

# The Living Church

VOL. XXVII.

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No. 20.

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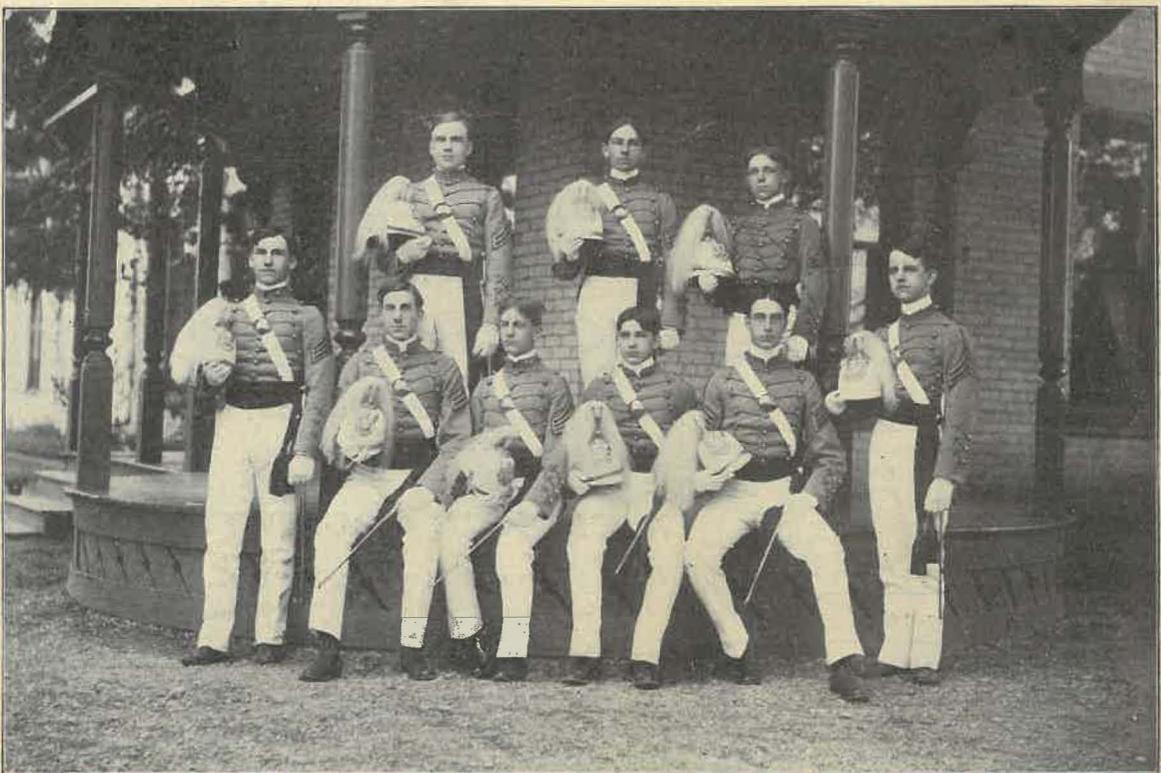
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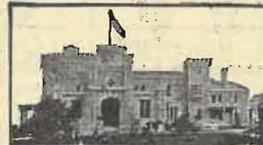
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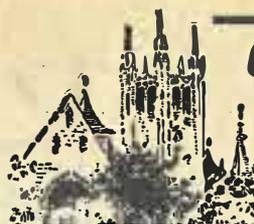
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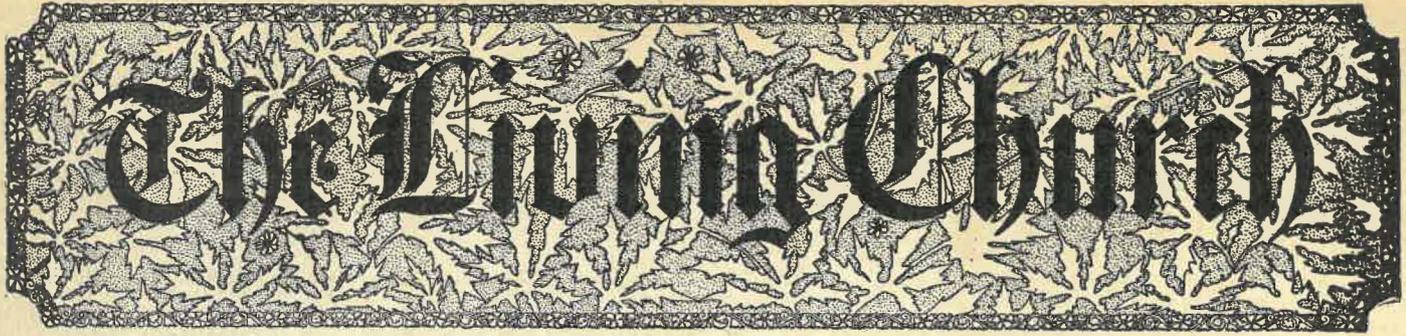
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# Editorials and Comments.

## The Living Church

With which are united "*The American Churchman*,"  
and "*Catholic Champion*."

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### AN ACCEPTANCE OF THE QUADRILATERAL.—I.

SIXTEEN years have passed since this Church set forth the Declaration at Chicago which is commonly, though not very accurately, termed the Quadrilateral. That Declaration, it will be remembered, was in the form of a general pronouncement to all Christian people, declaring the desire of this Church "to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church." It was recited that this action was taken "in pursuance of the action taken in 1853 for the healing of the divisions among Christians in our own land, and in 1880 for the protection and encouragement of those who had withdrawn from the Roman Obedience." One of the preambles set forth the following:

"AND WHEREAS, In the year 1880, the Bishops of the American Church, assembled in Council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that, in virtue of the solidarity of the Catholic Episcopate, in which we have part, it was the right and duty of the Bishops of all National Churches holding the primitive Faith and Order, and of the several Bishops of the same, to protect in the holding of that Faith, and the recovering of that Order, those who have been wrongly deprived of both; and this without demanding a rigid uniformity, or the sacrifice of the national traditions of worship and discipline, or of their rightful autonomy."

This invitation has been formally accepted by the Bishop of the Polish Catholic Church, Bishop Kozlowski, on behalf of that body, and the formal acceptance, with the request for intercommunion with this Church, is in the hands of a committee of the House of Bishops. The "historic episcopate," in this instance, raises no difficulty, for it is already possessed by the Polish Catholic Church. Bishop Kozlowski was consecrated at Berne, Switzerland, on November 21st, 1897, by four Old Catholic prelates—Gul, Archbishop of Utrecht, Holland; Herzog, Bishop in Switzerland; Weber, Bishop of the Old Catholics in Germany; and Schmidt, a Hollandish Bishop. Bishop Kozlowski has just returned from the Bonn Conference of Old Catholic Bishops, where, as stated last week in our report of that Conference, he was recognized by the Old Catholic Bishops as one of their number in active service. Indeed their continued confidence in him was shown by their request to him not only to superintend the Old Catholic work in America, but also that in Austria, especially among the Bohemians, and in Italy, where political complications are held to prevent the consecration of Old Catholic Bishops.

THIS FIRST ACCEPTANCE of the Chicago-Lambeth proposals makes it interesting and germane to recall the rise and progress of the Old Catholic work in this country. It will be observed that this work was especially declared in the preamble and the subsequent declaration to be one of the objects for which the Chicago Quadrilateral was set forth. Many will remember the inception of such work some twenty years ago in the Diocese of Fond du Lac, under the direction of Bishop Brown, and with the advice and approval of some of the most statesmanlike and of the ablest of our Bishops. That work, which was among the Belgians and French, came to an unhappy crisis by reason of the abnormal ambition of the Old Catholic priest, Vilatte, ordained by Bishop Herzog, but pledged to obedience to the Bishop of Fond du Lac. The unhappy incidents which led to the sur-

reptitious consecration of Vilatte to the episcopate by a Bishop in Ceylon, after his deposition from the ministry by the Bishop of Fond du Lac, and the subsequent history of the man, are too recent and too well-known to require recapitulation. It is enough to say the Old Catholic work was divided. Part of its adherents followed Vilatte in his flighty history, and part remained loyal to the Bishop of Fond du Lac, and have remained true to the American Church. Within the past year the congregation which Vilatte had drawn away, has returned to the Church and has been received back by Bishop Grafton. But the Vilatte movement was one which has brought much distress to the Church, and in spite of the fact that two or three Old Catholic congregations are numbered in the Diocese of Fond du Lac, it is not strange that American Churchmen have looked askance, to some extent, upon this later movement which has resulted in the Old Catholic episcopate among the Poles.

Yet this Polish movement has no connection whatever with the Vilatte difficulty. Five priests ordained by Vilatte have indeed united themselves with Bishop Kozlowski's work, after their eyes had been opened toward their erratic "Bishop." These, in each case, were conditionally re-ordained by Bishop Kozlowski, and are entirely freed from the Vilatte régime. The extent of the present Old Catholic work among the Poles in America, may be gathered from these facts:

There are approximately 100,000 persons (Poles) united with the movement. There are one Bishop, 21 priests, 32 congregations, 22 churches and chapels. There are in connection with the Bishop's church in Chicago (All Saints') 7 sisters, and a large hospital, not yet completed. There are schools in connection with most of the congregations, that at All Saints', Chicago, having seven teachers.

In Chicago there are four Polish Catholic churches. All Saints' is a large edifice, holding a thousand people, and having a congregation of many thousands. Three high masses are said on every Sunday, and the church is filled with separate congregations at each. The church is on Lubeck street. In Chicago are also Holy Cross Church, 34th St., the Transfiguration, Division St., and Church of the Blessed Virgin Mary, 20th St. There are churches and congregations in Philadelphia, Cleveland, Jersey City, and a number of smaller places, with large congregations, especially, at Thorpe, Wis., Depew, N. Y., and South Chicago. Congregations in South Milwaukee and East Chicago lost their church buildings to Roman Catholics as a result of their divisions. In a number of places there are congregations without churches. Some idea of the strength of the movement may also be gathered from these statistics of Confirmations by Bishop Kozlowski between 1898 and 1901:

Chicago, All Saints' .....	1,982
" Holy Cross .....	1,894
" B. V. M. ....	407
" Transfiguration .....	422
Thorpe, Wis. ....	134
Philadelphia .....	379
Cleveland .....	908
South Chicago .....	87
Depew, N. Y. ....	86
	6,299

In all these cases, the work is locally supported by the several congregations, with what help, in some instances, the Bishop can give.

The hospital, now in course of erection in Chicago, will cost, in all, \$125,000, beside the expense of furnishing. Of this amount, \$85,000 has been raised among the people and paid, and bonds are being issued to the amount of \$60,000 to complete and furnish it. The Chicago Medical College is to have a portion of the building for clinical work, for which they are to pay \$1,200 the first year and add \$100 more each successive year for five years.

We have cited these several facts and statistics in order to give an indication of the extent, the resources, and the probable permanency of the work. Bishop Kozlowski is positive in his assertions that the people under him will never again be Roman Catholics. They have forever renounced the Roman supremacy, and a weekly paper under his editorship keeps them in touch with each other, and instructs them in the reformation that they have already attempted.

