

# The Living Church

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# The Church at Work

## MISSIONARY BISHOPRICS.

THE REV. CAMERON MANN, D.D., Bishop-elect of North Dakota, and the Rev. Frederic W. Keator, Bishop-elect of Olympia, have signified their acceptance of elections as Missionary Bishops for the Districts stated. It is hoped that the consecration of Mr. Keator may occur at about the festival of the Epiphany.

## S. H. S. H. S.

THE SOCIETY for the Home Study of the Holy Scriptures has taken up a new course of reading in Christian classics, which has been arranged by the warden, the Rev. Dr. Body, of the General Theological Seminary, and the director, Miss Smiley. This course consists of 100 books selected as classics in Christian Theology, and upon completion of the reading of any 25 of the list, a certificate is bestowed; while at the end of the entire course a medal will be conferred. The design of this medal will be copied from the Key of David, a most interesting relic found at the foot of the tower of David in 1339.

## ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

### Corner-stone Laid—Clericus.

IMPOSING and impressive ceremonies attended the laying of the corner-stone of Trinity Church, (the Rev. J. E. Bold, rector), which took place Sunday afternoon, Nov. 3rd. It was a beautiful day and the entire service was held out of doors. Nearly 2,000 persons were in attendance. The procession moved from the rectory to the church promptly at 3 o'clock. It consisted of the vested choir led by a cornetist, followed by the wardens and vestrymen, several of the clergy, and the Bishop, with members of Trinity Church and St. Gabriel's Chapel Sunday Schools. Bishop Doane read the office and delivered a brief address, in which he called attention to the two lessons to be learned from the laying of the stone—one, the eternal life to be gained through the grace of God, and the other, the salvation of the hereafter. He said that the Church is rising out of the ashes of the old structure and that the new rising up is more glorious and beautiful than the old. "The great doctrine to be stamped on this church by the laying of this corner-stone," he said, "is the doctrine of the Holy Trinity, the Father, the Son, and the Holy Ghost."

THE ALBANY and Troy Clericus met with the rector of St. Luke's, Troy, the Rev. W. F. Parsons, on Monday, the 4th. A very interesting paper on "The Position of the Lectern" was read by the Rev. Edward W. Babcock of Holy Cross, Troy. The Rev. Dr. Enos, rector of St. Paul's, Troy, gave an interesting talk on the work of the General Convention, of which he was a member. The Rev. Dr. Battershall was re-elected president, and the Rev. James Alnutt Smith, curate of St. Paul's, Troy, secretary and treasurer.

## CALIFORNIA.

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

### Lectures on Religious Education—C. B. S Service.

A SERIES of lectures on religious education is arranged to be delivered under the auspices of the Sunday School Association of the Diocese in the Sunday School room of St. Luke's Church, San Francisco, on several dates, as follows: Nov. 13th, Religious

and Secular Education, Rev. Edward L. Parsons, rector of the Church of St. Matthew, San Mateo, and Instructor in Philosophy, Stanford University; Nov. 20th and 27th, The Religious development of the Child Mind, Professor Edwin D. Starbuck, Ph.D., Stanford University; Dec. 4th, Teaching in the Sunday School, Professor F. B. Dresslar, Ph.D., University of California; Dec. 11th, How to Teach the Life of Christ, Very Rev. Edgar J. Lion, rector of St. Stephen's Church, San Francisco; Jan. 8th, Story Telling to Children, Mrs. D. S. Snedden, Stanford University; Jan. 21st, How to Teach Morality in the Sunday School, Rev. Chas. R. Brown, M.A., pastor of First Congregational Church, Oakland, and Lecturer on Ethics, Stanford University; Jan. 28th, The Poetry of the Bible, Professor Chas. M. Gayley, Ph.D., University of California; Feb. 5th, How to teach Doctrine, Rt. Rev. W. F. Nichols, D.D., Bishop of California.

ON FRIDAY EVENING, Oct. 11, during the sessions of the General Convention, solemn evensong was sung at the Church of the Advent, San Francisco (Rev. Herbert Parrish, rector), being an anniversary service of the Confraternity of the Blessed Sacrament, which has a very active branch in the parish. The sermon—a most admirable and practical one—was preached by the Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac. The Bishop of Milwaukee was the officiant at the evensong. The congregation was a very large one, filling the entire church to the doors. Incense was used at *Magnificat*, and the officiating Bishop was vested in cope and mitre. The clergy of the Greek Church in San Francisco were present in the congregation and also many of the clergy and laity who were in attendance upon the General Convention.

## CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

### Convocation—S. S. Work—Notes.

THE NINETEENTH session of the Convocation of the sixth district was held in the Chapel of Emmanuel Mission, Elmira, Oct. 22nd and 23rd. The Rev. Messrs. Karl G. Heyne and Charles H. McKnight spoke at the opening service and the sermon was by the Secretary of the district, the Rev. T. A. Stevenson. At the business meeting the nomination was received from the Bishop of Rev. Dr. L. B. Thomas as Dean, to fill the unexpired term of the Rev. Dr. S. H. Synnott, who retires after years of devoted service, and with the heartfelt regret of the members.

COPIES of the report made by the committee on Sunday School work at the last diocesan convention have been distributed. The chairman of the committee, the Rev. J. J. Burd, expresses the hope that this Report will be examined carefully and suggestions sent to him. He will furnish copies to those who may not have received one.

THE ANNUAL meeting of the Church Sisterhood of Syracuse, was held at the home of Bishop Huntington on Thursday, Nov. 7th. The Bishop opened the meeting with prayer and gave a short address. Reports were received and officers elected as follows: president, Mrs. C. P. Fuller; vice-president, Mrs. F. D. Huntington; treasurer, Miss S. F. Cuyler; secretary, Miss Georgie E. Burwell.

ONE HUNDRED and fifty Free Masons, attired in the garb of their society, attended solemn evensong in Grace Church, Elmira, on Sunday, Nov. 3. The Rev. W. H. Van Allen, rector, preached an appropriate ser-

mon as Chaplain of Ivy Lodge. This is a long-established custom among Elmira Masons and much interest is always shown. The Office for the day was printed in a special booklet. The Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, preached in Grace Church on the Octave of All Saints'.

## CENTRAL PENNSYLVANIA.

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

### Archdeaconry at Sayre—Devotional Gatherings—Mount Carmel.

THE ARCHDEACONRY of Scranton recently held its autumnal session at the Church of the Redeemer, Sayre (Rev. F. T. Cady, rector). The first evening addresses were delivered upon the subjects: "Essentials of a Christian Life," under three heads, Repentance, Faith, Obedience, by the Rev. Messrs. G. R. Bishop, F. P. Harrington, and Rogers Israel, D.D., respectively. After the Archdeacon's report, an interesting and useful debate was entered into by several of those present, upon Why Missionary Zeal is so often lacking in parishes, and it was shown that frequently "like priest like people," and also lack of literature and prayer. In the evening the topic was Missions: General Missions, Diocesan Missions, and the Woman's Auxiliary, were taken up in succession by the Rev. Messrs. J. H. Griffith, W. E. Daw, and the Ven. R. S. Radcliffe.

A PAROCHIAL MISSION, extending over eight days, has just been concluded by Archdeacon Radcliffe at Renovo.

FATHER OSBORNE, S.S.J.E., addressed 70 women at St. Stephen's, Harrisburg (Rev. E. F. Smith, rector), on Nov. 2d. The general subject was "Inheritance of the Saints in Light," under the following heads: The Sanctifying Spirit, Members of Christ, Children of God, Inheritors of the Kingdom of Heaven, and, lastly, The Requirements of those Desiring the Inheritance of the Saints.

A SERIES of meetings are arranged for the Advent season by the clergy of Scranton, to take place in their several churches, but not at the same time. These priests will all be present at each service, but no rector will speak in his own church. A well-arranged series of addresses will be sustained throughout.

EXTENSIVE repairs and improvements are being made to the edifice of Trinity Church, Mt. Carmel (Rev. J. C. Gallaudet, rector). The vaulted ceiling has been brightened, the walls re-decorated, and a new carpet placed upon the floor, while to the parish house has been constructed a new roof, and the appointments are otherwise improved.

## CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

### Church Club—Memorial Address at St. Peter's—Woman's Auxiliary—Sterling—New Church at Oak Park.

AT THE 11TH ANNUAL meeting of the Church Club, on the evening of the 7th, held at Kinsley's, Adams St., over 100 members having dined together, the following officers were elected: President, Joseph T. Bowen; Vice-Pres., W. H. Chadwick; Treasurer, E. H. Buehler; Secretary, Major Taylor E. Brown; Directors, Messrs. E. P. Bailey, C. H. Conover, Charles E. Field, Thomas R. Lyman, Geo. Merriweather, Wm. E. Ritchie, D. B. Salisbury, F. B. Tuttle, and H. J.

Ullman. The Secretary reported a membership of 232 as against 259 last year; but some additions were now made. At this point Bishop McLaren, in his brief address, said: "Members get the worth of their dues in brotherly love. This club is stronger today than ever it was; but the membership can be doubled." Among the addresses delivered was one by Bishop-elect F. W. Keator. The Rev. Frank Heartfield of Brewster, N. Y., another guest of the Club, now on his return from the Convention in San Francisco, spoke of the late election in New York as illustrating the powerful influence exerted by Bishop Potter in effecting the redemption of New York. Addresses were also made by the Rev. Messrs. W. C. De Witt and Luther Pardee, as also by Messrs. D. B. Lyman and H. J. Ullman, four of the eight Chicago representatives at the General Convention.

TWO LOTS on 29th and LaSalle Sts, 50 feet by 120 in depth, and three, 78x125, on 31st, the whole valued at \$10,000, have been conveyed by Mr. and Mrs. Edward Finley of the Plaza Hotel to St. Luke's Hospital, for the endowment of two beds, to which they will have the right of nominating patients, when these to be designated the "Edward and Dorcas A. Finley beds," are not occupied.

ON THE EVENING of the 7th, in the parish house of St. Peter's, there was a fine gathering of the men of the congregation to hear from Congressman Foss a splendid eulogium of the late President. From close personal and political contact no one could be better qualified to speak of Mr. McKinley's virtues as a man, as a citizen, as a soldier, as a great political leader, than the Congressman, who is now serving his fourth term. At the subsequent meeting of the club, which now numbers 105 members, the incorporation of the Edsall Club of the juniors with the Men's Club of the seniors was ratified.

THE OPENING of the new Grace Church, Oak Park, on the 10th, was a notable event in the Church life of this progressive suburb. The rector, the Rev. E. V. Shayler, celebrated early, there being 150 communicants. At the later service some 700 filled the available seating space, the Bishop of Michigan City preaching a forceful sermon from Gen. xxviii. 17. "This is none other than the house of God." At the children's service at 4 p. m. there was also a large attendance; a short address from the rector likened the edification of the little ones—eight having been a few minutes before baptized—to the gradual process of church building from the foundation up. The children's offering was then made for the new pulpit. In the evening the Rev. Frank DuMoulin of St. Peter's preached a strong sermon from I. John ii. 3, dwelling upon the inspiration which Christians derive from the scenes of our Lord's earthly life—Bethlehem, Nazareth, Cana, Capernaum, and Jerusalem. There was again a full congregation, and a feature of the morning and evening services was the singing of the vested choir of 50, whose fine rendering of a solemn *Te Deum* before the altar, brought to conclusion a happy and memorable day.

The old church was built in 1879; its stones are built into the new one, which stands, 160 feet in length by 60 feet in breadth, on lots having over 100 feet frontage. The sale of the old lot realized \$7,000. Behind the church is the old guild room now being enlarged to many times its former capacity. The present structure is carried only up to the clerestory, and has cost, including price of ground, fittings, and furniture, about \$50,000, with no debt, and will be used as it is now for a year or two. An expenditure of some \$40,000 more will be involved in the full completion. In the basement, used for over two years while the constantly increasing congregation compelled the procuring of larger if temporary space, is a fine choir room, though for a few weeks and until the installation of the new organ—the gift of the

St. Katharine's Guild—the spacious organ-chamber is to be so used. The enlarged altar with its beautiful and correct hangings consisting of dossal and orphreys, wings frontal, super frontal, and orphreys, and the antependium, are the gift of those confirmed in Grace Church. The altar-cross and large vases were given by Mr. F. D. Updike, in memory of his son, Ernest D. Updike. The smaller vases were given as a thank offering for the Confirmation of Lawrence H. Chenoweth. The altar book is the gift of Mrs. J. E. Tristam, in memory of her daughter, Lillian Tristam Sharp. The credence table is the gift of Mr. Frank O. Magee. The altar rail was designed by Mr. W. G. Barfield, and is the gift of himself and his friends. The pulpit is the gift of the Sunday School. The processional cross is the gift of Mr. Hiram Coombs, in memory of his son, Stanley Coombs. The lectern is the gift of Mr. and Mrs. C. Rogers, in memory of their son. The lectern Bible is the gift of Miss E. Harriet Richards, in memory of her mother, Emily Sarah Richards. The Bible book-marks are the gift of Mr. and Mrs. H. O. Wilkinson, the embroidery being the work of the latter. The litany desk is the gift of Mr. Charles Bishop and sisters, in memory of their mother, Mrs. Catherine A. Bishop. The litany book is the gift of Mrs. A. M. Hunt, in memory of her husband, H. H. Hunt. The rector's Prayer Book and Hymnal are the gift of a good woman in the parish. The carpet for the church is the gift of the parochial guild.

It was a subject of general regret that Bishop Coadjutor Anderson's other duties prevented his presence, he having laid the foundation of this splendid edifice when rector of Grace Church.

Illustrations of the structure will be printed next week.

FAVORED by pleasant weather and a centrally located place for congregating, the attendance at the seventeenth semi-annual meeting of the Chicago Branch, Woman's Auxiliary, could not help but be gratifying. About 300 representatives from 43 branches gathered on Tuesday the 5th inst., in St. James Church to listen to the story of the Convention in San Francisco as told by their president, Mrs. Hopkins, and to addresses on Japan and Africa by the Rev. C. H. Evans and Miss Lulu Higgins. The meeting opened with a hymn which was followed by an address of welcome by the Rev. J. S. Stone, D.D., rector of St. James'. Mrs. Hopkins gave a graphic description of her journey to San Francisco and of the great Auxiliary meeting of Oct. 3d, when the United Offering, which amounted to nearly \$105,000 was presented. She said that she was more than impressed with the magnitude of our country, and the magnitude of our Church equaled it. In speaking of the deficit in the Board of Missions Mrs. Hopkins asked that each little parish branch send an amount no matter how insignificant to the Treasurer to show that Chicago is far above any sectional feeling of East or West, but lends a helping hand wherever it is needed. She mentioned the action of the Auxiliary in San Francisco in voting to raise \$15,000 for St. Mary's School in Shanghai as a memorial to the late Mary Abbott Emery Twing.

In the enforced absence of Bishop McLaren owing to illness Dr. Stone presided and introduced the speakers. The Rev. C. H. Evans of Tokyo, Japan, made an earnest plea for additional women to work as evangelists, not as teachers, among the women of Japan, whom he described as being lovable in disposition and unselfish in character. Mr. Evans proudly announced that he was the bearer to San Francisco of drafts amounting to \$188.00 for the United Offering from the women of Japan.

So replete was Miss Higgins' address with information and charm that she held the un-

(Continued on Page 88.)

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# The Living Church

VOL. XXVI.

MILWAUKEE AND CHICAGO, NOVEMBER 16, 1901.

No. 3

## IN THE DESERT.

### I.

Lord Christ, the desert day is hot and long,  
One blazing dome, the sky shuts in the sand,  
The far horizon line is quivering,  
With the hot mists that waver on the land.

Oh! let Thy cool trees shade the Paradise,  
Where our Beloved open happy eyes.

### II.

Lord Christ, there is no water, all is spent,  
The wrinkled bottles mock our burning thirst,  
The pools are dried away, e'en Marah's spring,  
With bitterness our bleeding lips has curst.

Oh! sweet and cool bid life's clear water flow,  
Where our beloved Saints walk to and fro.

### III.

Lord Christ, we dread the onset of the foe,  
Desert marauders rushing on their prey,  
We watch until our eyes strange shadows see,  
And fierce, wild peoples gather round our way.

But let Thy fairest, kindest angels come,  
To bid our precious darlings welcome home.

### IV.

Lord Christ, from den and covert, evil things  
Peer out and glare upon us as we go,  
The desert lion fiercely stalks abroad,  
The air is full of muttering, baleful, low.

Oh! sweet and sweeter bid the harp-tones thrill,  
Where our Beloved stand on Zion's hill.

### V.

Lord Christ, the storm is rising furiously,  
The wind, resistless, drives the sandy clouds,  
The hollow roar booms in upon the brain,  
One strange sand-drift the vanished pathway shrouds

Soft be the breeze and smooth the lilled lea,  
Where our Beloved ones Thy glory see.

### VI.

Lord Christ, our strength is ebbing in the strain,  
The long, long journey and the fearful stress,  
We sink, we fail, hope vanished, courage gone,  
The night is terror, day is weariness.

With peace serene, with light supernal blest,  
Give our Beloved, Lord, Thy perfect rest.

ELLEN MURRAY.

## LONDON LETTER.

LONDON, October 29, 1901.

THE *Record* of October 18th contained what was called "a careful analysis" of the figures in relation to "the use of incense and of the Mass vestments" in this year's issue of the *Tourist's Church Guide* (published by the E. C. U.) in comparison with those in the previous edition issued three years ago. Therefrom it appears that, while the use of incense has within the last three years been suspended or abolished at 44 churches in England and Wales, it has been introduced at 24 churches; and that the total number using incense "on certain occasions" is now 269, as against 289 in 1898. The banner Diocese for introducing incense is Southwell (6 churches), the three next best being Ely, London, and St. Albans. But "still more deplorable," according to the old Evangelical organ, are the figures relating to the use of the Mass vestments. In 1898 they were worn at 1,528 churches, now at 1,637; the banner Diocese for vestments introduced being Lichfield (18), the five next best being Norwich (17), London (14), Peterborough and Truro (12 each, one being Truro Cathedral), and Worcester, with 10

churches. Commenting upon its table of figures the *Record* says: "During the three years under review, the Bishops are believed to have been dealing with the Ritual Question, and the result of their labours is seen in the figures above quoted."

The council of the Society of Authors has resolved to raise a memorial to Sir Walter Besant, the founder of the Society; and has also obtained permission from the Dean and Chapter of St. Paul's to erect a wall monument in the Crypt, close to the tablet in memory of Charles Reade.

The Lady Chapel of St. David's Cathedral, the ceiling of which collapsed 130 years ago, has just been restored by the indefatigable efforts of Dean Howell at a cost of £2,500, the ante chapel being also repaved. The Bishop of Exeter, preaching on the occasion of the dedication, remarked that Wesley, Whitfield, and various Welsh religious leaders, whose followers became seceders, intended "no schism, but to awake the Church to a sense of its duties."

Apropos of the controversial St. Anne window in Beetham Church, allowed by the Chancellor of the Diocese of Carlisle only on condition that the inscription thereon be erased, the Registrar of the Consistory Court has stated that the Vicar and Churchwardens of Beetham do not see their way to erect the window without the proposed descriptive title.

To the battle of the sites, in connection with the proposed Cathedral at Liverpool, there has succeeded in the columns of *The Times* the battle of the styles. On one side stands almost a solitary combatant on behalf of mediæval Gothic in the person of Mr. Robert Gladstone, chairman and spokesman of the Cathedral Executive Committee, while his numerous opponents from among professional architects and critics are led by Mr. Reginald Blomfield, son of the late prominent Church architect in Gothic, and the historian of *Renaissance Architecture in England*. To Mr. Gladstone's contention that the Gothic style "produced a more devotional effect on the mind than any other which human skill had yet invented," Mr. Blomfield replied that the Christians who for some eleven centuries worshipped under the round arch possessed "a capacity for devotion not inferior to that of the Liverpool Executive Committee"; and also urged that "motives of designs" should be sought for by the Committee "among the ruins of the Baths of Caracalla at Rome."

The service organized annually by the Medical Guild of St. Luke was held at St. Paul's on the eve of St. Luke's Day. The vast congregation included nearly 1,000 practising physicians, of whom about 400 wore gowns and hoods. The service was intoned by one of the Minor Canons, and the lessons read by the Warden of the Guild, the Rev. Mr. Jervois, vicar of St. Mary Magdalene's, Munster Square, the music being rendered by the London Church Choir Association. The preacher was Canon Gore, whose sermon was on the work of the priest and the physician.

The season has again come round for the holding of Diocesan Conferences. Both at Southwell and Gloucester the Prayer Book use of the Athanasian Creed was debated. At the former the resolution condemnatory of the repetition in church of the charitable warnings of the Creed, though favored by the Bishop, who joined in the discussion, was defeated by the clergy voting very largely in favor of the "previous question;" the laity, however, showing a majority in favor of the resolution. At the Gloucester Conference, where the subject was discussed without any resolution, the Bishop, in introducing it, said he had always defended the Creed "as firmly as possible," if only on account of "the clear and lucid way in which it stated the fundamental truth." In opening his Conference he referred with some feeling of disquietude to the Brighton Church Congress, for he thought it showed that "the differences" between the two main parties in the Church were "more and more tending to become irreconcilable." Another question discussed at

both Diocesan Conferences was that of lay franchise for parochial Church Councils, which also came up at Ripon and Lincoln. At Southwell, though the Bishop expressed himself in favor of "the freest election possible" from all desiring to vote "in association with the Church," the subject was shelved by the "previous question" being carried by a large majority, while at Gloucester no conclusion was reached. At Ripon the resolution, moved by Lord Cross and seconded by the Dean, in favor of a mere rate-paying franchise, received only two or three votes, as against 132 for the opposing amendment moved by Lord Mountgarret and seconded by Sir F. S. Powell, M.P. At the Lincoln Conference, where the "previous question" was also moved and carried, the Bishop remarked he had been unable to convince himself that there was "any sufficient historical authority for taking Baptism and Confirmation as thoroughly qualifying a member of the Church"; while in his presidential address he said that the existence of "so much active good will towards the Church" ought to make them hopeful that they would "soon be able to find out what the right definition of a Church layman was." At Bristol the Lord President, in closing the discussion on the Supply of Candidates for Holy Orders, said that if the laity "would provide the funds for sending young men to the Universities with a view to ordination," they could supply the men. At Wakefield the members of the Conference listened to a paper read by Canon Gore on "How Best to Seek to Promote Unity among Christians." At the York Conference the Archbishop stated that, on the advice of his medical attendants, he intends withdrawing for a few weeks from "all active, especially mental, work," in the hope of recovering his usual health.

The members of Cuddesdon Theological College have presented the Bishop of Oxford (Dr. Paget), himself a student there in 1875, with a set of silver gilt altar and credence vessels. On the base of the Sacred Chalice there is a small crucifix in relief, and the figures of the Blessed Virgin and St. John, with rubies set in gold at the four ends of the cross. Amongst the names of the 170 subscribers to the gift are those of the first students in 1854.

The Bishop of Stepney, at the request of the Bishop of London, will lecture in the Chapter House of St. Paul's on the following subjects:—(Thursdays in November), "The Epistles to the Romans"; (Thursdays in December), "Hooker's *Ecclesiastical Polity*, Book V." A certificate of attendance at these lectures will be required from all candidates for Priest's Orders in the Diocese of London.

Under the title, "Statistics about the Clergy," the Secretary of the Additional Curates Society has compiled an analysis of the contents of *Crockford* for 1901. It appears that out of 33,000 clergy, 22,617 hold appointments in England and Wales, of whom 21,000 are in parochial work, 6,500 doing duty in Scotland, Ireland, the Colonies, and the foreign mission field; while about 4,400, at home and abroad, apparently hold no ecclesiastical posts, from one cause or another.

Mr. Athelstan Riley has been elected chairman of the standing committee of the Eastern Church Association, in succession to the Bishop of Reading, and the secretaryship of the Association, vacated by the Rev. A. C. Headlam, rector of Welwyn, has been filled by the appointment of the Rev. Dr. Biggs, vicar of the Church of St. Philip and St. James, Oxford.

The Bishop of London, preaching in the city on behalf of the Poor Clergy Relief Corporation, said that the question of clerical poverty was now the "real crisis" in the Church of England, and that, though the Church leaders were "doing their best to meet the difficulty," it would be a long time before "an ample endowment" could be provided in all cases. He stated that out of 13,890 incumbents in England and Wales more than half received less than £180 a year.

The forthcoming Altar Book, *The English Liturgy*, referred to by the Bishop of Salisbury in his Church Congress paper on "Liturgical Development," is being edited by the Rev. Percy Dearmer, assisted by the Rev. W. H. Frere and Canon Taylor, of St. Saviour's, Southwark, and will probably be published by Messrs. Rivington sometime next year. It will contain additional Collects, Epistles, and Gospels for special occasions, with a Preface by the Bishop of Rochester, the price of the sumptuous publication being two guineas.

Within a few days past it has leaked out through a News Agency that the whole of the cost of placing an electric light installation in the interior of St. Paul's Cathedral—nearly £9,000—has been undertaken by Mr. J. Pierpont Morgan of New York.

J. G. HALL.

[BY CABLE.]

The Rev. Charles Gore, D.D., has been named by the Crown for the bishopric of Worcester, vacated by the resignation of Bishop Perowne.

