ask for a loaf of bread, or a bag of flour, or a peck of potatoes, or a basket of apples, the housekeeper was likely to grant the request. Her brother, if he found it out, would invariably protest, and sometimes declare that this policy was ruinously extravagant, but his objections were never strenuous enough to force her into retrenchment. Sometimes she would even send a cake to some poor children, or levy tribute on the poultry yard for a sick woman's benefit, and this would lead to a more outspoken growl. So far as the writer knows the brother never directly assisted his poor neighbors, but it was more than suspected that he was quite willing that his sister should relieve them.

The widowed sister, on her part, was not willing to bear the reproach of extravagance, and freely asserted that it was all her brother's fault. He had carelessly allowed the back garden gate to fall into bad condition. It swung open, and thus tempted impecunious persons who would not have dared to knock at the front door and beg for meat or vegetables. Miss Mawcher had customers who bought rouge from her, but would not apply it in her presence. The poorer inhabitants of that village never begged at a front door. Every one might know that they went to the back gate, and the object of their journeys might be an open secret, but a back gate appeal did not carry with it the mortification consequent on a bold approach. For some reason the back gate was never repaired, although its defects were frequently laid before the lord of the manor.

Some people go so far as to say that brother and sister were both warmhearted, deeply interested in their old neighbors, and glad to aid those in want. It is due both of them, however, to say that they never made any such pretensions, and that each claimed to be a rigid economist baffled by the other's wasteful tendencies. More than once the brother asserted that there would not be any fruit left on the trees, or any vegetables in the trench patch, because his sister had no more sense than to be always giving away their produce. She would declare with equal positiveness that she wanted to put away more fruit or to send some of the garden products to market, but that her brother had no notion of what was good for him. If he would only nail up that back garden gate, the beggars would go about their business, but while the gate swung so temptingly, people would find ingress. She could not refuse them all the time (it is doubtful if she ever refused them at any time), and so the wasteful system continued.

One day the sister laid the case before a visitor in terms

like these: "You see it's not my fault. We give away a great deal too much, and if it were my place I wouldn't stand it. My brother knows just why those folks will come, and yet he finds fault with me. To-day he scolded, and I told him his own common sense ought to show him who was to blame. I even said I would go to the carpenter's, and get him to nail up the gate. Then my brother went back in the yard, and looked all around, and then he came back, and he said: 'You just leave that back garden gate alone.'"

FOR ECONOMICAL FASTIDIOUS WOMEN.

FOR ONE who has to consider ways and means, and yet desires to have dainty appointments, I do not know of a more perfect way of caring for their linen, cambric, and sheer handkerchiefs than the present mode of putting them on a mirror or marble slab, instead of the old way of ironing them. Many young ladies who have a liberal allowance of pin-money are making and laundering their own dainty cambric handkerchiefs, in preference to giving them out to one who may bring them back with the lace all torn off, and small holes in them.

This is an art especially adapted to the dainty, well-bred lady. The work surpasses by far that laundered in the old way; besides, it saves money for those who desire to economize. It is easy work, and it is simply marvellous how much longer they will last.

The manner of doing them up is this:

Fill a bowl with rainwater and put in enough pearline to make a good cleansing suds; then put in a half-dozen of your nicest, sheepest cambric handkerchiefs, and rub them gently with your hands. Rinse in several waters, and, lastly, put in a little bluing—very little—and while wet, place one at a time on a window-pane or marble slab and smooth them perfectly, pulling out the lace and every point, and leave them there until quite dry. When dry, peel them off and fold nicely and put away in a perfumed case. They are fit for a queen.

KENTUCKIENNE.

HOUSEHOLD HINTS:

A VERY HOT IRON should never be used for flannels or woolens.

CALICOES, gingham, and chintzes should be ironed on the wrong side.

CLOTHESLINES are made much more durable by boiling for ten minutes before they are used.

TABLE LINEN should be ironed when quite damp, and ironed with a very hot and very heavy iron.

EMBROIDERIES should be ironed on a thin, smooth surface over thick flannel and only on the wrong side.

WASH FABRICS that are inclined to fade should be soaked and rinsed in very salt water, to set the color, before washing in the suds.

SILKEN FABRICS, especially white silk handkerchiefs, should not be dampened, but ironed with a moderately warm iron when taken from the line.

IRONS should not be allowed to become red hot, as they will never retain the heat properly afterward.

CLOSETS and drawers well washed with lukewarm water, into which borax has been freely melted, will keep moths from your winter clothing.

INK STAINS on carpets can be removed by covering with salt (while damp); rub off and add more as the salt becomes black.

EQUAL PARTS of ether and chloroform applied with a clean flannel will remove all spots upon the most delicate silk, either of chair or dress.

EQUAL PARTS of fine salt and fine white sand moistened with vinegar, will clean lamps, brass faucets and door knobs.

FOR REMOVING kerosene from carpets, cover the spot well with French chalk; let remain for twenty-four hours, brush thoroughly and repeat until all spots disappear.

RAW LINSEED OIL and spirits of turpentine, in the proportion of two-thirds oil and one-third turpentine, is the model furniture reviver. The woodwork should be carefully wiped first with a dry, soft cloth, and the dust thoroughly removed from corners and carvings. The best article to accomplish this is a large brush, called a painter's duster. The oil may then be applied with a smaller brush, wiping off with a soft cloth and rubbed thoroughly dry.

WHEN PACKING away ermine furs for the summer, place some pieces of white wax in with them to keep them from growing yellow. Put them in a cotton bag that has been colored with bluing, or use dark blue paper.

TO STAIN WOOD like ebony, take a solution of sulphate of iron and wash the wood over twice. When dry, apply a strong decoction of logwood, then wipe the wood dry and polish with flannel wet with linseed oil.

DURING the spring renovating, if an old wall paper is to be removed, before going to work close the doors and windows tightly, place an old boiler or tub in the room, and fill it with boiling water. The steam will moisten the paper, and the work may be done quicker and more easily.

Church Kalendar.



- Sept. 4—Friday. Fast.
- " 6—Thirteenth Sunday after Trinity.
- " 11—Friday. Fast.
- " 13—Fourteenth Sunday after Trinity.
- " 16—Wednesday. Ember Day. Fast.
- " 18—Friday. Ember Day. Fast.
- " 19—Saturday. Ember Day. Fast.
- " 20—Fifteenth Sunday after Trinity.
- " 21—Monday. St. Matthew, Evangelist.
- " 25—Friday. Fast.
- " 27—Sixteenth Sunday after Trinity.
- " 29—Tuesday. St. Michael and All Angels.
- " 30—Wednesday.

CALENDAR OF COMING EVENTS.

- Sept. 15—Dioc. Council, Milwaukee.
- " 15-18—Conference Ch. Workers among Colored People, New Haven.
- " 29—Consecration Dr. Bratton, Jackson, Miss.
- " 30—Dioc. Conv., New York.
- Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
- " 7—Dioc. Council, East Carolina.
- " 13—Conv., Sacramento.
- " 20—Pan-American Conference of Bishops, Washington.
- " 27-29—Missionary Council, Washington.
- Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

MR. E. RUDD ALLMAN, lay reader and candidate for Orders, takes charge of St. Luke's Church, Wamego, Kansas, beginning with Sept. 13. He will be under the Rev. J. H. Lee of Manhattan, Kan., as his priest.

THE Rev. M. B. BENNETT has resigned as curate at Calvary Church, Utica, N. Y., and accepted the rectorship of St. Mary's, South Manchester, Conn.

THE Rev. CHARLES H. BOHN has accepted a call to the rectorship of St. John's Church, Mason City, Iowa, and entered upon that work on the first Sunday in September.

THE address of the Rev. D. H. CLARKSON is 515 Jamestown Ave., Philadelphia.

THE Rev. CHARLES T. COERR, formerly rector of Christ Church, Redding Ridge, Conn., has become rector of All Saints' Church, West Plains, Mo. Mr. Coerr has charge also of the missions of St. Mark's, Mountain Grove, and the one at Fordland, Mo.

THE Rev. THOMAS W. COOKE requests that mail matter be addressed to him in future either at Middlesborough, Ky., or at Corbin, Ky., in both of which places he will spend much time.

THE Rev. GEO. H. CORNELL, D.D., vicar of Calvary Cathedral, Sioux Falls, S. D., has been appointed Registrar of the Missionary District of South Dakota. Please address Convention journals, etc., accordingly.

THE Rev. F. WARD DENYS will return from Eaglesmere, Pa., where he and his family have been passing the summer, to St. Mary's rectory, 600 Roland Ave., Baltimore, for the first Sunday in September.

THE address of the Rev. WM. B. GUION is 1161 Amsterdam Ave., New York.

THE Rev. HENRY E. HUBBARD has resigned the rectorship of Zion Church, Greene, N. Y., to take effect Sept. 15th, and accepted the call to St. Paul's Church, Waterloo, N. Y., and will begin his labors there Oct. 1st.