We now proceed to a consideration of the larger questions involved.

THERE WAS undoubtedly a sentiment among American Churchmen at the time of Dr. Kozlowski's consecration, that that consecration was an unfriendly act toward the American

Church. Three months before that consecration took place, two American Bishops, the Bishop of Springfield and the late Bishop of Cairo, had been present with the Old Catholic Bishops at the Bonn Conference of 1897. There had been warm friendship professed on both sides, and the exchanges of confidence with the American Bishops had seemed to be without reserve. Not a word was mentioned to the latter, however, of any intention on the part of the Old Catholics of consecrating a Bishop for America. When, therefore, only three months later, the public press told of the consecration at Berne by four Old Catholic Bishops, of one Kozlowski, for the United States, and that his see was to be in Chicago, the metropolitan see in the Province of the two American Bishops who had attended the conference at Bonn, there was the utmost surprise at what seemed to be a breach of faith, or at least an act of bad faith toward the American Bishops. We have reason to know that the late Bishop Hale felt this keenly, for his well known interest in European religious movements and his personal friendship for the Old Catholics, made it difficult for him to reconcile the act, which, it was assumed, had been secretly determined upon at the Bonn Conference, with the professions of confidence and friendship which he had received from the Old Catholic Bishops. Some, remembering the Vilatte escapade, held to the belief that in some way the consecration, if it had occurred at all, was done surreptitiously. That it was an unfriendly act toward the American Church was the common belief, and that Bishop Kozlowski received only a cold reception from American Churchmen is perhaps not strange. He was looked upon as an unwarrantable intruder in an American Diocese, where an American Bishop was already in possession of the see.

We are glad now to be able, for the first time, to present the facts of the Kozlowski consecration in such wise as largely to relieve the Old Catholic Bishops of this suspicion of discourtesy which seemed to attend their act.

The initiative of the consecration was not from Europe, but from the Poles in Chicago, who had already thrown off the Roman yoke. The act was neither determined upon nor discussed at the Bonn Conference of 1897. When the two American Bishops left Europe for their home in Illinois, no suggestion of that consecration had ever been made to the Old Catholic Bishops.

It was about the first of October in that year—we cannot here give the exact date—and some weeks after the close of the Bonn Conference, that a gathering of disaffected Polish Roman Catholics in Chicago resolved forever to abandon the Roman communion, while yet desirous of continuing to be true Catholics, on the lines of the similar revolt in Germany, Holland, and Switzerland. They therefore elected one of their number, Dr. Kozlowski, as Bishop, and turned to the Old Catholics of Europe for assistance, praying them for his consecration. Dr. Kozlowski thereupon sailed for Europe, bearing his certificate of election, the declaration of the intentions of those who had elected him, and their earnest prayer for consecration. His mission was not dissimilar to that of Dr. Seabury and to that afterward of Drs. White and Provoost. But Kozlowski obtained, what these did not, a prompt and favorable answer to the petition of his people. The Old Catholic Bishops listened to his story, examined his credentials, and forthwith consecrated him a Bishop in the Church of God, with special jurisdiction (if such it can be called) over Polish Old Catholics in America. It was felt that these people simply had no relation to the Anglican Communion. They were alien to it by heredity, by thought, by language, and in every respect. Consequently, it was felt that the Polish Catholic Bishop would in no sense come into contact with the American Church. Whatever we may think of the wisdom of their action (a question which we would do well not now to raise, for the act is already accomplished), it is clear that at least no discourtesy to the American Church was intended.

The Bishop consecrated, Dr. Kozlowski, was a native Pole, and a priest in Roman orders. He is a graduate in Arts of the University of Warsaw, and in theology, of the seminary at Bukharest, at a Jesuit college in Rome, and at Taranto, Italy, from which latter he received the degree of D.D., and where he was afterward an instructor. After his ordination and earlier work in Europe, he came to this country, and was engaged in Polish work, first in Pennsylvania and then in Chicago, in which latter city he was assistant at St. Hedwig's Church. He was one of those Poles who became disaffected from the Roman Church, and who formed the Old Catholic body, taking with them many thousands of their fellow countrymen in Chicago, into the new

movement. These elected Dr. Kozlowski as Bishop, and the circumstances of his consecration in Berne have already been chronicled.

The Polish Catholic movement seems to have been attended with a considerable degree of success, and the element of permanency appears to characterise it. The large number of Confirmations would seem to indicate that the estimate of 100,000 adherents is not exorbitant, though perhaps a maximum. At any rate, the Church, fully organized, with unquestioned orders, and in full communion with the Old Catholics of Europe, is *here*, and is likely to remain, and, apparently, to increase.

The Polish question in the Roman communion has always been a perplexing one. Rome was obliged, long years ago, to permit an organization of Polish Uniats, with a married clergy, to be formed, though in their native homes these Uniats are separate and distinct from the main body of Polish Roman Catholics. These Uniats complicated the case for Rome by removing in large numbers to this country, and settling among the Polish Roman Catholics, bringing their married priests with them, and forcing upon other American Poles the question why one class of their fellow countrymen and fellow religionists might have the large degree of freedom which is granted to the Uniats, while the others, under the regular Roman-Polish clergy, were bound by the greater strictness. There are said to be 86 of these Polish Uniat clergy in the United States. Thus the Polish question has been a knotty problem in Roman ecclesiastical politics, as it has been in European secular politics. Perhaps it is not strange that at length this wholesale secession from the Roman communion in America has taken place.

Bishop Kozlowski, convinced of the validity of Anglican orders and of the historic Catholicity of this American Church, has now reached the point where he desires to be in communion with it, while yet retaining the entire independence from us, of the Polish Catholic Church. He therefore applies, under the general invitation of our Bishops made in the Chicago Declaration, to have his status recognized as a Bishop in communion instead of a Bishop out of communion, with the American Church. His position toward the American Church, should his request be granted, would be substantially the same as the relation sustained by Uniats to the Roman Church. His status would be that of Polish-American Uniats toward the American Church. His position in Chicago, his see city, and the point where his work is the largest, would be, toward our Bishop of Chicago, substantially the relation sustained by the Anglican Bishop Blyth in Jerusalem to the Orthodox Patriarch of that see. His work is fully established. The question for us is: Shall it be in communion or out of communion, with the American Church?

Up to this point we have stated facts, without commenting upon them. It is apparent that they raise questions of the largest importance, and that they involve the good faith of the American Church, and, afterward, of the whole Anglican episcopate gathered at Lambeth, in setting forth the Chicago-Lambeth Declaration. Did we mean what we said in that Declaration, and do we propose to carry it out?

Next week we shall take these facts herein presented, for such comment and suggestions as they may seem to require.

THE lucid statement of the Presiding Bishop with respect to the proposed Mexican Episcopate which is printed on another page in this issue, shows succinctly the present status of the somewhat involved and perplexing case. That only ten Bishops out of the whole membership of the House press the request for immediate consecration, shows beyond question, not only that the large majority of our Bishops are not satisfied that the circumstances warrant the present consecration of the three Bishops-elect, but also, apparently, that when (or if) the time for such action does come, "it should," as the Presiding Bishop well says, "have the hearty approval and generous support of all of our clergy and laity." Until that time comes, few will be ready to counsel such important action.

For it must not be forgotten that the question relating to the fitness of the Bishops-elect, though important, is only a subsidiary question. The main question is whether a body numbering so few clergy and laity, and depending almost wholly upon the American Church for its financial maintenance, should be recognized and set apart as an autonomous national Church, with only the limitations comprised in the proposed concordat with our Bishops.

We would here suggest that the House of Bishops is not at all in such a delicate position as to be unable to decline the Mexican request without an appearance of undignified vacillation or without showing bad faith to the Mexicans, as some appear to feel. Happily, no such delicacy exists. The action of the House at San Francisco held out to the Mexicans no hope or expectation of the consecration of more than two Bishops. That maximum was expressly recognized in the tentative arrangement communicated to the Mexicans. The subsequent action at Cincinnati was expressly, by its terms, conditioned on the prior assents of a majority of the American Bishops. That majority of assents is not given. It remains therefore only to notify the Mexican Synod that the majority of Bishops of the American Church do not ratify and consent to the conditional arrangement suggested by the House at its Cincinnati session, and the request is therefore not granted. Such notification and conclusion of the matter is perfectly dignified, and no more reflects upon the good faith of the Bishops or of the American Church, than the failure by the United States Senate to ratify a treaty negotiated by the Executive, involves any act of bad faith on the part of the United States government. In any constitutional government, any proposed action must always be subject to ratification by the constitutional authorities and in due constitutional manner.

We cannot close without expressing appreciation of the wisdom and entire absence of partisanship displayed by the Presiding Bishop during the pendency of these delicate questions. He was, apparently, in error in including the Mexican question among the other subjects in the call for the Cincinnati session, but few at that time had studied the question, which later became important, as to the legality of such calls for special sessions. He has evinced only the soundest judicial temper and most rigid desire to fulfil his constitutional duties, without excess or omission, since first the series of perplexities growing out of the Cincinnati session arose.

For our part, we look upon the question as now closed. The Mexican Synod asked definite action that this Church has declined to grant. Friends and opponents alike concede that the consecration of one or two of the three Bishops-elect would not be in accordance with the Mexican request. So far as this Church is concerned, therefore, the question may well be dropped. Should any new request be submitted by the Mexican Synod, it would no doubt be considered *de novo*, without prejudice by reason of the failure to grant this first request.

THE Presbyterians in Wisconsin are 'higher' than the Episcopalians in Alabama," was recently the comment of an observing Presbyterian from the latter named state after a visit in Wisconsin. It was an observation that had in it much force. It shows that the characteristic commonly designated "high," as discovered in Wisconsin and elsewhere, is not the fad of Churchmen of an out-of-the-way community where the "Episcopal Church" is absurdly weak, but is a tendency of the religious life of to-day, which shows itself among the sturdy Presbyterians, who revolted that they might be free to practise only the baldest forms of worship, as well as among the adherents of that historic body which has always attempted to model its ceremonial on the ceremonial practised in heaven.

Nor is this tendency exclusively Western. A correspondent of the New York *Sun*, who bemoans that "practically all the Episcopalian clergymen of New York accepted the doctrine of the Real Presence," thus shows "that the great gulf which has heretofore separated the Episcopalian from the other branches of Protestantism might be closed at last":

"Take, for example," he says, "the Old Brick Church, under the pastorate of Dr. Gardiner Spring of revered memory, which stood for so many years at Beekman and Nassau streets, a veritable monument of Presbyterian orthodoxy both in doctrine and practice, and compare it with the present structure on Fifth avenue, with its notable departure from Calvinistic standards, largely the result of the influence of its former poetical pastor, the Rev. Henry Van Dyke, D.D. In fact, the large Protestant denominations, such as the Presbyterians, Methodists, Baptists, and Dutch Reformers, have been gradually approaching the Episcopalian, in admitting or introducing more of ritual and liturgy into their divine worship. We have now responsive readings, recitals of the Creed with bowed heads, genuflections, chanting of the Lord's Prayer, the litany, etc."