Dr. Gore is one of the most widely known of the English clergy. He took his university course at Balliol College, Oxford, graduating in 1870, and subsequently took the degrees of B.A. and M.A., receiving the honorary degree of D.D. from the University of Edinburgh in 1896. After his ordination to the diaconate in 1876 and to the priesthood in 1878 he was for a time Fellow of Trinity College, Oxford, and afterward Vice-Principal of Cuddesdon Theological College. More recently he was at the head of the Pusey House; was Bampton Lecturer in 1891, and has served several terms as select preacher both at Oxford and at Cambridge. He is best known, however, for his literary work, having been editor of *Lux Mundi*, which book aroused the keenest criticism and much questioning among Churchmen. He is also the author of a large number of theological works, including *The Church and the Ministry*, *Roman Catholic Claims*, *The Mission of the Church*, Commentaries on Romans and on Ephesians, and several volumes on the Incarnation. On the latter subject he is distinguished as the leading champion in England of the so-called Kenotic theory, which is looked upon as a perversion of the Catholic doctrine of the Incarnation. His latest work, and one of the most notable, is entitled *The Body of Christ*, and in it are carefully considered some of the theological problems of the day, especially those with relation to the Church and the Sacraments.

#### THE ENGLISH MISSIONARY SOCIETIES ON THE DEATH OF BISHOP WHIPPLE.

THE Presiding Bishop has received official expressions of the appreciative action of both the great Missionary Societies of the Church of England on the death of Bishop Whipple, as follows:

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.  
19 Delahay Street, Westminster, S. W.,  
19th October, 1901.

MY LORD BISHOP:—At its first meeting after the decease of the Rt. Rev. H. B. Whipple, D.D., Bishop of Minnesota, the Society for the Propagation of the Gospel in Foreign Parts directed me to express to you, as Presiding Bishop, its sympathy with the Church of the United States in its loss, its appreciation of the missionary achievements of Bishop Whipple, its admiration of his labors, and its grateful recollections of the way in which he manifested his regard for the Society. May I ask you kindly to accept this expression of the Society's feelings? I am, My Lord Bishop,

Yours very faithfully,  
(Signed) E. P. SKETCHLEY,  
The Right Rev'd The Lord Bishop of Rhode Island. Acting Secretary.

CHURCH MISSIONARY SOCIETY,  
Salisbury Square,  
London, E. C.,  
October 11th, 1901.

MY LORD BISHOP:—It was with profound regret that we, among the multitude of friends of the late Bishop of Minnesota in this country, heard of his removal. My Committee desire me to forward you a copy of the Resolution passed at their last meeting, and beg you to be good enough to convey it to the Bishops of your Church in such way as may be most convenient.

With earnest prayers for the blessing of Almighty God upon all the great and good work undertaken by the American Church for the extension of the Redeemer's Kingdom, I am,

Yours very faithfully,  
(Signed) H. E. FOX,  
The Presiding Bishop of Hon. Sec. C. M. S.  
The Protestant Episcopal Church of the United States.

CHURCH MISSIONARY SOCIETY,  
Salisbury Square,  
London, E. C.

EXTRACT FROM MINUTES OF COMMITTEE, OCTOBER 8th, 1901.

The Committee have received with much sorrow the tidings of the death of Dr. Whipple, the Right Reverend Bishop of Minnesota. Called to his rest in a ripe old age, he has left not only to his own but to all Churches the gracious memory of a ministry Apostolic in its saintly zeal.

The Committee recall with special thankfulness the deep impression made by his Missionary fervor at the time of the late Lambeth Conference in 1897, and also his welcome presence at their invitation on the occasion of the celebration of the Society's Centenary and the memorable address which he delivered as a representative of the Protestant Episcopal Church of the United States.

The Committee respectfully tender this expression of their ear-

nest sympathy with the American Church, and pray that there may never be wanting a generation of holy men to serve in the sacred Ministry such as their honored brother who has entered into his Blessed Rest and whose works do follow him.

## REMINISCENCES OF AN OCTOGENARIAN.

### II.

**S**TANDING on the steps of our city residence, and looking down the street, there could be seen the gable end of old St. Peter's Church, erected and dedicated in 1761. On its western apex was a painted white cupola, containing two bells, and when the wind was from the east the sound of the "first" bell was plainly heard for more than a quarter of a mile, while the "clericus" bell, which rang for five minutes before service, was almost inaudible.

In my younger days, having received a cordial invitation from an aged member of the congregation to occupy a seat in her pew in the south gallery, I availed myself of it quite often. The principal attraction for me was the superior character of the music, which was always in accord or in sympathy with the services of the Christian Year, and rendered with exquisite taste. Like Christ Church, St. Peter's had its "clark" ensconced behind a little pulpit at the centre of the organ balcony; but when the union with Christ Church was dissolved and St. Peter's became an independent parish, this official disappeared.

As at Christ Church, no night service was ever attempted until gas was introduced, somewhere about 1840; and only four times in each year were the gas lights in use, when the public missionary services were held. This third service was always well attended, partly owing to the eloquence of the special preacher, but mainly to the character of the music rendered by the choir. I always made it a point to attend these night services until they were discontinued.

As time wore on, and I became a "college man," and a member of one of the literary societies, I was delighted to find so many of my companions were Church-boys, quite a number hailing from Christ Church or St. Peter's. Of these, alas! but very few remain, and of those who have passed away, I have seen several laid to rest in the spacious cemetery of old St. Peter's. One of these whose residence adjoined the cemetery, and who served as a most useful and patriotic citizen in the National Legislature and the Civil War, bequeathed a large sum to the endowment fund of the church, while another's legacy was the site of the present St. Peter's House, a most useful adjunct to the parish, containing a pretty chapel on its ground floor, while above are rooms, which give shelter to those who are in "trouble, sorrow, need, or any other adversity."

Sometime in the early forties, a gift of a superior chime of eight bells was made to the church by an aged parishioner, who had led the life of a recluse for many years, although in perfect health. The windows of his spacious city residence were always closed, he took no interest in passing events, rarely seeing a relative or friend. There he remained for many years, brooding over his sorrows—sorrows over a mis-spent life, and calmly awaited the time when he could bid adieu to earth. An acquaintance called upon him one day and gave him an account of a celebrated danseuse who was performing at one of the theatres, and finally prevailed upon him to go *incog.* and witness her gyrations. The spell was broken, and he shortly afterwards resumed his place in society. As an act of thanksgiving for his recovery from his former solitary and misanthropic life, he made this gift of a chime of bells to his parish. The old white cupola was removed, and a square brick tower, 100 feet high, erected at the west end of the church, from which sprung an octagonal wooden spire, topped with a gilt ball and cross, the latter standing 218 feet above the ground, and these same bells when hung in the belfry rang out a merry peal when the *ci-devant* recluse, then nearly three-score and ten, took unto himself a young wife.

Of the two old bells in the cupola, both of which had been used at Christ Church, the larger bell was subsequently hung in the belfry of the Church of the Nativity, where it remained for many years. When Christ Church chapel was erected in the west end of the old city, this bell was removed to the chapel, thus restoring it to its original parish, where from a tiny cupola it calls the faithful to worship in this twentieth century, the fourth century—as time is measured—since it was first rung at the mother church in 1695.

In a previous article I mentioned that I had witnessed,

at St. Peter's, in September, 1835, the elevation of Dr. Kemper to the episcopate; and later on, I was present when Professor Roswell Park was ordered deacon. He had held the Chair of Natural Philosophy and Chemistry in the collegiate department of the University of Pennsylvania, but soon after the Class of '41 graduated, he resigned to devote his future life to the ministry. His first rectorate was at Christ Church, Pomfret, Conn., and some years later he was elected warden of Racine College, Wis. He was well qualified to fill that position, for beside being a graduate of the U. S. Military Academy, West Point, he had been both instructor and professor there, prior to his position in the University.

Soon after the Rev. W. H. Odenheimer (afterwards Bishop of New Jersey) became rector of St. Peter's, he introduced the daily service—matins and evensong—which have been said and sung ever since. Sometimes I attended the morning prayer, when the congregation was very sparse; on one occasion, my 64th birthday happened to be on a Saturday, and I attended matins. The Rev. A. J. Miller, now rector of St. Thomas' Church, Whitemarsh, Pa., was in the reading pew, and I was the only person in the body of the church, and acted as "clark." At the Creed, the verger, who had been chasing a number of unruly boys in the cemetery, came in, and joined in the service. I thought the prayer of St. Chrysostom was peculiarly adapted to the occasion. The verger told me that very few persons ever came to a Saturday morning service. "Frequently," said he, "on a Saturday the clergyman reads the whole service, responses, and all the Psalter for the day."

St. Peter's, except in a few necessary alterations, has undergone no changes in its interior since it was first erected. The same wineglass pulpit and sounding board, with the enclosed reading pew at the west end; while the chancel at the east has the same furniture as of yore with the addition of an altar cross and two Eucharistic lights. The same high back pews are there; but since the introduction of a vested choir the organ has been electrically connected with the console which occupies one of the pews in the north aisle. Most of the windows on the ground floor are memorials of departed members, and are of beautiful design.

In the spacious cemetery of old St. Peter's many thousand persons have been interred, including statesmen, military and naval heroes and officers, professional men and the reverend clergy. Of these latter I recall three in later years whom I saw consigned to the grave. One of these, the Rev. Louis A. Newman, of Jewish ancestry, and brother of the fourth Roman Catholic Bishop of Philadelphia, John Nepomucene Neumann, now in process of beatification by the "Holy See"—I had met frequently, and was charmed with his personality, besides being much interested with his early history, which reads like a romance.

The Rev. Robert Mackie was a personal friend, whom I had known for many years, and whose sudden death affected me deeply. He was a native of Scotland, a member of the Scotch Episcopal Church, and went to Australia as a missionary. He afterward came to America, and when I first became an acquaintance, he was one of the City Mission staff. One bleak Saturday morning, I met him in the street and he said he was on his way home, having just obtained from the superintendent of the City Mission leave of absence for the services he was expected to take on the following day, as he had a bad cold and was very hoarse. Less than sixty hours after I had bade him farewell, he passed away and was at rest.

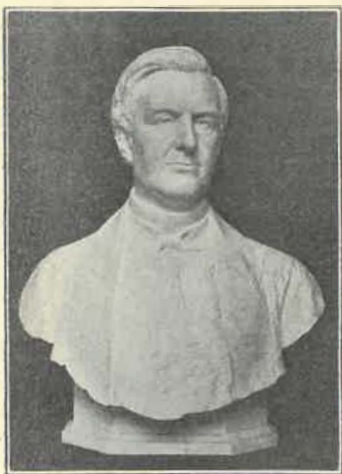
Recently, in October, 1900, I saw the mortal remains of one of Bishop White's grandsons—the Rev. William White Bronson—laid to rest in one of the vaults under the shadow of St. Peter's. He had been in active service all his pastoral life, and for 19 years as priest in charge of All Saints' Memorial Chapel at Fallsington, Bucks County; but in December, 1899, was obliged to relinquish his cure by reason of an illness from which he never recovered. He had almost equalled the patriarchal age of his distinguished grandfather, whose years numbered nearly 88; while the other was called home before he had quite completed four-score and five.

F. A. H.

YOU WILL FIND it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves, when their time comes.—*John Ruskin.*

## NEW YORK LETTER.

ON Sunday afternoon last there was unveiled in St. Thomas' Church a beautiful marble bust of the late rector, the Rev. Dr. John Wesley Brown. The ceremony was rather the gathering of friends, a number of clergy being present, than a public function. The unveiling was done by the Rev. Dr. Philip A. H. Brown of St. John's, the address of presentation was made by Mr. George McCulloch Miller, and the acceptance by the new rector, the Rev. Dr. Ernest M. Stires. In both addresses the high service rendered the parish, the Diocese, and the city, by Dr. Brown, were fittingly mentioned. The place of the bust, which is life size, is a niche in the Epistle side of the chancel, the bust of the Rev. Dr. Morgan, Dr. Brown's immediate predecessor, having been transferred to the Gospel side. The inscription on the new bust is as follows:



BUST OF THE LATE REV. J. W. BROWN, D.D.

To the Glory of God and in Loving Memory of John Wesley Brown, Priest and Doctor. Rector of this Parish 1888 to 1900. Entered into Life November 10, 1900. Aged 63 years. "In the Communion of the Catholic Church; in the confidence of a certain faith."

The national headquarters of the Brotherhood of St. Andrew has been removed to Pittsburgh, out of deference to the wishes of the President, Mr. English. None of the New York staff go, unless an exception may be made of Mr. Carleton, who has but lately come into the position of traveling secretary. Mr. Carleton Montgomery, so long assistant secretary, retired to become the publisher of a trade paper. A staff of men exclusively has been provided for the Pittsburgh office, and Mr. English will, it is said, give much of his personal attention to details of the *Cross*, and the financial affairs of the Brotherhood. The local Brotherhood interests will not be adversely affected by

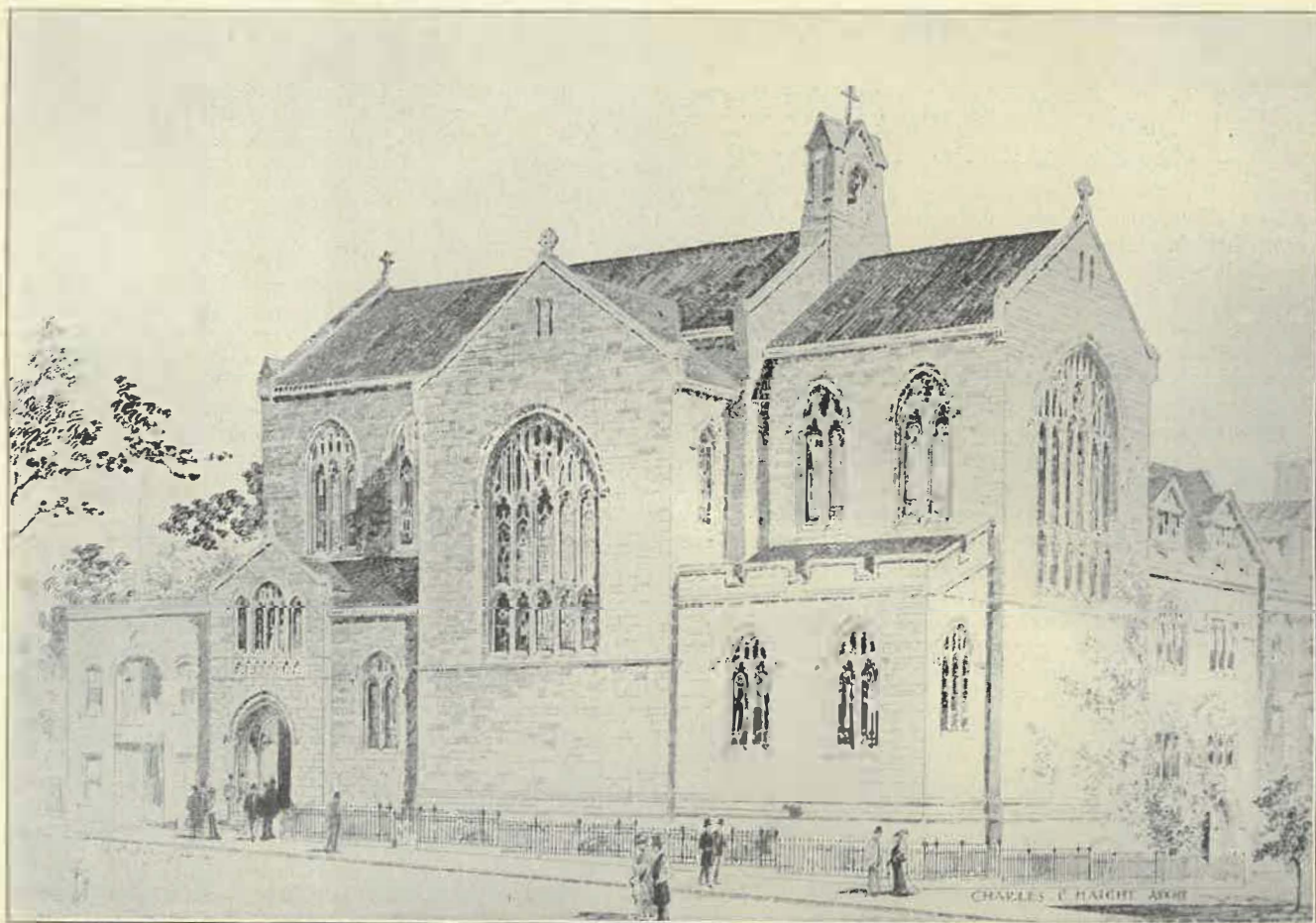
the loss, and the New York Local Assembly was never in stronger or better condition. It holds the record for the largest number of men attending the St. Andrew's Day corporate celebration. Coming so close together, the celebration is had, not on St. Andrew's but on Thanksgiving day, and the plan works well. This year the celebration will be at 8:30 at Calvary Church, and the annual service will take place on the evening of St. Andrew's day in Grace Church. Bishop Potter will preside and will speak on "The Call to Private Prayer," and the other speakers will be: "The Call to Public Worship," by the Rev. Dr. Van de Water, and "The Call to Active Service," by the Rev. Dr. Huntington.

A service in memory of the late Rev. Dr. Brady E. Backus was held last Sunday evening in the church of which he was so long rector—Holy Apostles, in Ninth Avenue. A fine musical programme was rendered and the sermon was preached by the Rev. Dr. C. B. Smith, rector emeritus of St. James'.

A Catholic service is helped wonderfully by a church interior that is in sympathy and harmony with it. The interior of the new St. Ignatius' (the Rev. Arthur Ritchie), is ideal. Work is to be begun at once, and in earnest. The location, as will be remembered, is the West Side, its parochial neighbors being All Angels, St. Matthew's, and St. Agnes'. Costly mansions are all around, and, oddly, there stands upon the same block and immediately adjoining it, a Methodist structure that cost \$350,000. The architecture of the latter is Spanish Renaissance, with the addition of some rather queer towers. St. Ignatius' will complete the block front, and furnish a far more Churchly architecture. Nevertheless the block will present, when St. Ignatius' is completed, as unique an appearance as any similar block in America. The new St. Ignatius', of which only the basement is to be built just now, is in the Perpendicular-Gothic style, and its material is granite and limestone.

Mr. Dudley Buck, the eminent organist, has been compelled to accept a six months' leave of absence from the vestry of Holy Trinity, Brooklyn, because of ill health. In his place, Mr. Charles Stuart Phillips will direct, and there will be as heretofore a large chorus choir. Mr. Phillips is a soloist besides being organist, and is director of music at the Pratt Institute.

The Rev. Dr. W. S. Rainsford shows, in a long editorial



EXTERIOR--ST. IGNATIUS' CHURCH, NEW YORK.



with which he leads St. George's new Year Book, that he has learned that there are conditions in Church work other than those obtaining in and around Stuyvesant Square. As he says in the leader, there are few men better informed about general conditions than he, yet he has often given the impression, perhaps unwittingly, that he thought things going backward everywhere just because they were, in some respects, going backward in St. George's parish. He recounts a gain in the collections, which are larger than ever before. The receipts from endowment last year were \$57,599, and from societies \$31,501, or a total of a little more than \$89,000. The envelopes brought in \$18,868. There were added last year 577 communicants, and 167 died or moved away. The total is 5,018, and the total number communicating last year was 13,035. In the course of his long editorial, just referred to, Dr. Rainsford says:

"There is a steady, though slow, falling away in the attendance of our Sunday evening congregation at St. George's, and yet since I have been rector the service [conducted by assistants] has never been so efficiently rendered, nor has the preaching ever been better; it is positively good.

"The change in Sunday observance is very great. Multitudes of men—good men and good citizens—who used to come to church more or less regularly, now spend Sunday in outdoor recreation of one sort or another. There has been a lamentable increase of social entertainment on Sunday, and this among a class that have absolutely no excuse for making this misuse of the Lord's Day, for they have plenty of leisure the other six days of the week to entertain as much as they choose. By using the seventh day for such purposes, they overwork their servants and they add to the strain and stress of life. They generally neglect their children, if they have any, and, consciously or unconsciously, they take away somewhat from the repose and quiet of the day—a repose and quiet that are more needed by our sorely beset generation than ever before.

"A low class of theatres and nearly all the saloons, are wide open for the poor, and though at first there may seem no connection whatever between the desecration of the Lord's Day among the fashionable people and this last desecration which I allude to on the Bowery among the poorest, I think you will see that there is a very real connection between the two. What is done at one end of society is always copied at the other, whether it be the ostentation of the funeral or the gambling on the race-track or at cards.

"The hunger for the spiritual is not dead among the people. Nay, I do not believe it is one whit less acute. The woeful multiplicity of religious fads and sectlets—mushrooms of a night and day—abundantly prove this. Many good, but ill-informed or lopsided, people are putting an immense fund of real religious energy into organizations mistakenly called Churches—Churches which are scarcely likely to survive a single generation. This is deplorable, and greatly weakens the cause of true religion. But the fault is not all theirs who stray into such irregularity and foolishness. The fault is largely with the Churches themselves. They are worldly, time-serving often. They are not only out of sympathy with many of the diverse forms of modern religious hysteria—which is perhaps natural,—but they are out of sympathy with much that is noblest, most learned, and most self-sacrificing in our day. The people—many of the best people—are growing tired of them. They resent their pretentiousness, their narrowness, their opposition to reasonable change. They believe, rightly or wrongly, that we Churchmen are not keeping 'the proportion of faith'; that we are neglecting the weightier matters of the law; that men whom the Master thought fit to be accepted should, on the same simple grounds, be accepted now. They

will listen to the Ten Commandments, but they will *bow* to 'hear also what our Lord Jesus Christ saith.' No; explain it as we may, the modern Church is to-day a good deal of a misfit; and only the blind or ignorant or unsympathetic refuse to see it.

"But here, speaking of the influence of the Church on the young, I must remind you that the present method of Sunday School teaching all over our land is utterly inadequate to attain the results it sets out to attain. Our Sunday Schools are coming into comparison with the day schools naturally, and the comparison is less and less favorable to the Sunday School. In the day school, the methods of teaching have greatly improved, while we still hand over the children



INTERIOR—ST. IGNATIUS' CHURCH, NEW YORK.

"Year by year it grows a little more difficult to bring our neighbors into the Church or its kindred organizations. I know this is not a conclusion which would ordinarily be drawn by intelligent readers of general Church reports and year-books, for I know that this is not the tenor of the usual annual report. All the same, I think it is true; and I speak with a wider personal knowledge of Church conditions all over this land than most rectors have been able to win. If I say in this year nineteen hundred and one—as I do distinctly—that the tide ebbs strongly from all forms of organic Christianity, I do so, not to discourage, but to encourage to wiser and more persevering effort. Perseverance in the face of difficulties is the only way out.

for that too brief, uncertain hour on Sunday morning to the zealous, but alas, often utterly untrained Church volunteer. There is a brief introductory service; then follows the singing—sometimes very good and beautiful hymns—and then half an hour's talk to children, often only very slightly known, on a lesson often poorly prepared, if prepared at all. And remember, that is all the children get.

"I have said to you again and again, my friends, in the pulpit, and I say it now with all emphasis of which I am capable, that by thus neglecting the religious teaching of the masses of children in our great cities—and, for that matter, in the country, too—we are taking an appalling risk. We are doing the future citizens of the country an incalculable wrong."

A parishioner of St. Michael's, the old mother of parishes on the West Side at Amsterdam Avenue and Ninety-ninth street, has offered to complete the parish house, the cost to be about \$35,000. There is no more active parish in reaching the people in all their needs, practical as well as spiritual, than St. Michael's.

A large number of clergy changes are making. The Rev. W. A. B. Holmes, who has been at the Pro-Cathedral for a couple of years, goes to St. Peter's in West Twentieth Street, as assistant. The Rev. Guy L. Wallis, for some time at St. Mary the Virgin's, but who for a year took charge of St. Paul's, Stapleton, during the absence of the Rev. A. L. Wood because of illness, has accepted a call to St. James', Cleveland. The Rev. G. A. Warner, who left the clergy staff of Grace Church some years ago for service in Ventura, Cal., returns to New York because unable to endure the California climate. The Rev. Dr. A. C. Bunn, who resigned as superintendent of the Church Charity Foundation, Brooklyn, underwent an operation and is now improved, and is to take the place of the Rev. Dr. C. H. Strong of St. John's, Savannah, Ga., this winter, as the latter is going abroad. The Rev. R. M. W. Black of Flat Rock, N. C., has been called to Zion Church, Little Neck, Long Island.

The Daughters of the King in Long Island met on Thursday of last week at St. Clement's Church, and the Sunday School Commission in fall convention last Friday in the Church of the Messiah. Both meetings were well attended, it being noticeable in all New York boroughs this year, and in all religious bodies, that all meetings attract the people. There seems to be a marked revival of interest. The Daughters of the King sessions began with a Celebration of the Holy Communion and an address by the rector of St. Clement's, the Rev. F. S. Moore. The afternoon was given over to a conference, and in the evening the sermon was preached by Prof. Riley of the General Seminary, the subject being "The Womanhood of the Blessed Virgin." The president of the Daughters in Long Island is Mrs. William H. Barnes. The Sunday School Convention was opened with a short service at four in the afternoon by the Rev. C. L. Newbold of Manhasset, and addresses were made by the Rev. Dr. C. F. Canedy of Trinity, New Rochelle, the Rev. J. H. Prescott of St. Ann's, Sayville, the Rev. Kirkland Huske of All Saints', Great Neck, and the Rev. William Wiley of Grace, Massapequa. In the evening there were three addresses, made respectively by the Rev. Dr. H. H. Oberly of Elizabeth, the Rev. Dr. J. P. Peters of Manhattan, and the Rev. Dr. G. C. Houghton of the Transfiguration, New York.