THE Rev. ARTHUR KETCHUM has resigned the rectorship of St. Peter's Church, Jamaica Plain, Mass., and will resume his former work at St. Mary's, East Boston.

ALL mail matter, Convention Journals, etc., intended for the Editor of the *American Church Clergy and Parish Directory*, should be addressed to the Rev. FREDERIC E. J. LLOYD, D.D., St. Peter's Parish House, Uniontown, Pa.

OWING to the recent introduction of Free Delivery, in future the address of the Rev. T. D.

MARTIN, Jr., will be 486 Wellington Ave., Auburn, Rhode Island.

THE address of the Rev. ARNOLDUS MILLER is changed from Ely, Nevada, to Vernal, Utah.

THE address of the Rev. FRANCIS MOORE, formerly of Weatherford, Texas, is now Mason, Tennessee.

THE Rev. HENRY LANGDON RICE has been appointed as deacon in charge of St. Paul's mission, Oshkosh, Wis.

THE Rev. JOHN L. SCULLY, rector of St. Paul's Church, Savannah, Ga., has been called to the rectorship of Trinity Church, Columbus, Ga.

THE Rev. A. N. SLATYON has accepted a call to Grace Church, Sandusky, Ohio, and will enter upon the rectorship Oct. 1st.

THE Rev. P. G. SNOW of Watervliet, N. Y., has resigned his charge at that place and entered upon his duties as rector of St. Paul's Church, Kinderhook, N. Y.

THE address of the Rev. C. T. WARD is 356 Fourth St., Brooklyn, N. Y.

THE address of the Rev. W. D. WILLIAMS is changed from Little Rock, Ark., to 320 College St., Iowa City, Iowa.

DIED.

MAYOU.—Entered into rest on August 18th, 1903, the Rev. JOSEPH MAYOU, priest in charge of Monmouth, Kansas.

"With Christ, which is far better."

OFFICIAL.

PAN-AMERICAN CONFERENCE AND MISSIONARY COUNCIL, WASHINGTON, D. C.

Information in regard to accommodations in Washington during these two important meetings to be held in October may be obtained from Col. Cecil Clay, Chairman Hospitality Committee, Department of Justice. Information as to railroad fares, from J. Holdsworth Gordon, Chairman Transportation Committee, 330 John Marshall Place. Other information, from Ven. Richard P. Williams, Archdeacon of Washington, Trinity Parish Hall.

WARNING.

CRESTFALLEN.—Caution is suggested in dealing with H. G. CRESTFALLEN, or some similar name, who solicits advertisements for a Parish Directory, Year Book, or History. He claims to be a communicant of St. James' Church, Chicago. Information from Rev. N. W. HEERMANS, Sycamore, Ill.

WANTED.

POSITIONS OFFERED.

ORGANIST-CHOIRMASTER.—Wanted for mixed choir—men, women, and boys, for a city in the Mississippi Valley of forty thousand people. Opportunity for private instruction unusually good. References as to character and ability required with reply. Address J. E. B., LIVING CHURCH office, Milwaukee.

CHURCHWOMAN as general assistant in small institution in Philadelphia. Must be good seamstress, capable, and fond of children. \$20 per month. Address G. N., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, English training, thoroughly qualified and experienced, desires position. Fine player and successful choir-trainer. Accustomed to large organ and choir, good musical services, Cantatas, Recitals, etc. Earnest worker, Churchman and communicant; single, aged 30. Good organ and salary essential. First-class testimonials. Address, "ORGANIST," 474 Queen's Avenue, London, Ontario.

PROFESSIONAL CHOIR TRAINER just from England is open for engagements during the week. Boy voices a specialty. PROFESSOR THORNTON, F.S.Sc. (London), The Cathedral, Fond du Lac, Wis.

YOUNG CLERGYMAN (deacon), married, capable, efficient, desires a change. Address, "CAPABLE," THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

REGISTRARS wanted, one for each state, for the musical examination of the London College of Music (England) and Society of Science, Letters, and Art, London (England). Must be prominent musicians. Address PROFESSOR THORNTON, F.S.Sc. (London), The Cathedral, Fond du Lac, Wis.

FLORIDA.—Small family (Episcopalians) will take into their home young ladies wishing to spend the winter South. Healthful location in town on Tampa Bay. Tuition if desired. References given and required. Address, FLORIDA, care THE LIVING CHURCH, Milwaukee.

CLERGYMAN'S WIFE—Pleasant home in South, will take entire charge of two or three children. Mother's care and instruction. References. Address "Mrs. E.," LIVING CHURCH Office, Milwaukee.

BUSINESS CARDS.

JOSHUA BRIERLY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Avenue, Mount Vernon, N. Y.

TO BE GIVEN AWAY.

ALTAR.—I have a small altar (of oak) with tabernacle and canopy, length, 5 feet 6; height of canopy, 11 feet; and will gladly give it to any Catholic mission or oratory, recipient to pay carriage. Address Rev. ARTHUR RITCHIE, 552 West End Ave., New York City.

FOR RENT—MILWAUKEE.

MONTGOMERY BUILDING ANNEX. Portion of the Second floor, directly under the Printing Office of The Young Churchman Company. Apply to BENJAMIN M. WEIL'S SONS.

RETREATS.

PHILADELPHIA.—A Retreat for Priests, conducted by the Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac, will be held at St. Elizabeth's Church, Philadelphia, beginning Tuesday evening, October 6th, and ending the following Friday morning. Address the Rev. W. H. McCLELLAN, 1606 Mifflin St., Philadelphia, Pa.

BOSTON.—The annual Retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, will be held Oct. 12-16. Offertory for expenses. Application to be made to the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

FOND DU LAC.—A Retreat for clergy and seminarists will be held at Grafton Hall, Fond du Lac, Wis., Sept. 7-10. It will begin Monday with evensong and close with Mass on Thursday. Those who expect to be present are asked to send their names as soon as convenient to the Rev. S. P. DELANY, Appleton, Wis.

The conductor will be the Rev. Father Hughson, O.H.C.

KINGSTON, N. Y.—The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. Fr. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,
AUGUSTINE ELMENDORF,
FLOYD E. WEST,

Committee of the New York Catholic Club.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: G. Herbert Boehm, \$10; Emmanuel Church, Man-

chester, Mass., \$195; "E. M. D." \$1; Member St. Paul's Church, Boston, \$2.50.

Contributions from givers in the United States, \$13,330.83. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$5,214.22.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

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

The Spirit of Missions tells of the Missions'

progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

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

The Church at Work

MISSIONARY COUNCIL, Washington, Oct. 27-29.

THE FOLLOWING is the provisional programme:

TUESDAY, OCT. 27.

10:30 A. M.—Opening Service and Sermon. Church of the Epiphany. Preacher: The Rt. Rev. William C. Doane, D.D., Bishop of Albany.

2:30 P. M.—Business Session. Church of the Epiphany. Address of Welcome. The Rt. Rev. Henry Y. Satterlee, D.D., Bishop of Washington. Presentation of the Report of the Board of Managers by the Chairman of the Board. Presentation of the Reports of Auxiliary Societies.

3 P. M.—Conference Session. Church of the Epiphany. Chairman: The Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri. (1) The Financial Record of the Year, by George C. Thomas, Treasurer. (2) The General Progress and Achievements in the Field, by the Rev. Arthur S. Lloyd, D.D., General Secretary. Discussion of the Reports by the Delegates.

5 P. M.—Adjournment.

8 P. M.—Public Meeting. Church of the Epiphany. Chairman: The Rt. Rev. Henry Y. Satterlee, D.D., Bishop of Washington. Subject: "The Conquest of a Continent." (1) "The Home Missionary as a Patriot." Speaker to be announced. (2) "The Church's Work in the Home Field: Do the Results Justify the Endeavor?" By the Rt. Rev. Alexander C. Garrett, D.D., Bishop of Dallas.

WEDNESDAY, OCT. 28.

10 A. M.—Business Session. Church of the Epiphany. Motions and Resolutions.

10:30 A. M.—Conference Session. Chairman: ———. Subject: "The Proposed Missionary Canon." By the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee. Discussion by the Delegates.

12:30 P. M.—Recess.

2:30 P. M.—Business Session. Church of the Epiphany. Motions and Resolutions.

3 P. M.—Conference Session. Chairman: The Rt. Rev. Leigh R. Brewer, D.D., Bishop of Montana. Subject: "The Administration of our Missionary Work and its Support." By the Rt. Rev. Anson R. Graves, D.D., Bishop of Laramie. Discussion by Delegates.

5 P. M.—Adjournment.

8:30-10:30 P. M.—Reception for the Council.

THURSDAY, OCT. 29.