The fact is, men whose intellectual nature is not too narrow to take a broad outlook over large questions, are able to see that the revolt against so-called Ritualism in worship which characterised in part the religious movement of the Sixteenth and Seventeenth Centuries, was one of those intellectual tides which

pass over men, and are bound in due course to recede, in accordance with the immutable law which governs all tides. That it was such a movement is shown by its contradiction to the experience of mankind in all other ages, in which the object lesson and the expression of his thoughts and emotions in outward acts, is a part of his innate being.

Presbyterianism, and the Anglican Church as well, have illustrated that movement. Both have been profoundly affected by it, in different degrees, perhaps, but in equal intensity. But that which is abnormal can no more be permanently impressed upon human nature, than the ocean tide can be compressed within its farthest or its nearest limits.

He who lauds the larger expression of true human nature in Presbyterianism, while yet bemoaning it among Churchmen, is singularly narrow in his point of view. Perhaps both Presbyterians and "Episcopalians" of Alabama might reflect to their mutual benefit upon the comment with which this consideration begins.

OUR London correspondent alludes to the American request made to the *Church Times* for a short list of books on the Oxford Movement which might be placed in American libraries. This leads us, as, indeed, we had intended when we observed the paragraph in the *Church Times*, to remark that the clergy and other Church people could often, perhaps even generally, induce the public libraries in at least our larger cities to procure at their own expense a few works bearing on the Church, if they would make application for them and perhaps ask two or three other residents to make the same request. The books on the Oxford Movement mentioned by the *Church Times* are in each case such as would legitimately come under the classification of English History, and, altogether apart from their ecclesiastical bearing, should be welcomed by the public libraries. To this number named by the *Church Times* we would add the little volume by our own Bishop of Fond du Lac on *Pusey and the Church Revival*.

And a small number of American books bearing on the position of the Church could in many places be introduced into our public libraries if interest were shown by our Church people. Such books would be Mr. Westcott's *Catholic Principles*, which, written by a brother of the author of *David Harum*, would carry its own introduction to the American public; Dr. Little's admirable *Reasons for Being a Churchman*; Bishop Hall's *Companion to the Prayer Book*, or Mr. Temple's *The Church in the Prayer Book*; and, for another class of readers, the volume of the Clerical Union papers entitled *Inspiration and Other Essays*, and the late Dr. Elmendorf's *The Word and the Book*. Our weekly Church papers, and perhaps *The Church Eclectic* or *The Treasury* could often be placed in the reading rooms if Churchmen would ask for them.

Very much good might be done by the general circulation of Churchly literature through our public libraries if Church people would interest themselves in the matter.

THE wide gulf which so often exists between personal righteousness and civic righteousness is illustrated anew by the confession of the St. Louis assemblyman as to the conspiracy of eighteen members of the assembly to obtain for themselves as large an amount as possible whenever any opportunity arose in the course of legislation. The fact that a corruption fund of \$75,000 was safely locked in a bank vault, as the proceeds to be distributed on the accomplishment of one single piece of legislation, shows the extent to which corruption had gone. Yet these conspirators really seem not to have appreciated that they were criminals. The low tone of public morals in civic affairs had made them what they are. They are to blame and deserve punishment to the fullest extent of the law; but the moral blame rests upon many others as well. These men are the victims of the environment which they have themselves in part, but only in part, created.

If this St. Louis depth of infamy shall arouse other civic officials and corrupting heads or agents of corporations as well, to see these crimes in their true light, some good will have been done, even apart from the punishment of these guilty parties, by the ferreting out of the ignoble crimes.

BY INADVERTENCE an editorial note was printed last week, calling attention to a special paper by the Dean of Lexington, Ky., on the subject of Open Air Services, while the article itself was held over for insertion this week. It will now be found in this issue, and we trust will be found suggestive to others of the clergy.

## LONDON LETTER.

LONDON, August 26, 1902.

ON THE eve of the Coronation, the House of Commons adjourned until the middle of October, but before rising, the Government succeeded, not without protracted debates and desperate fighting on the Opposition side, in securing the passage (in a substantial form) of clause 7 of the Education Bill by a majority of more than two to one. This clause—the most contentious because the most vital part of the Bill—provides for the management of public elementary schools, and secures to the denomination owning such kind of schools "a number of foundation managers not exceeding four," with whom are to be associated not more than two managers representing the local educational authority. In England there are two classes of public elementary schools, viz., denominational, or voluntary, and undenominational, or what have been called Board Schools; and thus—under clause 7—the denominational character of the former class of schools, which are now to come on the rates for the maintenance of the secular instruction they provide, will be effectually preserved. The truculent clamor of the members of the Opposition, who are mostly Protestant Dissenters of the most political type, has been to give the rate-payers at least equal representation with the denomination; in other words, to capture denominational schools and turn them into undenominational ones, to set up in Church schools the Secularist and Protestant Dissenting Board School system of religious instruction. What Protestant Dissenters want for the children of England is, as their most militant organ, the *Daily News*, says, "the benefits of an education free from the control of the priest." Their contention, "wherever public money is paid public control should accompany it," is sound in the abstract, but with them it is all claptrap; for, as *The Times* has pointed out, what they really demand is that public control should go where public money is not paid. "The public will pay for secular education, and will absolutely control it. The subscribers to voluntary schools will pay for denominational teaching, and they should control it." The Bishop of Hereford, in a letter to *The Times*, warned the Government that, unless it surrendered to him and his fellow political Radicals on the question of the management of denominational schools, there would be "in the immediate future a very bitter religious conflict, and possibly a humiliating rate war, and by and by, when the inevitable swing of the political pendulum takes place, a new radical adjustment." That Prelate proposed that in what are called "single school districts" (where the only school is a denominational one) the trustees, the local educational authority, and the parents, should each elect one-third of the managers. This anti-denominational proposal, not being acceptable to the Government, was subsequently embodied in an amendment brought forward in the Commons by Mr. Dillon, the Irish member, though not with the approval of the *Tablet*, and was defeated. The Bishop of Hereford and others, wrote the Rev. Mr. Lacey in *The Times*, would have us remove their grievance by handing over to the public the schools which we have established to be an integral part of our parochial organization. "That might be a splendid act of renunciation; but those who urge it upon us are in the invidious position of being generous with other men's property."

The Bishopric of Southwark Bill, which in the category of private members' Bills has had a third reading in the House of Lords, is at present blocked in the Commons through the opposition of two members, Messrs. Brand and Humphreys-Owen, representing militant English and Welsh Protestantism in general and the position of the *Record* in particular. However, it is more than probable that before the end of the autumn sitting the Government will yield to the pressure of more influential opinion in favor of the Bishopric scheme for South London, and offer special facilities for getting the Bill through the committee stage. In this connection, the *Times* newspaper, which has come out with a very strong leader on behalf of the Bill, expresses itself thus concerning Mr. Balfour's attitude toward the Church:

"There is a good deal of speculation in Church circles about his interest, or want of interest, in current Church difficulties and developments, and there are many who will not credit him with more than a platonic sentiment in such matters. We do not, however, suppose for a moment that he would allow a personal detachment, even if it were proved to exist, to influence him one way or the other, and we should be much surprised if the paths of private friendship did not lead him to a personal desire that the Bishop of Rochester may see his scheme pass into law."

Since the Coronation, the Abbey has been thrown open to the public for seven days, on the payment of a fee, and during

those days 96,901 people were admitted, and the receipts amounted to nearly £5,000. This sum is to be administered by the Abbey authorities and the Office of Works on behalf of the poor of Westminster and the Westminster charities; as they are said to have suffered from the closing of the Abbey and the consequent stoppage of alms there on their behalf. The Abbey will now be closed to the public until it is re-opened for Divine worship on the first Sunday in October.

The *Church Times*, in a leader on "Books on the Oxford Movement," says it has lately received a letter from a correspondent in the United States, in which the writer mentions the result of his search through the public library of his city for books relating to the Oxford Movement. The library contains about 100,000 volumes, but apparently the only books on its shelves bearing on the subject are "half-a-dozen volumes by Dr. Newman." With a view, then, to remedying the penury of this particular library as regards "the literature of the greatest religious movement of modern times," the *Church Times* has been invited by its correspondent to "name such books as ought to be found in a public library of such dimensions." The student of the Movement, says the leader-writer, must "consult many volumes," but here are the titles of "a few of the most important": *The History of the Oxford Movement from 1833 to 1845*, by Dr. Church, sometime Dean of St. Paul's; *Reminiscences Chiefly of Oriel College and the Oxford Movement and Reminiscences of Towns and Villages*, in four volumes, by the Rev. T. Mozley; *The Anglican Revival*, by Canon Overton; Dr. Newman's *Apologia* and his *Letters and Correspondence*, edited by Miss Mozley; the monograph on *Cardinal Newman*, by the late Mr. R. H. Hutton (editor of the *Spectator*), and also the sketch by Mr. Wilfrid Meynell; the *Life of Dr. Pusey*, in four volumes, begun by Dr. Liddon, and the short biography by Miss Trench; Dr. Lock's *John Keble*; and the *Autobiography of Isaac Williams*.

On the Sunday following the Sacring and Crowning of the King, the Bishop of Norwich was present in his Cathedral vested in cope and mitre for the first time. Commenting thereon, the *English Churchman* says: "A strong combination of Churchmen and Nonconformists for the maintenance of Protestant principles is one of the best ways of meeting this act of ecclesiastical aggression."

It is publicly stated that the Community of the Resurrection, housed at Hall Croft, Mirfield, Yorkshire, and whose Superior is the Rev. W. H. Frere, in succession to the present Bishop of Worcester (Dr. Gore), Founder and first Superior, is about to establish a theological college at that place. It is estimated that the sum of £1,000 will be required to fit up the building, already purchased for the purpose and to be opened in January next, and a private appeal for funds has met with an encouraging response. On the authority of a letter issued by the Superior, the Community is formulating a scheme (evidently suggested by Father Kelley's Society of the Sacred Mission) designed to meet the needs of candidates for Holy Orders whose means do not permit of a training at any of the Universities.

The King has conferred the Fourth Class of the Royal Victorian Order upon Sir Frederick Bridge, organist of Westminster Abbey, for "valuable services recently rendered in connection with the Coronation."

The Bishop of Leicester (Dr. Thicknesse, Archdeacon of Northampton and Canon of Peterborough), and *not* Bishop Mitchinson, who is believed to be tainted with *Kensitism*, will represent the Bishop of Peterborough in the presidential chair at the Northampton Church Congress in October. The Bishop of Peterborough, who is making very satisfactory progress toward complete recovery from his serious accident, is now at Walmer Castle (near Dover), which has been lent to him by Lord Salisbury.