#### THE COMMUNITY LIFE FOR WOMEN.

THE Community life is needed not only to uphold the Church's devotional life, but merely to carry on her work of charity and education, but also as a sphere of activity for her own children. There is a great cry made that the labor market is overstocked, that women who do not need employment are displacing men in factory and counting-room and school, that the competition is peculiarly unfair because they work not for bread but for pin-money and for the sake of having something to do, and therefore work for less than living wages. Whatever truth there may be in such statements, it is a fact that all the world seems to be working. Even young women of families that can afford a life of leisure, after a year or two of society become the world's workers, as teachers, as actors, as authors, as artists. It is almost impossible to form a Church guild of young women that does not have its meetings at night because they work during the day. Factories and stores are crowded with young life, and a man who at forty-five has not made himself indispensable by his ability must stand aside and be supported by his sons and daughters. Now what is the meaning of this wholesale race for work, this ardor of competition between the young and old? May not this be their explanation? In the pioneer life of this country, extending to within less than half a century ago, every one in the family had

to work to subdue the land and bring it into civilization. The tilling of farms and the building of cities, the transforming of a wilderness, taxed the utmost energies of an energetic race, but that time of stress and labor is past, leaving behind it habits and instincts of activity, noble in themselves, painful to repress, and which seek an outlet in business for lack of something better, and by their feverish over-activity produce those remarkable fluctuations from prosperity to panic that have marked our commercial history for a generation past. But those energies turned into the channel of the religious life would find an object worthy of themselves and at the same time relieve the singular pressure upon the business world. Many a young woman who feels that her vocation is not to the married life, and wearied and disgusted with the emptiness and narrowness of a woman's life unennobled by the care of children or any earnest occupation, plunges into business life as a refuge from frivolous society or equally frivolous amateur charities in which she feels she has perhaps done more harm than good. What a boon to such a woman, and there are many of them who do not suspect the cause of their restlessness and dissatisfaction, would the Community life be with its opportunities of useful activity and its high training of all the powers of mind and soul. What a strength to the Church to be able to conserve and utilize energies now too often devoted to the service of the world. What are her priests thinking of that they do nothing to turn the flow of this rich tide into her own fair harbors. Alas for the wrecked vocations that might have been saved, and alas for the Church and her clergy that let slip their priceless opportunities. What wonder a blight cold as frost lies upon her services, her charities, her missions. How can she ask more of God, of means, of workers, of blessings, when she throws away those she has in her hand? Of old she subdued empires and cleared forests and civilized barbarians and converted the heathen with the weapon and the tool, the Community life. It still lies within her hand to be used as either a weapon or a tool to wage war upon sin, or to till the soil of the newly converted, but it lies useless in a nerveless grasp. Mighty as its possibilities are it is strong only as wielded by the good right arm of the Church of God. With it she may bring a world to its knees or she may drop it in helpless impotence upon the ground. It is but a tool, a weapon, cunningly devised, sharp and polished, fit for its use, but with no life of its own apart from the Church. When will she awake from her strange forgetfulness and smite the world once again with her strong battle-ax, the mightiest of weapons, the most useful of tools?—REV. PAUL MATTHEWS, in *The Evangelist*.

#### THE HALLOWED ASSOCIATIONS OF A CHIME OF BELLS.

FINALLY, dear brethren, and upon this theme I cannot touch without emotion, finally as I look forward into the future. I seem to see the very music of these bells penetrating and surrounding and intertwining with every hallowed experience of our religious lives. It may be that you or I in some distant day will hear these bells, or in some far off land will hear bells like them, and their sound will carry us back to the blessed days in which we are now living, and which, it may be, we do not sufficiently appreciate, and to this dear old parish church. To some of us their music will bring back "the touch of a vanished hand and the sound of a voice that is still."

"Those evening bells, those evening bells,  
How many a tale their music tells  
Of youth and home and that sweet time,  
When last I heard their soothing chime."

Yes, the years will roll by, fraught with precious experiences—experiences of sorrow, experiences of joy, but precious both—the memory of which ought not to be allowed to fade away. Such sweet music as will peal from yonder tower will ever be associated with those experiences, and bring to our hearts the message of God's peace by recalling His mercy, His wisdom, it may be His chastisements, but always His love. The chimes will bring back to our minds Sundays and holy days and national feasts, christenings and confirmations, and first communions, every hallowed event from the sweet, sad tolling at the office for the dead, to the merry and joyous strains that celebrate the sacrament of the Christian marriage which knitteth man and woman in perpetual love.

Brethren, I cannot help thinking that the happiest man in Evanston this week is our dear brother who, though he has forbidden me to thank him, is, I am sure, thanking God who put it into his grateful heart to make a gift which will honor God, and encourage the people of God, and make this beautiful but too, too earthly city a little more like "the City of God."—*The peroration of a sermon by the REV. DR. A. W. LITTLE.*

## Some Customs of the People of New Guinea.

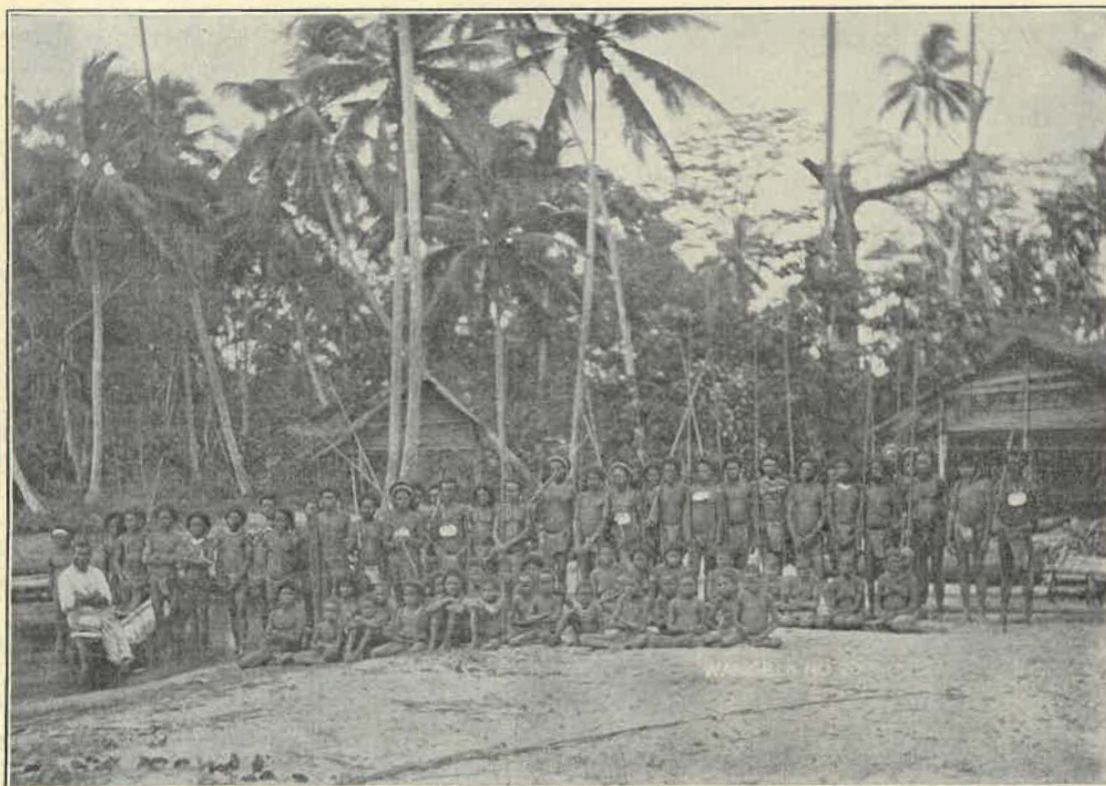
BY THE BISHOP OF NEW GUINEA.

**I**N SENDING a few notes on Some Customs of the People of New Guinea, I must explain that my knowledge of the subject and my experience of the country is limited to the northeast coast of British New Guinea, a coast line of 300 miles extending from the commercial capital, the island of Samarai, to the River Wamba, close to the German boundary. The subject is so vast that I can only refer to their Dress and Ornaments, hoping at any rate to give your readers some idea of what the Papuan is like.

The men's dress is either a pandanus leaf specially prepared and dried, or a piece of native cloth some four or five feet long. This is the bark of a native tree hammered out by a piece of wood 15 inches long, the blade being deeply scored with lines crossing one another over the entire surface. The cloth is then painted with a regular design in either red or black with the juice of different roots. A lappet hangs over in front

used for necklaces, earrings, arm bands, widow's bodices, and other forms of decoration. They also place in their ears an ornament of dried leaves, of which the stem looks like a very large cigar, and the end of this put through the ear hangs down below the jaw. The ear, with the arm band, are the only pockets the New Guinea boy or girl possesses, and in them any properties like tobacco, pencils, the end of a trade handkerchief, even money carefully rolled up in paper, are inserted.

The head is much decorated, first of all with a huge crop of hair, which is either "teased" up straight with a wooden comb, or plastered with mud into little rat-tail ringlets; then with cassowary plumes, every variety of bird's feathers, and on very great occasions, with a huge lion-like mane of red bird-of-paradise feathers, which stand out like a glorious gold-red halo some twelve inches all round the head. Beautiful necklaces of shell or threaded cassowary quills, breast ornaments either of



1.—NATIVE VILLAGE OF WANIGELA, NEW GUINEA.

and a long tail almost reaches the ground behind. Bands of plaited fibre, some two inches wide, adorn the arms, being put on when the boys and girls are young, and growing very tight, as the arm expands, so as to deeply indent the flesh and often injure the muscles. A round armband of shell, varying from  $1\frac{1}{2}$  inches to  $\frac{1}{4}$  inch in width, will often take the place of the plaited fibre. A very narrow band of fibre also adorns the leg just below the knee.

The septum of the nose is perforated, and a piece of wood or coral, or, if any bad smell is troubling them, some scented herb is inserted. But the best nose ornament is a long piece of shell, six inches in length and turned up at the ends, looking very like an animal's tooth, but in reality the result of a long and patient process of grinding down and smoothing a portion of a shell. The process of perforating the septum is done at a particular time of year, when a number of boys go back from the coast into the bush and remain there until the wounds are healed. They leave the village lest they should smell pig's flesh or some other delicacy, which is supposed to be very inauspicious at such a time.

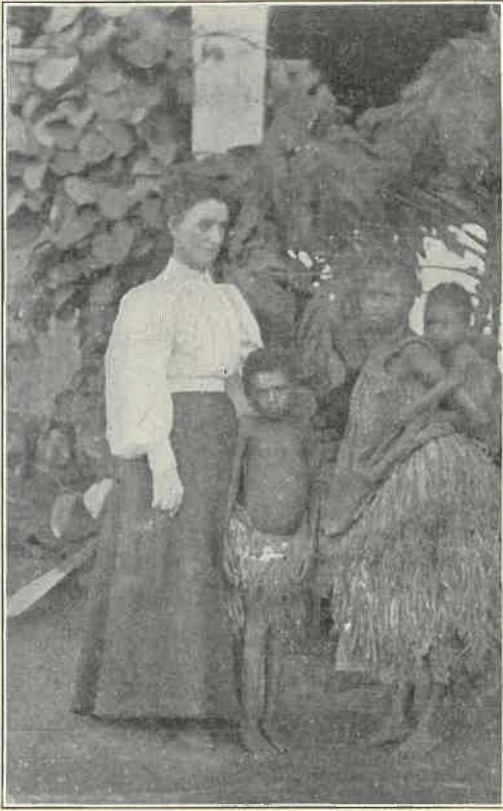
The lobes of the ear are also perforated. Earrings of the shell of the turtle or of the cocoanut are placed in the child's ears when it is only a week or two old, and later on, the holes are distended to an extraordinary extent by tightly rolled leaves, which force the flesh to stretch, and make a hole large enough to hold a good sized bouquet. This hole they fill with variegated leaves, numerous earrings of Job's tears, a reed which is

polished shell or of red seeds, like holly berries, stuck on to ovals of wood, both made so as to be grasped by the teeth when going into battle, horseshoe coronas of plaited fibre, plentifully studded with shells, fur streamers for the arm bands, made from the coat of a little squirrel or native bear-like animal called the cuscus, heighten the effect and are worn according to the position and wealth of the individual. Very great taste is displayed in the arrangement of leaf and flower, feather and shell, and the natural grace and splendid carriage of these children of the Sunshine defy description.

The dress of the women is either a large piece of native cloth, extending from the waist to the knees, and prepared in the same way as the men's loin cloths, or, more commonly on this coast, a skirt composed either of grass or of cocoanut or banana leaves. The cocoanut leaves are shredded very fine with a shell. Leaves or grass are plaited into a strong encircling belt at the waist and hang down in some cases nearly to the ankles. The grass skirts are the prettiest to look upon, and are sometimes made very attractive by the colors being varied. The grass is soaked in the mud, and dries quite black, or the juice of a certain root dyes it red, and these two colors are alternated with the natural light brown of the dried grass, and produce an excellent effect. Broad lappets of pandanus leaf also hang part of the way down, something in the style of orphreys on an altar cloth.

The women wear their hair short, unlike the men, who glory in its length and fuzziness. Their heads are often shaven

bare. The glass bottle in these days of civilization is frequently the instrument used, but the native razor is the obsidian stone, which is split up into little splinters by a piece of basalt from the beach. The splinters have a very fine edge, and a cocoanut shell containing water is placed close by, and the razor dipped in it from time to time. One little piece of stone will sometimes shave almost the whole head, at



2.—MRS. TOMLINSON, AND NATIVE CHILDREN.

other times one piece after another will be tried, and progress be slow. Blood is very rarely drawn, and the shaving is done very thoroughly, the eyebrows being removed last of all. All the children, of both sexes, have their heads shaved at regular intervals, and no boy attempts to grow his hair long until he has reached a certain point in his existence, which in some districts is marked by ceremonies. Tattooing is comparatively rare on this coast; where seen at all it is confined to the face and legs, and is done on a regular pattern.

Both men and women plentifully besmear themselves with cocoanut oil. This is extracted from the white kernel of a dried cocoanut, the white meat being scraped out of the shell and squeezed. This oily, cream-like extract is, by the way, an admirable substitute for milk in tea, being rich and sweet. The whole body is besmeared with oil, and the hair sprinkled with it. It must be very refreshing. "Thou hast anointed my head with oil," are words that recur at once to the mind. The native way for saying "I am rested" is "my skin is soft." The intense heat of the sun makes the skin very parched and dry, and what Europeans are at first inclined to regard as a very dirty habit is really cleanly and preventive of many sores and ulcers.

The men over the larger part of this coast carefully remove all hair from the face. Each hair is caught between two vegetable threads fixed by one end in a short piece of twine, which gives a twisting motion to the threads, and the hair is pulled out by the roots. In other places pumice stone is used for the purpose. But shaving is now being resorted to and is a quicker process.

In appearance the men are tall and finely formed. The forehead is somewhat receding, the nose flat, and the teeth, where not blackened by the use of betel-nut, of pearly whiteness. The dark, lustrous eyes, sheltered by curving lashes, can sparkle with merriment, flash with anger, and become intent with seriousness. The face, heavy and dull, can be in an instant lit up by an expression of astonishing charm, and the soft, glossy skin of chocolate brown soon becomes so beautiful in one's eyes that it is not difficult to understand what I be-

lieve to be a fact, namely, that the white skin is at first almost loathsome to the Papuan.

I have hardly touched my subject, but I must not further encroach on your space. I hope your readers can picture to themselves what the New Guinean on his native strand is like, and will go on to ask a blessing on our labors to bring him to the faith of Christ and within the fold of the Catholic Church.

#### NOTES TO PHOTOGRAPHS USED IN ILLUSTRATIONS ACCOMPANYING.

No. 1.—Village scene at Wanigela, Collingwood Bay. Group of men and boys with South Sea Island teacher. Mission work commenced here in July, 1898, when the natives were savage and treacherous; murders and cannibal feasts then common, are now unknown. The missionaries were the first to open up and settle in this part of New Guinea. The island teacher has a great hold on the people. Seventy children attend school daily, 250 persons at service twice each Sunday. The stone club and stone axe mark the situation as most primitive. The view is taken on the sandy beach. The houses are built high off the ground, and thatched with sago palm leaves. The men ascend by a staircase consisting of a log with notches to serve as a foothold. The dogs have a separate entrance and staircase, the latter in their case being a hollowed out plank.

No. 2.—Mrs. Tomlinson, who has completed ten years in the malarial climate of New Guinea, and was the first white woman on the northeast coast. In the middle is a little sick and half-starved waif, handed over the day before by the government of the Possession to the Mission, the Bishop being made her legal guardian. On the right, by way of contrast, is a girl who has been under the care of the mission for the past 18 months. The baby on her back is an orphan, also "mandated" to the mission by the government. This scene is taken at Mukawa, Cape Vogel, which divides Goodenough and Bartle Bays (where the headquarters of the mission are established) from Collingwood Bay, referred to in photograph 1.

#### CHURCH BELLS.

WHEREVER the Church has gone bells have followed. It is only of a desolate spot like Crusoe's Island that Cowper could say:

"The sound of the church-going bell  
These valleys and rocks never heard."

I have long been thankful for the one or two small bells of Evanston. Their sound is pleasing to a Christian ear. Indeed I thank God for every Christian bell in the United States; but we have few, far too few, especially here in the West. When I was a very small boy in my native New York, at Sunday School I used to have to sing a little hymn that was composed with special reference to the State of Illinois. It began with these words:

"Far out upon the prairie how many children dwell  
Who never read the Bible or hear the Sabbath bell."

I regret to say that with all our magnificent progress, the State of Illinois has not yet wholly risen above the impeachment and the reproach of that hymn. What are the chief sounds that reach our ears and which sometimes with their din shatter our nerves? Why, they are the factory whistles and bells, the shriek of the locomotive, the sounds of the steamboat, with its whistle and its bell, or it may be the hum of machinery and the noise of "the car rattling o'er the stony street." These things may be necessary, they may be useful, but what I want to say is they are sounds that have "no relish of salvation in them." We need more sounds that tell us of God, that lift our thoughts to heaven, that make us listen for "the music of the spheres" and catch, if we may, the far off chiming of the bells of heaven.

"Oh, what a preacher is the time-worn tower,  
Reading great sermons with its iron tongue!"

—REV. DR. A. W. LITTLE.

IT APPEARS that the old-fashioned habits still prevalent in Highland churches recently put Her Majesty the Queen in a very awkward position. She was attending service at Crathie, and when a Psalm was about to be sung she naturally stood up, but she was the only person in the church who did so! It being the custom of the Roman Church to stand at praise, the sturdy Protestants of Crathie have always been in the habit of remaining seated. But their time-honored practice has now been reversed. On the following Sunday, in deference to Her Majesty's wishes, the congregation stood to sing and remained seated during prayer. We fear that Presbyterians of older days would look down with scorn on the degenerate descendants who give up their ancient habit at the bidding of Royalty. Moreover, we cannot but think that it is better to stand than to sit while prayer is being offered up. The one is a primitive practice, the other quite modern. If it is absolutely out of the question to kneel when one is addressing the Almighty, then surely one had better stand. Sitting is too suggestive of the minister who "delivered the most eloquent prayer that was ever addressed to a Boston congregation.—*Scottish Guardian.*

## THE PRIEST AND THE OFFICES.

BY DERIMAT.

## I.

THE essence, the *raison d'être* of the Divine Office, consists in the words said or chanted. . . . The words, vitalized by the effective action of the will on the part of the worshipper in the use of them, are the essence of the Divine Office."

No one would think of denying this statement; and yet the self-evident truth expressed in it is often ignored, to the great hindrance of the worshipper. We need not here speak of the elaborate, too often fantastic and even profane music, which is not "ancillary to the words noted" but rather domineering over them, making them serve its uses, while they are unheard or are bandied about as if they had no meaning worthy of careful utterance; we speak of the ordinary manner of saying the Divine Offices, and affirm that "the simple and straightforward rendering of the words should be the first concern."

No one would think of denying this? So we might suppose; and yet there are some who deny it and affirm, on the contrary, that the Offices ought to be said as swiftly as possible, with repression of all individuality, with the one purpose of getting it done, though the impression made upon the congregation often is, that the officiant is hastening to have done with it. All peculiarities of voice and manner should be repressed; but to repress individuality, to avoid giving the impression that "the words are vitalized by the effective action of the will of the priest in the use of them," to say them in the manner of a clerk with an invoice, this is to deprive them of all vitality for those who assist in the Office, reducing the officiant to the likeness of a phonograph.

The reading of the Scriptures is a most important part of the Divine Office. Hooker says that it is one of the most effective ways of preaching the Word, contradicting the Puritans, who (adapting the axiom of medicine, *nihil agens nisi solutum*) affirmed that the Word is effective only when dissolved in a three-hour sermon. But the possible effect of such preaching of the Word is quite lost, when the reader, by his hasty manner, indistinct articulation, and unfeeling tones of voice, gives the impression that what he is doing is a matter of indifference to him, and may as well be so to them that hear him.

When he reads the Scriptures, it is that he may solemnly rehearse the Words of God in the ears of the people; when he says the prayers, it is that he may speak in the name of the people to God; but, if he does not really pray, he hinders rather than helps those who are gathered together to pray; and he can not be praying when he utters the words hurriedly, without intelligence or affection, or the lowly reverence that shows a sense of the Presence of God.

May it not be that such defects in the manner of saying the Divine Offices are one cause of the lack of interest in the services of the Church? What men need and seek there is surely this: to be impressed with a sense of the Presence and Majesty of Almighty God, and of the sweetness of communion with Him. The worship of the Gentiles was given to dumb idols; the worship of the Church is the response of living souls to the living God who has quickened them, and is ever speaking to them, by His Word. Only as the priest, in his saying of the Offices, helps the people to realize this, will he inspire their souls with a desire and a longing to enter into the courts of the Lord.

But there are some who, acknowledging the necessity of care and reverence in saying the Offices of matins and evensong, affirm that "in the case of the Eucharist it is different. That Mystery is not the recitation of an Office of prayer, but the performance of a great Action."

But let us say with St. Chrysostom, "Our Service is not scenery, God forbid!" The action in the Eucharist depends for its significance and efficacy upon the words that are spoken; and these, not after the manner of "them that peep and that mutter," but as addressed to God the Father by the priest in the name of the faithful assisting, who should so be joined in mind and heart to what is spoken, that they may rightly and duly say *Amen* at the consummation of the action. To hurry through the rest of the Office and to say inaudibly the words of consecration (thus virtually excluding the faithful from participation in the action) is a manner peculiar to certain parts of the Western Church; "it is customary all through the East for the priest to pronounce the words of consecration aloud, and for the people to answer *Amen* after each assertion of the narrative portion." Thus, according to the Liturgy of St.

Basil: "Priest: He blessed it; People: *Amen*. Priest: And sanctified it; People: *Amen*." etc. Priest and congregation together are doing the action, representing the whole Church; and there is something almost grotesque (not to use a stronger word) in surrounding the Blessed Sacrament with carefully ordered sensuous accompaniments of lights and vestments, music and color, gesture and attitude, while the voice, the tongue, "the best member that I have" (as David called it) is made as little of as possible, and the sacred words of the Liturgy, invoking the mighty power of God and evoking the response of faithful hearts and voices, are so uttered as though it were really superfluous to utter them at all.

The defenders of this manner quote a famous passage by Cardinal Newman in support of it. He says: "Words are necessary, but as means, not ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfil their mission. Quickly they go, the whole is quick, for they are all parts of one integral action."

But, if words are "necessary"; if they are really, though not merely, "addresses to the throne of grace"; if they are "instruments" of an awful action—these are convincing reasons why they should be spoken, not with impatient quickness, but with solemn gravity and distinctness of utterance. The words fitly spoken are "as apples of gold in baskets of silver," the spirit and life of the Eucharistic ritual.

The revered author of this eloquent passage, in his eagerness to justify haste in saying Mass, seems to have fallen into like haste in his writing. In his Anglican days he would probably not have been so infelicitous in making quotation from Scripture as he is here: "Quickly they go, for they are awful words of sacrifice, they are a work too great to delay upon, as when it was said in the beginning, *What thou doest, do quickly*." When were these words spoken, and to whom? By the Divine Master, at the first Eucharist, to Judas Iscariot, who also betrayed Him! Surely, it would not be possible to find a more infelicitous quotation in defense of this practice of haste in celebrating the Holy Eucharist.

The allusions which follow, to our Lord's "quickly" calling the disciples as He passed along the lake, and to their coming "quickly" as the lightning, have no relevance whatever to this matter; and after these is another strange misquotation of Scripture: "Quickly they pass, for they are as the words of Moses, when the Lord came down in the cloud, calling on the Name of the Lord as He passed by, The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." Even though it had been Moses who spake, we can not think that he would have spoken in haste at such a time of awe; it was not Moses that spake, but the Lord God, who proclaimed His Name as He passed by, so that Moses heard it distinctly: "When Moses heard it, he made haste and bowed his head toward the Earth, and worshipped"; and so indeed may the faithful make haste and worship, when they hear, uttered by the priest with the like solemn distinctness, the words of consecration in the Eucharist.