10 A. M.—Business Session. Church of the Epiphany. Motions and Resolutions.

10:30 A. M.—Conference Session. Chairman: The Rt. Rev. William N. McVickar, D.D., Bishop Coadjutor of Rhode Island. Subject: "The Cares and Responsibilities of the Bishop as a Missionary Leader." Ad-

resses by: The Rt. Rev. John Philip Du Moulin, D.D., Bishop of Niagara; the Rt. Rev. William H. Hare, D.D., Bishop of South Dakota. The Chairman. Discussion by the Delegates.

12:30 P. M.—Recess.

2:30 P. M.—Business Session. Motions and Resolutions.

3 P. M.—Conference Session. Chairman: The Hon. Melville W. Fuller, Chief Justice of the Supreme Court of the United States. Subject: "Why the Church Should Increase its Efforts on Behalf of" (1) "The White People of the West and Southwest." Speaker to be announced. (2) "The Negroes." By the Rev. J. H. M. Pollard, Archdeacon of North Carolina. (3) "The Indians." By the Rev. Sherman Coolidge of Boisé. (4) "The New Possessions." By the Rt. Rev. James H. Van Buren, D.D., Bishop of Porto Rico. Discussion by the Delegates.

5 P. M.—Adjournment.

8 P. M.—Public Meeting. Church of the Epiphany. Chairman: The Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri. Subject: "The Church and the Evangelization of the World." (1) "How the Church is Doing her Work in China." By the Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai. (2) "Foreign Missions the Church's Inspiration." By the Rt. Rev. Thomas U. Dudley, D.D., Bishop of Kentucky. Closing Address by the Chairman.

As usual, the Sunday preceding the Council, Oct. 25th, will be regarded as a missionary Sunday, and special sermons will be preached in Washington parishes by a number of visiting Bishops and other clergymen. In the afternoon, it is proposed to hold a memorable open-air service on Cathedral Heights, overlooking the city. President Roosevelt has accepted an invitation to speak.

B.S.A. CONVENTION,

Denver, Oct. 7-11.

PROBABLY no other Brotherhood Convention hitherto held has appealed to Church people generally as this one will, and the promise of large numbers of Convention visitors not directly connected with the Brotherhood was never before so great, the Convention programme and arrangements having been completed with this in view.

For the Brotherhood men, their friends, and all visitors to the Convention, a special train is being arranged over the Burlington Route from Chicago to Denver, to leave the former city at 11 o'clock, Tuesday morning, October 6th, arriving in Denver in season for the opening of the Convention, Wednesday afternoon. While this train, to be known as the Brotherhood Train, will not

be open to the general public, the Brotherhood cordially invites all visitors to the Convention to avail themselves of its privileges, such as Pullman and tourist sleeping cars, dining car, library and chair cars, etc.

From all points in the United States east of Denver a universal rate of one fare, plus fifty cents, for the round trip has been made, tickets being good also to Colorado Springs and Pueblo—with stop-over privileges at those points both going and returning; the final return limit of tickets being Oct. 31st. For the Brotherhood Train, as well as for regular trains, from Chicago, the rate for a double berth in Pullman will be \$6.00, one way; and in tourist car, \$2.50; meals being served *a la carte* on the Brotherhood Train. The Chairman of the Transportation Committee, Mr. Geo. H. Randall, 4740 Bayard St., Pittsburgh, Pa., will be glad to reserve space on this train for any who desire it, the assignment of space being now under way. Space may also be reserved through the local member of the transportation committee.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Gift to the House of the Good Shepherd—The Bishop's Sixtieth Wedding Anniversary—Notes.

EXTENSIVE IMPROVEMENTS are being made in St. James' Church, New York Mills (the Rev. A. W. Allen, missionary). The work at Gethsemane Church, Westmoreland, is also in Mr. Allen's charge and is progressing **under his earnest leadership.**

THE REV. HENRY N. HYDE has returned from abroad and resumed his duties as rector of Trinity Church, Syracuse. After an European tour of four months, the Rev. John R. Harding, rector of Trinity Church, Utica, has also returned.

A HANDSOME gift has been made to the House of the Good Shepherd, Utica, by Mr. Thos. R. Procter, President of the Board of Trustees. The plans of the new building now under construction, provided for a structure in the form of a letter H, the middle portion being the administration building, and the two wings for the use of the boys and girls respectively. The amount on hand (\$45,000) would build a little more than half the building, leaving the north wing to be erected at some future time. It has always been the policy of the management not to incur debt or place any incumbrance on the property of the institution, hence they felt they must not complete the building without the necessary funds. At this juncture Mr. Procter adds to his munificent gift

of the lot by offering to provide the entire expense of the north wing, and thus have the building completed at once. This wing will have the school room and chapel located on the first floor; the boys' study hall and dormitory on the second floor; and the detention room and rooms for the nurses and attendants on the third floor.

THE 60TH ANNIVERSARY of the marriage of Bishop and Mrs. Huntington was quietly celebrated by the worthy couple at the Huntington homestead at Hadley, Mass., Sept. 4th. The Bishop married Miss Hannah Dane Sargent, daughter of Captain Epes Sargent, of Cape Ann, and sister of Epes Sargent, author of "A Life on the Ocean Wave," and the friend and biographer of Henry Clay. Seven children were born to Bishop and Mrs. Huntington, two of whom died in infancy.

The above anniversary was marked by a family reunion with the following children and grandchildren present: the Rev. Dr. Geo. P. Huntington with his wife and six children; Mrs. Ruth H. Sessions with her husband and three children; the Rev. J. O. S. Huntington, O.H.C.; Misses Arria S. and Mary L. Huntington.

NEEDED IMPROVEMENTS in Grace Church, Syracuse (Rev. H. G. Coddington, rector), have been made during August. They include the extension of the chancel to accommodate a choir of forty voices; the raising of pulpit and font; a new water motor for the organ, and a new chancel carpet.

THE FIFTH annual service for workmen was held in St. Joseph's Church, Rome (Rev. A. L. Byron-Curtiss, rector), on Sunday evening, Sept. 6th. The Rev. A. H. Grant was the preacher.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Deaf Mutes—Summer Services.

THE DEAF MUTES in the Diocese, under the care of the Rev. F. C. Smielau, priest, number about 2,000, with 412 communicants; 249 services have been held in 22 different places during the past year; the offerings have amounted to \$427.46, and the "silent people" have given \$78.95 for Diocesan Missions.

THE REPORT of the S. S. Lenten offerings for general Missions show Trinity Church, Pottsville (if the Junior Auxiliary offering of \$50 is included), as heading the list in this Diocese.

IT IS A MATTER of some very real importance that all our summer resorts are beginning to have special ministrations during the summer months. At Blue Ridge Summit, the following clergymen have officiated: the Rev. Messrs. T. B. A. Allison, P. Wroth, Chas. A. Henkel, Dr. W. L. Devries, Wm. M. Dame, Dr. W. R. Breed, Jas. P. McComas, J. P. Buxton, E. H. Eckel, Robert H. Paine, E. B. Niver, W. Howard Falkner, H. A. Stowell, Bishops Coleman and Talbot, Fathers Huntington and Hughson, O.H.C. At Mount Pocono: Rev. Dr. Batten, R. W. Forsyth, C. M. Roberts, Dr. F. Page, Ven. George F. Nelson, D.D., and Bishop Talbot. Eaglesmere: Rev. E. A. Heim, Dr. Israel, and Dr. Jones. Stroudsburg and Delaware Water Gap: Archdeacon Radcliffe, Rev. Messrs. A. W. Wilde, N. T. Houser, R. E. Urban. Dingman's Ferry: Rev. S. A. Witman and others. Our Jersey Shore people are building a church. The people at Galeton will either buy a church or build one at once, and Stroudsburg is about to build a church.

CHICAGO.

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

Return of the Clergy—Improvements at St. James'—B.S.A.

THE CLERGY who took their vacations, whether short or long, have nearly all re-

turned. One of the latest, the Rev. Dr. Stone of St. James', is expected to officiate in his own parish next Sunday, the extensive internal decorations of the church being completed, and very beautiful in effect. They were undertaken by Marshall Field & Co., and cost upwards of \$10,000. For some Sundays past the services were held in the parish house. The rector, as for a year or two past, spent a couple of months in Switzerland. It is an open secret that an historical and geographical work on that interesting European republic is shortly to issue as the latest product of Dr. Stone's facile pen.

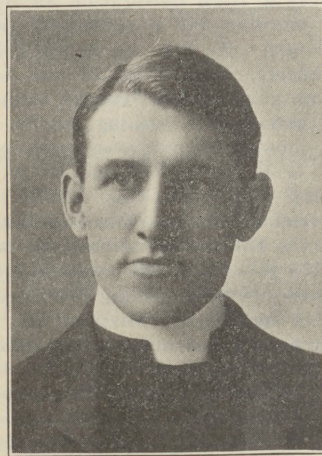
AS IT IS CONSIDERED desirable that the annual convention of the B. S. A. should, in 1904, be held in this, its native city, every effort is being exerted to have the Chicago chapters strongly represented at the Denver meetings next month; though the recent quarterly assembly, intended to be a rally with that object in view, was not well attended, owing to the distance of the place of meeting, St. Simon's mission, Sheridan Park, from the chief centers of the Church, as well as the unpropitious time, the middle of the summer holiday.