Last week's issue of *Truth* (which, however, according to Lord Rosebery, does not always contain "truth undefiled") gave credence to a rumor concerning the retirement of the Archbishop of Canterbury. The Primate's recent announcement that he will not hold his triennial visitation of the Diocese of Canterbury this coming autumn is "generally taken in Kent," says *Truth*, "as being practically an intimation that Dr. Temple has decided to resign the Primacy at the end of the year." The report, however, was subsequently declared by press correspondents at Canterbury to be absolutely without foundation. The fact is, as we may well suspect, Mr. Labouchere, M.P., and journalist, is somewhat anxious to have the aged Primate retire in order to make room for his own nominee for the Primacy—the courtier-Bishop of Winchester. As to the other rumor, the

Dean of S. Paul's has been compelled publicly to announce that there is no truth in the statement that he intends to resign the Deanery.

Thunder storms are not so very frequent in England, but when they do occur they sometimes prove very destructive to country churches, as was recently the case at Swanscombe, Kent, and Aldenham, in Hertfordshire. At Swanscombe church the lightning struck the wooden shingled spire, and, notwithstanding the lightning conductor, not only the spire but all the woodwork of the tower, nave, and aisles was destroyed by fire. This church, which was rather a noted shrine church in the Middle Ages, and supposed by some to stand on the site of a very early Anglo-Saxon church, is mainly Early English in style, the tower being Transition Norman, with a double splayed window assigned to the reign of St. Edward the Confessor. The fine Norman font was smashed by a falling beam, whilst the rood screen, across the tower arch, was entirely destroyed. At Aldenham the only portion of the church destroyed was the spire.

Amongst others of the 49 Fellows of the "British Academy for the Promotion of Historical, Philosophical, and Philological Studies," the Charter of which the King has recently signed, are Canons Sanday and Driver, both of Christ Church, Oxford, and University Professors, and the Rev. Professor Swete, of Cambridge University.

Week before last, the *Church Review* contained the following paragraph, which has caused, says the *English Churchman*, "considerable surprise and indeed distress" in the public mind; that is, we may suppose, so far as it is represented by that Protestant organ: "The King has, it is stated, presented to the Abbey a most beautiful golden ornament, composed of a crucifix, from the base of which issue two branches, one on either side, supporting the figures respectively of the Blessed Virgin and St. John. This magnificent ornament is understood to be the King's special Coronation gift to the Abbey." The Canon-in-residence, however, writes to the *Guardian* that he "knows nothing of the King's alleged gift to the Abbey, and that the Chapter have not yet heard of it." Surely it is to be hoped that the Chapter will soon hear of it.

J. G. HALL.

#### NEW YORK LETTER.

ANOTHER Church Army is projected. The incorporators are the Rev. Dr. W. W. Page of St. John's Church, Cornwall, and Messrs. Joseph Broadhead and George W. Van Siclén, who also form the Board of Directors. All are Churchmen, the last named a vestryman in Ascension Memorial Church, New York. It is a New York State corporation, of date of August 25, 1902, and announcement is made that it is to "print, publish, and sell religious literature, and to organize on the lines of the United States Army and its regulations, and support and direct an organization, the object of which shall be to assist churches, missions, and societies to bring men to Christ." The essential feature of the organization is, as announced, "Christian prayer and work, by squad, platoon, company, regiment, and army." The capital is \$500 and that sum has been paid in. The title is "The Church Militant Army." The Rev. Dr. Page is a Virginian and served through the Civil War with General Lee. He was graduated from Princeton Theological Seminary in 1869, and was pastor of the New York Presbyterian Church of New York City for 22 years. That congregation, before, during, and since Dr. Page's pastorate, had and is having struggles. It moved several times during Dr. Page's term, finally going to Harlem, where it amassed a tremendous financial debt under which it is still staggering. In 1893 Dr. Page came into the Church, being ordered deacon and advanced to the priesthood by Bishop Potter, and going to St. John's Church, Kingston, as rector. Speaking of the Army, Mr. Van Siclén said to a representative of THE LIVING CHURCH:

"The Church Militant Association was made a business corporation in order to avoid any denominational entanglements. All questions of theology and Church government will be referred to the various religious bodies, and all questions of reform, such as Temperance and Sunday observance, to appropriate societies. The Army will not interfere with any ordinary operations of the churches, but will be organized, trained, and directed for the one purpose of bringing all men to Christ, with the army of Christian soldiers. While Dr. Page was a Presbyterian for 22 years, and then returned to the Church of his fathers, he did not lose his affection for all religious bodies and societies which are for the spread of the Kingdom of God in the world."

As against Bronx borough, St. Clement's, Brooklyn, finds it impossible to keep a rector. Two years ago the Rev. C. A.

Hamilton resigned the rectorate of that parish to accept that of the new St. Margaret's, in the Bronx, and now the Rev. Franklin S. Moore, his successor, has resigned to accept charge



REV. FRANKLIN S. MOORE.

of St. Mary's, in succession to the Rev. Joseph Reynolds. St. Mary's is located at the very southern end of the Bronx, amid conditions that are as much down-town as if they were below Fourteenth Street. There is a good property, with a small debt only, and the field of work is unlimited. Mr. Moore is a native of Brooklyn, and a graduate of Hobart College and the General Seminary. Upon being ordained ten years ago, he went to Christ Church, Rye, and there married the daughter of the rector, the Rev. Dr. W. W. Kirkby, whose son, by the by, comes to All Souls', as assistant to the Rev. Dr. McConnell. Mr. Moore was for a time chaplain of Kenyon

College. He began at St. Mary's on Sept. 1st.

The September meeting of the New York Local Assembly was held at St. Mary's Church, Staten Island, the chapters of Christ Church and the Ascension, in the Brightons, assisting as hosts. As on all summer occasions, the attendance was large, and discussion of Boston Convention plans was general. The devotional meeting at half-past four was conducted by the Rev. J. M. Neifert of St. Paul's, Newark, and the opening address of the evening conference was made by the Rev. C. T. Walkley of Grace, Manhattan. Mr. J. H. Falconer, Jr., of St. Matthew's presided, and the topic was "Effective Service." It was announced that a rate of \$4.00 has been secured by boat to Boston and return, and that Brotherhood men could attend the convention on a total expenditure of about \$10. Under this plan there is much enthusiasm.

The Cathedral League, which aims to find men and Women willing to subscribe \$100 each toward the Cathedral of St. John the Divine construction and endowment, has begun active fall work. The officers are Robert G. Hone, long identified with the Church Club, President; William Bispham, Vice-President; Henry W. Munroe, Treasurer, and George Zabriskie, Francis M. Bacon, S. Nicholson Kane, William Foulke, and Chas. F. Hoffman, Jr., members of the executive committee. A member of this committee has expressed the opinion that at least 5,000 persons can be found who will give \$100, payable in ten instalments. A pamphlet in aid of the project has been extensively circulated during the past week.

Voters of New York pay, through general taxation, the cost of holding annual party primaries, doing so in the interests of clean control. The primaries for this year take place on Sept. 16, and in the Assembly district in which is located the General Seminary, St. Peter's and Holy Apostles' Churches, William S. Devery is contesting for Democratic party leadership. Mr. Devery was formerly Chief of Police, and represents, in all candor, the worst element party politics has brought to the surface in any city. Even Tammany is fighting him, because he is worse than it is. The Rev. R. L. Paddock, in a recent sermon from Holy Apostles' pulpit, spoke words of counsel to men of his congregation, and these words, having been reported by the newspapers, have had marked effect throughout the city. Mr. Paddock expressed regret that circumstances made it necessary to preach politics from the pulpit, and having done so, he talked such wholesome words, and showed such grasp of the real situation, that he performed a real service for the Church and for the State, and started Deveryism on such a down-hill pace as will, it is thought at this writing, prove his undoing. Mr. Paddock was at once attacked by Mr. Devery, but the newspapers did not wait for him to reply, but did so in his behalf. The incident is worth recording because it is such a splendid example of the Church and one of her priests playing just the right part in civic life.

St. Matthew's Church, in West 84th Street, quite near to Central Park, is hemmed in on both sides by high brownstone dwellings. The vestry has recently purchased one of these

dwellings, two doors from the parish church door, and into it the rector, the Rev. Arthur H. Judge, and his family, move this week.

The Diocese of Long Island was recently created by law a holding company, or practically that, for the various financial interests of the Diocese. One of the first labors of this committee has been to take over a property, long owned by the Diocese, and through the generosity of one of the leading laymen of the Diocese, Mr. Wilhelmus Mynderse, remodel the same into diocesan headquarters, at a cost of \$20,000. For many years, title to a house and lot on Remsen Street has been held, and Bishop Littlejohn lived there until he removed to Garden City, since which time the place has been rented. Now it is being rebuilt. A new front has been put in, with stained glass windows, and above the second floor, the words, "The Diocese of Long Island." Being a deep property there is secured on the first floor, quarters for the Church Club that are 27x100 feet, affording space for meetings and, on occasions, for banquets and other public functions. The second floor will be quarters for Bishop Burgess. Here will be a city office, and a convenient one, for the property is located both in the finest residence section of the borough and well down-town. There will be sleeping apartments, when the Bishop is detained in town, and in the very rear of the same floor, rooms for the diocesan library. On the third floor will be offices for the Archdeacons and all other diocesan officers needing them, and the top floor will be a flat for the caretakers. It is expected that the new quarters, ideal in many respects, will be ready for use early in November.

#### THE CANADIAN GENERAL SYNOD.

THE third quadrennial session of the General Synod of the Church of England in Canada opened with a service in Christ Church Cathedral, Montreal, Sept. 3d. The service consisted of choral rendering of morning prayer and Holy Communion. The sermon was preached by the Archbishop of Montreal and Metropolitan of Canada, the Most Rev. W. Bond, D.D. Bishop Kingdon, of Fredericton, was celebrant at Holy Communion, Bishop Dudley of Kentucky was the Gospeller, and Bishop Baldwin of Huron was Epistoler. The lessons were read by the Bishops of Nova Scotia and Fredericton.

The procession of delegates, numbering 18 Bishops, including the Bishops of Vermont and Kentucky, in addition to the clerical and lay members, moved from the Synod Hall along University Street to the main entrance of the Cathedral, where they were met by the choir, preceded by which they proceeded to their places in nave and chancel. The sight was impressive; the vestments of the Bishops and their richly embroidered stoles, were beautiful. In one or two instances they were the same as those worn at the recent coronation of the King.

The Archbishop preached from the text, "Endeavoring to keep the unity of the spirit in the bond of peace," and though he is in his 87th year, his voice was plainly heard all over the church. He said in his opening remarks how much the General Synod could do toward unifying the Anglican Church in Canada, much which the Provincial and Diocesan Synods could not compass, as it spoke with authority and represented every portion of the Canadian Church. The duty of perfecting existing means for the support of missionary work was touched upon, and an earnest appeal that the work of unification should be carried on in a spirit of toleration and charity; if it was, the weaker churches throughout the Dominion would be strengthened for the work they were now carrying on under tremendous difficulties.