If Newman, with all his eloquence, fails to make a good defense of the practice of hurrying the words of the Eucharistic Office, it may safely be concluded that it is quite indefensible. Solomon (Eccl. v. 2) may have had in mind the manner as well as the matter of speech, when he said: "Be not rash with thy mouth, and let not thine heart be hasty to utter any word before God."

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THIS QUESTION was once propounded to Theodore Roosevelt: "If you could speak commandingly to the young men of our city, what would you say to them?" His reply was: "I'd order them to work. I'd try to develop and work out an ideal of mine—the theory of the duty of the leisure class to the community. I have tried to do it by example, and it is what I have preached; first and foremost to be American, heart and soul, and to go in with any person, heedless of anything but that person's qualifications." This is the view of a man who was born wealthy, and who might have been a gentleman of leisure all his life, but who from his early youth has been a worker, a doer, a man of courageous action and high ideals. If Roosevelt's word was law there would be no drones nor idlers, but even the Cholly boys and the managers of the pug dog sociables would have to go to work.—*Nashville American*.

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I FIND the greatest thing in this world is, not so much where we stand as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it—not lie at anchor.—*The Autocrat of the Breakfast Table*.

## Helps on the Sunday School Lessons

### Joint Diocesan Series.

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

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

#### THE CHURCH AND THE CONVERSION OF SAUL OF TARSUS.

Catechism: Rubrics at end, Page 226. Text: Acts xxvi. 19. Scripture: ix. 3-22.

**T**HIS lesson brings to a close our three months' study of "The History of the Christian Church to the Conversion of St. Paul."

"Christ's soldiers are His captured enemies. Every soul won from resistance to the cross is marked at once with the cross, and sent into the field to win others. The most notable instance of this in history is the conversion of Saul. Jesus Christ never encountered a bitterer or an abler foe. Jesus Christ never won a mightier captain for His army."

There are three accounts of this wonderful conversion in Acts: that which we find at its natural place in the narrative (ix. 3-19), that which St. Paul himself gave to his own countrymen in Jerusalem (xxii. 4, 22), and that which he gave before Agrippa (xxvi. 9-18).

From Jerusalem to Damascus was a journey of about 140 miles. Saul and his company of fellow-persecutors were drawing near to the city in which they hoped to find and injure the followers of Christ. Damascus lay before them. It was mid-day (Acts xxvi. 13). "The birds were silent in the trees. The hush of noon was in the city. The sun was burning fiercely in the sky. The persecutors were perhaps enjoying the cool refreshment of the shade, after their journey. Saul's eyes rested with satisfaction on the walls of the city which contained the innocent victims of his murderous zeal."

What now took place, let us believe, was in no sense an imagination or a dream, but an actual appearance of Christ in His risen body. "I have seen the Lord" (I. Cor. ix. 1). "Last of all He was seen of me" (I. Cor. xv. 8). To Saul Christ appeared, not as to the Apostles before the Ascension, but in the unendurable brightness consequent upon His exaltation.

Dazzled by the light which blinded him, Saul "fell to the earth, and heard a voice" (verse 4). The sound, it would seem, was audible to the entire company; but the words spoken, and the beholding of the Christ, were for Saul alone (verse 9). And this was the enquiry, uttered, we may be sure, in sorrow rather than sternness: "Why persecutest thou Me?" (verse 4). Observe how the Lord identifies Himself with His lowly followers: you have done it unto Me (St. Matt. xxv. 45); that which you have planned against those "of the way" in Damascus, you have planned against Me.

Enquiry reveals who it is that speaks with Saul, and the Lord reminds him that it is useless for him to resist, like the rebellious ox that kicks against the goads (verse 5). We infer from this, that previous promptings of conscience have come to the unhappy Saul, and that he is in some measure aware that all along he has resisted the voice of God.

"From this moment Christ commands Saul: the persecutor becomes the obedient servant of Him whose members he has persecuted. His unflinching earnestness is seen here, as throughout his whole life. He delays not; he is not disobedient unto the heavenly vision" (Acts xxvi. 19); convinced that Jesus is indeed the Lord, he becomes His willing subject, and seals his surrender with the enquiry: "What wilt Thou have me to do?" (verse 6).

Up to this point Christ has dealt directly and personally with Saul. From now on, the new convert is to be led, guided, instructed, and ministered to by others. "Saul was converted outside the city, but the work was only begun there. Christ would put the honor upon the work of human ministry, and therefore He directs the stricken persecutor to continue his journey, and enter into Damascus, where he should be instructed in his future course of action, though Christ Himself might have told him all that was needful."

For this important mission Ananias is chosen (verse 10), one of the men no doubt whom Saul has intended to persecute.

Human agency and divinely appointed ordinances are not set aside. Saul is taken by the hand and led into Damascus (verse 8). The hands of Ananias are laid upon him that he may receive his sight "and be filled with the Holy Ghost" (vv. 12, 17-18). He is baptized (verse 18). The Sacrament of Admission is not dispensed with, even though the repentance is beyond question, and a direct commission from Christ has been received. "Saul's formal reception of forgiveness seems to have been suspended till he was baptized into the One Body."

Now Saul breaks his three days' fast, and is strengthened (verse 19). Received into the fellowship of the disciples, he begins at once the work to which he has been so wonderfully summoned. He preaches "Christ in the synagogues, that He is the Son of God" (verse 20). A great astonishment fills the hearts of all who hear him (verse 21); for the notorious persecutor has become an advocate of the Faith, the friend of those whom he has sought to slay, himself a Christian. But St. Paul's active ministry thus begun is soon suspended for awhile. "He is withdrawn into Arabia (Gal. i. 17), that in the solitudes of Moab he may meditate and be filled for the great work which as 'a chosen vessel' (verse 15) he is sent forth to do."

Concerning this conversion it needs always to be borne in mind, that it was primarily a change of conviction, and not the summoning of a godless and immoral man to a life of righteousness.

"We can gather from the notices of St. Paul before his conversion, that he lived a blameless life. When enlightened by the Spirit of God after his conversion, he yet witnessed respecting his state as an unbeliever, that 'touching the righteousness that is in the Law' he was 'blameless' ((Phil. iii. 6). Before the Jewish Council he declared that he had 'lived in all good conscience before God until that day' (Acts xxiii. 1). In his very persecution of Christ's followers he was acting under a sense of duty, though a mistaken one. 'I thought,' he said, 'that I ought (*i.e.*, that it was my duty) to do many things contrary to the name of Jesus of Nazareth'" (Acts xxvi. 9).

The conversion of Saul of Tarsus was not the changing of a bad man into a good man, but the enlightening of a mistaken soul with the full revelation of the facts concerning Christ.

To him our Lord appeared in person, in order that he who was to become the great apostle to the Gentiles, might be no less able than were the Twelve to bear witness unto the Resurrection, and to say in proof of his testimony: "I have seen the Lord" (I. Cor. ix. 1).

#### THE VOICE OF THE CHRISTIAN YEAR. XXVI.

BY A RELIGIOUS...

TWENTY-FOURTH SUNDAY AFTER TRINITY.—"COME" AND "GO."

"We give thanks unto God. . . . in the Word of the Truth of the Gospel; which is come unto you as it is in all the world."—Col. i. 3.

**T**HE high Theology for the Lessons for the Twenty-fourth Sunday after Trinity transcends man's understanding, yet is preëminently practical; for Divine truth is the basis of all law. As God is the author of all existences He is the one rightful Law-maker. Moreover, the Incarnation is the Mystery of mysteries; which yet is the interpretation of all mysteries. It seems more unfathomable than the absolute mysteries, such as that of the Blessed Trinity, for it represents the Absolute and Infinite brought into concrete relation to the finite and derived—gathering all humanity (and so all that enters into human experience) into itself, and so into God. The purpose of our Lord's active ministry was not only to win disciples, to work miracles, to manifest mercy, to complete His experience of human conditions: He must "finish His work" as the example for all men in all ages. He must "fulfil all righteousness," not only to complete his reparation for our unrighteousness, but to complete in earthly experience the life which should be forevermore the exemplified law for man, "*Leaving us an example.*" Us, the whole Church, of that day, of this day, of all days, till the earth's fitful successions of light and darkness be established in the Day, Divine, superual, victorious, whose Sun is the Glory of God manifest in the face of Jesus Christ. His Law was one—the Father's Will (St. John vi. 39, 40); wrought out in a two-fold activity, *devotion* and *ministration*. "I do always such things as please Thee," was His attitude toward His Father. "The Son of man came . . . ministering"; "for their sakes I sanctify Myself," describes His attitude toward Man. So, con-

sistently, the example He left us calls for a two-fold fulfilment—we must “follow His steps” and “finish His work.”

His first call is “Come” (St. Matt. iv. 19); the second, “Go” (xxviii. 19). *Come*; receive, learn, be, abide; this is the first business of the Christian Church, the first calling of the Christian soul. *Go*; witness what ye have heard, give what ye have received, that in you seeing Me, men may know me and seek and find what you have found—this is the secondary business of the Christian Church, the secondary calling of the Christian soul.

The work of the Church is still two-fold. It is to sanctify itself and to propagate the Covenant between God and man. Unrelated to Him all men are Shepherdless sheep (see second lesson); lost in the wilderness of their own wisdom (see I lesson), that worst of foolishness which thinks itself wise; until, enlightened by the Holy Ghost, the perception of its powerlessness adds earnestness to its submission to the Incarnate Wisdom of God Most High. *Mission follows submission*. When His “Come, follow Me,” has been obeyed, He speaks again—“Go ye.” This is a commission of His authority as “a Teacher come from God,” to “teach the Way of God in Truth.” He Himself is the End as well as the Way: His teaching was self-declarative, and the Church fulfils her office as she declares Him—Him who is the Home of Humanity, Him whose Truth is the sum of all wisdom, both for this world and that which is to come.

There is no perplexity of any man, in any age, but in Him is fully and nobly answered. There is no need, no longing, of any human being, but can find in Him either its correction or its satisfaction. If the yearning be good, the need true, in Him is a satisfaction beyond all that was asked or thought: if impulse or desire be evil, His light will reveal both its character and its remedy. (Must one apologize for frequent repetition of one truth? Can it be too often reiterated, in this day of assertions that are negations, of propositions that deny, that the Incarnation is the Mystery which is the interpretation of all mysteries: containing also the practical solution of all life's problems, spiritual, moral, social, civic? It is true, and it is the all-comprehensive truth).

“Whoso is wise, will ponder these things, that they may understand the loving kindness of the Lord.” Thus shall we be delivered from “false and unworthy conceptions” of the service of God and the destiny of man; and rise up to a real effort to realize our Christian calling.

#### A FORGOTTEN AUTHOR.

BY THE REV. H. P. SCRATCHLEY.

ALTHOUGH forgotten by the world, without his name in any biographical dictionary, yet Henry Isaacson, M.A., of Oxford, secretary to Bishop Launcelot Andrewes, must have been considered by his friends an erudite scholar, whose name and fame would last forever; for he was the author or compiler of a book which must have required for its compilation a love for reading and a patience for research far beyond those of most men of education. His book, the *Saturnii Ephemerides, sive Tabula Historico-Chronologica*, undertakes to give in a brief, comprehensive, tabulated form, the history of the world from the creation of the world to the days of Charles I. of England. It is a folio of some 500 pages “printed by B. A. and T. F. for Henry Seile and Humphrey Robinson and are [sic] to be sold at their shops in St. Paul's churchyard, London, 1633.” It is dedicated in a very fulsome manner to “His Most Sacred Majesty Charles, By the Grace of God King of Great Britaine, France, and Ireland, Defender of the Faith, etc.” There is an appendix containing a synchronological table of the Bishops of the Church of England from the Foundation of the Church to the days of the Great Rebellion, with items of interest.

The book proper, the *Ephemerides*, has the imprimative of Edwardus Martin, “*Reverendissimo Patri Domino Episcopo Londoniensi a Sacris*,” and the appendix, that of Wm. Bray, “*Capellanus Domesticus Reverendissimo Patri Domino Episcopo Londiniensi*,” and this reverend father, Bishop of London, was William Laud. There are given the names of five hundred authors, the authorities for the facts given, occupying six folio pages of four columns each. The reverend author evidently knew the value of “puffs,” as he gives two pages of Latin verses laudatory of himself and his work.

As a history the work is inaccurate and of no value, but the information given is most interesting, mainly because of its quaintness and of its *naïveté*. The author accepts without question the statements of his authorities, without any, or very little, critical discrimination; so we have embodied the historical

fabrics current at the time. For instance, since it was held that cities derived their names from some founder, we have given the mythical founders of the cities of Europe. There is much other information that is almost as startling as it is interesting. Of Semiramis we are told that she was the first that invented the use of Breeches; when we had supposed that Adam was entitled to that honor. In the time of Gambrinus, in the year of the world, 2235, “the Pyrenean Mountains were fired by the negligence of the Shepherds, that set the shrubs on fire, and therefore were called Pyrenei, the word Pyrnein, in *Dutch*, signifying to burne.” We are also informed, that hexameter verses were made by *Moses*, upon the passage of the Israelites over the Red Sea; that cock-fights were instituted by the Athenians after their victory over the Persians; that holy water was brought into the Church by Pope Alexander the First; that Pope Gregory in 1227 “decreed that no Layman should preach”; that “red hats were added in 1224 to Cardinale's habits to signifie that they should be ready to loose [sic] their blood in Popes defence”; and that in a synod at Niemigen it was decreed that at the Communion the Bread should be placed at the right side of the Altar, and the Chalice on the left. And for each and every one of these facts (?) our author gives his authority.

That, however, which renders my copy so interesting is not what is printed but what is written in it. At the end of the printed table of English Bishops is written: “Here the Catalogue of Bishops endeth, and there will not neede any further continuation of their successions in regard that Parliament Anno 1643 $\frac{3}{4}$  did abolish Episcopall Government and plant Presbyteriall instead thereof wch I pray God make more happy unto us then hitherto it hath proved in our Church. *Sic orat et optat*. T. C. 1645.” Poor T. C.! Evidently a skeptic as to the success of the act of Parliament, yet a believer in the effect of it, he probably died before the Restoration; for in another hand, just below his entry, is inserted the names of the restored Bishops in their sees.

In another place this last writer has compiled a table of the comparative value of the sees of England based upon the translation to and from each see since the Reformation. The total number of translations is forty-nine, of which four are to Canterbury; one from London, one from York, one from Lincoln, and one from Worcester. Rochester seems to have been the most unpopular, judging from the number of translations therefrom, nine. It may be, however, that the Bishops of Rochester were especially able men, but we find that no Bishop was translated to Rochester, a fact which clearly shows the undesirability of Rochester as an episcopal place of residence. London, on the other hand, was a see much to be desired, since nine Bishops were translated to it and only three from it, one of whom was to Canterbury. The further from London the more undesirable, York excepted, seems to have been the rule.

Henry Isaacson was a great admirer of Launcelot Andrewes, his Bishop; for in his dedication to the King, he called the Bishop “as Learned a Gamaliel as this Kingdome ever produced;” and, if the secretary was as industrious as the author was, the Bishop was as fortunate in the priest as the priest was in the Bishop.

#### REST.

“OUR SOULS have no rest until they rest in Thee,” exclaims St. Augustine. To this the multitude of saints who have tasted and seen that the Lord is good, say, “Amen.” As is the bird without its wings, the ship without its harbor, the house without its foundation, so is the soul without God. The wicked are like a troubled sea, ever moving, never at rest. Like a planet out of its orbit, they move toward destruction. The silent, secret force that should keep them in harmony with the central Sun has lost its hold upon them, and they are out of peace because out of their course. In the midst of life's toils and burdens and unsatisfied yearnings, what a privilege to know of One who said: “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” Who but Jesus could ever ask so little, promise so much, and fulfil so abundantly?—*The Lutheran*.

#### HANDSHAKING OUT OF FASHION.

“VERY SALUTARY REPUGNANCE,” says *Vogue*, “is being felt against the universal habit among all classes, of shaking hands on all occasions. It is now under discussion among men and women society leaders to lend their influence toward the extinction of handshaking, which is less done in the smart world than elsewhere in the land. In London the handshake thrives, while in the French capital it has never found favor except among a few Anglomaniacs. There, the bow is carried to perfection, and of late in drawing-rooms the courtly revival of kissing the hand has been taken up by the men who pose as arbiters of elegance in things social. Any revival is welcome which will restore respectful, courteous manners towards women.”

# Editorials and Comments

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## SOME OUTSIDE CRITICISM OF THE GENERAL CONVENTION.

THE importance that is admitted to attach to the deliberations of our triennial synod may be gleaned from the fact that throughout the country the press of every description, secular as well as religious, sectarian as well as Churchly, has devoted some serious attention to its work. Naturally, the degree of intelligence displayed in the criticism varies, from that of the close sympathy shown in the pre-Convention statement of the New York *Independent*, which seemed to us of sufficient importance to be reprinted last week, to the altogether absurd comments made by some of the country weeklies. Through all these varying degrees of intelligence, however, one is able to see the influence wielded by the Church, and in some of the criticisms one is able to perceive that her conditions are appreciated by intelligent writers outside her communion.

It is interesting and sometimes amusing to observe the point of view of the different critics. Naturally each one magnifies the importance of that particular subject or section of the deliberations in which he was most interested. Some of these are therefore quite one-sided in their impressions of the Convention. To the secular press in general, the debates on marriage and divorce rightly enough occupied the central place. These perceive the primary importance of this matter of morals over subordinate questions relating to the organization of the Church. Naturally enough, the greater part of the secular comments were unfavorable to the proposed rigorous canon; but at the same time there were enough exceptions to show that throughout the country there is among thinking people a tendency to agree that there must be a reform of public opinion which must lead the way for reform of secular law. It is evident also that in many places the nation at large has been looking to the Church to lead in presenting the high ideal which should guide the new public opinion. The Memphis *Commercial-Appeal* said the affirmative vote of the Bishops "will exercise a great moral effect on the thought of the country." The Providence *Journal*, always trustworthy in ecclesiastical matters, favored the reform, as also did the New York *Herald*.

There are, of course, absurdities in some parts of the secular reports, even on the part of the better class of weeklies.

Thus, one can only smile on reading in *Leslie's Weekly* that at the services, "The habits of Episcopalian sisters, the flat hats of the Brothers of St. Andrew, the peculiarities of dress of the ritualists and others, all make the gatherings unusual;" and that in the opening procession "came the seventy Bishops, beautifully clad in full canonicals, with their scarlet and black collegiate hoods, the two High Churchmen among them distinguished by their purple robes among all the black satin ones!"

The Chicago *American* had a snapshot illustration of a group of Bishops and deputies in front of Trinity Church, San Francisco, including Bishop Tuttle, Bishop Niles, Dr. Fiske, Mr. J. Pierpont Morgan, Mr. L. H. Morehouse, and others, prominently labeled in large letters, "Methodist Ministers in Deliberations of Rock River Conference." The *Interior* (Presbyterian) showed how much depends upon the point of view, by observing that "The procession of seventy-five Bishops in puffed sleeves and doctors' hoods and pectoral crosses, with which our Episcopal friends opened their triennial Convention, appears to us an instance of bad taste;" while their own Presbyterian superiority to these sinners is stated, not in declaring that they fast thrice a week nor yet that they give alms of all that they possess; but that "At the mature age of thirteen we went out of the show business, washing off our war paint and consigning our war-bonnet of turkey feathers to the care of the cook, who just then needed a kitchen duster." This pleasantry reminds one that it is just as easy to find such things to say of the episcopal habit commonly seen, as it is of copes and mitres, and that "millinery" consists of something one does not like. We suppose that if we were not invariably at a disadvantage as compared with our contemporaries by reason of our rule not to say such things, we might even allude to the solemn black coat and white choker of the Presbyterian minister—which is as truly a distinctive dress as is a chimere or a cope—as "millinery," if not "foppish," which are the choice words used by *The Interior*.

The Reformed Episcopal press and the New York and Philadelphia Synod of that body, which happened to be in session simultaneously with the second week of our own General Convention, were very much excited over the reports that our own Commission on "Reformed Episcopal Orders" asked that they might be continued, under the belief that there was hope of bringing back to this fold the straying brethren of that denomination. If we are to believe the vehement assertions made in the Synod and in the *Episcopal Recorder*, that hope is very remote. The very hopefulness of the Commission was vigorously denounced in the warmest terms. For our part, much as we long for the reunion of Christendom, and especially for the bringing back of those who have parted from our own immediate fold, we yet feel that the very existence of the Reformed Episcopal body is a standing witness to the Catholicity of this Church in doctrine. The fact that this body felt obliged to part from us because of their denial of Ministerial Priesthood and the doctrines of the Real Presence and of Baptismal Regeneration, proves beyond question their unbiased perception that those doctrines are firmly and officially taught by this Church, so that those who do not accept such doctrines are not teaching the doctrines of the Church itself.

The Roman press of course was most anxious over the proposition to change the name of this Church, and many columns were devoted to the subject in their weekly press, in which they showed beyond question what a blow it would be to their own organization if this Church should proclaim itself deliberately to the world as the American Catholic Church in the United States. We noted last week certain of these Roman comments and the kindly assistance lent to them by some of our own clergy. The (Roman) *Catholic Transcript* of Hartford, Conn., devotes a column to the consideration of the correct use of the term "Catholic," from the Roman point of view, and much more space to various attacks upon this Church on one and another ground. They did not, however, have the advantage of finding any of the Connecticut clergy of this Church to assist them in their attack, as the Wisconsin publication was able to find in Milwaukee. The strange thing in the Roman attitude is, that the things which they must in their own consciousness hold to



be legislation in the right direction, as for instance the proposed reform in the Marriage canon, are as thoroughly assailed as though they believed the reform to be based on an error. It is easy to see that with the growing Catholicity of this Church, Rome fears her more and more, and perceives that she is the greatest and most effectual adversary which is arrayed against her own organization.

The wide extent of the demand, from Churchmen of all shades of theological opinion, for the correction of the name, could not be better exemplified than in the following statement by the Rev. Paul Matthews of Cincinnati, a deputy from the Diocese of Southern Ohio—a Diocese which has always been ranked as decidedly “Evangelical”—made in his parish paper, *The Evangelist*:

“It is surprising how much the temper and disposition of the General Convention has changed in this matter. It were foolish to disguise the fact that there would be very strong and perhaps successful opposition to any change in the present legal name of ‘this Church,’ but it were equally foolish to attempt to deny that the desire for some change is also strong and growingly so, and perhaps already sufficient to overcome the *vis inertia* of conservatism. It would perhaps be a surprise to many how widespread is the feeling that there should be some change, and perhaps no small part of the surprise would be to find in what quarters this dissatisfaction exists. Southern Ohio has a name for conservatism, but had the question been put to a vote would have voted in both the clerical and lay orders for some change. I believe that a proposition to simply drop the word Protestant from the title of the Church would have been carried at this Convention had it been made.”

OTHERS OF OUR clergy are reported in the secular press as having expressed opinions concerning the work of the Convention, and most of these opinions are intelligent and show that the deliberations were closely followed throughout the Church. There are, however, some marked exceptions, showing how warped with prejudice a mind may become if one permits himself to fall into a narrow rut of preconceived bitterness. Thus, a Wisconsin clergyman, who has long since constituted himself a minority of one in one of the two Wisconsin Dioceses, declares in a secular paper that “It would appear that too much of the valuable time of the Convention was devoted to discussions of incense, the use of bells, processions, and other subjects which savored much of the childishness of the middle ages;” and this in spite of the fact that, so far as we have been able to discover, not one of these subjects upon which the clergyman declared the Convention had spent “too much of its valuable time,” was once mentioned in either House! His imagination and prejudice have simply run away with him, and have made it impossible for him to view the deliberations in the normal state of mind which ten years ago he would have brought to them. This is a mental, and not a theological condition. He is fighting ghosts of his own imagination.

From New York comes the report of various critics who certainly “spake unadvisedly with their lips,” if they said the things imputed to them, and who, while injuring the fame of the Church, have certainly more greatly injured their own fair names. Among such are the Rev. Drs. Van de Water and Batten, both of whom are reported in the *New York Times* to have declared that if the Marriage canon had passed, they would themselves have disobeyed it by refusing to conform to its requirements. The fact that two priests of the Church, neither of whom is known to belong to any organization having for its purpose the substitution of anarchy for law, were willing publicly to express such a belief, particularly when the contingency did not arise, shows how widespread is the lawlessness of the age, and how low is the sense of personal responsibility for upholding the law, felt by some who occupy positions of responsibility even in the Church. Such lawless declarations ought to be left to gentlemen of the Most and Czolgosz order. It is to be observed that the clergy who have expressed such lawless intentions are none of them those who are called Ritualists—which to us is a matter of thankfulness. A later writer in the *New York Times*, referring to the unfortunate defiance of the law on the part of these clergymen, well closes his letter:

“Let me commend to them the very different attitude of Judge Jerome in advocating the opening of saloons on Sunday afternoons. He does not approve of the present law, and said so; but did he say that he would break it? Not at all. This is what he said: ‘You may ask, what I am going to do about it if I am elected. Well, if you think I am going to violate any oath of office for one single vote, you are mistaken. I will enforce the laws as I find them.’ Some of the clergy forget that they have taken an oath of office to administer

the laws as they find them, until they can bring about a change in the law.”