CONNECTICUT.

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

Episcopal Academy—Death of John C. Hollister—Notes.

THE APPOINTMENT of the Rev. Oscar F. Moore, Jr., as master and chaplain at the Episcopal Academy at Cheshire has already been noted in these columns. Mr. Moore was born in Cincinnati and was graduated at Williams College. After a period spent in study abroad, he became master in St. Mark's School, Southborough, Mass., and was afterwards master in Pomfret School, Pomfret, Conn. From the latter place he went to the General Theological Seminary to pre-



REV. O. F. MOORE, JR.

pare himself for Holy Orders, and was graduated in 1901. He was ordered deacon by Bishop Potter on Trinity Sunday of that year, in the crypt of the Cathedral, and at once became assistant to Archdeacon Mann at Grace Church, Orange, N. J., which position he retained up to the time of his present appointment. He was ordained to the priesthood by the late Bishop of Newark on Trinity Sunday, 1902. Mr. Moore has always been interested in educational and religious work among boys and young men, and established a boys' club in Orange which attained to a vigorous growth. During his period at the Seminary he was lay assistant at St. Mary's, Tuxedo Park, N. Y.

The school at Cheshire is the oldest of the Church schools of New England, having been founded in 1794, and was reorganized this summer with a new board of trustees, while the buildings are being reconstructed and re-furnished. The new headmaster is Mr. Roland Jessup Mulford, son of the late Dr. Elisha Mulford of the Cambridge Theo-

logical School. Mr. Mulford has just retired from the headmastership of the Country School for Boys, Baltimore. He and Mr. Moore were fellow masters both at St. Mark's and at Pomfret, and will therefore work together in special harmony in their new work in Connecticut.

MR. JOHN C. HOLLISTER, a veteran layman of the Diocese and an honored citizen of New Haven, has lately died, at the age of 85 years. Mr. Hollister had been for a half century warden of St. Paul's Church and Superintendent of the Sunday School. He was long prominent in the councils of our Diocese, holding many positions of responsibility and trust. He was a member of the class of Yale University of 1840, and so one of the oldest living graduates. A lawyer by profession, he was, for some years, Judge of the Police Court of the city. He will be greatly missed in the Church in New Haven. His long service ended, may he rest in peace!

WE HAVE to record also the death of Mr. John B. Gale, junior warden of St. Michael's, Naugatuck (the Rev. William H. Garth, rector). Mr. Gale had reached the age of 75 years, and had been in excellent health until taken with apoplexy, in the early summer.

THE CENTENNIAL of the town of Marlborough, in Hartford County, has been lately observed. The historical address was delivered by the Rev. Prof. Samuel Hart, D.D., of Berkeley Divinity School. Dr. Hart is also President of the Connecticut Historical Society.

THE REV. HIRAM STONE has resigned the rectorship of St. Paul's, Bantam, and Trinity, Milton, in the town of Litchfield, to take effect on the first of November. This, with a brief exception near the beginning, will complete a rectorate of thirty years. Mr. Stone has rendered most faithful service, and has been active in all things pertaining to the well-being of the community. He has been asked to continue, as rector emeritus, being held in high regard by his people and by all his fellow citizens. He has, for many years, been chaplain of the local post of the G. A. R., having long served as post chaplain in the regular army on the frontier. He is now engaged in the erection of a home in the village of Litchfield.

WE ARE GLAD to be able to chronicle the return of the Rev. Herbert L. Mitchell, rector of Grace Church, Saybrook, from his trip to the Pacific coast, much improved in health, and at work with his wonted vigor. During his absence the parish was supplied by the Rev. Peter L. Shepard, a former rector, now residing at Clinton. Mr. Shepard, though the senior presbyter of the Diocese, is well able to render much service. The Rev. Samuel Hart, D.D., whose early home is here, also officiated one Sunday.

FOND DU LAC.

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

New Church for New London.

THE Church of the Holy Cross, New London, has received the gift of \$3,500 for the erection of a church building and \$500 for an altar, from the family of the Rev. Sigourney W. Fay, Jr., the church to be erected as a memorial to Mr. Fay's deceased father. The Rev. Mr. Fay is now on his way to Europe with the Bishop of Fond du Lac, and his mother, the widow of the Mr. Fay commemorated in the memorial mentioned, is active in Church work in the Diocese of Fond du Lac and elsewhere. The mission is under the charge of the Ven. Archdeacon Delany of Appleton, and his assistant, the Rev. L. S. Kent. A fine lot in the heart of New London had already been purchased when the gift was made that will enable the church to be erected at once. The plans

are being drawn by John Sutcliffe of Chicago, and it is hoped that the contracts for immediate work may be let Sept. 20th.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Unique Appreciation of Rev. J. J. P. Perry.

A UNIQUE expression of appreciation was given to the Rev. J. J. P. Perry on leaving Brunswick in order to take up new work in New York. For fourteen years Mr. Perry has had charge of the colored work of St. Bartholomew's mission, Brunswick, and has built it up in an excellent manner. So successful is that work seen to be by the white people of the community, that a special meeting of the Board of Trade passed most laudatory resolutions expressing their appreciation of Mr. Perry, at the time of his resignation. It is believed that this civic recognition of a missionary among the colored people is unique in this country, and certainly so in the South.

INDIANAPOLIS.

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

A Significant Letter.

THE FOLLOWING significant letter is taken from the columns of the *Terre Haute (Ind.) Gazette*:

"I came to Terre Haute nearly seven years ago to become the nurse-deaconess of Centenary church, and gave my services *gratis* to the church. Being a member of the Baptist church for many years, my name was placed on the list of Centenary membership, after fully explaining that I wished to return to the Baptist church when my services as deaconess were no longer required.

"While convalescing two years ago from a most frightful illness, I took up the study of Church history, and after two years' study, I perceived the Episcopalian Church and her ways—First, what the Church is; Second, how the original Church came down to us, and what the faith of the Church is in regard to its sacraments, its ritual, its Confirmation, the advantages of her Prayer Book, the position of worshippers and dress of the ministers, its Church's year, of her outward and vital religion, and the relation of the Church to other religious bodies, and at last her prayers as to Christian unity.

"I fully understand now how the Holy Catholic Church is adapted to supply the people's need of this, our country, for she shows it in her stability, in her roundness, in her balance, and, thanks be to God, in her reverence.

"This is why I became an Episcopalian.

"IDA GRIFFING LAYMAN.

"609 Paplar St."

IOWA.

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

Waterloo.

AT WATERLOO, where there were formerly two parishes known respectively as Christ and St. Mark's Churches, but which have during the recent past been united, the two parishes will resume their independent existence. The present members of St. Mark's who are members of the vestry of Christ Church have resigned their position in order to take part in the reestablishment of St. Mark's, and both parishes will call rectors in the near future. The Rev. I. M. Merlin-jones resigned the rectorship of the united parish on July 31st.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Death of Rev. Joseph Mayou.

ON AUGUST 18th there passed away at his home in Monmouth, one of the senior priests of the Diocese of Kansas, the Rev. Joseph Mayou. Mr. Mayou was born in

Birmingham, England, April 19th, 1829, and coming to this country when about 18 years of age, soon afterwards entered Rutgers College. After graduating thence he pursued his studies in the Theological Seminary of the "Reformed Church in America," at New Brunswick, N. J. After his ordination to the ministry of that body he engaged in missionary work, and was sent out to the Arcol mission in South India, where he labored most earnestly and most successfully for twelve years. Returning to America with his family, he transferred his relations to the Home Mission Board, and coming out to Kansas, cast his lot with the new State and worked strenuously for its spiritual welfare. Becoming convinced by the claims of the Historic Church, he was, on Dec. 1st, 1893, ordained to the priesthood, and labored faithfully in the discharge of his office until shortly before his death. A great student, and taking keenest interest in all that went on around him, he was gifted with a child-like faith which never failed him. The Rev. Mr. Mayou leaves a widow and four children, whose grief is softened by the knowledge that their loss is his gain.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Rp.

The Convocation—Approves Change of Name.