THE CHURCH of Jesus Christ has every interest in promoting true education and none at all in assisting the spread of a mere intellectualistic secularism," declares the *Observer* (Pres.), of New York. "A godless culture—if indeed such an expression is not a contradiction in terms—is a curse, not a blessing. There is little use in knowing more if knowledge is not consecrated to spiritual uses. Religion must somehow be brought into closer and more vital relations with the complex, eager educational life of the country. The public schools and the great State institutions of learning may not be sectarian, but they must be 'secular' in name only. The spirit of religion should pervade them all. The colleges and universities not under State control may very properly, and generally do, cultivate by appropriate services or exercises, the spirit of vital religion."

IF I CAN put one touch of rosy sunshine into the life of any man or woman, I shall feel that I have worked with God.—George MacDonald.

## OPEN AIR SERVICES.

BY BAKER P. LEE,

Dean of Christ Church Cathedral, Lexington, Ky.

[The news columns of THE LIVING CHURCH have already mentioned the open-air services conducted on Sunday nights during the summer by Dean Lee at Woodland Park, Lexington, Ky. The phenomenal success of these services led to a request from the Editor to the Dean to explain his methods in this difficult form of Church work, in response to which request the Dean has kindly written the following.—EDITOR L. C.]

IT WAS about the middle of last summer, suggested by the heat, that I conceived and at once executed the idea of having services at night in the summer theatre at Woodland Park. This is the only park the city affords, and as so many of the tired working people have no lawn nor bit of green upon which to rest and upon which the children can play, one can readily see what a haven of rest the park is, with its spacious grounds and beautiful shade trees.

The property not being owned by the city, I arranged with the street car company for lighting it adequately, distribution of settees, swings, etc., and for tanks of drinking water here and there. We have as a further inducement to the people, a band that discourses sacred music every Sunday afternoon between 6 and 8 o'clock.



REV. BAKER P. LEE.

Promptly at 8 o'clock our service begins in the summer theatre, situated in the center of the grounds, and here, in this building seating three thousand people, where vaudeville shows are conducted during the week, and with an electric cross blazing over the stage; and using the regular evening service of the dear old Church, kneeling in the saw-

dust, are held the most beautiful and impressive services I have ever seen; reverent, responsive, and wholesome.

Among the benches and chairs are scattered thousands of *Evening Prayer Leaflets* furnished at a nominal price by The Young Churchman Co., and I find these most helpful; for even those who are prejudiced against the Prayer Book seem glad to take part and respond heartily.

I especially invite the people to bring their children, knowing that many would be kept at home unless the children could come. They are very orderly; sometimes fall asleep, but for the most part are attentive. Sometimes when I tell a story about Christ and the little children, it is very sweet to see their heads bob up over the congregation, and see the interest in their little faces.

Each Sunday afternoon we have a small organ, with the music and vestments, transported from the Cathedral to the park, and there, in the dressing rooms of the theatre, we don our vestments and, preceded by the crucifer, march to our positions on the stage. These services have been kept up all the summer without a break, as I have taken no vacation, not wishing to miss a single service; and they have been a complete success in every way. On last Sunday night, for instance, although the weather was cool enough for top coats, I am sure we had more people at the park than in all the churches in town combined. Each Sunday its seating capacity is taxed to the limit. All sorts and conditions of people attend—gamblers, bar-keepers, and persons who never otherwise go to church. I take up an offering each night for some local charity.

In the week-days I go around into all sorts of places, and see all manner of men, and invite them to come out; and I really believe that if we had a building twice as large, we could easily fill it.

By this method, men hear the Gospel of Christ who otherwise would not hear it, and hundreds are attracted to the beauty of the Church services, and thus find their way into our Confirmation classes.

Along with this running sketch, I would add another suggestion, and that is this:

Recently we have had a large electric cross (made of wood and gilded), containing an hundred bulbs, placed upon the tower

of the Cathedral. This is lighted for several hours each night. The effect is beautiful and obliged to be helpful, and I consider that Cross the best preacher in our city. Even Mephisto himself flees from the Cross, and the personal devil in each man's heart must tremble whenever he sees this blazing beacon light of the Galilean.

## A MISSIONARY'S PERIL IN THE AUGUST SNOW.

LOST in the snow through an August night is an experience that does not come to most of us; but it was an episode of the vacation of the Rev. W. A. M. Breck, rector of St. Matthew's Church, Portland, Oregon, which nearly cost him his life. Mr. Breck had been spending his vacation at Government Camp, near the foot of Mount Hood, one of the highest peaks of the Cascade range. With a party of others, he determined to enjoy the experience of a climb above the snow line of the mountain, on an August day. Mr. Breck's experience follows, told in his own words:

"We left the Camp about 9 on the morning of Saturday. The remainder of the party rode, but I walked. When we reached the snow line it was not very clear, and the women complained a great deal of the numbness of their hands and feet. It was quite out of the question for the horses to carry them any further, so they turned back. I was equipped for good, hard climbing, and had nothing with me but my alpenstock. While I had not the faintest intention of going any farther than Crater Rock, I thought I would keep on in spite of the rest. I went from one point to another. I had a great desire to see above the fog. I had heard what a beautiful sight it was, and it was a great pleasure to find myself finally way above the sea of fog rolling below me in the valley. Almost without warning a fine snow commenced to fall. Before I could make any headway back my tracks had been entirely obliterated and I was lost. Knowing that whatever I did I must not get too far away from the right road, I tried to mount a sharp ascending ridge much like a hog's back. I struggled along this until I found that its course up the mountain was practically interminable. Then I determined to retrace my steps to my former position. To walk along this ridge I had to go with one foot on either side of the crest. In some way I dislodged some rocks and my alpenstock was torn from my grasp and whirled hundreds of feet down in the canyon below. From that on I had to make out as best I could unaided.

"With the greatest difficulty I managed to get down into the canyon, where a stream was flowing under the snow. Farther down the stream emerged from the drift and I followed it on. When night came I was in the timber, I could not see an inch ahead of my nose; it was raining; I hadn't even a match; I had nothing to eat; I had no wraps. I went under a big tree, leaned against the trunk and spent the night there. I did not walk around. I just stood there and waited for the morning. Time and again I nodded off, to wake with a start. In the dawn I went to the banks of what I suppose was one branch of the Zigzag, and there I rested awhile. I was very stiff indeed; so much so that I could hardly drag one leg after the other. In the full light I followed this stream down. On my way I found berries, and with these I kept up my strength. It was noon when I reached the road about a mile and a half from the toll-gate. I made my way to this and stayed there till Monday morning."

Mr. Breck returned to Portland much exhausted, a bicycle ride of 58 miles following the severe exposure on the mountain.

"IT SEEMS sometimes," to the *Watchman* (Bapt.) of Boston, "as if the most serious antagonist of Christian churches were the ingrained conservatism of good men. They got in the way of having the affairs and services of the Church conducted in a certain fashion, and unconsciously they have come to associate these methods with the substance of religion, and so the Church, through failure to adjust itself to new conditions, ceases to meet the needs of the community in which it is placed. These men think that the times are more godless than they used to be. The fact is that thirty or forty years ago the Church was in a relation to the times which it has suffered itself to lose. Many of our Church methods and practices that have grown venerable with age need to be treated as Hezekiah treated the brazen serpent that Moses had made. When he found that the Israelites were worshipping it he broke the venerable relic in pieces and called it a thing of brass. Undoubtedly that made a great sensation, and many thought that Hezekiah was destroying religion, whereas he was really purifying it and saving it."

## THE MEXICAN EPISCOPATE.

STATEMENT BY THE PRESIDING BISHOP.

AT THE session of the House of Bishops held in San Francisco, October 3d, 1901, the Bishop of Albany presented a memorial from the Synod of the Mexican Episcopal Church, requesting the American Bishops to take order for the consecration of the three presbyters named in the memorial, for the Episcopate in Mexico, which, on motion, was referred to the Committee on Memorials and Petitions.

On the 4th of October, the Bishop of Albany presented the following resolutions:

"Resolved, That this House accept the following letter as a communication to be made to the Synod of the Mexican Episcopal Church:

"The House of Bishops acknowledges the receipt of the communication addressed to it by the Synod of the Mexican Episcopal Church, assembled in the City of Mexico in September, 1901.

"The Bishops assure the Synod of their sense of the necessity that the Church in Mexico should have at the earliest possible day, its own Episcopate—of their conviction that the Mexican Church has complied with all the conditions of the Covenant, and that the Offices, so far as they are provided, are, with a few exceptions, sufficiently satisfactory.

"The Bishops are not prepared, at once, to grant the request to give the Episcopal Order to the three Bishops-elect, and feel that certain conditions must be complied with before any Bishop can be consecrated for Mexico.

"1st. There must be definite assurance of the adoption of a form for the Ordination and Consecration of Bishops and for the Ordination of Priests and Deacons, conformed in all their essential features to the Ordinal of this Church, and that the Ordinal of this Church shall be used, until the form of Ordination is adopted by the Mexican Church.

"2nd. There must be such evidence, as this Church always requires, before the Consecration of a Bishop in the United States, of the qualifications in character and learning of the persons proposed to be consecrated.

"3rd. There must be, on the part of those to be Consecrated, and those who ask for their Consecration, an acceptance of Article 4 of the Covenant, which is in the nature of a promise of Conformity required of every person before Ordination or Consecration in this Church.

"4th. There must be some arrangement of jurisdiction, by which the Bishops of this Church in the same or similar terms and essentially of the same form as that made before the Bishop for Brazil was Consecrated: *viz.*, That the person Consecrated shall, before his Consecration, bind himself to the Presiding Bishop to be amenable to the Constitution and Canons of the Protestant Episcopal Church of the United States, both as to his personal conduct, and to his Episcopal government of the Territory under his charge, until there shall be *three* Bishops Consecrated by this House of Bishops, resident and exercising their jurisdiction in Mexico, and, by their joint action a National Church shall have been organized.

"Resolved, That a Commission of three Bishops be appointed, who, having satisfied themselves that the above conditions are complied with, may request the Presiding Bishop to call a meeting of the House of Bishops to consider and decide the question of consecrating not more than two Bishops for the Mexican Church."

In the month of April, 1902, a special meeting of the House of Bishops was held in Cincinnati, at which time action was taken and a resolution passed authorizing the election of *three* Bishops, instead of *two* for service in Mexico; and as there was only a bare quorum present, and the Canon requires a majority of all the Bishops entitled to a seat and a vote in the House, it was necessary to secure the requisite number by making personal application to the Bishops who were not present. A majority having consented to the consecration of the Mexican Bishops-elect, it then became my duty to take order for their consecrations.

Almost immediately, however, several of those who had voted in favor of the consecrations expressed the desire to change their votes, and as earnest protests against immediate action came in close succession from influential quarters, it seemed to me important that the prevailing sentiment of the Church should, in some way, be ascertained.

The canon does not require the Presiding Bishop to take action *at once* for the consecration of Bishops in foreign countries as it does in the case of the election of Bishops for the Church at home; and doubting my authority to call the Bishops together again, I addressed them all, by letter, asking for their opinion as to the expediency of proceeding, without delay, to the consecration of the three Bishops-elect.