Some instances there were of peculiar misunderstanding of events. Thus, the Rev. Percy S. Grant is reported to have said: “The mediæval view of marriage which the Bishops wished to make the law of the Church would have been fastened on us but for such strong voices raised in protest, as those of Dr. Huntington and Dr. Greer;” and to have advanced the strange proposition that “it is not the function of religion or of the Church to mend moral matters by legislation.” Mr. Grant must have a strange idea of the function of the Church, which could lead him to make the latter remark; but with respect to the former, it is to be observed that Dr. Greer, whose name he couples with that of Dr. Huntington among the “strong voices raised in protest” against the canon proposed by the House of Bishops, was actually one of the foremost of those who urged concurrence with the Upper House, and he did it in an admirable and convincing manner. Indeed Dr. Greer proved himself an able and fearless champion of right.

A number of the secular papers took the opportunity to make very disagreeable remarks about the influence of Mr. J. Pierpont Morgan in the Convention. Indeed it is difficult for a very wealthy man to be viewed with fairness by the press in general. Mr. Morgan’s position on most of the questions which came before the General Convention, was directly the opposite of that of THE LIVING CHURCH, and consequently we cannot be presumed to be biased in his favor. We may say, however, that his attitude was invariably dignified and courteous; that he never presumed upon his position in the financial world to exercise any undue influence, even in the remotest degree; that from beginning to end of the session he was invariably in his seat and took all the parts in committee work which were assigned him precisely as would any other deputy. That he did not in any way control or attempt to control the attitude of other deputies, is evident from the fact that one of his guests throughout the session was his clerical colleague, the Rev. Dr. Greer; and that upon the important question of the Canons of Marriage and Divorce, in which Mr. Morgan was alleged to be most interested, Dr. Greer was an earnest and indefatigable advocate for concurrence with the Bishops, while Mr. Morgan was opposed to it. We should have been glad if Mr. Morgan, as any other deputy, could have seen his way clear to vote for the reforms which THE LIVING CHURCH had championed; but we feel it right to say that in no instance whatever was there the slightest ground for the slurs of a part of the country press upon his character as attempting to control the action of the Convention. Moreover, he was frequently in the minority when the vote was taken.

We may close this consideration of the views of outsiders with the following intelligent comment from the *New York Evening Post*:

“We know, of course, that there were many important matters before the Convention relating to the internal life and to the general usefulness of the Church, which did not bulk largely in the newspaper accounts, but which were of deep interest to the delegates and their constituent churches. Great reforms or innovations are as hard to effect in an ecclesiastical convention as in Congress; but the routine work of either is as indispensable as it is humdrum.”

IT WAS noted in one of our contemporaries as a curious incident of the closing day of the General Convention, that Dr. Huntington left the House of Deputies “in displeasure” at the negative vote accorded to the proposed amendment to the Constitution called by his name, while at the same time a distinguished Bishop left his House “in similar indignation” because of the affirmative vote in the House of Bishops. We have made inquiries in regard to the unnamed Bishop and find that he who evidently was referred to, passed out of the House after waiting till the last moment he could give to its sessions, because of the necessity for arranging immediately for his return trip, and that his departure had not the slightest reference to the vote just announced in the House of Bishops, or to any part of their business. We had written also that we thought it most probable that the same lack of any connection between his departure and the vote announced, might be assumed in regard to Dr. Huntington, and now we find in last week’s *Church Standard* his positive and almost indignant repudiation of any such reason for his leaving.

The whole fact in regard to the defeat of the amendment (except in the form in which it was finally accepted generally) is, that able and conscientious men honestly differed about the effect which the proposed amendment would produce, and as to

its usefulness in connection with the cause of Christian Unity. The defeat of the one party, and the triumph of what Dr. Huntington referred to as the "Oxford-Milwaukee platform" was not an event which called for harsh feeling or distrust on the part of either party. We differed, we met in contest in a perfectly honorable way, and finally, after Dr. Huntington's final remarks, the matter was adjusted in a way which brought neither victory nor defeat, on that particular question, to either party. It is as unnecessary for personal feeling to enter the contest as it would be unfortunate; and so far at least as we are concerned, we have only the most cordial feeling for the eminent presbyter with whom we openly differed, but who showed his ability to rise above partisanship at the trying moment when apparent victory was changed to defeat by the discovery of a mistake in the count, as also by his bearing throughout the discussions. If it is true that the "Oxford-Milwaukee platform" is in the ascendant, it means no outbreak of partisanship, and we trust we shall sometime be able to make it clear that the cause of Christian Unity, in the interests of which Dr. Huntington's amendment was introduced, has received no blow. Nothing can be farther removed from that "platform" than a spirit of partisanship, or than personal spitefulness.

It is a pleasant augury for future harmonious and, we would fain hope, united action toward a common end, that the unnamed Bishop, who, being unnamed, was prevented from writing in his own defense, and the deputy from New York, were both able indignantly to deny the allegation.

**I**N THE brief report of the sermon of the Bishop of Iowa at the service of induction of the Bishop of Minnesota into his see, Bishop Morrison is stated to have lamented that the Church in the Middle West is weaker in proportion to the population than it was twenty years ago. No one will be happier than Bishop Morrison himself to learn from exact figures that this statement is an error; and it is one which we cannot allow to go uncorrected. The proportion of communicants to the total population in 1880 and in 1900, as stated by *The Living Church Quarterly*, based on the census of those years, is as follows:

State.	One Communicant in every—	
	(1900)	(1880)
Ohio.....	164	267
Indiana.....	414	536
Illinois.....	156	436
Michigan.....	104	228
Wisconsin.....	144	189
Minnesota.....	114	168
Iowa.....	321	410

Certainly, when one considers the enormous extent of the immigration of foreigners, alien to the Church and generally not speaking the English language, the proportionate growth shown in this table is a matter for congratulation, and we are surprised that Bishop Morrison should have fallen into the error. It is of course possible that he was misunderstood in his address.

**D**ESCRIBING the scene at the same service of induction, the *St. Paul Dispatch*, borrowing very largely upon the imagination of its reporter, but perhaps cognizant of the fitness of things, stated as follows:

"Bishop Edsall is a tall man, of splendid physical build and appearance, and the full Bishopric robes well became him. The black gown was relieved by the cope of scarlet. The other Bishops also wore the scarlet cope and band and these, with the many white gowns following, gave a suggestion of mediæval grandeur seldom seen in modern churches."

**W**E think it quite likely that a mild furore is created in England by the appointment of Canon Gore to the bishopric of Worcester. Dr. Gore is easily one of the foremost and ablest of the English clergy; but his theological course has not always been satisfactory. *Lux Mundi*, which he fathered, was almost another *Essays and Reviews* so far as its effect upon the Church was concerned. Why Dr. Gore should have considered it desirable to edit such a miscellaneous lot of theological speculations, was never explained. The papers therein contained, indeed, were not all bad, but they were very much mixed, and some were most unfortunate. Dr. Gore furthermore distinguished himself by ardently championing the Kenotic theory, and his several works on the Incarnation are all colored by this distortion of the fact of the Perfect Manhood of our Blessed Lord. More latterly Canon Gore has philosophised over the Eucharistic doctrine of the Church, in a laudable effort so to re-state it in its

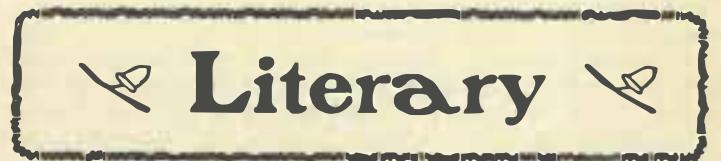
relation to the Church, the Body of Christ, to the individual, and to Almighty God, as to afford a logical ground for the *how* of the Doctrine of the Real Presence. Here again he touched dangerous ground, though apparently he escaped most of the pitfalls into which a descent might have been anticipated, and succeeded in producing, on the whole, a very valuable and helpful work in connection with current controversies in England. In a review of the work in the *Nineteenth Century*, which is hardly less valuable than the book itself, the Rev. Dr. Percival well says: "From a man holding such views, and of the unquestioned honesty of Canon Gore, no High Churchman can hold aloof."

All things considered, then, we believe his appointment to the see of Worcester to be commendable. His faults, like those of mediæval theologians, are due to the attempt to explain and philosophise over mysteries that are beyond human explanation and that transcend our philosophy. Having no sympathy with his Kenotic vagaries, we yet perceive that Dr. Gore's mental horizon is not the narrow, warped vision of the so-called Broad Churchman of the school of Cheyne and Briggs, nor yet the semi-fanatical hatred of everything distinctively Catholic which characterized his predecessor at Worcester, Dr. Perowne. Indeed it is by comparing Gore with such men that one is able to commend his appointment. He has intellectual courage to an audacious degree; but it is a courage which is used in the interest of the vindication of supernatural religion and of the Catholic Faith, and not of destructiveness.

We are interested to learn how the appointment will be received in England, by those who come in personal contact with the eloquent canon, and who doubtless know him better than can we; but our own first impression is that the English episcopal bench will be the stronger for the appointment; while it is hardly open to doubt that the blessing to the Diocese of Worcester itself by reason of the change is beyond computation.

#### ANSWER TO CORRESPONDENTS.

S. B. D.—We do not know of a published form of reconciliation of man and wife after divorce. The legal requirements would be satisfied by the words, "I again pronounce you man and wife," after mutual repetition of the marriage vows. The marriage service might easily be adapted by beginning at the first question addressed to the parties, omitting the "giving away," requiring the mutual troth, omitting the conferring of ring, using the Lord's Prayer, adapting the marriage declaration, and using such collects as the 18th, 19th, and 21st Sundays after Trinity, with the nuptial blessing.



*Lines of Defence of the Biblical Revelation.* By D. S. Margoliouth, Laudian Professor of Arabic, Oxford University. New York: Chas. Scribner's Sons.

Professor Margoliouth is of Jewish extraction but has taken Holy Orders in the Church of England. Though still a young man he has made, through his extraordinary knowledge of Oriental languages and literature, a European reputation. Most of the papers comprised in the present book have already appeared in the *Expositor*, where they have attracted wide attention. He attacks the extreme higher critics, represented in England by Professor Cheyne and his followers, with their own weapons. He presents us with new points of view which are interesting and which, to say the least, appear to be as well grounded as those of the destructive critics. The bulk of Scripture must, he thinks, be assigned, on scientific evidence, to pre-exilian times. He defends the unity of Isaiah, and the Davidic authorship of a large number of the Psalms. He considers that great weight must be attached to the traditional dates and authors of the Biblical books. Critics acknowledge that the traditional vocalization is correct, though it was handed down by word of mouth for at least a thousand years, as vowel points remained unwritten till 750 A.D. A test has been discovered which proves their accuracy. It does not seem reasonable to dismiss with scarce a hearing other elements of this tradition, such as the authorship and dates of Isaiah and the Psalms.

In the first paper, on "The Bible of the Gentiles," that is, the Septuagint, Professor Margoliouth gives reason for believing the Book of Wisdom to be the first which was translated from the original Hebrew into Greek. Peculiarly interesting is his view that the Idyls of Theocritus have their origin in "The Song of Solomon," and thus Idyllic poetry in general finds its source in the East—a conclusion which is probable on other grounds, since there was nothing in the old Greek life to suggest such shepherds and shepherdesses,

while the contrary is true of the Orient. Our author regards the Song of Solomon as having, from the first, borne a mystical significance, and here his knowledge of Oriental literature helps him to enforce his point. He adduces Hafiz of Persia and Ibu Al-Farid who wrote in Arabic. They sing of love and wine; but no one believes that they in reality are dealing with either.

The audacity of Professor Margoliouth is nowhere more apparent or more brilliant than in the section on the "Wisdom of Ben-Sira and the Wisdom of Solomon." It is only necessary to say that he defends the latter book as Solomon's, and brings evidence to show that Isaiah made use of it. If this conclusion may be regarded as substantiated, its results upon some of the extreme critical positions are very damaging. Passing over the paper on the Unity of Isaiah—which, however, is one of the most important in the book and worthy of careful study—and that upon the Book of Job, the section on "The Argument from Silence" is worthy of special notice. It is here that the writer dwells upon the authorship of the Psalms, and draws upon his stores of rare learning for instructive analogies which break the force of criticism. It is said, for instance, that David, a man of war, leading a life of many vicissitudes, could not have been a poet. But just such a character, though undoubtedly inferior to David, is found in an Arabian prince of many battles, great ambitions, and a life filled with frequent successes and as frequent reverses. He left behind eight books of poems composed at intervals during a period of sixty years.

The article on the "Bible of the Jews" gives much fresh and curious information, some of it of an almost startling character. One is hardly prepared to hear that the Jews are so greatly indebted to the Mohammedans for the development of their extra-Biblical literature. Out of an ancient "Calendar of the Synagogue" important instruction is derived, and in a final chapter the author has a searching examination of some of the canons on which critics have relied. Professor Margoliouth does not walk in beaten tracks. His "lines of defence" are derived from a field which has hardly been worked hitherto in the interests of Apologetics. The book is worthy of careful study.

WM. J. GOLD.

*Church Building.* A Study of the Principles of Architecture in their relation to the Church. By Ralph Adams Cram. Boston: Small, Maynard & Co.

The author of this book has already made his presence felt by his articles and illustrations in *The Churchman*. Mr. Cram is in the van of the battle against bad Church architecture. The fact that so many of the clergy and building committees have pet notions, or sometimes no notions at all except economy, has been the cause of the inferior churches with which our country is dotted. The Georgian and Colonial periods have been expressions of a time when the Church was an appendage to civilization, not a necessity; a period when the Church seemed to find it impossible to express herself with any individuality. She was but a religious incident in social life, a mere hereditament. To-day has not yet seen the total uplifting of the haze of tradition that reached back to the meeting-house, and the English eighteenth century preaching temples; and instances are far too frequent of entrance of meretricious ideas, rococo, depraved, and vicious architectural designs, into the heart swept and garnished after the departure of the haunting spectres of ugliness and secular pomposity with which the Church is to-day contending—the dismal heritage of a materialistic, inartistic, and irreligious age.

The author, who is a well known architect as well as a good writer, and what is equally essential, a good Churchman, points out to us the enormous improvement in every kind of building in the last decade or two. Public libraries, schools, state and federal buildings, institutions of all kinds, are now in the vast majority of instances represented in an honest, adequate, substantial, and appropriate way.

Of our Church buildings we cannot say as much. They do not represent the religious life of the Church, nor are they, in many instances, free from notions of false economy, "tricks, imitations, cheapnesses, and pretences," of any kind. "Instead of the cheap and tawdry structures of shingles and clapboards, or flimsy brick and stone veneering, doomed to very desirable decay," if we did "our duty" we should have once more solid and enduring temples that, even if by reason of our artistic backwardness could not at first compare with the noble work of the Middle Age, would at least take a place with it in point of honor, instead of standing, as now, a perpetual reminder of our meanness and our hypocrisy."

We earnestly commend his articles on the building of the country chapel, or mission church. There are excellent and lucid articles on the city church, the chancel and its fittings, chapels, baptisteries, decoration and stained glass, the Cathedral, and last but not least, the altar, which is treated in a very devotional and sane way.

The book has 126 beautiful illustrations, and its handsome and substantial binding is worthy of so useful and entertaining a book.

We might add that the illustrations are photogravures of the best English and other European churches, as well as those of our own country, whether bad or good.

C. E. ROBERTS.

*The Miracles of Missions.* Modern Marvels in the History of Missionary Enterprise. By Arthur T. Pierson. Fourth Series. New York: Funk & Wagnalls Co., 1901. Price, 90 cts.

As in the preceding volumes of the same title, Dr. Pierson has

gathered here from scattered departments of missionary and evangelistic work, illustrations of the evident working of God through human instruments. Such stories as that of "Khama the Good," "The Transformation of Tinnevely," and "William Duncan and his Metlakatla," fill one with the conviction of operations of God in missions to-day as plain as anything in the Acts of the Apostles. Those who are acquainted with the previous volumes of this series will need no other recommendation than the assurance that the present volume is up to their level in interest. Such volumes are delightful means of making acquaintance with the mission work of Christianity—which, however, is not to endorse all the author's views.

*The French Revolution and Religious Reform.* An account of Ecclesiastical Legislation and its Influence on affairs in France from 1789 to 1804. By William Milligan Sloane, LL.D., L.H.D., Seth Low Professor of History in Columbia University. Based on the Morse Lectures for 1900 before the Union Theological Seminary. New York: Charles Scribner's Sons. Price, \$2.00 net.

This volume contains Professor Sloane's first course of History lectures on the Seth Low foundation in Columbia University in New York City. He had already delivered them in substance before the Union Theological Seminary.

The lectures are finely written, and are full of matter. The point of view is not altogether what a Churchman would take; but leaving that consideration at one side, the lectures are admirable, and calculated to give information on an important but little understood subject.

*Traveller Tales of China; or, The Story-telling Hongs.* By Hezekiah Butterworth. Boston: Dana Estes & Co.

This is one of those excellent travel books, the like of which used to be so common some years ago, only this is better. As a sample of the contents we find Li Hung Chang, the route round the world by Siberia, the Cangue, "Ghost thanks," the praying-wheel; and Manchuria the "Province of Destiny," opium trade, the Amoor River, Corea, down to Tien Tsin, the new port of the Orient for all the world. The book shows both the new and old conditions of China, is filled with excellent illustrations, and we do not praise it too highly when we say that we think it one of the most interesting and useful books of the year.

*English Church Needlework.* A Handbook for Workers and Designers. By Maud R. Hall. London: Grant Richards. New York: E. P. Dutton & Co. Price, \$4.00 net.

Since Mrs. Dolby's book went out of print there has not been a satisfactory book on ecclesiastical needlework until this book appeared. The whole subject is well and fully treated and the book cannot fail to be useful to Altar Guilds and to those ladies who do Church embroidery. The illustrations of frontals, copes, chasubles, stoles, etc., are handsome and valuable. The explanation of "short" and "long" stitch, which is the one most used in Church work, is clear and definite. It is truly remarked that the only satisfactory gold thread is the Japanese gold, which will never tarnish. Yellow or red silk must be used in couching gold-thread. The author says common paste is proper for stiffening the work; but the best workers use a solution of gum tragacanth.

It is a pity the price of the book is so high; but of course the sale is not likely to be very large, as the book is technical and appeals only to specialists, and there are many illustrations.

*The Sovereign Herbe.* A History of Tobacco. By W. A. Penn. With Illustrations by W. Hartley. London: Grant Richards. New York: E. P. Dutton & Co. Price, \$1.50 net.

Such an entertaining volume as this, written by so wise and good an advocate, it has seldom been our good fortune to read. The sweet reasonableness of the arguments for the moderate and kindly use of *The Sovereign Herbe* is charming, while to those harsh detractors of the excellences of this precious friend of mankind our author replies with great charity. The book narrates the discovery of the natives in America already using tobacco in their religious ceremonies when the ships of Columbus landed on our shores, how it continued to be the property of priests only for many years, how it came finally to be used as a medicine, how it was soon proclaimed to be a sovereign remedy for many and various ills and humors, how it was later banned and condemned by King and Pope, how it slowly but surely emerged from its imprisonment and rose again to all its former power, and became after much tribulation again the solace of weary man. One need not enjoy the weed, but he is pretty certain to enjoy the pleasing history of its use.

*A Falling Star.* By Eleanor Gaylord Phelps. Chicago: A. C. McClurg & Co. Price, \$1.00.

This pretty volume is suggestive of coming holidays and gift books, and it deserves to be a favorite among them. The story is sweetly and simply told, of a crippled child abandoned by his mother and taken to the home of a wealthy lady, whose life and character are ennobled by this work of charity. A trip to Europe in the vain pursuit of health for little John, gives opportunity for a pleasant description of some people and places in Italy.

CHILDREN are the To-morrow of society.—Anon.

# When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

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## CHAPTER I.

WHEREIN A YOUNG GENTLEMAN GOES SUPPERLESS TO BED.

**S**EVENTY years ago the twilight came early to Tomlin Creek in northwestern Ohio. Not that the sun dropped earlier behind the horizon than now, but that the dense forests of chestnut and oak that framed in each settler's clearing, shut out the rays of the low-dropping sun, and gave their own deep shadows instead.

On the bank of the creek stood a rough log house, the abode of the man for whom Tomlin Creek was named. Whatever his original Christian name might have been, to his pioneer neighbors he was known only as Cracknut Tomlin, a sobriquet gained after the familiar pleasantry of those days, from his power to crush a walnut between his thumb and finger as others might an egg-shell. On this particular evening with which our story has to do, he sat in his doorway, a burly, Samson-like fellow, yet a peaceful looking giant with it all.

Slowly puffing his old cob pipe, the old man watched the approach of the twilight. Lazily turning his head toward the inner room, he called out:

"Melissa, don't want to hurry you none, but if you don't want to go through the ha'nted holler arter night, you had better be gittin' a hustle on yourself."

"Sakes alive!" exclaimed the brisk young lady addressed as Melissa, stepping from the center of the merry group and peering out at the fast gathering dusk, "I wouldn't go through that holler fer anything after night, an' it's most dark now. 'Lonso Hartsick seed three balls of fire errollin' erlong the ground t'other night, an' Lemuel Turner jest last week went to go through there after night, an' right there by that dead maple where the Reg'lators hung that horse thief, he heered the most awfullest screechin' an' groanin' that ever was. I'm so feered, an' it's gittin' dark now. What'll I do?"

"Cracky!" piped up little Jacky Tomlin, "that ghost ain't nuthin' but a piece of punky wood, 'cause Joel Judkins seed it one night an' throwed a stick at it, an' you orter a-seed the rotten wood fly! Glad I ain't a girl to be skeered o' nuthin'!"

"Hold your tongue!" sharply demanded Jacky's grown sister, aiming a vigorous slap at that urchin's flaxen head; a blow which was dodged with such dexterity as to suggest a previous acquaintance with her sisterly admonitions. "Joel Judkins'll tell any kind of a story to suit the crowd he's in. I guess 'Lonso and Lemuel know es well what they seed an' heered es he does. Stay with us to-night, 'Lissa, an' we'll bile some chestnuts, an' you an' Bildah kin set up an' spark till mornin', if you want to." Araminta glanced meaningly as she spoke at her brother Bildah, a tall, handsome fellow of one-and-twenty, who had retreated to the far corner of the room, seemingly not at all anxious to secure a tête-à-tête with the fair lady.

"Oh, I can't stay," sighed the first young lady, glancing in her turn at the motionless figure in the corner. "I promised ma I'd be back by seven, an' she won't sleep a wink 'less I go home."

With another sigh Miss Melissa tied her slat sunbonnet under her chin, and stepped past old Cracknut out upon the rough slab of rock that served as a door step. It was really growing dark, and the girl stepped back in dismay.

"Dear me! I'm so afeared! Araminta, go home with me, do!"

"Can't," laconically answered the latter, executing a sort of double pantomime, that began with a knowing nod to Melissa, and wound up with a savage grimace at her refractory brother, who had squeezed himself still further into the fast-darkening room.

"Well, go a piece with me, then," pleaded Melissa, on whom none of this by-play was lost. "You an' Hanner go with me through the holler, an' up to our medder bars. Seems like I'd die if I'd have to go through the ha'nted holler alone."

"Why don't you take the road that goes over the hill, then?" queried Jacky, with a most innocent air.

"Shet your mouth!" shrilly scolded Mrs. Tomlin, coming in from the back room where she had been getting supper, her sleeves rolled up to her elbows, and a pan of newly made biscuits in one hand. "I've a good mind to blister you, Jacky, fer your impudence. Melissa don't want to go a mile out o' her way, an' the girls can't go 'cause I've got rheumatiz in my wrist, an' they hev to milk. Bildah," stalking up to her silent son, while her eyes glittered ominously, "why don't you put on your hat, an' take Melissa home? Where's your manners?"

Bildah shamefacedly arose at his mother's bidding, and the couple walked slowly away, the girl's face beaming with happiness, his dark and sullen. Jacky flattened his nose against the window pane, and watched them out of sight.

"Ain't Melissa hombly?" said he. "Her face is so freckled, an' her hair's so yallery-red. Bildah ain't a bit sharp. I knowed all the time she war a hintin' fer him to go home with her. Ma allus does make him take her home."

"She does, does she?" and a sudden slap apprised Jacky that his mother objected to his reflections. "Well, you'll go to bed fer your sharpness. So' off with your duds, an' into bed with you!"

Jacky began to snuffle, but he dared not remonstrate. Mrs. Tomlin's word was law and gospel in her household, and she allowed no questioning of her decisions. Her husband shifted uneasily in his chair. If there was a tender spot in his heart it was for the youngest of their twelve.

"I say, ma," he apologetically began—for old Cracknut stood in wholesome awe of his vigorous helpmeet—"Don't be too hard on the little feller, he war only funnin'."

Mrs. Tomlin turned on him fiercely—

"'Bout es much funnin es you war, that time you tried to boss me, an' I broke a chair over your head, an' gin you that purty scar to carry 'round with you the rest of your days!" retorted she, grimly planting her arms a-kimbo on her ample hips, and looking him squarely in the eye.