THE ANNUAL Convocation of Laramie was held in Kearney, Neb., from Saturday, August 29, to Tuesday evening Sept. 2nd. The clerical and lay delegates were entertained in the buildings of the Kearney Military Academy, the Church school for boys, unoccupied during vacation. On Saturday evening a service was held and an address of welcome delivered to the delegates by the Rev. G. A. Beecher of Kearney. Through the sessions of the Convocation there was a daily celebration in the chapel of the Academy. There was a High Celebration at 10:30 on Sunday morning and a sermon by the Rev. L. H. Young. At 4 p. m., in the chapel of the Academy, Dean Cope of the Laramie Cathedral gave a very helpful address *ad clerum*, and in the evening, at St. Luke's Church, missionary addresses were made by the Rev. G. B. Clarke, the Rev. W. W. Wells, and Dean Cope. At this service Bishop Graves read his annual address. In the last year, in the District of Laramie, he has confirmed 178 persons and licensed 28 lay readers. Earnestly commending the Apportionment plan for General Missions, the Bishop was able to say he had reason to believe the whole amount apportioned to the District for this year had been paid. He pressed upon the clergy the need of Churchly teaching on the subject of Marriage and Divorce, and considered at some length the best methods of reaching men in this western region. Speaking on the subject of the Change of Name, the Bishop thought it probable the Church's action would be, "first, to eliminate the words Protestant Episcopal, leaving the title merely 'The Church in the United States of America.'" He said: "I do not agree with those who think it arrogance to place such a title on the first page of the Prayer Book. On the contrary, I think by removing our sectarian appellation it will enable any body of Christians in this country, who think they are a part of the great Church of Christ, to use our Prayer Book as their own. I believe it is a title to which any Christian body who cherishes the desire and hope for Church unity would least object to."

At the business session on Monday morning, the Bishop filled, by appointment, an office never before recognized in the formal organization of the District—that of Chancellor. To this post the Bishop appointed Mr. Ralph R. Horth of St. Stephen's Church, Grand Island. The Convocation elected the Rev. Louis A. Arthur as Secretary and the Rev. James Senior was appointed assistant

Secretary. Much discussion was had on the subject of an Archdeacon for the District. Miss Clara E. Le Hew, deaconess, made a most encouraging report of her last year's work in the caring for the sick and the conduct of guilds and sewing and cooking schools.

Monday afternoon was entirely given over to the consideration of Woman's Work, in parish guilds, the Auxiliary, etc. On Monday evening a reception, which was largely attended, was given the delegates at the house of Mr. D. Wort.

On Tuesday, after full discussion of the subject, the following resolutions were adopted by a rising vote, only two votes—one clerical and one lay, being recorded in the negative:

"Resolved, That in view of the discussion had in the various Dioceses and in the Church generally, we shall welcome the time when the General Convention finds it expedient to remove from the Prayer Book the words 'Protestant Episcopal.'

"Resolved, When the time seems to be ripe for it, we shall welcome a name for our branch of the Church which shall express our noble heritage and at the same time, not be objectionable to the other Christian bodies in the land."

Church property in the District of Laramie now aggregates in value over \$300,000. Of this more than \$200,000 in amount has been deeded to the Bishop in trust. The amount of invested funds for the various departments of Church work (including the Brunot legacy for the Kearney Military Academy, \$33,000) is nearly \$52,000.

The Convocation next year will meet in North Platte, Neb. After final adjournment on Tuesday, a series of Quiet Hours was observed in the chapel of the Kearney Military Academy. Of this spiritual privilege a goodly number of delegates were able to avail themselves. The conductor of the retreat was the Rev. Benj. T. Fitz of Lincoln, Neb., and the final service was a celebration on Wednesday morning.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Prout's Neck.

THE CONGREGATION of St. James' Church, Prout's Neck, erected last year a memorial pulpit to the late Bishop Neely. The site of this church was the gift of the late Mr. Haskins of Cambridge, Mass., and in 1885, through the Bishop's efforts, a small church



ST. JAMES' CHURCH, PROUT'S NECK, MAINE.

was erected, which has been three times enlarged and is now a handsome and well appointed edifice. The cost of the improvements (\$2,650) as well as the maintenance of the services has been defrayed by voluntary gifts. The pulpit bears a brass plate, inscribed as follows: "To the Glory of God, in Memory of Henry Adams Neely, Second Bishop of Maine. Consecrated January 25th, A. D. 1867. Died October 31st, A. D. 1899."

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
Guild Hall for Towson.

PLANS have been drawn for a new guild hall in connection with Trinity Church, Towson (Rev. W. H. H. Powers, rector). It will be two stories high, and the dimensions will be 48x36 feet. The equipment will consist of steam heat, electric lights, baths, toilets, billiard room, and practicable stage. The cost will be \$15,000.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
New Church for Medfield—Dr. Abbott's Anniversary

AT MEDFIELD, a mission in charge of the Rev. Guy W. Miner of Franklin, ground has been broken for a church edifice to be constructed of wood and stone. It was through Mr. Miner's efforts also that the parish house, locally known as Crosswell Hall, was erected in connection with Christ Church, Medway.

THE REV. EDWARD ABBOTT, D.D., has just completed twenty-five years as rector of St. James' Church, Cambridge. The parish began as a mission under him, and through his able and wise administration, has attained its present growth and prosperity. Probably no parish in the Diocese has been so largely imbued with the missionary spirit as this one. Its many enterprises in this respect have drawn missionaries to its doors, where they have had a cordial welcome, and a generous response to the needs of their respective fields. The influence of Dr. Abbott in Cambridge has been marked and helpful to the interests of the Church. When abandoning the ministry of the Congregational body, some years ago, where he edited their religious weekly, he was accorded a parting reception by his numerous friends, who have never had reason to change their cordial relations towards him. He has done much to break up the former antipathy of the Congregationalists towards the Church, and has lived to see a few of his former associates come to his later religious convictions. Dr. Abbott was born in Farmington, Maine, and is a graduate of the University of New York. He was ordained by Bishop Paddock to the diaconate in 1879 and to the priesthood in 1880. As a Congregational minister, he was chaplain of the Massachusetts Senate from 1872 to 1874. In 1889 he was elected Missionary Bishop of Japan, but declined. He has served upon the Standing Committee of the Diocese, and been elected several times as a deputy to the General Convention. His literary work upon the *Literary World*, which he edited for a number of years, brought him in prominence before the reading public of Boston, and has made him an authority upon many subjects. His personal character and manner have endeared him to all, who will rejoice with him in this anniversary of a work which has had such a beneficial influence upon the community.

THE REV. DR. CHAMBRE of Lowell, the Rev. Dr. E. Winchester Donald of Boston, and the Rev. Messrs. C. W. Duane of Boston, and R. Keating Smith of Newton, have returned from Europe.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
Episcopal Residence—City Notes—Lodi.

THE EPISCOPAL RESIDENCE was formally dedicated with an office of benediction taken from *The Priests' Prayer Book*, on Tuesday afternoon of this week, being just one year after the laying of the corner stone. Notice of the proposed function had been given last Sunday at the city churches, with invitation to the people to be present, and a large number of Church people were gathered at the appointed hour. The Bishop conducted the

office, moving from room to room for the purpose, and after it, the house was open for the inspection of the public, and many congratulations upon its successful inauguration were tendered the Bishop. In the little oratory, there had been early morning celebration of the Holy Eucharist. The altar in the oratory is the gift of the clergy of the Diocese, while its ornaments and appurtenances are largely gifts from outside. The tiling and other decorations are the gift of the Woman's Auxiliary of the Diocese.

THE LARGE organ at St. Paul's Church, Milwaukee, has been rebuilt and improved during the summer, and placed in perfect condition. The rector of the parish, the Rev. Wm. Austin Smith, had returned from his vacation in time for last Sunday's services. None of the city churches were closed during the summer.

THERE IS a movement on foot among the people of St. Mark's mission, Milwaukee (Rev. A. L. Bumpus, in charge), to obtain a new lot at the intersection of College Avenue and Bellevue Place, and to remove the church from its present site to that location. It is hoped that it may prove practicable, at the same time, to erect a guild hall. St. Mark's, which is a mission of St. Paul's parish, is located in the newer section of the East side, and is fully two miles from any other church, and in a neighborhood in which many Church people reside. The work is growing very considerably.

A SLIGHT ERROR was made in the item relating to the work at Lodi, printed recently in THE LIVING CHURCH, in that it was stated that for many years the services of the Church had been maintained in the office of Mr. Peter Richards. We are now advised that, while services have occasionally been held in this office, yet through the kindness of the Presbyterians and the Methodists of the village, their respective places of worship have frequently been used by our little congregation.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.
Institution at St. Mark's, Minneapolis.

ON THE Thirteenth Sunday after Trinity, Bishop Edsall instituted Rev. Charles Edgar Haupt, the archdeacon of the Diocese, and the Rev. George Heathcote Hills, as "vicar" of St. Mark's Pro-Cathedral, Minneapolis. At 10:30 the vested choir passed down the side aisle and up the nave, followed by the wardens and vestrymen, singing "Onward, Christian Soldiers." The Bishop, being within the rail, the two vicars without the rail and on either side the wardens and vestrymen, the Bishop began the office of Institution. The keys were presented to the Bishop by the senior warden, and by him assigned to the two vicars respectively. The Bishop then read the letter of institution, according to the prescribed use. Then followed the Institution Service from the Prayer Book, the plural number being used when necessary, the vicars making their supplication in concert. The Psalm xxvi. was sung by the choir to a single chant, expressly composed by the organist, G. H. Normington. At the conclusion of the service of Institution the wardens and vestrymen retired to the nave, and the Holy Eucharist followed.