Up to the present time, I have received replies from seventy-five Bishops, only ten of whom approve of immediate action, while there are several (some of whom are inaccessible) who have not yet been heard from. Under these conditions, it

is evident that nothing more can be done at the present time. The question at issue is not: "Shall there be an independent, autonomous Church established in Mexico, built upon the same Divine Foundation, holding the same Scriptural belief, and organized on the same principles, as our own?" This, of course, we all heartily desire; but the point to be decided is simply: "Has the time come for the establishment of such a Church in Mexico?"

A large majority of the Bishops have decided that it has *not* yet come, and they ask for a little more time.

Our brethren in Mexico, on the contrary, believe that such a time *has* come, and wonder at our delay in granting what they consider a very reasonable request; and the Mexican Synod wishes to know, as soon as possible, what they are to expect in the future.

They cannot see how it is possible for our Bishops to delay final action any longer, but I have no authority to bring this matter before the House of Bishops in October, and if I could do so, it is doubtful if there would be a quorum present.

The reports from the clergymen in Mexico indicate that all is going on well at present, and there is nothing to hinder the growth of the Church hereafter.

Any action on our part, at the present time, which would be likely to alienate the hearts of our people from the work to be accomplished there, is to be seriously deprecated, and it is all important that whenever the Church is established as an independent Communion, it should have the hearty approval and generous support of all of our clergy and laity.

I have notified the Mexican Synod of the present condition of things, and I trust that any differences of opinion which may now exist, will not prevent the eventual establishment of a strong and influential autonomous Church in Mexico.

THOMAS M. CLARK,

Presiding Bishop.

## INSPIRATION OF HOPE.

By C. H. WETHERBE.

THE success of every cause depends very largely upon the lofty hopefulness of its leading spirits and their immediate supporters. It is not enough that the cause be exalted in its principles and noble in its purposes; its goodness will not in itself ensure its progress and prosperity; the men and women who are engaged in it must be under the inspiration of a mighty hope, never faltering if there shall be fruitful issues of an enduring character. The early Christian Church could not possibly have made the marvelous advancement that it did had not the Apostles and their assistants been aflame with a full-orbed hope which minded no darkness, and hesitated not before any obstacle. Their hope sprang from the deep consciousness that the cause to which they were devoted was God's cause, and therefore the whole of His almightiness was practically pledged to its conduct, its control, and its advancing triumph.

Those first disciples were optimists of the highest order, just because they were steadily under the inspiration of a hope which linked them with an all-conquering God. The Roman Empire, with all of its magnificent prestige and wide-reaching powers, produced no alarming influence over those optimistic disciples. They were the Heaven-directed agents of a spiritual dynamite which was to shiver in pieces that hoary empire. They knew that if venomous enemies placed themselves athwart the path of the Christian religion it would be their moral destruction.

And it is instructive to note that not a syllable of hopelessness ever proceeded from any Apostle, including even Judas. All of them took it for granted that Christ's Kingdom was to be a continually conquering kingdom. The black word "failure" had no place in the speech of the leading spirits of the Christian Church. And to-day one of the prime needs of the leaders in Christ's Church, as well also of their brethren, is such a stalwart and outshining hope as that which animated the first disciples.

A number of years ago a parish in New York State had become so depleted in numbers that only two women remained in active service. Inspired by a zealous hope, they continued to keep the sacred fire burning on the church altar. Finally the tide of prosperity turned toward the parish, and it is in a flourishing condition to-day.

THERE is only one real failure in life possible; and that is, not to be true to the best one knows.

## SCHOOL MANAGEMENT.

BY THE REV. H. P. SCRATCHLEY.

SCHOOL management is a business, if we mean by school management the superintendence of teachers, the government of boys, the handling of the finances, and, in boarding schools, the providing for the domestic life of the institution. A man may be a good instructor, he may be able to handle a small number of boys in his own house successfully, but it by no means follows that, because of this, he can manage a boarding school successfully, with the many and perplexing problems that rise and demand immediate solution. In a boarding school the instruction is the least troublesome part, and it is a fallacy to conclude that because a man is a good teacher, he is therefore fitted to be at the head of a more or less large school. This is the reason, I venture to say, that we have so many failures in the headmasters of our Church schools. That we have failures is proved by the many changes that occur in our Church institutions. Anyone who knows the history of our schools for the last ten or fifteen years can, in most of them, name some three or four different men who have tried their hand at managing them. Let everyone who desires to become the head of a school realize, first of all, that to run an institution requires technical knowledge in the business of school management.

Outside of the class room, where instruction is given, the first problem is the arrangement and correlation of the different studies. This is simplified by the requirements for entrance into colleges, but these only fix the amount to be gone over; they do not touch the question of the time to be spent on each, the order in which the parts of some one branch of study is to be taken, or the number of hours a week each study is to have. It is undoubtedly true that the catalogues of schools give what is done in these, and a careful comparison gives to many a workable plan, but this is very unscientific. The reports of the different committees appointed by the National Association contain the schedules which these committees deem the ideal, and the reasons for their adoption when practical. These, with experience, form the text books on this part of school management.

In boarding school arises the question of the recreation, the means of passing the time so that the boys will be least tempted by *ennui* into breaking not only the rules of the school but those of God and of nature. On a school day, this is comparatively easy, since the periods are short, but what shall be done on Saturdays, and what on Sundays? Saturdays cannot all be given to sports; and what is more dreary or wearisome than a Sunday afternoon in a boarding school when games and sports are forbidden? The professional head studies this, he reads what other men have written and said, he learns how other men of the past and present have handled this problem, and with this knowledge, he solves his in his school. The text books on this are the lives and letters of the great educators and thinkers on education. That men may learn from others is reason that normal schools require a study of the history of education. What we should require of our headmasters is a knowledge of the theory and practice of men like Arnold, Thring, DeKoven, and Coit. The lives and letters of these either have been or should be published, especially those letters dealing with educational problems.

Other problems are the size of the seats and desks, the position of these in regard to the windows, the color of the schoolroom walls, the arrangement of the artificial lights, the length of study hours at night, the position of blackboards, the heating and ventilation of the class rooms and of the dormitories, the relative size of these to the number of occupants, the text books to be used. This list might be carried on for pages. Can any man say that these do not require study and thought; in brief, do not require professional training? The mistake that we make is that we imagine that our own school days, our college training, and our seminary or theological course, fit us for handling them, or else that we know all these things by instinct, intuition, or inspiration. So we stumble on, blundering, it may be, into the knowledge, or else breaking down under the load.

If ever we are to have a system of Church education which shall equal that of the public school system and be worthy of the name it is to bear, it will come only when our heads are men trained in the profession of the management of boarding schools. School teaching and management must be recognized as a profession, for which men must study, and to which they expect to give their lives.

## O PUDOR!

GOD'S HOUSE. So the building surmounted by a steepled cross has been described ever since the time when pagan liberalism first permitted such buildings to be erected for worship. When the followers of the Carpenter of Nazareth were assembled for the first time in a place so christened, we can imagine with what fervor was sung their *Gloria in Excelsis*. For man to build a dwelling house for God was an honor unshared by the vanguard of the noble army of martyrs, those who worshipped in crypts and caves.

With such thoughts as these in one's mind, one sometimes stands just within the door of a modern temple of the more pretentious sort, waiting for the pewholders to arrive and be seated. Can anything conflict more disastrously with the old-time idea of the Church as God's House than this hard fact of pew-ownership? If the house is God's—not God's and man's—surely the preëmption of pew-room is an indefensible intrusion. A popular preacher who refuses to consider a call to any church where pew-holding is in vogue, saying, "No pew doors for me!" sometimes goes on to tell this story:

"Once upon a time, when I was just at the age in which impressions are the strongest, I found myself in a strange city one Sunday evening. From a steeple near by, a bell was calling out, 'Come to church! Come to church!' and as the outside doors beneath it were hospitably open, I walked in and seated myself. I had not been seated long, however, before a middle-aged couple came up the aisle and stopped at the door of the pew I was in, and the lady remarked: 'Young man, this is our pew.' The consequence of that speech was that the young man thus addressed did not enter another church for five years."

What do these persistent bells mean, we should like to know, by inviting the passer-by into buildings in which, as soon as the vestibule is crossed, the hospitable spirit would seem to change? At any rate, one sees the doors of a long array of pews which, whether these pews are filled or empty, are as closely shut as are the marble portals of the houses in the cemetery. In-hospitality in church is a sin far too common in this over-praised age, an age in which the refined gold of Christianity is supposed to be gilded by twentieth century civilization. Let a lady in a strange city give her experience:

"I attended a ten o'clock service one rainy Sunday, when naturally there were acres of empty pews in every direction. About half way up the aisle I seated myself in a pew quite large enough for a moderate-sized family. Soon after the service began, here came an elderly couple and stopped at the door, whereupon I took up my wet umbrella and made a motion to vacate, expecting to receive a hospitable smile and head-shake, with perhaps the whispered assurance that the pew was large enough for us all: but I reckoned without either my host or my hostess, for the gentleman said nothing as he held the door wide open for my exit, and the lady only said, 'Thank you.'"

"I never was in that church but once," remarked a young girl of another House of God, in which all the pew space was regarded as the property of monied men and women. "A friend and I went early, and were seated by a love of an usher in a delightful pew well up towards the front; but we were scarcely settled in it before we were invaded by three ladies, apparently a mother and two daughters. The mother was civil enough, but she hadn't brought up those girls well. At any rate, they grumbled audibly about having outsiders in their pew, and my friend and I arose and vacated in what I suppose was a very un-Christian spirit of high dudgeon. Several seats were offered us as we went sailing down the aisle with our chins in the air, but we would accept none of them, and the matter ended by our taking a free seat just inside the door. For all the good the service did us after that squabble we might as well have gone on out of the church."

If a house divided against itself cannot stand, what are we to expect in a building wherein the pulpit is ever exposed to the hostile influence of the pew door? C. M.

IT IS GOOD for a man to be checked, crossed, disappointed; made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an eternal love, and a Holy Spirit in Heaven who will give him a right judgment in all things, and a Saviour who can be touched with the feelings of his infirmities. —Charles Kingsley.

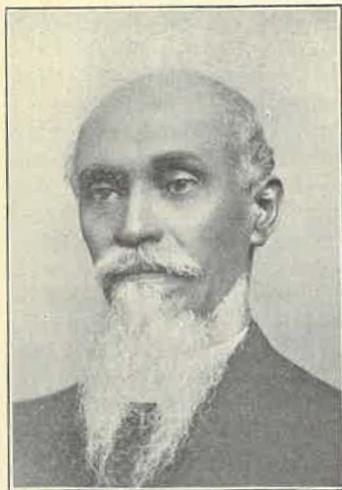
## OUR AFRICAN BISHOP—SAMUEL D. FERGUSON.

MISSIONARY BISHOP OF CAPE PALMAS AND PARTS ADJACENT.

By THE REV. EDWIN B. RICE, M.A.