This pointed allusion to his humiliating defeat on the sole and only occasion on which he attempted to dispute his wife's despotic sway, was gall and brimstone to the old man. He bounced out of the house, swearing under his breath that "Zerilda was the twin sister to the Old Boy himself, an' purgatory itself couldn't match her." In truth her match must have been hard to have found, or this burly, big-fisted son of Anak, who could bend a silver dollar in his fingers, or lift a table with his teeth, and who certainly was not actuated by motives of delicacy or of deference toward womanhood, would not have so constantly shown the white feather in his dealings with her.

The cause of Mrs. Tomlin's ill-humor was not a mystery. Bildah was the apple of her eye, and her heart was set upon his espousing Melissa White, the smartest girl in the neighborhood for work. The girl lent herself readily to her plans; but Bildah, for the first time in his life, was obdurate. The nearest one of Mrs. Tomlin's children had ever come to defying her had been that very day, when Bildah, on the occasion of one of Melissa's frequent visits to his sister (?) had the temerity to attempt to slip away.

His mother had been too quick for him. Hurrying after him, she scornfully asked, "If he war a plumb idiot, er jest born that way?"

"I'll go if I dern please," he sulkily answered.

That made her furious. Stepping in the path ahead of him, she shook her long fore-finger at him, and in imperious tones, gave him his ultimatum:

"Young man, into that house do you BUDGE, er never darken my doors agin! I'll take none of your sass!"

He had "buded," and taken Melissa home beside. Still, with his incipient rebellion rankling in her breast, it was small wonder that her husband vented his wrath beneath the silent stars that night, or that Jacky went supperless to bed.

## CHAPTER II.

THROUGH THE HAUNTED HOLLOW.

**M**EANWHILE the two with whom our story has much to do, were following the forest path that led to the home of the Whites. The girl was in such high spirits that she seemed to have forgotten that the road passed directly through the

dreaded haunted hollow. Bildah, however, drew himself within his shell of taciturnity, and beyond a crusty "yes" or "no," would have nothing to say.

"Did you know a new-comer had bought old man Johnson out?" asked Melissa, when every other topic had failed her. In a new settlement the arrival of new-comers is always a matter of lively interest, and usually the occasion of a good deal of ingenious surmising as to their past history and probable characters. Melissa felt certain that this tidbit of news would arouse Bildah from his sullen humor.

"Yes," mumbled he so indifferently that the girl was not certain that he was heeding her words at all.

"H'aint seed 'em yet, have you?" continued she, perseveringly.

"No," still more indifferently.

"Well, from all I can hear, Tomlin Creek would be jest as well off without 'em. Mehitable Scott, she was over to our house this morning, an' she says they air stuck up an' think they air better'n other folks. Why, beside the five wagons that brung them an' their beddin' an' vittles, they brung six loads of jest bedsteads an' chists of drawers, an' sich things, all carved off an' fixed out, an' boxes of finery. I'd like to know what they want of sich things here? Cap'n Welford—that's the man's name—he rode a fine bay horse all the way from York State—wouldn't let anyone else touch him or ride him but hisself, like as though his horse was any better'n other folks'. What do you think of that?"

"Dun know," was the encouraging answer.

"That ain't all. Mehitable says they're goin' to build another house, like as if a house with two rooms in it warn't big enough fer any small fambly the size of their'n. There ain't but six of 'em all told. The Scotts they b'lieve he's lost his money somehow, an' so he's pulled out an' come here to Ohio, where the rest of us is glad to git three meals of hominy an' bacon a day, an' a hull (whole) linsey dress to put on o' Sundays. 'Hitable says the airs that girl puts on is sicknin'. She thinks 'cause she's got so many fine dresses, an' 'cause she's so pretty, that she's better'n anything else that ever walked."

"Is she purty?" asked Bildah, with sudden interest.

The girl bit her tongue in vexation at her stupid blunder. Bildah's weakness was for a pretty face, as poor, plain Melissa knew only too well.

"She's pretty if you call a complexion that's es pale es a pancake baked in the sun, pretty! She's pretty, if you think a girl es thin es a willer's pretty! But Mehitable Scott says no sensible man'll ever fall in love with her. Why her hands are es white es a baby's, an' her ma says 'Elvira's so delicate she ain't able to do nuthin' hardly,'" and Miss Melissa affectedly mimicked the mother's supposed mincing tones.

"Mebbe she's sick," hazarded Bildah, wishing in his soul that the willowy, pancaked-complexioned girl or any other person was by his side rather than this robust husband hunter.

"No, she ain't!" and Melissa gave a scornful toss to her head to emphasize her words. "No, she ain't! She's just lazy. She told 'Hitable that she never did make a shirt fer her pa, an' eight to ten cuts of yarn a day war all she 'lowed to spin, though she could do twelve when she tried right hard. La sakes! I spin twenty cuts a day an' think nuthin' of it, an' I did spin thirty-six cuts wonct from four o'clock in the mornin' till nine at night."

"Araminta don't spin but twelve cuts a day, an' she ain't lazy," doggedly answered he.

"Um—er—well, Araminta ain't got no turn to spin, but she can cook scrumptious. Mehitable said Elvira's corn bread t'other day war half saleratus. Let's not talk 'bout her any more, let's talk 'bout something else."

"Don't know nuthin' else to talk about," grimly rejoined he.

Miss Melissa was a firm believer in the doctrine that if you do not make known what you want, you will not be apt to get it. She had an ugly customer to deal with, but she was equal to the emergency.

"I—I—think there's plenty to talk erbout if you warn't so bashful, you know," and Melissa stopped short with an attempt at a timid titter.

"Bashful? I ain't bashful."

"Well, you're afraid then."

"Fraid? I ain't a feared of nuthin'. What'd I be a feared of, I'd like to know?"

"You're 'fraid—'fraid to put your arm 'round me," and again she giggled in an attempt at maidenly modesty.

"No, I ain't a-feared to," stoutly answered Bildah, kicking

spitefully at a log in the pathway. "I jest don't want to, that's all."

Melissa was silent for a moment. She had a half mind to try the effect of a good cry on her unwilling lover, but crying was not her forte, and she had sense enough to know it. She could wheedle him—ah, Melissa was no fool, and in her own way had interpreted the weak lines about his mouth to her own advantage. There were no weak lines about *her* mouth.

"Wouldn't you if I wanted you to?" she asked in a voice so soft and low that Bildah could hardly believe it Melissa's; then she turned, and in the dim, uncertain light of the flickering moonbeams that came to them through the thick boughs of the chestnut trees that lined the roadway, he half saw, half felt her arms extended pleadingly toward him. His soft heart melted like wax; her voice had trembled and that smote upon his easily-entreated sympathies.

"You—you ain't cryin', air you?" and one of his big, brawny hands hesitatingly touched her arm.

Profound silence. Melissa was trying to decide how best to answer him. She could not afford to make a mistake, and she knew it. Her silence caused Bildah's tender heart to give him some uncomfortable twinges. He blindly felt that in some way he was to blame for the girl's distress. The foolish fellow could never withstand a woman's tears, and fancying that he heard a suppressed sob, his distress became as great as he imagined hers to be. Insensibly his hand began to slide from her arm to her waist.

"Melissa, I—I—never knowed es you keered—I—I didn't think es you thought I keered fer you—I never thought about it."

Melissa had her cue now. Had not Araminta told her that they could get anything they wanted out of Bildah, by crying around him a little? Wasn't he already beginning to weaken, even in her case, which the shrewd girl began to think a desperate one? So she gave a little snuffle—quite a natural one, considering that she had never practised it—then she gave an even more heartrending sob, then another and another.

Bildah couldn't stand that; his arm encircled her waist, and his broad shoulder was soon supporting the head of the sobbing girl. He even implanted a kiss on the willing lips.

"Don't cry," and the big fellow was actually almost blubbering himself. "We'll jest make up, Melissa, an'—"

The sentence was never finished. They had both been too preoccupied to hear the solitary horseman that had almost ridden over them before he had discovered them.

"Hello, there!" broke in the intruder, causing the confused couple to quickly step back from each other. "Like to have rid right over you in the dark 'fore I seed you. Can you tell me where Boswell White lives?"

"Certainly," promptly answered the girl, hoping to get quick riddance of the unwelcome interlocutor. "That's my father. He lives in the next clearing beyond this little hill. Ride straight ahead; you can't miss it."

"So you're Boswell's gal, air you?" queried the stranger. "Well, I'm Azariah Carter, yer pa's niece's husband, an' as we air goin' the same way, to be sociable like, I'll ride along with you."

And ride along he did, and Melissa parted with Bildah at her door without the satisfaction of knowing she was betrothed to him.

"Why couldn't that tiresome Azariah Carter have stayed away?" grumbled Melissa to herself, as she climbed the ladder that in lieu of stairs led up to the low log garret. "Never mind," she murmured again, as she snuggled under the bed clothes, "I've as good as got him, an' next time I see him he will finish what he started to say to-night."

(To be Continued.)

SOME discoveries have been made at Stonehenge which are believed to be important for fixing the date of that structure. It has been held by some that the circles were formed to commemorate some British victory in Roman or past Roman times; others regarded them as much older, but as still within the period belonging to the Celtic tribes. Now some blunt instruments have been found in the excavations necessary for the strengthening the foundations of the trilithons, which are believed to have been used in shaping the stones, and if so, the date must be put back to the time of Neolithic man, and the erection of the structure attributed to the race which preceded the Celts. Antiquaries will await further discussion of the subject with great interest.—*Church of Ireland Gazette*.

❖ ❖ The ❖ ❖

## Family Fireside

### A PASTOR'S THORNS.



'The Pastor's critic! that is he  
In the pew to the right marked number three.  
You'll always find him in his place  
With the same hard look on his cynical face.  
He's thoroughly versed in Scriptural lore,  
But his heart is withered at the core;  
Withered by pride, and self-conceit,  
Which are ever ready the soul to cheat.



And that little man so sleek and fat  
Who has just come in, is the autocrat.  
He rules the market of grain they say,  
And would rule the church if he had his way;



While across from him on the middle aisle,  
The gossip sits with complacent smile,  
So busily conning the news she has heard  
That her ears are deaf to the Holy Word.

These three are the Pastor's sharpest thorns,  
Although there are others for whom he  
mourns,  
Others whose foolish and godless ways  
Vex his thoughts, and sadden his days;  
For in the fold among his sheep  
There are goats enough to make him weep.  
—FELIX CONNOP.

### A BOY'S JOURNEY TO THE SEA.

BY ROLAND RINGWALT.

IT DOES not take much money to go from the middle West to the Atlantic seaboard, and fast trains make the trip in a short time. But when our grandfathers made journeys over half the continent they had many an hour to spend and often many a hardship to endure. One of the most interesting trips to the sea-coast was made by a boy who lived in Tennessee, the Tennessee of Andrew Jackson's day.

The boy was poor, and saw little hope of gaining the education his soul desired. When he was quite a child his curiosity was roused by an old shoemaker who scribbled x's and y's over his work. The little boy soon learned that x and y meant something, and that there was a system of calculation full of mysterious signs. He wanted to learn algebra, but the schools were few and the teachers poorly qualified for their work, so the boy had to make the best of his opportunities. His father opposed his desire to go to West Point. Then the boy thought of the navy, but his father did not approve of the plan. An older son, a naval officer, had fallen a victim to yellow fever, and the father did not wish to risk a younger child. Still the boy thought over the matter, and believed that he could learn more in the navy than in the woods of Tennessee. There was no naval academy in those days, but on board large ships there were chaplains, surgeons, and other officers from whom something might be learned. On the muster-roll of a frigate there were generally several officers above the average schoolmaster of the backwoods.

Bent on his purpose, the boy saw a remarkable man, Samuel Houston, then a Congressman from Tennessee. Houston sym-

pathized with the young fellow, and secured for him a midshipman's warrant. Then the boy went home and told his parents what he had done. His father grew angry, and told him that he might go to sea if he pleased, but that he must go without a cent of parental money, without a word of parental counsel, and without a paternal farewell.

All this was unpleasant, but the boy intended to go. He borrowed a horse, promising to sell the beast at the end of his journey, and to send the money to the owner. Then came a bit of good news. Our would-be midshipman had been an assistant in a school, and the master paid him thirty dollars—Tennessee money. As Tennessee money was not of much value outside the state, the young traveler sold his earnings for twenty dollars. Even this was a bargain, for he had expected to earn his meals by doing odd jobs along the way.

Off he started, and although he watched every cent, both horse and rider needed food. By the time the boy had reached Charlottesville, Virginia, he had only fifty cents left, and in a short time he had only twenty-five cents. In Virginia he met with some cousins, who entertained him at dinner! A black servant brought him some ice cream, which he supposed to be sauce, so he took one spoonful and passed the plate to his neighbor. The young Virginians laughed at the cousin from the backwoods, just as city boys laugh at any one who starts to blow out the gas, or does not know how to manage a shower bath. Under all their jokes, however, lay a sincere respect for the nineteen-year-old who had ridden from Tennessee to the sea-coast. Selling his horse, the boy paid his debt, and went aboard his ship.

On board the ship, the green country lad had to learn Spanish and navigation. He found a Spanish book on navigation and set to work. It was hard work, but every day he learned some Spanish words and something about navigation. The midshipmen who drank and gambled (and there were quite a number of that class) laughed at a fellow who was fond of study. As the young Tennessean walked his watches, he took a piece of chalk and marked out problems on the round shot. The Marquis de Lafayette was a passenger on the Brandywine, and the great Frenchman encouraged the young fellow to keep at his books and learn to be an officer worthy of his uniform.

Who was the midshipman? Ask your school-teacher who wrote that famous book on *The Physical Geography of the Sea*. Ask the nearest shipping merchant who worked out the wind and current charts that shortened so many routes. The whole world knew the name of the country boy from Tennessee who did not know what ice cream was.

### HOUSEHOLD HINTS.

SCRATCHES AND BRUISES may be taken from furniture by using the kernel of a walnut or butternut.

CLEAN white sheepskin rugs by scrubbing with castile soap and water, drying thoroughly in the sun.

PRICK POTATOES before baking so that the air can escape; this will prevent their bursting in the oven.

IF THE OVEN should be too hot at any time, place a pan filled with water in it, and the heat will be lessened.

TO TEST the freshness of eggs, drop them in a dish of water, and if the small end comes to the top they are fresh.

IF A SHIRT BOSOM or any other article has been scorched by ironing, lay it where the sun will fall directly on it. It will take it entirely out.

A STOVE that has become rusted from disuse will be restored by rubbing it thoroughly with lard. Stove-pipes may also be preserved the same way.

TURPENTINE will take the soreness out of corns and bunions, and will sometimes cure soft corns. Be careful, however, about using too much of it, for it will weaken the joints.

AN ARTICLE that has been mildewed may be restored to its pristine freshness if the stains are rubbed with common yellow soap, dusted over with a little salt and starch, and exposed to the sun for a few hours. When the stains are very bad the application has sometimes to be repeated.

NEVER PUT A DISH containing anything hot in the refrigerator, for not only does it cause the ice to melt rapidly, but all other articles of food are affected by the heat, and the lining of the refrigerator is liable to become warped. Set the dish in water until it becomes cool and then place on the ice.

SOFT WATER is much the best to use for cooking vegetables if pure and clean, but if hard water is used have it freshly drawn and put in a little soda to soften. Nearly all vegetables should be thoroughly cooked and are spoiled if either over or underdone. Those young and tender require less time than those more mature.

## Church Calendar.



Nov. 1—Friday. All Saints' Day. (White.) Fast.  
 " 2—Saturday. (Green.)  
 " 3—22nd Sunday after Trinity. (Green.)  
 " 8—Friday. Fast.  
 " 10—23d Sunday after Trinity. (Green.)  
 " 15—Friday. Fast.  
 " 17—24th Sunday after Trinity. (Green.)  
 " 22—Friday. Fast.  
 " 24—Sunday next before Advent. (Green.)  
 " 29—Friday. (Red at Evensong.) Fast.  
 " 30—Saturday. St. Andrew, Apostle. (Red.)  
 (Violet at Evensong.)

### CALENDAR OF COMING EVENTS.

Nov. 19—Dioc. Conv., New Hampshire, Western Massachusetts.  
 " 20—Special Conv., Long Island.  
 Dec. 3—Dioc. Synod, Springfield.  
 Jan. 8—Spec. Conv., Colorado.

## Personal Mention.

THE REV. DR. EDMONDS BENNETT of Cincinnati has accepted the rectorate of Trinity Church, Mobile, Alabama.

THE Rev. Dr. JOSEPH N. BLANCHARD'S present address is 328 West 57th St., New York.

THE present address of the Rev. ROBERT C. CASWELL is Stroudsburg, Pa.

THE Rev. H. M. DENSLow of Muncie, Ind., has received a call to the parish of St. John's, Lafayette, Ind.

THE address of the Rev. E. E. EDWARDS, Ph.D., late rector of St. James' Church, Hendersonville, N. C., has been changed to Greencastle, Ind. He takes charge of St. John's Church at that place.

THE Rev. A. K. FENTON of Bridgeport, W. Va., has accepted a call to Christ Church, Port Jefferson, Diocese of Long Island.

THE Rev. CLARENCE D. FRANKEL, a graduate of Nashotah, has been appointed by Bishop Nicholson to officiate at St. Stephen's Church, Milwaukee, until a rector is chosen.

THE Rev. EDWARD M. HARDCASTLE, M.D., for nearly two years past one of the assistant priests at St. James' Church, Philadelphia, has been elected vicar of Epiphany Chapel, Philadelphia, and has accepted.

THE Rev. D. E. HOLT is in charge of missions at Woodland, Cal., and adjacent points, in the District of Sacramento.

THE Rev. J. P. DR. B. KAYE of Ironwood, Mich., has been called as Dean of Grace Cathedral, Topeka, Kansas, and enters upon his work the first Sunday in Advent.

THE Rev. POYNTELL KEMPER is now located as second assistant at St. James' Church, Philadelphia. His address is 2210 Sanson St.

THE Rev. GEORGE C. MOORE has resigned the rectorship of St. Luke's Church, Chester, Pa. His address is 4535 Pulaski Ave., Germantown, Pa.

THE Rev. S. WILSON MORAN takes work in the Japan Mission, with address at 38 Tsukiji, Tokyo.

THE Rev. JOHN HENRY PARSONS, formerly at St. Ann's Chicago, has accepted a call to St. John's Church, Grand Rapids, Mich., where his address is 496 Cass Ave.

THE Rev. T. J. PURDUE, having resigned St. Peter's Church, St. Petersburg, Fla., and accepted charge of the Church of the Good Shepherd, Punta Gorda, Fla., should be addressed after Nov. 30th at the latter place.

THE address of the Rev. ARTHUR ROONEY has been changed from Buena Vista, Colo., to Douglas, Wyoming, he having accepted a call to that parish.

THE Rev. S. ROOSEVELT, vicar of the Church of Our Saviour, Brooklyn, L. I., has been called to St. Peter's Church, Milford, Conn.

THE Rev. W. R. SCOTT is rector of Christ Church, Media, Pa.

THE address of the Rev. C. HERBERT SHUTT, rector of St. Peter's Church, St. Paul, is The Rectory, 750 East 4th St., St. Paul, Minn.

THE Rev. JOHN HENRY SIMONS of St. Paul's Church and St. Gabriel's Chapel, Atlanta, Ga., has been appointed minister in charge of St. Philip's Church, Annapolis, Md.

THE Rev. VICTOR C. SMITH has resigned the Church of the Holy Faith, New York City.

THE Rev. A. C. STEWART has resigned the rectorship of St. Mark's Church, Hoosick Falls, N. Y., and has become one of the clergy of St. Andrew's parish, New York. He should be addressed at 22 East 131st St., New York.

AFTER Dec. 1, 1901, the address of the Rev. W. N. TILLINGHAST will be Washington, Va., as he will then assume charge of the Church there.

THE Rev. E. J. H. VAN DEERLIN of the Honolulu Mission will for a few months take missionary work in Nebraska, with headquarters at Norfolk, Neb.

THE Rev. WM. F. VENABLES has removed from Chesapeake City, Md., to San Jose, Calif., where he has entered upon his duties as curate of Trinity Church (Rev. C. H. Mockridge, D.D., rector).

THE Rev. GUY L. WALLIS has accepted a call to St. James' Church, Cleveland, Ohio. He sails from London on the 14th inst., and will enter upon his new work Advent Sunday.

THE Rev. ALFRED CLARE WILSON has resigned his cure at Malone, N. Y., and accepted a call to the rectorship of Christ Church, Duaneburg, N. Y. Both points are in the Diocese of Albany.

THE Rev. GEORGE E. WOOD becomes missionary at Columbus, Wis.

### DEPOSITIONS.

CINCINNATI, Nov. 11, 1901.

SOUTHERN OHIO.—Notice is hereby given, that, at his own request, and in accordance with the provisions of Canon V, Title II, of the Digest, I have this day deposed the Rev. DANIEL W. WRIGHT, presbyter, from the ministry of this Church.

BOYD VINCENT, Coadjutor Bishop of the Diocese of Southern Ohio.

### DIED.

COCKER.—Entered into life everlasting Oct. 16th, 1901, ISABELLA CLARK COCKER, daughter of the late Elihu L. and Isabella T. Clark, and relict of the Hon. William J. Cocker of Adrian, Mich.

LEWIS.—At Walpole, Mass., Nov. 4th, 1901, the Rev. SAMUEL SEYMOUR LEWIS, aged 62.

### MEMORIAL.

THE LATE BISHOP OF QUINCY.

THE Standing Committee of the Diocese of Quincy, at its first meeting after the death of the late Bishop of Quincy, adopted the following for record:

The Standing Committee records with sincere sorrow the death of the first Bishop of Quincy, which occurred at St. Albans, Vermont, on the eighth day of October, A. D. 1901. For more than a score of years the Diocese has been guided by his paternal counsel. Always kind and considerate, he won the respect and affection of his clergy and people, and by his dignified presence and his ability in public ministrations commanded the confidence and admiration of the Church at large.

More than others, perhaps, the Standing Committee had opportunity to know and appreciate the excellence of his character and the value of his official career, and they desire to place upon record their estimate of his helpful service and self-sacrifice. The relations of the Standing Committee to the late Bishop were always most pleasant and cordial. With some members these relations continued during the entire term of his episcopate. The Committee believe that they voice the feeling of the entire Diocese in this record of gratitude for the services and sorrow for the loss of their first Bishop, ALEXANDER BURGESS. May he rest in peace!

Galesburg, Ill., Oct. 9, 1901.

### OFFICIAL.

#### GIRLS' FRIENDLY SOCIETY IN AMERICA. 1901.

THE annual meetings of the G. F. S. A. will take place in Washington, D. C., on November, 18, 19, 20, 21, 22.

The Quiet Day will be conducted at the Church of the Epiphany on Tuesday, Nov. 19.

The Members' Supper will take place on Wednesday, Nov. 20, and will be followed by an illustrated lecture.

The Annual Service will be at 8 p. m., on Friday, Nov. 22.

Associates and Churchwomen are cordially invited to attend these services and meetings.

October, 1901. EVE ALEXANDER,  
 General Secretary G. F. S. A.

### WANTED.

POSITIONS OFFERED.

CURATE.—The rector of a large parish in a midwestern city desires a curate with some experience in Sunday School work and parish visiting. Unmarried priest preferred. Address A. B. C., care LIVING CHURCH, Milwaukee.

MISSIONARIES WANTED in the Diocese of Pittsburgh, five, capable and zealous. Stipends about \$800. Address ARCHDEACON COLBE, Church Rooms, Lewis Block, Pittsburgh, Pa.

### MISCELLANEOUS.

ALTAR BREADS.—Address C. WOLF, 631 S. 4th St. St. Louis, Mo., for illustrated circular.

### APPEALS.

#### THE GENERAL CLERGY RELIEF FUND OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

Legal Title.—THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

Object.—Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age and infirmity in all parts of the Union, and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

Central Office.—The Church House, 12th and Walnut Sts., Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,  
 Assistant Treasurer and Financial Agent.

### CHRISTMAS!

### NEW YEAR!

The most appropriate present to the Bishop, Rector, Diocese, Church, Missionary Society, or any religious, charitable, or educational institution in which you are interested would be the starting of or adding to an "Endowment Fund" for their support. We are ready to help in the matter and ask you to write to us at once for particulars.

## THE CHURCH ENDOWMENT SOCIETY.

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

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

REV. E. W. HUNTER,  
 Secretary General,  
 Rector, St. Anna's,  
 NEW ORLEANS,

OR  
 L. S. RICH, Business Manager,  
 Church Missions House,  
 Fourth Ave. and 22d Street.  
 NEW YORK

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

As the Mission to Mankind from the Father

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

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

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

The cost of this work (though much more might be doing if there were money to pay for it) amounts to more than \$600,000 a year, not including "Specials."

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

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

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

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

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City.

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

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

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

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

A. S. LLOYD,  
General Secretary.

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#### BOOKS RECEIVED.

A. C. McCLURG & CO., Chicago.

*Stories of Enchantment.* By Jane Pentzer Myers. Illustrated by Harriet Roosevelt Richards.

*Zanzibar Tales.* By George W. Bateman.

W. A. WILDE CO., Boston.

*Peloubet's Select Notes* on the International Lessons. By F. N. and M. A. Peloubet. Price, \$1.25.

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

*Come Unto Me.* A Manual of Instructions and Devotions for Confirmation, Holy Communion, and other Occasions. Written and compiled by the Rev. Archibald Campbell Knowles, Author of *The Triumph of the Cross, The Relief and Worship of the Anglican Church*, etc. Price, \$1.00.