In spite of the inclement weather a large congregation was present to witness the function; which was performed in an impressive and dignified manner. The Bishop was the special preacher, reading from a carefully worded manuscript, basing his sermon upon I. Cor. iv. 1. He outlined the service of institution, its meaning and significance, and his duty as rector. He eulogized former Rectors McLean, Nichols, Wells, and Thomas, and defined the duties of the newly instituted vicars and their relation to the

parish. He spoke of the associations of St. Mark's in the past, and outlined the future policy. The traditional conservatism will be maintained. No alteration in the ritual or ceremonial will be made. Wednesdays and Fridays, the year round, the Litany and other offices of the Church will be said. There will be a choral evensong once a month. He defined the duties of the people to their priests, and paid a warm tribute to their work. He warned the congregation of the baneful influence of unjust and censorious criticism, especially before the young, and pleaded strongly for loyalty to the Church and priests' activity and sincerity in the various departments of Church work. The musical portion of the service was beautifully and effectively rendered by the vested choir of some forty voices, giving evidence of careful training by the choirmaster and organist, Mr. G. H. Normington. Under the new regime St. Mark's starts afresh with new life and vigor. The effect of this new departure will be closely watched by the whole Diocese.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Kenyon College—Toledo Items.

CHANGES in the faculty at Kenyon College include the appointment of Russell S. Devol, M.A. (Ohio University), to the chair of History; Edwin B. Nichols, B.A. (Wesleyan), M.A. (Harvard), to the newly created chair of Romance Languages; George Bruce Halsted, B.A. (Princeton), Ph.D. (Johns Hopkins), as Peabody Professor of Mathematics; Richard C. Manning, B.A., Ph.D. (Harvard), as Professor of Latin; while Clarence W. Balke, a graduate of Oberlin College and for two years a graduate student in Chemistry at the University of Pennsylvania, will have temporary charge of the Bowler department during the leave of absence of Professor Ingham; and J. F. Harrison, Ph.D. (Columbia), has been appointed instructor in the English department. Of these new instructors, Prof. Devol has hitherto been engaged in work at Kenyon, but has spent

THE TRIP THAT PAID.

TEN MILES TO GET A PACKAGE OF POSTUM.

Some sufferers won't turn over a hand to help themselves, but there are others to whom health is worth something. A German woman, living in the country, made a 10-mile trip to get a package of Postum. She was well repaid, for it brought health and happiness in return.

A translation of the good frau's letter says: "From a child I had been used to drinking coffee daily, but the longer I continued drinking it the worse I felt. I suffered with heart trouble, headaches, and dizziness. Then I had such an uneasy feeling around my heart that I often thought death to be near.

"I gave up drinking coffee and tried hot water, but that did not taste good, and I did not get well. Then I read some letters from people who had been helped by Postum Food Coffee, and I determined to try it.

"I had to go 10 miles to get a package, but I went. I prepared it carefully according to directions, and we have used it now in our family for nearly two years, drinking it twice a day. It agrees well with all of us. My heart and bowel troubles slowly but surely disappeared, it is seldom that I ever have a headache, my nerves are steady and strong again, and I am otherwise strong and well. My husband has been lately cured of his sick headaches since we threw coffee out of our home and have used Postum." Name furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

the past year in post graduate work at Johns Hopkins University. Prof. Nichols comes from the University of Cincinnati, where he was Professor of Romance Languages, and was formerly professor of Modern Languages at the University of Maine. He is the author of a Spanish text book, shortly to appear. Prof. Halsted has for several years been at the head of the department of Mathematics in the University of Texas and is an author of note. Prof. Manning has been assistant professor in Hobart College and an instructor at Harvard.

Work on Hanna Hall has not progressed so rapidly as was expected. It seems hardly likely that the building will be ready for occupation before the first of October, although the contractor has not yet given up hope of having it ready by the 15th of September, and promises positively to have some part of it completed.

IN TOLEDO Sunday morning services have been usually well attended during the summer, and Sunday evening services will shortly be resumed. St. John's Church was the only one in the city which kept up both services throughout the past season. The following note, containing a liberal check, was lately received by a Toledo clergyman: "Please accept the enclosed. Money is not good except it circulates, and besides is apt to 'burn a hole in your pocket,' and in addition, sometimes 'moths corrupt it' and 'thieves break in and steal.'"

A SERIOUS effort is being made to clear the debt from Calvary Church, Toledo, and it is hoped that the entire amount may be raised by October, when the parish will celebrate its twenty-fifth anniversary.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

THE PARISH BUILDING of the Italian Church of L'Emmanuel, of which the Rev. M. Zara is priest-in-charge, will soon be improved and enlarged. This work will cost about \$2,500, and the Bishop and Bishop Coadjutor have together secured almost the whole of this amount. The Rev. Mr. Zara has been ill recently, but is now at his work again.

A DEVOTIONAL meeting in preparation for the approaching convention of the Brotherhood of St. Andrew will be held by the Local Assembly in the Church House on the evening of September 17th. The Rev. Arnold Harris Hord, chaplain, will preside, and the Rev. L. N. Caley, and Judge G. Harry Davis will be the speakers.

SOUTHERN VIRGINIA.

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

New Church for Berkley.

A NEW CHURCH is to be erected at once for St. Thomas' parish, Berkley (Rev. E. W. Cowling, rector). The church will have a capacity for 450 worshippers, and will be erected at a cost of about \$15,000.

VERMONT.

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

Annual Service at Bethel.

OLD CHRIST CHURCH, Bethel, built in the days of our grandfathers, is located about three miles from the present church, in the midst of a sparse population. Services are now held there once a year. On Sunday, August 30, the service was conducted and the sermon preached by the Rev. Dr. F. W. Bartlett of Rockport, Mass., whose wife's relatives of former generations once attended there. He was assisted by the Rev. Dr. Homer White of Randolph. The organ was played on this occasion by Miss Stickney,

the daughter of one of the former rectors. Mr. N. L. Pennock of Somerville, Mass., sang in the choir as he did in 1839. Another in the choir was Miss Nichols of Salem, Mass., whose great-grandparents were among the earliest settlers in the town. The offerings were brought forward by Mr. Joel Putnam of Randolph, who was vestryman of the parish in 1845 and afterwards warden. Philander Chase, who became Bishop, was lay reader in the school house of that neighborhood before the church was erected. There was a representative congregation, including those from several States of the Union, and among them descendants of some who lie buried in the churchyard near by. The oldest communicant now living in the parish, who was not present at this service, but had been at church a few weeks before, is Miss Sarah Chapman, born in September, 1802.

WESTERN MICHIGAN.

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

Choir Camp near South Haven.

NEAR SOUTH HAVEN, the choir of St. Joseph's Church, West Pullman, Ill. (Rev. O. W. Gromoll, rector), was in camp for some days during August. A chapel was fitted up in a single room cottage and an organ procured, and there evening services were conducted each day. On the intervening Sunday, the choir took part in the services at Epiphany Church (Rev. W. P. Law, rector), much to the pleasure of the congregation.

WESTERN NEW YORK.

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

New Church for Wolcott.

A LOT has been secured at Wolcott upon which it is proposed, as soon as may be, to erect a church edifice for St. Stephen's mission. For this purpose there has already been raised a total of \$1,500, but it is stated by Archdeacon Washburn, who is interested in the work, that a considerable amount more is required and must be raised outside the mission. The Archdeacon hopes that he may be able to receive subscriptions to enhance this amount during the present month.

CANADA.

News of the Dioceses.

Diocese of Calgary.

A CONFERENCE of the clergy has been arranged to be held at Calgary, Sept. 15th, 16th, and 17th beginning with choral evensong and sermon by Bishop Pinkham. Such subjects as "Visiting the Sick and the Whole," and "The Clergy in their Relation to other Religious Bodies," with others of interest to Church people, are to be discussed. There will be a reception at Bishop's Court on the evening of the last day.

Diocese of Mackenzie River.

IT HAS GIVEN much satisfaction to hear that the grant made by the Indian Department of the Government towards Hay River School, in this Diocese, amounting to \$72 per annum per child, up to the number of twenty children, will be available for the full number whether the children are treaty or non-treaty children.

Diocese of Toronto.

THE FIRST MISSIONARY to be sent to India by the Canadian Church, goes from Toronto. The Rev. R. Haslam, who was graduated from Toronto University, is to sail from

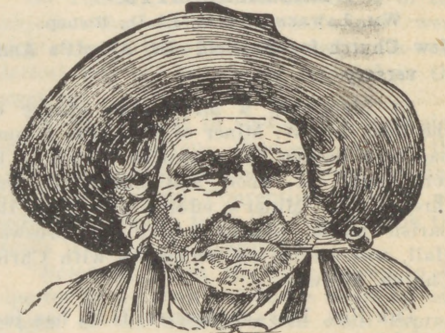
Drake's Palmetto Wine.