SAMUEL D. FERGUSON was born in the city of Charleston, South Carolina, about the year 1839. When he was six years old he emigrated with his parents to Liberia, two years before the declaration of the independence of that Republic was made, and there threw in his lot with the destiny of the other colonists who had preceded him. He entered the mission school which had been established by Bishop Payne, and there received his education. He showed such aptitude in his studies that he was rapidly advanced, and by his diligence and manly deportment, won the confidence and esteem of all his teachers.

After his graduation, as a mark of the Bishop's appreciation of his qualifications, he was appointed assistant teacher in the mission school at Cavalla. His services in that capacity proved so acceptable that when the High School at Mount Vaughan lost its principal, Mr. James B. Yates, Mr. Ferguson was appointed to the position. He entered upon his duties Oct. 1st, 1862, and remained its honored head for three years.



BISHOP FERGUSON.

Prior to this event, Mr. Ferguson had strong convictions that God had called him to teach the people of his own race there in Africa the Gospel of Jesus Christ.

Upon assuming his new responsibilities at Mount Vaughan, he communicated his convictions to the Bishop, who gladly received him and entered his name as a candidate for Holy Orders. For the following three years he studied divinity under the Rev. Charles C. Hoffman, while still continuing his duties in the school at Mount Vaughan. He also assisted Mr. Hoffman in St. Mark's

Church, and served as Secretary of the Convocation of the Cape Palmas District.

During the session of the Convocation at Cape Palmas, held on Dec. 28th, 1865, Mr. Ferguson was admitted deacon in St. Mark's Church by the Rt. Rev. Dr. Payne, the Bishop of the Missionary District, and was assigned to duty as assistant to the Rev. Mr. Duerr, who was at that time in charge of that parish.

In a letter subsequently received by the Bishop, Mr. Ferguson expressed his determination to take up and carry forward in the interior, the standard of the Gospel lately fallen from the hands of the beloved Hoffman.

Under date of April 16th, 1866, he wrote from Mount Vaughan:

"Since my ordination in December, I have had much work to do; besides teaching in the school and conducting the religious services at the station (Mount Vaughan), I go to St. Mark's Church, a distance of nearly three miles, and preach every other Sunday; and now that the Rev. Mr. Duerr leaves, will have to do so oftener. I made a missionary tour into the interior last month, and purpose doing so quarterly, if my duties at the station will allow. The seed which dear Mr. Hoffman has sown must be watered. By God's help I hope to do what I can towards it."

He expressed the wish that he might have an assistant in the school, so that he might devote more time to the good work of preaching the Gospel.

These extracts furnish some idea of the earnestness and fidelity which entered into the labors of Mr. Ferguson, and characterized his activities during the three years of his diaconate.

On March 17th, 1868, upon satisfactory passing of the required examinations, he was admitted to the priesthood by Bishop Payne, in Trinity Church, Monrovia. The Rev. Messrs. Russell and Crummell assisted in the service.

On Easter Day, 1868, he was placed by the Bishop in full charge of St. Mark's Church, Cape Palmas, where he had been serving as an assistant since 1865, and was also given the supervision of the High School at Mount Vaughan, with the aid of an assistant, Mr. Joseph Elliott, a candidate for Holy Orders.

His duties are summed up in his own report given the following year:

"I have the pastoral care of St. Mark's, our first African church, and the largest connected with the Mission. I am thankful to say that it is in an encouraging condition. In my work in connection with this church, I labor under one great disadvantage—residing at Mount Vaughan, where I have been for the last ten years, I am too far from the church. During our rainy season, it is disagreeable traveling through the wet, rendered especially so by our bad roads; and in the dry season the heat is very oppressive. I am trying to erect a dwelling house near the church, but my salary allows me to do very little unassisted. I am in hopes that kind friends in America will aid me."

In this same communication, Mr. Ferguson expressed the fear that the Bishop who had left for America (May 10th, 1869) broken in health, might never return to Africa. This fear was subsequently fully realized. Bishop Payne, unable to resume his duties in Africa because of greatly impaired health, tendered his resignation at the meeting of the General Convention held in the city of Baltimore in October, 1871, which was accepted with an expression of regret.

It was not until 1872 that the House of Bishops was able to find a successor for the vacant Bishopric. In October of that year, the Rev. John Gottlieb Auer, a member of the African Mission, was elected and was consecrated in St. John's Church, Georgetown, D. C., on the 17th of April, 1873. In the following July he sailed for England *en route* for Africa, where he arrived on the 29th of December and at once entered upon his arduous duties. His broken health, due to his former labors in the deadly climate of Africa, brought on a crisis that ended in the Bishop's early death. His last service was most pathetic. He had appointed an Ordination service at St. Mark's Church, Cape Palmas, for Sunday, Feb. 8th, and a Confirmation service at St. James' Church, Hoffman Station, for the afternoon of the same day, intending immediately afterwards to visit the church at Monrovia and elsewhere in Liberia. Mr. Ferguson was to accompany the Bishop on these visitations. These arrangements, however, had to be set aside on account of the serious illness of the Bishop. He was so ill between the 28th of January and the 3d of February that his life was despaired of. He rallied a little, though not sufficiently to justify his leaving his room; yet he determined to fill his appointments, and leave the country as advised. On the 11th of February he confirmed a class of 25 in the Church of the Epiphany, Cavalla. Two days afterward he came to Cape Palmas, carried in a hammock, being too weak to walk. He there informed Mr. Ferguson that he would endeavor to have the Ordination service on the Sunday following, *i.e.*, the 15th. On Saturday the 14th, the Bishop, with Mr. Ferguson, examined the candidates in the bedroom at the Orphan Asylum, though the effort was laborious for the Bishop, and was followed by great exhaustion.

On Sunday morning, Feb. 15th (Quinquagesima) he was brought to St. Mark's in a hammock. He sat in Mr. Gibson's parlor, which was only a few yards from the church, while morning prayer was being said, after which he came into the vestry room, with the assistance of Mr. Ferguson, robed himself, and took a seat in the chancel. The Bishop was only able to take that part of the service which belonged exclusively to his office. He laid his hands upon the heads of the candidates, Messrs. L. L. Montgomery and M. P. Valentine, and between very short respirations, gave them authority to exercise the office of deacons in the Church of God. The service of the Holy Communion followed, the Bishop receiving, himself, and then distributing to the clergy present.

At 4 o'clock on the afternoon of that same day, fifteen candidates for Confirmation from St. James' Church, Hoffman Station, were, by the Bishop's direction, taken to the Asylum at Mount Vaughan, and there confirmed.

This was his last official service. He lived until 2:30 o'clock the next afternoon, when he breathed his last. About his bed stood, with weeping eyes and bleeding hearts, almost the entire Mission staff.

On the following day (Feb. 17th) the body was borne from the Orphan Asylum to St. Mark's Church, followed by a long procession. The services were solemn and impressive. The body was carried back to Mount Vaughan and there interred in the cemetery, where lay the mortal remains of his former wife and child, and where, eight years previous, the Rev. C. C. Hoffman was laid at rest.

Mr. Ferguson, in conveying the sad intelligence to the Church at home, wrote:

"Our Bishop—poor Africa!—lies in the cold arms of death. The robes which enclosed the living Bishop yesterday, to-day cover a cold

mass of clay. His episcopal ministrations in Africa can be easily summed up—two Ordinations and three Confirmation services. Truly God's ways are past finding out. Why, after waiting, hoping so long for a Bishop, he should be allowed to come and begin his work and be so suddenly taken from us, is what we poor, short-sighted creatures cannot understand. But He who notices the falling of sparrows is surely cognizant of this day's event; and so we pray for grace to say Amen."

On the 8th of June, 1874, Mr. Ferguson, who had not been in the United States since he emigrated to Africa with his parents, when he was six years of age, and whose whole life had been connected with the African mission, reached New York on the bark *Liberia*, on a brief visit for six months. While in this country he was called upon to witness the passing away of the first Bishop of Cape Palmas, the Rt. Rev. Dr. Payne, at his home in Oak Grove, Westmoreland County, Virginia, on the 23d of October, 1874.

As one upon whom were laid the episcopal hands of Bishop Payne in confirmation and ordination, it was most fitting that the Foreign Committee should invite Mr. Ferguson to deliver an address on the life and work of Bishop Payne. Touching and eloquent was the tribute rendered by this young priest of the African Mission at the services held by the Board of Missions, and equally affecting was his appeal in behalf of the work to which the late Bishop had given the best part of his life.

Shortly after this event, Mr. Ferguson sailed from New York (Oct. 31st, 1874) on his return to Cape Palmas, where he arrived Jan. 6th, 1875, and again assumed the charge of St. Mark's Church.

In the fall of that year, the Mission centering at Cape Palmas was placed in great danger owing to hostilities that broke out against the Liberian Government by the Crebo people. Battles raged around the vicinity of Mount Vaughan and Hoffman Station, and so precarious became the situation that the children of the Orphanage had to be placed under the care of the United States Consulate. Throughout all these disturbing and dangerous days, Mr. Ferguson remained at his post of duty, faithfully ministering to his flock and preaching the Gospel of Peace, Good Will to all men.

In May, 1876, Mr. Ferguson visited the Mission stations at Sinoe and Bassa. During the four weeks of his sojourn at Sinoe he preached and lectured seventeen times, administered the Holy Communion twice, and baptized six children. He infused a new spirit into the people and succeeded in getting them to undertake the repairing of the old chapel which had become decayed, pending the building of a new edifice, for which a fund of \$400 was pledged toward the \$1,200 required.

Mr. Ferguson also appointed Mr. George A. Dundar, an earnest communicant who had been educated in the mission, to assist Mr. James C. Monger as lay reader. The latter at that time was a candidate for Holy Orders and had been acting as lay reader at Sinoe for several years.

On April 24th Mr. Ferguson arrived at Bassa, and there met the Rev. Mr. Montgomery, the deacon in charge of that station. The Church services were held in a hired room, there being no church edifice in the town. A beginning had been made, however, a foundation having been laid, 100,000 bricks secured, but the funds becoming exhausted, the work ceased. Mr. Ferguson's presence kindled anew the dormant life of the parish, and gave renewed impetus to the work.

On the 6th of May (1876) he returned to Cape Palmas, having been absent six weeks. The services in his own church (St. Mark's) had been regularly maintained by Mr. James J. Neal, a lay reader connected with the parish.

In August, 1876, Mr. Ferguson, in company with the Rev. Mr. Valentine, in pursuance of a request of the Foreign Committee to visit native stations on the Cavalla River, undertook the journey, visiting Hidie, Nyinimu, Tobo, Webo, Nitelu, going up-stream, and on returning, stopping at Dineh, Gideyatabo, Hening Station, Rockboroka, Bliwodo, back to Dinyemalu, and thence to Cavalla. Services were held at many of these places, many natives for the first time hearing the Gospel of Jesus Christ.

Upon returning home, Mr. Ferguson wrote out a full report of his journey and forwarded it to the Foreign Committee.