HOUGHTON, MIFFLIN & CO., Boston (Through Des Forges & Co.).

*Within the Gates.* A Drama by Elizabeth Stuart Phelps. Price, \$1.25.

*Landseer.* A Collection of Fifteen Pictures and a Portrait of the Painter, with introduction and interpretation by Estelle M. Hurl. Price, 75 cts. net. 85 cts. postpaid.

*The Marble Faun; or, The Romance of Monte Beni.* By Nathaniel Hawthorne. With an introduction and Notes by Annie Russell Marble, M.A. Price, 60 cts.

LOTHROP PUBLISHING CO., Boston.

*On the Great Highway.* The Wanderings and Adventures of a Special Correspondent. By James Creelman. Price, \$1.20 net.

DAVIS & CO., Chicago.

*A Real Queen's Fairy Tale.* By Carmen Sylva (Elizabeth, Queen of Roumania). Translated by Harold Nelson and A. Garth Jones.

THOS. NELSON & SONS, New York.

*Two of a Trade.* By the Author of *Val*.

*Madamscourt; or, The Adventures of a Fugitive Princess.* By H. May Poynter, Author of *A Merry Heart, Scarlet Town*, etc.

*A Sister of the Red Cross.* A Tale of the South African War. By Mrs. L. T. Meade.

#### PAMPHLETS.

A Sequel to *Annie Moore Cable; or, A Mind Destroyed Developing as a Medium.* A Treatise on Modern Spiritualism. By Thomas Ingraham Moore. Bradford, Ohio, 1901.

## The Church at Work

CHICAGO.

Continued from Page 67.

divided attention of her audience throughout the all too short time allotted her. She described the location of the Mission in Cape Mount, spoke of the little known surrounding country which the Liberian Government will not permit to be explored lest wealth unknown to it be appropriated, and dispelled illusions regarding the unchangeable heat of the climate. While fever is prevalent among both blacks and whites not one death in the Mission family of 200 people had occurred in four years. Although houses are primitive, being made exclusively of mud, and clothing is scant, yet cleanliness is everywhere manifest on street and in dwelling and the native food palatable.

Pledges were made for Miss Higgins' work in Africa by the various branches present. During the intermission between the afternoon and evening sessions Miss Higgins' large and valuable collection of curios was exhibited.

The women of St. James' parish served a bountiful supper to the clergy and visiting delegates, and at the evening service, Bishop Hare of South Dakota, by request, preached the same eloquent sermon that stirred his audience to such profound depths the afternoon following the presentation of the United Offering in San Francisco.

AT A CONFIRMATION held by Bishop Anderson on the 3d inst. at his first visitation to Grace Church, Sterling, the class made a

special offering, to mark the event, of a new silver chalice and paten. Both vessels are marked:

A. D. G. M.

Presented by the Confirmation Class, November, 1901.

The gift was suggested by the rector, the Rev. F. J. Bate.

#### CONNECTICUT.

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

#### Teachers' Association.

THE SEVENTH annual convention of the S. S. Teachers' Association of Litchfield Archdeaconry, was held in St. John's Church, Salisbury (the Ven. J. H. George, Archdeacon of Litchfield, rector), on Thursday, Oct. 24. The Holy Communion was celebrated by the rector, assisted by the Rev. G. H. Smith of Kent. A bountiful lunch was served at the town hall, after which a conference was conducted by the Rev. Lester Bradner, Jr., of the Church of the Ascension, New York City, on the Topic, "The Teacher and the Taught." This was divided: 1, "The Teacher and the Child"; 2, "The Teacher and the Youth"; and 3, "The Teacher and the Adult." A Missionary Service followed, at which the Rev. R. H. Gesner of Lime Rock, in a very earnest address showed how children could be interested in Missions. The question box led to a most helpful discussion, though all of the questions were not answered. Tea was served in the Town Hall, after which evening prayer was said by the Rector, and addresses were delivered by the Rev. Lester Bradner, Jr., and Mr. H. H. Heminway. The former spoke on "Christian Education," and the latter made an earnest appeal to the laity, especially to parents, to be interested in Sunday School work.

#### DELAWARE.

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

A MISSIONARY MEETING, arranged for the benefit of all Churchmen in the city and its environs, will be held at Trinity Church, Wilmington, on Friday evening, Nov. 15th, at 8 o'clock. Addresses will be made by Bishop Graves of Shanghai and Bishop Kinsolving of Brazil.

THE NOVEMBER meeting of the Clerical Brotherhood was held at Bishopstead, Nov. 5th, with a smaller attendance than usual, owing to the shortness of the notice. The Bishop and the Rev. Dr. Munson gave interesting reminiscences and impressions of the San Francisco Convention, and some matters arising from it were discussed. The next meeting will be held on the first Tuesday in December.

#### KANSAS.

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

#### Harvest Festival at Pittsburg.

A HARVEST festival was held at St. Peter's Church, Pittsburg (Rev. J. C. Ferrier, rector), on Sunday, Oct. 20th. There were the three usual services during the day; at all of which the Church was crowded, and a liberal offering in commemoration of the occasion was given. During the ten months which have elapsed since Mr. Ferrier took charge of the parish, the debt has been cleared off with the exception of about \$200, in addition to paying all current expenses.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

#### Death of John W. Hugus.

THE PARISH of All Saints', Pasadena, and the Church in the Diocese of Los Angeles, has suffered a severe loss in the death of Mr. John W. Hugus, which occurred in San Francisco during the sessions of the General Convention. Mr. Hugus had been for eighteen years a resident of Pasadena, and a large



giver to the Church, and to all benevolent objects. For several years he had been senior warden. His high character and unostentatious generosity won for him the respect of the entire community.

#### MASSACHUSETTS.

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

#### Free Church Association—Death of Rev. S. S. Lewis—Woman's Auxiliary—G. F. S.—Cambridge School—Prison Reform.

THE ANNUAL meeting of the Free Church Association at the Diocesan House, Boston, on Nov. 4, was an earnest and interesting one. The president, the Rev. Reginald H. Howe, D. D., was in the Chair, and the Rev. Dr. Wm. C. Winslow read the annual report for the directors. About 70 per cent of the Churches, Chapels, and places of worship, are entirely free. The cause steadily grows. Bishop Lawrence was the first speaker at the open air service on Boston Common during the Sunday afternoon services. Sometimes 700 people listened to the sermon. The Rev. D. D. Addison spoke at length upon the usefulness of such services, and it was voted to continue them. Mr. Clarence H. Poor reported that a balance of \$7.11 remained after an expenditure of \$359.03. The same board of officers was chosen for the ensuing year.

THE REV. S. SEYMOUR LEWIS died at his home in Walpole on Nov. 4th. The funeral was at Epiphany Church, Nov. 7th, Bishop Lawrence officiating. There was a requiem earlier in the day. The burial was at Amenia—Union, N. J., a former parish of the deceased. Mr. Lewis was made a priest at Burlington, N. J., at the earliest canonical age. His first parish was at Phillipsbug, N. J. For many years afterwards he was one of the clergy of Holy Innocents, Hoboken. About twelve years ago he came to Walpole. Here he had lived ever since, although he had resigned the rectorship. He has always been a faithful and consistent Catholic Churchman. For some time he has been unable to take any duty on account of his increasing blindness and he passed away peacefully in the octave of All Saints. R. I. P.

THE ANNUAL meeting of the Woman's Auxiliary began with a celebration of the Holy Communion, Nov. 6th. Bishop Lawrence was assisted in the service by the Bishops of Southern Brazil, Shanghai, and Alaska. In his address he said: "It is not enough to send missionaries to heathen lands, for however pure and devoted the missionaries we send, they are not the ultimate test by which religion is judged. In the long run the heathen will test Christ by the nation's life. It is a heavy responsibility to build up a Christ-like character in the people that our missionaries may be in fact representatives of Christian nations. The Church is judged not by its ecclesiastical system, or development of doctrine or accumulation of wealth, but by its people, whether they, as a whole, are showing forth the image of Christ from their hearts."

At the meeting in the chapel, Mrs. E. V. R. Thayer presided, and made an excellent address, reviewing the work for ten years, while she has been president of the Auxiliary and suggesting plans for the 25th anniversary next year. She alluded to the division of the Diocese and the separation of some of the best and ablest workers, but hoped to see them often at the meetings of the older body as its honored guests. In referring to the death of Mrs. Twing, the proposed memorial of her in the shape of a school building in China was presented and encouraged as the work of the women in America.

The Rev. Andreas Bard, of Walla Walla, Washington, spoke of his work in St. Paul's school for girls, the only place in the state where a girl can get an education and re-

ligious training. He asked for an endowment of \$20,000.

Bishop Kinsolving showed why the Church had made the "invasion of the Southland", and the reasons for this were, the ignorance of the people (only a fourth of whom can read and write), the immorality of the priesthood, and the open agnosticism of the educated classes. The people of Brazil shape their course by the United States. Our country is their inspiration. The Episcopal Churches are spreading along the coast, and the people are flocking towards us, not the miserable and wretched only, but the very best in Brazil, men and women of all classes.

After a social luncheon at the Brunswick the delegates reassembled in Trinity Church, where Bishop Rowe spoke of the building of the first church in Nome, and of the erection of three hospitals on the Skagway and two on the Yukon.

Bishop Graves set forth the needs of education in China, and asked help for St. Mary's Home in Shanghai.

THE ANNUAL council and conference of the Girl's Friendly Society was held in Emmanuel parish rooms Nov. 9. Miss I. G. Whipple presided. The reports of the various committees were read. Last summer 300 girls were received at Broad View, and 72 at Restcroft, the summer homes of the society. The chapel has been enlarged and will now accommodate 70. Miss E. M. Hoppin, the vice-president, was obliged to resign her position, and appreciative remarks were made upon the valuable service she has rendered. New branches were reported as started in Milford, North Attleboro, Northampton, and Waltham. Open discussions were then held upon several topics.

At the afternoon session, the Rev. C. H. Brent spoke on the "Girls' Friendly Society Ideas and Ideals." The Quiet Day was held in St. Andrew's Church, Nov. 8. The addresses upon the "Love of Christ" were made by the Rev. Charles S. Hutchinson of St. Luke's, Chelsea.

THE ANNUAL matriculation service of the Cambridge Theological School took place Nov. 8th. Bishop Lawrence officiated and the Rev. Edward T. Sullivan made the address. The following named students were matriculated: F. H. Tournet, F. C. Todd, J. R. Pickells, E. N. Curtis, D. L. Ferguson, A. C. Howell, C. E. Jackson, E. T. Lewis, A. R. Parker, W. R. Tourtellot, and E. W. Williams. The service was followed by dinner in the refectory, and addresses were given by the Bishop, Dean Hodges, the Rev. J. W. Suter, and Messrs. F. B. Blodgett and H. Schultz.

THE REV. DR. FRISBY addressed the Prison Reform League in the parish rooms of the Church of the Advent. He said in part:

"The one great purpose that the league now has in mind is to make the prisons conduce to the decrease and prevention of crime. Our prisons are a failure; they punish, but do not reform; indeed, they breed crime, and our reformatories also breed crime, for, while some few are won to better things, the great number return to their old evil life. Then our prisons need some new influence, some new power that will reform character and give a new motive for life; and religion alone can do this. This is no dream. The thing is being done at the House of the Good Shepherd, where all classes, from wayward girls to hardened women who have been the despair of the courts, live under the care of sisters, and are humanized and Christianized."

#### MILWAUKEE.

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

#### Death of Mrs. Starkweather.

AN AGED and life-long Churchwoman died in Milwaukee on the 11th inst. in the person

of Mrs. Elizabeth Converse Starkweather, widow of the late George A. Starkweather. Mrs. Starkweather passed away at the age of 91 years, from no apparent cause except old age. With her husband she came to Milwaukee in 1857. Mrs. Starkweather was from the first connected with St. Paul's Church, and in her younger days was very active in the work of the parish and in other charitable and philanthropic work in the city. She is survived by four sons, and she was also the mother of the late Mrs. Samuel Bush, who before her death some years ago was one of the most active Church workers in the Cathedral congregation. After Mrs. Starkweather's funeral service, the body was taken to Cooperstown, N. Y., the old Starkweather homestead, for interment.

#### MINNESOTA.

S. C. EDSALL, D.D., Bishop.

#### The Bishop Inducted—Death of Mrs. Webb—Rector of Gethsemane Instituted—Notes.

THE RT. REV. SAMUEL COOK EDSALL, D. D., formerly Bishop of North Dakota but recently translated to the Diocese of Minnesota, successor to the late Bishop Whipple, was inducted into his See at Christ Church, St. Paul, on the morning of Tuesday, Nov. 5th. The office of "Institution of Ministers" was amended so as to meet his exceptional case. The Bishop of Duluth acted as Institutor. Long before the appointed hour for service, priests and people began to wend their way toward the old Parish Church of St. Paul to witness the unusual ceremony. Precisely at eleven, the procession, which had been forming in the Guild Room adjoining the Church, began to move out to the street; first the crucifer, then choir and clergy, archdeacons, deans, and four Bishops, in all a procession of some one hundred. They entered from the west door and proceeded up the nave singing a processional hymn. After the declaration by the Bishop of Duluth of the purpose of the gathering, the Rev. Geo. H. Davis of Mankato, President of the Standing Committee, declared:

"In the name and behalf of the Diocese of Minnesota, I do receive and acknowledge you, the Rt. Rev. Samuel Cook Edsall, doctor in divinity, as Bishop of the same, and in token thereof do give into your hands the pastoral staff."

Bishop Edsall, accepting the staff, replied: "I receive this staff of the flock of God at your hands as the pledge of my installation and of your filial recognition, and do promise to be a faithful shepherd over you; in the Name of the Father and of the Son and of the Holy Ghost."

The Institutor then received the Bishop within the chancel rails and conducted him to his chair of office, giving to him there the "books," to-wit, the book of general canons, the book of diocesan canons, the Book of Common Prayer, and the Bible.

After the installation Bishop Morrison of Iowa, delivered an eloquent address. He spoke of the dangers that lie before the Church in the West, saying there were fewer Churchmen West in proportion to the population than there were twenty years ago. The cause of this he thought to be a storm of false spiritualism which has swept over the land in the last few years. He urged the clergy present to teach the true spirituality. He thinks that ceremony cannot overcome this wave, but that it will require a great deal of intellectual training. "You cannot deceive modern man," said Bishop Morrison. "He will have the truth." The speaker referred lovingly to the two Minnesota Bishops recently dead, and spoke encouragingly of Bishop Edsall's future in the field of Minnesota.

A celebration of the Holy Eucharist followed, the Bishop of Minnesota being the celebrant, with the Bishops of Iowa and Duluth as epistoler and gospeller. Nearly all the

congregation communicated. The decorations in the church and altar were very beautiful, white chrysanthemums and palms being in great profusion, artistically arranged, blending with the altar lights and rich white hangings. At the conclusion of the service luncheon was served in the Guild Hall by the ladies of the parish.

At 3 p. m. the Woman's Auxiliary of the Twin Cities to the number of some 200 assembled in the Guild Hall and heard two forcible addresses from Bishop Williams of Nebraska and the Bishop of the Diocese, who introduced Bishop Williams as "an all round Missionary Bishop".

In the evening the Church Club held its Trinity-tide banquet at the Ryan, and tendered a reception to the Bishop of Minnesota and Mrs. Edsall, and the four visiting Bishops. After the reception and banquet Judge Nelson, President of the Church Club, in a few well chosen sentences introduced the Bishop of Minnesota, the Rt. Rev. Samuel Cook Edsall, who was received with cheers.

Bishop Edsall spoke strongly against the taxing of Seabury Divinity School at Faribault. Such a step would be to tax the efforts of men to do good. In his address the Bishop suggested his future policy. He would, he said, strive to maintain the prime spirit of Anglo-Saxon civilization in the government of his Diocese. This spirit was best exemplified in combining fealty to Church doctrines with a large-hearted sympathy for Christians of other names. There was now in Minnesota a spirit of diocesan oneness which he hoped would continue, and which resembled the ideal family relation with the Bishop as father.

Bishop Morrison of Duluth, felicitated the Diocese upon its choice of a Bishop. He referred briefly to the fruitful convention at San Francisco, and hoped that in 1904 the missionary bishopric of Duluth would be admitted among the organized dioceses.

Bishop Williams of Nebraska, gave a typical after-dinner speech, in which he announced, amid applause, the election of a Churchman as Mayor in Greater New York.

Ladies were admitted to this banquet. An orchestra discoursed sweet strains of music during the banqueting hours.

Bishop Edsall has gone to Fargo for a week or more, presumably to wind up his affairs. He has decided to locate the Episcopal residence in Minneapolis.

MRS. L. BELLE WEBB, wife of the Rev. Dr. F. T. Webb, rector of St. Paul's Church, Minneapolis, died Monday, Nov. 4th. Mrs. Webb had been a sufferer for the past three years. The funeral service was held in St. Mark's Church, with interment at Davenport, Iowa.

IN SPITE of the inclement weather a very large congregation assembled on Sunday morning, 30th inst., to witness the Induction of the Rev. Irving P. Johnson as rector, at Gethsemane Church, Minneapolis. Bishop Edsall was the Instigator. The senior warden presented the keys to the rector-elect, who thereupon made the prescribed promise of faithfulness and conformity. At the conclusion Bishop Williams of Nebraska delivered a powerful sermon on The Duties and Responsibilities of Priest and People. He deprecated the fact that there are so many and frequent changes of rectors of parishes in the country. He said that such would not happen if Churchmen would but realize that there is a distinction between the rector as man and the rector as the representative of the religion of God and Christ.

The rector should not be selected because of his social qualities, because of his capacity to bring more people into the church, to secure more communicants, but because of his innate worth and power to help and do good, not by mere sympathy such as a friend gives to another, but by a broad and sympathetic love for all mankind, a power to enter

into the sorrows of others and help and relieve them of the troublesome burden.

At the ensuing celebration the rector was Celebrant. On Monday evening a public reception was tendered the rector and Mrs. Johnson in Knickerbacker Hall.

OVER \$2,000 has been subscribed toward the Faude Memorial Altar at Gethsemane. The Altar Memorial Committee still needs \$500 more to complete their plans.

THE REV. CHAS. H. EVANS of Japan is visiting his brother and friends in the Twin Cities before returning to Japan. Mr. Evans was sent out to Japan some seven years ago to represent the B. of S. A. He is very much in demand by the Twin City rectors just now.

A LIFE SIZE picture of the late Bishop Gilbert has been hung in the Guild Hall of Christ Church, St. Paul. It is a striking likeness of the late Bishop.

FAVORABLE progress has been made towards endowing a professorship as a memorial to the late Bishop Gilbert at Seabury Hall, Faribault. The Bishop Coadjutor of Nebraska has been added to the trustees of Seabury.

THE OCTOBER number of the *Church Record*, the diocesan paper, is given up to memorials of the late Bishop Whipple and is a handsome publication. There are several half-tones of the late Bishop, from photographs taken at different times during his life, while the cover is appropriately printed with a purple border. There is an interesting biographical sketch of the Bishop, an account of the funeral, and personal memorials of a large number of individuals, with action of many sympathetic organizations.

THE OPENING of the Church Home for Aged Women, St. Paul, at its new location, will take place on the afternoon of Tuesday,

Nov. 26th. This institution had its beginning four years ago, when a deaconess gave a couple of rooms to two aged women, pensioners of Mrs. John Wright, wife of the present rector of St. Paul's Church.

#### MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

#### Woman's Auxiliary.

THE FIRST quarterly meeting of the Missouri Branch of the Woman's Auxiliary was held in St. Stephen's mission house on Friday, November 8th, beginning with a celebration of Holy Communion by the Bishop. The Secretary gave an interesting report of the triennial meeting lately held in San Francisco. Miss Higgins gave an account of the work being done at Cape Mount, Africa, in educating the native children, upon whom the future elevation of their people must depend. She made a special appeal in behalf of a young man who, having the ministry in view, has passed through their schools and is now prepared to enter upon more advanced instruction, and whom she wished to send to Oxford if the needed funds could be had. This was responded to by one lady offering \$100 if the remainder of the necessary sum was forthcoming, when \$250 was speedily pledged from all sources. Mrs. Holliday of Fredericktown, Mo., made a touching appeal in behalf of the little band of Church people who were striving to build a church in that town with only \$750 in hand where \$1,000 was needed in order to escape debt, and to provide a modest building and a fit place of worship. The Dean of the Southern Convocation, the Rev. L. F. Potter, endorsed this appeal most heartily, and it accordingly drew forth pledges from parishes and individuals amounting to \$140.

After the noon-day prayers for Missions had been said, the subject of the \$15,000

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NOTE.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid, whose use in food is dangerous.

which had been pledged by the meeting of the Auxiliary in San Francisco for building an annex to St. Mary's School at Shanghai as a memorial of the late Honorary President, Mrs. Twing, whose lamented death had but just occurred, being brought forward, \$137 was raised towards the fund.

The absence of the late Vice President of this Branch of the Auxiliary, Miss Rebecca Parker, was one of the saddest features of this meeting. Scarcely anyone else could have been more generally missed or more deeply deplored. Her recent death has been a most serious loss to the Church at large, and even greater to the struggling parish of the Holy Innocents at Oak Hill, St. Louis.

**MICHIGAN.**

T. F. DAVIES, D.D., LL.D., Bishop.

DURING the first part of this year, passers-by were attracted by the demolition of the old St. Paul's Church, Detroit, the mother of our Diocese. Several years ago the parish abandoned the old building on the corner of Congress and Shelby Sts., and moved out to Woodward Ave., corner of Hancock. The little parish of the Messiah, located on the Eastern Boulevard, has been growing fast under the efficient leadership of the Rev. J. C. H. Mockridge. This parish asked permission to use the material of the old St. Paul's in building a new church. The work of moving the material and erecting it on the new location has gone on very rapidly during the year, and the church was ready for occupancy Sunday, Nov. 3d. Bishop Davies was present at the opening service. The Rev. Dr. William Prall of Albany, formerly of St. John's Church, Detroit, preached the sermon. At two celebrations 400 received the Holy Communion. The form of the church has been somewhat changed from that of the old St. Paul's, being longer and narrower. The change is a great improvement, and gives a more Churchly appearance, as well as an impression of larger dimension.

**MARYLAND.**

WM. PABET, D.D., LL.D., Bishop.

COL. JOHN BOYKIN LEE died Monday morning Nov. 4, of affection of the heart at his home, in Baltimore, aged 59 years. Colonel Lee was ill less than two days. He was at the office of the Southern Railway, with which he has been connected for several years, on Saturday morning and seemed to be in excellent health. He went home that afternoon and soon complained of being unwell. On Sunday morning he attended Holy Communion Service at Christ Church. He appeared cheerful during the day, expecting to be out as usual Monday, but became worse in the evening, and after that rapidly declined. Col. Lee was born in Camden, S. C., and was the son of the Rev. Francis Lee. He was educated at St. James' College, near Hagerstown, Md., but left the institution at the outbreak of the Civil War to enter the Confederate Army. He became a member of the famous South Carolina Cavalry, saw much gallant service, and made a fine military record. He was for a time on the staff of General Longstreet. Colonel Lee was wounded at Gettysburg, but on recovering, rejoined the army and remained in the field until the close of the war. After cessation of hostilities, Colonel Lee went South and for a time was engaged in sugar planting in Louisiana. Subsequently he came to Baltimore and went into business. While in Louisiana, Colonel Lee married a Miss Skipwith, a member of the southern Virginia family of that name and connection of the Wilmer family to which the late Skipwith Wilmer belonged. Mrs. Lee survives him, with one daughter, Miss Lelia Lee. He has been a member of Christ Church since he first came to Baltimore. The funeral took place Wed-

nesday Nov. 6, at 11 o'clock, from his late residence. The services were conducted by the Rev. Edwin B. Niver, rector of Christ Church, Chase and St. Paul Streets. The interment was in Greenmount Cemetery.

MRS. ROSE KEECH has presented a handsome brass pulpit to Trinity Church, at Towson, in memory of her deceased children, Lily E. Keech, John R. Keech, and the Rev. Jerome K. Keech.

THE REGULAR monthly meeting of the Clerical Association was held at St. Paul's house, Baltimore, on Monday, Nov. 4. The work of the recent General Convention was the topic appointed for discussion, and addresses on what was accomplished and what was not accomplished were made by Dr. Hodges, the Rev. Dr. J. Houston Eccleston, the Rev. E. B. Niver, and the Rev. Peregrine Wroth, and Messrs. Joseph Packard, J. Wirt Randall, and Daniel Thomas, who represented the Diocese of Maryland.

A BEAUTIFUL memorial window has been placed in All Hallows' Chapel, Davidsonville, by Miss Welsh, in memory of her parents, Mr. and Mrs. Thomas Welsh, also a private communion set has been presented to the chapel by the Rev. David Bonner, a former rector, as a memorial to his mother, who died some months ago.

**NEW YORK.**

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

**Memorial Organ.**

ON ALL SAINTS' DAY a memorial organ was blessed at the Memorial Church of the Beloved Disciple (Rev. H. M. Barbour, rector), Bishop Potter preaching the sermon, on The Symbolic Lessons of the Organ. This organ is erected to the memory of the late Caroline Tolman, who was donor of the church itself,

**CLERGYMAN'S CHILDREN.**

COFFEE BEING REPLACED BY POSTUM FOOD COFFEE.