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For Rheumatism, that horrible plague, I discovered a harmless remedy and in order that every suffering reader may learn about it I will gladly mail him a trial box free. This is no humbug or deception but an honest remedy that enabled many a person to abandon crutch and cane. In Lyon, Mo., it cured an old gentleman 82 years of age, after suffering over 40 years. In Denham, Ind., it cured a lady who then cured fifteen of her neighbors. In Marion, Ohio, it enabled Mrs. Mina Schott to abandon her crutches. Rev. C. Sund of Harrisville, Wis., testifies that this remarkable remedy cured two members of his congregation, one who had suffered 18, the other 25 years. In Bolton, N. Y., it cured an old gentleman 83 years of age. Never before has a remedy been so highly endorsed as this; among the eminent people who endorse it, is Doctor Quintero, of the University of Venezuela, whose endorsement bears the official seal of the United States Consul. No matter what your form of rheumatism is, nor mind if doctors say you are incurable, write me to-day sure and by return mail you will receive the trial box, also the most elaborately illustrated book ever gotten up on the subject of rheumatism, absolutely free. It will tell you all about your case. You get the trial box and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address: JOHN A. SMITH, 2538 Germania Bldg., Milwaukee, Wis., U. S. A.



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England for the Punjab in the end of October. Previous to his departure he is to be married in Toronto, to Miss Hoyles of that city.—A TABLET has been erected in St. Luke's Church, Toronto, in memory of the late beloved President of the Toronto W. A. It is in brass, with red and black lettering, a W. A. Cross on the top, and beneath, these words: "To the Glory of God, and in loving memory of Ellen Mary Williamson, for fifteen years President of the Woman's Auxiliary of Toronto Diocese. Died March 20th, 1903. The righteous shall be had in everlasting remembrance."

Diocese of Huron.

IT IS THOUGHT that the successor to the late Dean Innes as rector of St. Paul's Cathedral, London, will be the Rev. Canon Dann. —THE new mission parish of Cargill, set apart last spring, is prospering. —THE new church of the Holy Trinity, which was consecrated last Whitsunday by Bishop Baldwin, is well filled.—TWO PAPERS on Senior work will be read and discussed at the semi-annual meeting of the diocesan branch of the W. A. at Woodstock, Oct. 1st.

Diocese of Nova Scotia.

A MEMORIAL to the veteran lay reader, Mr. James Easton, who died in January last at the age of 80, has been erected by Bishop Courtney and other friends in Trinity Church, Georgetown.—A VERY FINE window has lately been given Trinity Church, Yarmouth, by an anonymous donor. The subject is our Lord commissioning the Apostles.

Diocese of Selkirk.

A NEW CHURCH has just been built at Bonanza, where a good work is being done among the miners and others. The building cost \$2,500. Bishop Bompas baptized some children there at his visit in July. He also held a Confirmation in St. Paul's Church, Dawson City.—A SUM of \$261.65 was sent to Bishop Bompas during the summer from the Diocese of Ottawa. It was the annual thank offering of the W. A. of the Diocese. It was to be used in his work in any way the Bishop chose.

Diocese of Montreal.

THE WORK for promoting Christianity among the Jews in Montreal, which the Diocesan Synod was asked to undertake, and which was under the superintendence of the Rev. T. Trebitsch, has been transferred to another on account of the illness of Mr. Trebitsch, who was ordained in Christ Church Cathedral, Montreal, last winter. His health has compelled his return to Germany.—STRANGERS have occupied many of the city pulpits during the month of August, as most of the clergy were away on their holidays. The Rev. Canon Sweeney of Toronto preached at St. George's and St. Stephen's, August 30. The Rev. A. J. Burt, Secretary in Canada for the London Society for Promoting Christianity among the Jews, preached at St. Thomas' Church on that day.

AS YOU grow ready for it, somewhere or other you will find what is needful for you in a book or a friend, or, best of all, in your own thoughts—the eternal Thought speaking to your thought.—George Macdonald.

OUR grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

HOW MUCH TROUBLE he avoids who does not look to see what his neighbor says or does or thinks, but only what he does himself, that it may be just and pure!—M. Antoninus.

AFTER ALL, it is not what is around us, but what is in us; not what we have, but what we are, that makes us really happy.—Geikie.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

WE HAVE received several communications, not only from parents, but also from choirmasters, asking if it is wise to allow boys to sing in choirs after indications of voice change have made their appearance.

When we take into consideration the fact that the great majority of boys' voices are unscientifically, and unskillfully trained, we are compelled to say that the safest course is to stop choir work when the change appears.

Nevertheless it is unquestionably true that under expert guidance a boy may sing during mutation without the slightest vocal injury resulting in consequence.

Damage to the voice, whether in the case of the clergyman, the public speaker, the actor, the opera singer, or the choir-boy, can invariably be traced to one cardinal mistake—vocal strain.

Artistic speaking or singing implies ease in delivery, and where this exists no harm can come, even if a voice should "change" a dozen times instead of once.

It is commonly supposed that a boy's voice is necessarily in a state of collapse during the transition period, and this idea is encouraged by most writers of note.

Browne and Behnke, the celebrated vocal authorities, say: "At the time of puberty, which generally takes place at the age of fourteen or fifteen, but sometimes a couple of years sooner or later, the larynx grows rapidly during a period of from six months to two or three years, until it attains its final size. In boys it alters in the proportions of from 5 to 10, and in girls, from 5 to 7.

The larynx is at this time more or less red, and the tissue loose; the vocal ligaments increase not only in length but also in thickness. In boys the shield cartilage loses the gentle curve, and forms the prominence which goes under the name of the 'Adam's apple'; the larynx in its entirety increases more in depth than in height, with the result of adding to the length of the vocal ligaments, thereby producing lower tones.

In girls the larynx increases more in height than in depth and width, and the

DOCTOR SAID

"QUIT WRONG FOOD AND EAT GRAPE-NUTS."

An Illinoisan, who has been through the mill, says: "Last Spring I was so bad with indigestion I could not digest even soft cooked eggs, and doctor said I must eat pre-digested food, and prescribed Grape-Nuts. I changed for the better before I had used one package, eating it three times a day.

"My improvement on Grape-Nuts food was so wonderful that I concluded to use your food drink Postum in place of tea, and, to make a long story short, I have not been without Grape-Nuts and Postum since, and my present health proves my doctor's wisdom in prescribing Grape-Nuts. I have got strong as a horse and well, and I owe it all to your delicious food and Postum." Name given by Postum Co., Battle Creek, Mich.

In the making of Grape-Nuts food all the indigestible starches of the grain are transformed into Post sugar. Every particle of Grape-Nuts is digestible in the weakest stomach. Physicians have never found a stomach too weak to digest and assimilate it.

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horizontal outline of the shield does not lose its evenness. The vocal ligaments remain shorter and thinner than in the mail voice-box.

At this time the voices are said to be breaking, and it will easily be understood from the above explanation why the child's voice of the boy changes into tenor or bass of the man, while the difference in girls is but slight and so gradual as frequently to be almost imperceptible. The uncertainty of the boy's voice during the time of mutation is a curious phenomenon, and, assuming the growth of the larynx to take place in all its component parts at the same time, not easily accounted for.

The explanation is, probably, that the cartilages grow faster than the muscles, and that the muscles consequently lose control over the cartilages until everything is finally and permanently readjusted."

Although the above may be taken as a general solution of the problem, evidence is not wanting to prove that mutation is very often so gradual that no sudden or well marked change takes place. Moreover, in certain voices there is never any change at all. As we have said before in this column, there are hundreds of men who have very high voices, and who could sing soprano if properly trained. But through unwillingness to sing anything "boyish," or "womanish," they refuse to have their voices cultivated.

So, also, there are a vast number of boys whose voices simply pass from treble to tenor and bass without abrupt change. Such boys slowly lose their upper tones, one by one, and gain lower ones.

We have every reason to suppose that the old Italian masters prevented this "collapse" called "change of voice" in a great many cases, and it is certain that they were especially proud of their ability to do this in the case of very young tenors, who were trained to weld the remnants of the boy treble into the adult tenor without the slightest "break" into the chest register.

Boys who are early taught the exclusive use of the thin register, who are naturally of a keen musical temperament, and therefore able to fully understand the advantage of singing with perfect ease throughout the whole compass of the voice, seldom damage their voices at mutation. They know better than to strain the voice, and if they are occasionally tempted to sing the higher tones which they have commenced to lose, they resist the temptation. When such choristers are under the eye of an expert vocal teacher, the chances of injury are still further diminished.

To what extent sound vocal training early in life prevents the so-called "break" at mutation is rather difficult to determine; but that it has an after influence is by no means a modern theory, although some writers would have us think so.

In our next issue we shall speak of an experiment which has been tried at a well-known school, where all the boys were deliberately trained to sing through the period of mutation.

"THE BEST-LAID PLANS."

A STORY is being told in London about a man prominent in public life, whose name may not be mentioned, which illustrates the insecurity of human preparations. He was planning an entertainment, on an elaborate scale, to be given to various friends in the neighborhood of his country seat. Unfortunately, his nearest neighbor, a close relative, is highly uncongenial to himself and his intimates, and he racked his brains to devise a scheme by which he might avoid

the necessity of inviting the undesirable cousin to be among his guests.

"I have it!" he announced to his wife at breakfast on the morning of the event. "I'll send him some tickets for the play to-night in town. Of course he'll be delighted, as he seldom has an opportunity of going to the theatre."

The tickets were accordingly sent, and the host, with an easy conscience, proceeded to enjoy the company of his friends. But his satisfaction was of short duration. At the height of the festivities in walked the objectionable neighbor.

"Such a stupid mistake you made," he announced, as he approached his cousin; "as soon as I heard about your party I knew that you must have sent me the tickets for the wrong night, so I got them changed for to-morrow evening and came right over here as soon as I could."—*Harper's Weekly*.

IT SOMETIMES happens that when people make up their minds a good deal of important matter is left out.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surface. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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For Debilitated Men, Horsford's Acid Phosphate.

It ranks among the best of nerve tonics for debilitated men. Renews the vitality.

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Our Roads Astonish Foreigners.

The development of passenger transportation in the United States astonishes all foreigners. Edwin A. Pratt, a representative of the London *Times*, was making some investigations yesterday at the Grand Central Station with a view to writing a comprehensive article on American railroads. His inquiries developed the fact that the New York Central has eight passenger trains a day between New York and Chicago, and when he learned that the distance is 980 miles he remarked that it is a marvelous thing. He was still further astonished to find that four of the eight trains make the 980 miles in twenty-four hours, and that one, the Twentieth Century Limited, goes the distance every day, in either direction, in twenty hours. His amazement grew when he was informed that the westbound Twentieth Century Limited carries only Chicago passengers, and will not take a passenger for any other point. He remarked that his people would be equally astounded on learning these facts.—From "On the Tip of the Tongue" Column in the *New York Press*.

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SAPOLIO

BOOK NOTES.

THE TWENTIETH ANNUAL CATALOGUE.

of The Young Churchman Co. will be ready and mailed to the clergy by October 1st. Copies will be sent also to all our regular customers, and also to any others who will drop us a postal-card request for one. Our patrons are reminded that we carry in stock a very full and large assortment of Bibles, Prayer Books, and Hymnals, all of the Church's devotional literature, theological works, text books for Sunday Schools, and also all of the current Fiction and books for children. In fact, we maintain a complete book-store, so that we can fill orders for any book wanted.

"CATHOLIC PRINCIPLES."

"As Illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, Commonly Called the Protestant Episcopal Church." By the Rev. Frank N. Westcott, Priest of the Diocese of Central New York. Published by The Young Churchman Co. Handsomely bound in cloth, \$1.25 net. Postage, 10 cents. In paper covers, 40 cents. Postage, 7 cents.

The above is the full title of a book that has been royally received by the Church public. So greatly pleased with the book were all who read it in its original cloth bound edition that a loud call was made for a cheaper edition in order to push its circulation in the interests of Church education.

The publishers have now placed an edition on the market in paper covers at the very low price noted above. This announcement alone should bring orders from every Churchman who has not read the book, besides orders by the hundreds for general circulation. Already many orders have been received for quantities, so as to induce the publishers to make this edition at a low price; and the Fall campaign for Church education cannot better be stimulated than by circulating this book on Catholic Principles. Prejudice will be removed from many minds, and a healthful atmosphere of Churchliness will be created by the reading of this book.

The Rev. Chas. C. Edmunds, rector of Grace Church, Newark, N. J., writes to the publishers:

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THEOLOGY IN SCIENTIFIC LANGUAGE.

WITH RESPECT to the volume *Some Studies of Religion in Scientific Language*, announced by The Young Churchman Co. on the second page cover of this issue, the author, the Rev. Louis Tucker, thus breaks the news of his authorship in his parish paper, *Grace Church News*, St. Francisville, La.:

"Apropos of papers and printing, the rector has written a book. He can urge in palliation that it is not a large one and that there were extenuating circumstances. A young man, and admirer of Darwin, Spencer, and Ingersoll, once spent quite a number of evenings in conversation on the subject of the common sense which underlies Christianity. Both parties were influenced, for the young man was confirmed and the rector wrote down the gist of the conversations, and since coming to St. Francisville has put them into book form. He expected a weary time in finding a publisher and feared that he might have to publish at his own cost, but thought that the book might be useful enough to justify even that. However The Young Churchman Company of Milwaukee, the first publishers to whom the MS. was sent, were good enough not only to publish it themselves but to offer him a royalty if it succeeds in paying expenses. So it will be seen that there are extenuating circumstances not only for the publication of the book, but for this mention of it here. The title is *Some Studies of Religion in Scientific Language*, the price is 75 cents and 6 cents postage additional, and the publishers' address is 'The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.' It will be ready Oct. 1. The corrected proof lies on the table as we write."

A VERY HANDSOME catalogue of "Church Fittings, Lecterns, Pulpits, Fonts, Communion Plate, Crosses, etc.," has just been issued by Messrs. Spaulding & Co. of Chicago, representing the Gorham Mfg. Co.'s Ecclesiastical Department. In addition to the many handsome pieces of ecclesiastical furnishings and ornaments of proper design which are shown, it is interesting to observe cuts of the pectoral crosses made by this house for the Bishops of Long Island, Western Massachusetts, Honolulu, and the Coadjutor of Pennsylvania, episcopal rings for the Bishops of Washington, Western Massachusetts, and the Coadjutor of Pennsylvania, and seals for the Bishop of Georgia. The announcement is made also that the house will, in future, carry "a complete line of Eucharistic Wafers, Altar Candles, Incense, Censer Charcoal, Tapers, and Oil." (Jackson Boulevard and State St., Chicago.)

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mission. The scenery would have been scorned by the luxurious moderns. Yet the company was always competent. There were no long "runs," those fatal obstacles to the progress of the actor in his art. The "bill" was changed frequently. In a way, the conditions were the same as those at some of the admirable inexpensive theatres in the smaller German cities. There was the most liberal variety. Tragedy, comedy, burlesque, melodrama succeeded one another. The Bill Sikes or Romeo of the matinee might be the Othello of the evening. Actors and actresses worked hard. They had a sense of their office. Most of them had grown up upon the stage and were steeped in its traditions.

The unwavering, enthusiastic support of the public was dear to the players at the Museum as it was to the companies at Burton's, at Wallack's, at Union Square, and Daly's. Every performance was a meeting of old friends. Every old favorite in a new part was encouraged. There was no chariness of applause. In those simple days people went to the play to see the play and the acting, not to exhibit themselves in the glory of their evening clothes, to watch an actor play himself and his wardrobe, to bridge over the time between dinner and the lobster-hour. Other times, other actors, other spectators! Perhaps it is incorrect to speak of those times as "simple." The comic page had not been dramatized then. The newspaper "paragrapher" had not become a high priest of the stage. Nobody had expanded a soap advertisement into a drama. Ours is the simple age.—*Everybody's Magazine*.

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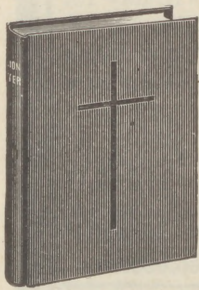
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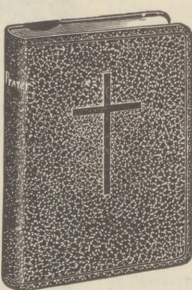
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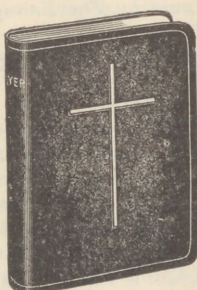
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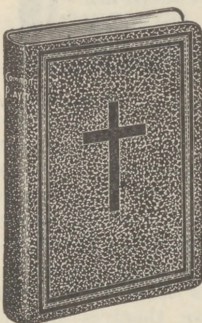
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Who was crucified by the Holy Church	Who was crucified by the Holy Church	John i. 14	the Spirit of God, who is the Spirit of truth.
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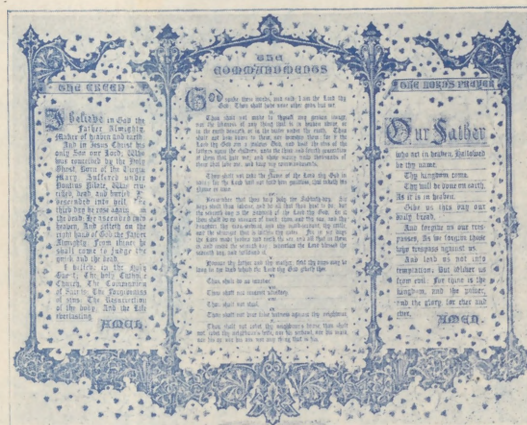
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