"I am the wife of a minister. About three years ago a warm friend of mine, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

"I was surprised that she would permit the children to drink any kind of coffee, but she explained that it was a most healthful beverage, and that the children thrived on it. A very little thought convinced me that for brain work, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial we faithfully followed the directions, used four teaspoonfuls to the pint of water, let it boil full fifteen minutes after the real boiling began, and served with rich cream. It was delicious and we were all won.

"I have since sung the praises of Postum Food Coffee on many, many occasions and have induced numbers of friends to abandon Coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

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together with the choir hall and the rectory, and in great part, the parish house. This memorial organ is now erected to her memory by the congregation of the parish. It was built by the Vocation Co. of Worcester, Mass., and is a three-manual organ with 34 stops. The money was given in the form of offerings from the congregation during the past two or three years.

## OHIO.

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

## Mr. Worthington's Anniversary—Emmanuel Church.

IN KEEPING the 14th anniversary of his rectorship of Grace Church, Cleveland, the Rev. Edward W. Worthington said in his sermon, on Nov. 3d, that the decision of the parish to remain in its down-town field, which was reached when the new church at the corner of Prospect and Bolivar Sts. was purchased during the last year, was entirely unselfish. He spoke of the results of the years of his ministrations at Grace Church, in which more than 2,000 people have been baptized and more than 1,100 confirmed. He said that the endowment which is acquired by the sale of the old property, over and above the price of the new church, will be used for the extension of its work.

THE PRESENT STRUCTURE of Emmanuel Church, Cleveland, is now being moved to the rear of the lot, in order to make way for the new church edifice, which is to be erected on the site of the present building. The parish house adjoining is also to be moved to give additional space.

## OREGON.

B. W. MORRIS, D.D., Bishop.

## Service on a Limited Train.

SERVICES, morning and afternoon, for the passengers on the North Coast limited train, en route through Oregon, were held on Sunday, Oct. 27th, by the Rev. Edward Henry Eckel, of Williamsport, Pa., assisted by the Rev. Andrew C. Wilson of Sausalito, Cal. Mr. Eckel preached at both services, and received offerings for the Church's missionary work west of the Rocky Mountains, amounting to \$11.15. The services were largely attended and much appreciated.

## OLYMPIA.

A MEMORIAL stone has been erected by friends of the late Rev. Dr. Geo. H. Watson, in Lake View cemetery, Seattle. The material is rose-colored granite, one of the most durable as well as beautiful of the Scotch granites. The design was made from sketches furnished by an old friend and fellow worker in the



STONE ERECTED TO THE MEMORY OF THE LATE REV. GEO. H. WATSON, D.D.

earlier days of Seattle's history, the Rev. J. H. Forrest-Bell, now chaplain to the Bishop of Glasgow, and the stone was cut at the works of John W. Dods, sculptor, in Dumfries, Scotland. The symbolism shows on the base the emblem of the great foundation doctrine, the Ever Blessed Trinity reigning in Eternity. The Cross in the centre of the triangle makes that the seal chosen by Dr. Watson for Trinity parish church. At the right is the "awl of blessing" in the priestly way, at the left the keys, and above, the chalice and host. At the centre is the *Chi Rho*, the most ancient symbol of Christ, with the rays, which shows that flowing from Him come all the grace, heart, soul, and power in all priestly functions. The scroll panels in the front of the shaft are taken from the finest examples in Scotland, at least 1200 years old. On the reverse side of the Cross is the I.H.C. in head lettering. The memorial is pronounced most fitting for a priest.

## PENNSYLVANIA.

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

## Two Rectors Retire—Epiphany Mission—Notes.

ON MONDAY evening, 4th inst., at a largely attended meeting of the vestry of the Church of the Mediator, Philadelphia, the Rev. Dr. S. E. Appleton tendered his resignation of the rectorship, which he has held for over 41 years, to take effect Dec. 15th. The reason assigned for this step is his failing health. The resignation was accepted with regret. Appropriate resolutions were adopted, and Dr. Appleton was elected *rector emeritus*. A congregational meeting is to be held on the 14th inst., to take final action.

EARLY in October last, the vestry of old St. Andrew's Church, Philadelphia, received and accepted the resignation of the Rev. Dr. W. F. Paddock as rector, and elected him *rector emeritus*. For over 38 years Dr. Paddock was rector, having succeeded the late Bishop Stevens in 1863. He was born in Cazenovia, N. Y., in 1831, graduated at Hamilton College in 1853, and subsequently from the Alexandria Seminary. In 1861 he was advanced to the priesthood, at Cleveland, by the late Bishop McIlvaine. With the exception of fifteen months spent in Europe and the Holy Land, Dr. Paddock has served continuously as rector of St. Andrew's, where he preached on Sunday evening, 3d inst., his farewell sermon.

THE NEW mission Church of the Epiphany, Germantown (Rev. J. Alan Montgomery, rector), was occupied by the congregation for the first time on Sunday, 3d inst. The Holy Communion was celebrated early by the rector; and at matins the Rev. Dean Groton of the Divinity School preached. The Rev. Dr. T. S. Rumney of St. Peter's, Germantown, made an address at the children's service in the afternoon. On Wednesday evening Bishop Whitaker made his annual visitation to the mission, where he administered Confirmation and preached.

THERE WAS a large congregation present in the Church of the Saviour, West Philadelphia (Rev. Dr. W. B. Bodine, rector), on Sunday evening, 3d inst., when the 46th special musical service was given. Cruikshank's *Magnificat* and *Nunc Dimittis* in C; "Grant, we Beseech Thee," Nealey Roberts; "My Soul is athirst," Gaul; "Blessed are the

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## KEMPER HALL, Kenosha, Wis.

A School for Girls, under the care of the Sisters of St. Mary. The Thirty-second year begins September 24, 1901. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee; Rt. Rev. W. E. McLaren, D. D., Chicago. Rt. Rev. Geo. F. Seymour, S. T. D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

Poor," Arnott; "When the Son of Man shall Come," James Kent; were rendered by the vested choir under the direction of the Rev. J. G. Bierck, organist and choirmaster. The Rev. C. M. Roberts of St. Timothy's Church, Massillon, Ohio, made an address on "The Function of Music in the Service of the Church."

AT THE MEETING on Monday, 4th inst., of the Clerical Brotherhood, held at the Church House, Philadelphia, the Rev. Professor George S. Fullerton, Ph.D., LL.D., opened the discussion on the topic, "Habit and Character."

THE WILL of Mary Eva Camar Lewis of Philadelphia, who died recently in Hampshire, England, was probated on the 4th inst., the estate being given as 26,500. There is a bequest of a certain sum of money, amount not stated, in trust, from which she directed \$50 per annum to be paid for the support of the Woodvale School in Nazareth, Palestine, and \$75 for the care of her grave in Christ Church burial ground, Philadelphia. She also bequeathed \$100 to the Mother Superior of the Community of St. John Baptist, at Clewer, England, to be used at the Manor House, Holywell, Oxford, England.

THE PHILADELPHIA Association of the Alumni of the Virginia Theological Seminary held a reunion on Thursday afternoon, 7th inst., at the residence of Mr. Allen Childs. Among the invited guests were: The Rev. Messrs. H. M. G. Huff, S. L. Gilbertson, I. N. Stanger, D.D., L. M. Robinson, and Professor Lambertson.

AN ADJUDICATION was filed in the Orphans' Court, Philadelphia, on Friday, 8th inst., in the estate of Sarah E. Ingersoll, distributing under the decedent's will, \$25,000, in equal shares, to the Episcopal Hospital, the P. E. City Mission for its Consumptive Department, and to the Children's Hospital (unsectarian). This latter, founded by Churchmen, has about nine-tenths of its membership, etc., Church people.

THE CHURCH OF THE CRUCIFIXION, Philadelphia (Rev. H. L. Phillips, rector), is about to purchase a house adjacent to its present parish building, at a cost of \$5,500.

**QUINCY.**

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

**Mr. Gee's Anniversary.**

THE THIRD anniversary of the rectorship of the Rev. Edgar F. Gee at Grace Church, Galesburg, was recently remembered with a reception tendered by the woman's guild of the parish. During Mr. Gee's administration the church edifice has been completely remodeled, almost to the extent of rebuilding.

**SOUTHERN FLORIDA.**

WM. CRANE GRAY, D.D., Miss. Bp.

THE REV. HENRY W. LITTLE, missionary at De Land, who has been absent for a considerable time by reason of the illness of Mrs. Little, has now returned with his wife to his parish. Mrs. Little is much improved, though not entirely recovered in health.

**SOUTHERN OHIO.**

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

**Convocation at Cincinnati.**

THE CONVOCATION of the Cincinnati Deanery met in St. Luke's Church at 3 P. M. on Wednesday, Nov. 7th. Heretofore the meetings of Convocation in this Deanery have been an all-day affair, and as a result there has been a very small attendance of lay delegates. It was thought that by changing to an afternoon and evening session the attendance would be much larger, and such proved to be

the case, as the attendance of lay delegates was much larger than at any previous meeting of Convocation. Supper was served in the parish house, and as a result all the delegates remained for the evening session. The afternoon session was opened with reports by the different missionaries in the field. In most cases the reports were encouraging. The Rev. Thomas Jenkins reported that the mission at Elmwood Place expected shortly to commence the erection of a Church, as Archdeacon Edwards had promised \$500 for that purpose as soon as the mission had secured \$700, and about \$675 of that amount had been raised. The Rev. C. F. Chapman stated the outlook at Emmanuel, Cincinnati, was most encouraging, and that he hoped to be able in a short time to commence the erection of a parish house. The assigned subject for discussion, "Missionary Work," was most ably and instructively handled by the appointed speakers, the Rev. Messrs. R. R. Graham, Thomas Jenkins, and Wm. N. Guthrie. At the evening session a most admirable address on the subject of "Missions" was delivered by the Rev. John Hewitt, Dean of the Columbus Convocation. The committee on the Sunday School Institute advocated the holding of meetings on the first Tuesday of every month, with addresses to be made by well-known teachers and educators. The committee stated that it had secured the promise of a number of such teachers to make addresses. The recommendations of the committee were adopted, and the meetings will be held in the Church of Our Saviour, Cincinnati. The Convocation adopted a resolution requesting the missionary committee to give up the work at Trinity mission, Cincinnati.

**SPRINGFIELD.**

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

THE DEATH of the Rev. John Keble Karcher, a retired priest of this Diocese, occurred in Chicago on October 30th. Mr. Karcher had at one time been rector of St. Paul's Church, Carlinville. He was ordained

**KEEN COLLEGE MEN.**

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The students have good food to eat and plenty of it. The hall is run on a co-operative plan so that it costs something less than four dollars a week for board. To this place three times a day come men, whose lives for the time being are given to serious intellectual work, and to accomplish this they are keen enough to realize that proper food is absolutely necessary.

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deacon by Bishop Stevens in 1865, and was afterward advanced to the priesthood. He was 66 years of age.

#### SOUTHERN VIRGINIA.

A. M. RANDOLPHE, D.D., LL.D., Bishop.

THE STRUCTURE of Grace Church, Lynchburg, has been torn down, and the foundations are now being prepared for the walls of the new Church.

#### WASHINGTON.

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

#### Church League—Sunday School Institute.

THE AUTUMN meeting of the Churchman's League was held at Trinity Church parish hall on the evening of Monday, Nov. 4th. It was a large and enthusiastic gathering; 150 members being present. The chair was taken by the President, Mr. Wm. A. Gordon, and after the opening service, an address was given by the Bishop of Washington upon the duties of our people to their new brethren in the Philippines, and especially the work of Church clubs in this respect. A paper was read by Judge Alexander B. Hagner, entitled, "Reminiscences of St. John's Parish, Washington," which was deeply interesting and much enjoyed.

THE ANNUAL convention of the Sunday School Institute of the Diocese was held at the Church of the Epiphany on Thursday, Nov. 7th. The Holy Communion was celebrated by the Bishop, who delivered an address to the large number of Sunday School workers assembled. A meeting for business followed in the parish hall, when officers were elected for the ensuing year. After recess for luncheon the convention re-assembled to hear papers upon the subjects set forth in the programme and to take part in the discussions following. There was a large attendance both of the clergy and of teachers and officers, and the session proved a most interesting one. The first subject was, "The Best Way of Teaching Youngest Children, and how far may Kindergarten methods and material be made available in Church Sunday Schools." Two excellent and instructive papers were read by Miss Duffield, and Miss Mechlin, both well-known and successful teachers of infant classes. It was shown how kindergarten methods of instruction may be adapted to Sunday Schools, but the use of what is called material was discouraged, and in regard to stories, which form so important a part of this kind of teaching, it was urged that Bible stories, always so fascinating to young children, should have the preference. The second subject, "Normal Class Teaching," was divided into "The Need" and "The Method," upon each of which a valuable paper was read. The third subject was of special importance, "Sunday School and Church Attendance," and the question, Does the present system tend to diminish Church attendance? was ably discussed by the Rev. Dr. R. P. Williams; and the second question, "How can the Sunday School best promote the attendance of children at the services of the Church?" was answered by the Rev. Floyd W. Tomkins.

The convention closed a day full of interest and helpful suggestions with a public service in the evening at the Church of the Epiphany, and a sermon by the Rev. Floyd W. Tomkins, D. D., of Philadelphia.

#### WESTERN NEW YORK.

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

#### Approaching Missionary Conference at Rochester.

THE APPROACHING missionary conference at Rochester, N. Y., holding its sessions from December 4 to 8, promises to be not only

an important event in the Church life of Rochester and vicinity, but also a gathering productive of much benefit to the general cause of missions.

The aim of the conference is educational and spiritual rather than financial, and its purpose will be to quicken the sympathies of all Church people in the missionary movement and to enlist the interest of those who heretofore have not given it their attention.

The work and needs of the Church in the Diocese will be presented each day, together with the themes of Domestic and Foreign Missions.

The programme, which is being prepared under the direction of the Bishop of the Diocese, will include the following speakers: Rt. Rev. Wm. C. Doane, D.D., Bishop of Albany; Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai; Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska; Rt. Rev. I. L. Kinsolving, D.D., Bishop of Southern Brazil; Rev. H. W. Nelson, D.D., of Geneva, N. Y.; Rev. Henry Anstice, D.D., of Philadelphia; Rev. William B. Bodine, D.D., of Philadelphia; Rev. H. L. Duhring, D.D., Superintendent of the City Missions, Philadelphia; Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions; and Mr. John W. Wood of New York, Corresponding Secretary.

The list of speakers is not yet complete, but it is believed that a number of other speakers will be added before the work of the committee is finished.

During the conference there will be three daily services as follows: In the morning at St. Luke's, in the afternoon at St. Paul's, and in the evening at Christ Church. The Rt. Rev. the Bishop of the Diocese will preside.

The conference is not intended to be sectional or local, for though under the auspices of the clergy and laity of Rochester and vicinity, it is their hope that all of the towns and cities in the Diocese may be in some measure benefitted by it and that Churchmen throughout Western New York may be stimulated to more earnestness in the service of the Master.

An important feature of the conference will be the Missionary Exhibit, comprising the fields of China, Japan, Cuba, Porto Rico, Africa, the Philippines, Alaska, Mexico, the Indian missions, and Work among the Colored People. The exhibit will be open every day during the conference at St. Paul's parish house. Mrs. C. A. Van der Beek is chairman of this department.

Bishop Walker has general supervision of the conference and is assisted by the following executive committee: Rev. A. J. Graham, Chairman; Mr. George H. Plummer, Secretary and Treasurer, 150 Wellington Ave.; Rev. Murray Bartlett, Rev. R. R. Converse, D.D., Rev. Edward P. Hart, Rev. Louis C. Washburn, D.D., and Mr. Rufus A. Sibley.

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The use of inhalers and the application of salves, washes, and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat, or stomach an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver, and bowels.

Wm. Zimmerman of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position as I was clerk and my hearing was absolutely necessary.

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefitted me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it.

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**CANADA.**

**News of the Dioceses.**

*Diocese of Ontario.*

AN INTERESTING ceremony took place in St. George's Cathedral, Kingston, on All Saints', when the tablet erected in memory of Lord Sydenham, was unveiled. The Very Rev. the Dean of Ontario conducted a short service, and the Bishop made a brief address.

*Diocese of Niagara.*

THE RECTOR of St. Mark's Church, Orangeville, has been forty years in charge of the parish. A very enthusiastic meeting was held in the Town Hall to celebrate the anniversary of the day when he, the Rev. Canon Henderson, first took up his work there. An address and a purse of gold, amounting to \$200 was presented to him as a sign of the affection and esteem of his congregation.—A SMALL church is being built at Milton which it is hoped will be ready by Christmas.—A LARGE number were present at the service to commemorate the ninth anniversary of the opening of St. Peter's Church, Hamilton. The Rev. Thomas Geoghegan, the rector, preached. This parish has come through great difficulties in recent years, but seems now to be in a prosperous condition.

*Diocese of Toronto.*

THE CORPORATION of Trinity College have decided to appeal for \$500,000, for carrying on the work of the University more effectively. Of this sum \$60,000 has been already

subscribed.—THE new rector of St. Peter's Church, Toronto, the Rev. W. Carey-Ward, has entered on his duties. A meeting to welcome him was held in the schoolroom of the church Oct. 24th, the Bishop presiding.

*Diocese of Rupert's Land.*

THE CHURCH of St. Paul's, Alexander, was consecrated by Archbishop Machray, Oct. 6th. The Archbishop preached to a large congregation.

*Diocese of Nova Scotia.*

THE RECTOR of All Saints' Church, Springhill, was inducted into the charge of the parish Oct. 14th by the Ven. Archdeacon Kaulbach.—BISHOP COURTNEY inducted the new rector of St. Mary's Church, Aylesford, afterwards preaching on The Duties of Priest and People.—THERE was a good attendance at the convention held in the church of St. Alban the Martyr, Souris, Oct. 16th.

*Diocese of Ottawa.*

IT IS HOPED that the final payments of the debt on Christ Church Cathedral, Ottawa, may be made so that the Cathedral may be consecrated either before or during the session of General Synod to be held in Ottawa in October, 1902.—THE lately appointed rector of the Cathedral, the Rev. H. Kittson, has been warmly received. He has just succeeded in the formation of a Men's Association in connection with the church.—THE Rev. J. Warren, in charge of the mission at Douglas has been appointed rector of Dawson City.

*Diocese of Calgary.*

IT IS THOUGHT that a larger church will soon be needed at Calgary. The work of the parish is growing in every direction and the congregations are outgrowing the Pro-Cathedral. The Sunday School and the W. A. in connection with the church are in a flourishing condition.

*Diocese of Montreal.*

A VERY impressive service is to be held in the Church of St. James the Apostle, Montreal, Nov. 17th, when the regimental colors of the Third Regiment Victoria Rifles will be deposited in the church for all time, and a memorial unveiled to the men of the regiment who died in South Africa. Archbishop Bond will receive the colors and will then hand them over to the authorities of the Church, who will subsequently hang them in the chancel. The rector of the Church of St. James the Apostle has been chaplain to the regiment for over twenty years.

**NEWFOUNDLAND.**

LLEWELLYN JONES, D. D., Bishop.

**Death of Rev. James Black—Improvementist St. Mary's—Death of Archdeacon Botwood—Notes.**

THE CHURCH people of this Diocese have been called upon to mourn the untimely death of the Rev. James Black, chaplain of H. M. S. *Charybdis*, who strayed away from the ship when in St. John's, and after an absence of five days his body was discovered with a bullet wound in the head and a revolver tightly grasped in his hand. An idea has gained currency here that the deceased, who had been suffering from insomnia for some time, had lost his way in the dense fog then prevailing, and which may be accountable for his tragic end. The deceased priest was one of those who assisted at the recent ordination, and was well liked by those with whom he came in contact. His remains were interred in the diocesan cemetery with military honors.

ST. MARY'S parish church, on the south side of St. John's, has recently been renovated and fitted up, together with its rectory, and presents quite a striking contrast



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

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

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

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when compared with other buildings of like nature in this neighborhood. The inception of this work has been undertaken by its indefatigable rector, the Rev. G. H. Bolt, assisted by his wardens, Messrs. P. F. Le Messurier and Ethelbert Colton, whose energetic efforts in this direction have won the approval of the parishioners.

THIS DIOCESE has just received a visit from their Royal Highnesses the Duke and Duchess of Cornwall and York, who have completed their tour of visiting the Empire beyond the sea. During their stay at the Capital city they were presented with an address by the Lord Bishop of the Diocese on behalf of the Synod, representing 64 clergymen and over 70,000 laymen.

THE REV. A. E. BUTLER, incumbent of Fogo mission, was united in matrimony to Miss Caroline May Temple, the only surviving daughter of the venerable apostle of the North, the Rev. Canon Temple. The ceremony took place in the Church of St. Peter, Twillingate, the father of the bride officiating, assisted by the Rev. Josiah Darrell.

THE PAROCHIAL SCHOOL boards of St. John's have become amalgamated in order to secure greater efficiency in educational circles so as to derive the full benefit of the grant allotted by the Government for this purpose, instead of the division between three rival parishes as heretofore.

THE REV. S. M. STEWART, Newfoundland's missionary to heathen Esquimaux in Ungava, Labrador, reports that his work of evangelization goes steadily on, the people being willing listeners. He is anticipating a journey further north to visit some of those who have never seen a missionary and who know nothing of a Creator.

THE VEN. EDWARD BOTWOOD, D.D., Archdeacon of Newfoundland and Labrador, passed peacefully away on Sunday, Nov. 3d, after a protracted illness. The deceased cleric was a native of Shropshire, England; began his career by studying for the law, when he decided to devote his energies to the missionary efforts of the Church. He was ordered deacon in June, 1860, and advanced to the priesthood two years later. In the early days of his ministry he labored among the inhabitants of the rock-bound coast of Labrador, shut out from the civilized world, pursuing his arduous undertaking without assistance or encouragement. After his return from Quebec, Canada, where he visited to recuperate his health which had become seriously impaired, he was appointed incumbent of St. Mary's parish, south side of St. Johns, which he held for an uninterrupted period extending over thirty years. He was also singled out on several occasions for ecclesiastical preferment, being Rural Dean of Avalon and Episcopal Commissary during the greater part of Bishop Jones' episcopate. In 1894 he was selected to fill the revived office of Archdeacon, which had been in abeyance since the time of Archdeacon Kelly (now Primus of the Church of Scotland) in 1867. A memorial service was held in St. Mary's Church on the day of his decease when the Lord Bishop of the Diocese preached the sermon. At the conclusion of the service the Dead March in Saul was played by the organist and many of the congregation were visibly affected.

THE CREW of H. M. S. *Charybdis*, accompanied by the Church Lad's Brigade, attended a service of matins in the Cathedral, October 27th, the preacher on the occasion being the Rev. Hy. Dunfield, rector of St. Thomas' parish. It is estimated that over 400 men were present, including their officers.

THE RECTOR of St. Thomas' Church has opened a Bible class for men in the Canon Wood Memorial Hall, St. Johns, where he is dealing with the "Doctrine of the Inter-

mediate state as revealed in Holy Scripture." It is his intention to continue the class during the winter months, his efforts being ably seconded by the members of a local branch of the Brotherhood of St. Andrew.

THE USE of the surplice for lay readers in church services has been ordered by the Bishop of the Diocese in the Church of St. James, Carbonear, this settlement being known in local circles as the Toronto of Newfoundland—a veritable hotbed of militant Protestantism of the Orange type, where Churchmen are somewhat conservative, being considerably outnumbered by those whom your London correspondent describes as "the disobedient children of John Wesley."

#### WHY IS A MONKEY A MONKEY?

One of the funniest of animals is the monkey, and whenever you look into his little wrinkled face, remember how its name arose. Monkey is due to the English way of pronouncing the Old German word "Moneke," which was the name of the Ape's son in a famous old tale. This "Moneke" is a diminutive form of the Italian "monna," meaning an ape, and also used as a nickname for an old woman; while "monna" itself is short for "madonna," i.e., my lady. Orangoutang is a Malay expression, meaning, in plain English, "the wild man of the woods." Lemur is the Latin word for "ghost," and was given to the little animal so called on account of its nocturnal habits. The squirrel carries its name history about with it in the shape of its bushy tail, which serves to a great extent as a covering when it sits down. "Squirrel" is composed of two Greek words, meaning "shadow" and "tail." "Mouse," which goes far back to the old Persian and Sanskrit languages, means the "stealing" animal, just as "wolf" in its original form meant "the tearer," and "hare" meant "jumper." The lynx was so called because of its keen, bright eyes, its Latin name being allied to the Greek word for a lamp.—From "Who Christened the Animals," in the October number of *Cassell's Little Folks*.

PSALM LXXXIV. 3.—The following interesting communication has reached us from the Universities' Mission to Central Africa, at Magila, in reference to a paragraph which appeared in our issue of May 10th, under the heading of "Jottings," describing how a nest of sixteen eggs had been found close beside a church in the diocese of Argyll. Our correspondent, the Rev. W. G. Harrison, writes:—"possibly it may interest your readers to know that Psalm lxxxiv. 3 was still more literally fulfilled by an incident which occurred here about three months ago. The door of the little oratory, where we say our offices in English had been accidentally left open in the morning, and, when we went in to Sext, we found the altar-cloth drawn up at the side, and in the folds—a hen had laid her egg! 'Even Thy altars, O Lord of hosts.'"—*Scottish Guardian*.

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