At the meeting of the General Convention of 1876, the Rev. C. C. Penick, D.D., rector of the Church of the Messiah, Baltimore, Md., was elected Missionary Bishop to Cape Palmas and parts adjacent, and was consecrated in St. Paul's Church, Alexandria, Va., on the 13th of February, 1877.

On the 24th of October, of that same year, he set sail for

Africa, arriving at Cape Palmas on the 9th of the following December.

At the close of that year (1876) Mr. Ferguson made a second visit to Sinoe according to arrangement of the Foreign Committee, and baptized three children and two adults, administered Holy Communion, married one couple, and admitted seven persons to the Holy Communion.

For several years Mr. Ferguson kept up these occasional visitations to Sinoe and Bassa, until regular clergymen were settled there to look after the work.

At the Convocation held in St. Mark's Church, Dec. 21st, 1877, Mr. Ferguson speaks of the presence of Bishop Penick and of the "soul-stirring discourse" that he preached at the opening service.

In 1879, in addition to his regular duties, Bishop Penick appointed Mr. Ferguson business agent of the lower end of the jurisdiction in the place of Mr. R. S. McGill, deceased.

In 1883 he was appointed Treasurer of the jurisdiction and President of the Standing Committee. In the same year Bishop Penick, with shattered health and unable to continue longer the work in Africa, returned home, and on April 4th tendered his resignation, which was accepted by the House of Bishops in General Convention, Oct. 25th.

The African Mission was again deprived of Episcopal supervision, and continued so until 1885, when a successor was consecrated for the high office.

At a special meeting held in Grace Church, New York, on April 23d, 1884, the Rev. Samuel D. Ferguson was elected Missionary Bishop to Cape Palmas and Parts Adjacent.

Under date of August 4th, 1884, the Bishop-elect wrote in his letter of acceptance that it would be too late for him to come to the United States for consecration at that time, fearing that the change of the heat of the torrid to the cold temperate zone might impair his health. It was not, therefore, until March 31st, 1875, that he ventured to leave his tropical home for America. Sailing *via* England, he arrived in New York May 16th, and on the 24th of June, 1885, he was consecrated in Grace Church, New York, by the Presiding Bishop, the Rt. Rev. Dr. Lee, acting as consecrator, assisted by the Rt. Rev. Drs. Stevens, Littlejohn, Starkey, and Assistant Bishop Henry C. Potter.

The first service of the newly consecrated Bishop was on July 6th at Norfolk, Va., where he confirmed a class of seven persons for the Rev. J. H. M. Pollard (colored) of the Church of the Holy Innocents.

After paying a short visit to his native State, South Carolina, and other parts of the South, on his way back to New York he preached in the Church of the Crucifixion, Philadelphia, on Sunday morning, July 19th. *The Churchman*, a religious publication, in commenting upon the occasion, described the personnel of the Bishop in the following language:

"The Bishop is tall and slender, and at his age shows the trying effect of the climate of West Africa. His delivery is earnest, slow, and graceful. The sermon, though scholarly, was expressed in language so simple that everyone present must have understood him. He is a workman thoroughly furnished for his work."

On the 23d of July, 1885, the Bishop sailed for Africa *via* England, and arrived at Cape Palmas August 28th. As he landed upon the shores, the voices of the children of the Orphan Asylum and Girls' School sang out "A Merry Welcome Home," followed by the chanting of the *Gloria in Excelsis*. This ovation was given not only by the members of the Mission, but by many prominent citizens of the Republic who had gathered to meet him upon his arrival.

A more formal public reception followed four days later, under the direction of the officers and teachers of St. Mark's, at which were gathered members of the entire Mission as well as the distinguished citizens of the Republic who had gathered to meet him upon his arrival.

The Bishop's first report, written on his voyage to England, gave a brief statement of the status of the work, and outlined the policy which by divine permission he intended to pursue if the Church accorded him the assistance required. The status of the Mission at the time he became its chief-shepherd comprised five presbyters, five deacons, four candidates for Holy Orders, eighteen catechists and teachers, six lay readers, and two business agents. There were nine day schools, thirteen Sunday Schools, 251 boarding pupils, 284 day pupils, 268 Sunday School scholars. The stations and preaching places numbered 42; there were nine church buildings and 452 communicants. Among the things that the Bishop proposed were

the establishment of a high grade theological institution, a medical college, and industrial schools.

It would be impossible in this brief outline of Bishop Ferguson's career in the African Mission, to give in detail the many and important events that have been crowded into the history of his episcopate that now covers a period of seventeen years. Suffice it to say that during this time, though many difficulties and discouragements have arisen to thwart the progress of the Mission, there has been a slow, steady, onward movement all along the lines—yes! a development that has been progressive, accumulative, gathering strength more and more, and holding it against almost insuperable barriers.

Though Bishop Ferguson has only realized in part the policy which he planned at the beginning of his eventful episcopate—the establishment of a theological institution—this is to be said of that institution so successfully thought out, developed, and launched at Cuttington, now known as Epiphany Hall, which has been the instrumentality in God's hands of raising up an educated native ministry that has gone farther into the very midst of that heathen land, bearing the torch of the Gospel and setting in motion the divine machinery that has resulted in the conversion of many people, the establishment of churches and chapels, of schools and colleges. Of the nineteen clergymen who compose the present clerical staff, with two or three exceptions, every one has been educated in the Mission and ordained by the present Bishop, while thirteen candidates are preparing for Holy Orders. The good that has thus resulted is again visible in the increased number of stations and communicants. At the beginning of his episcopate the stations numbered but 42; to-day there are 109. Then the communicants were only 452; to-day there are 1,710. The churches and chapels have increased from nine to seventeen, and the children under instruction in the day and boarding schools from 535 to 1,171 pupils. These are but the cold facts. There are other things of equal moment that cannot be recorded in figures—the moral influence at work gradually but surely leavening the mass of heathendom, preparing the soil, opening the way for evangelization and for the coming of the Kingdom of God in Africa.

Bishop Ferguson, by his manly deportment and sterling qualities, has won for himself many marks of honor. He received the degree of Doctor of Divinity from Kenyon College, in this country, and that of Doctor of Canon Law from the University of Liberia.

Of the 180 Bishops who were in attendance upon the Lambeth Conference in 1897, only nineteen had the honor of being presented by the Archbishop of Canterbury to the Queen at Windsor. Among this number who received that distinguished honor was Bishop Ferguson.

The Bishop was in attendance at the last General Convention which was held in San Francisco, California, in 1901, and there, by his eloquence and forcible utterances, won the admiration of all who heard him and left an indelible impression upon the whole Church. He is now in Africa, laboring diligently in his jurisdiction in Liberia, carrying on the Church's work, and making full proof of his ministry.

#### FIFTY YEARS' ADVANCE.

BY JAMES B. CRAIGHEAD.

**A**BOUT sixty years ago, alarming news reached us that a dangerous heresy had obtained a lodgement in the Church of England; at Oxford University. We did not clearly comprehend what it was, but it was called Puseyism, and it was certainly something dreadful. Our clergy shrugged their shoulders and were generally silent on the subject, considering it none of their business.

A few years later it was discovered that the awful thing had made its appearance on our side of the Atlantic. The heresy-hunters soon let it be known that there was a little mission chapel located down near Five Points in New York City, in which dreadful things were perpetrated; and unless the Bishop should stamp out the abomination, the P. E. Church in the U. S. A. would go rapidly to the bow-wows. High Churchmen put their heads together and spoke in whispers; the Low Churchman looked up his Fox's *Book of Martyrs*. The secular press regarded the subject as inexhaustible matter for jests.

About the year 1853, being in New York on a business trip, curiosity led me to visit the little chapel, which I found located over a livery stable. My first impression was that I had stumbled on a Roman Catholic place of worship, and as a good Protestant I should have departed at once. Service had

not begun, and I had time to look about me. Everything was different from what I had ever seen in Episcopal churches. There were about sixty people present, all apparently of the working classes, in their threadbare Sunday clothes, and all devoutly kneeling while they read their Bibles or books of devotion. At one end of the long room stood an altar with a linen cover, edged with cheap lace, and holding two burning lights, two vases with flowers, and a large brass cross. Presently there entered from a side room a procession of eight or ten boys, dressed, as I afterwards learned, like the choir boys in an English Cathedral. These were followed by the priest, also vested.

It is perhaps unnecessary to give details of this service, as most of the readers of THE LIVING CHURCH have attended like functions under far more favorable circumstances. I will only mention that the organ was a superannuated box of whistles with a number of dumb pipes; the singing of the canticles, Psalms, and hymns, was about as crude as possible. Many a Churchman would have departed in disgust; but I was not one of that kind, for throughout the entire service, including Holy Communion, there was a manifestation of reverence and absorption that I had never seen before in any church. During the sermon, the choir boys sat listening attentively; rather a contrast to my "use" when at their age, for I usually seated myself comfortably on a hassock and, with my head on a pew cushion, quietly slumbered to the end. I afterwards learned that the motive of this reverential service was a sincere belief, that there, upon that altar, in that dingy stable-loft, was the Real Body and Blood of our crucified Saviour, and that every act, from the very beginning, led up to a spiritual realization of the great Mystery.

When I departed from that poor little mission chapel, I felt that there was a germ which was alive and which in God's good time would spread over the land; and now, as we look about us, we see splendid churches in every Diocese, competing with each other in reverential magnificence of services, and in which the doctrine of the Real Presence is openly taught and honored with every possible accessory of devotion. We look back and recall with amusement how good High Churchmen deprecated each advance, but which they followed, at a distance and just as slowly as the impatience of their congregations would allow.

At the General Convention at Baltimore, in 1871, I heard Dr. DeKoven, in a ringing address, declare that he fully and unequivocally believed in the Real Presence, and that he carefully instilled it into his boys at Racine. This declaration no one attempted to combat at the time, but doubtless it cost the great Doctor an episcopal throne.

Of course, the battle is won, but there are, still, slow-thinking, timid clergymen who fight against any movement, and always insist that their brethren are going too fast. But if some of the brave priesthood had not gone fast, we would be to-day where we were fifty years ago.

Dr. DeKoven's early death prevented his seeing, as he hoped to do, "in every large city one church with a vested choir and a choral service." We who have been spared to a long life, have seen this come to pass. Were I a younger man, I should hope to live to see, what surely will come in time; when in a vast number of churches the "Six Points" of ritual will be maintained, and, yet more, on many altars, always will be seen the Reserved Host. Then we may say on week days, as well as on Sundays, "The Lord is in His Holy Temple; let all the earth keep silence before Him."

Nodena, Ark.

**BEFORE** undertaking the work at Tuskegee that was to mean so much to the colored people of the South, Booker T. Washington traveled extensively in Alabama. He found the form of education in vogue defective. "In some cases," he says, in *Everybody's Magazine*, "I found young men who could solve the most difficult problems in 'compound proportion,' or in 'banking,' or in 'foreign exchange,' but who had never thought to try to figure out the reason why their fathers lost money on every bale of cotton they raised, and why they were constantly mortgaging their crops and going in debt. I found girls who could locate with accuracy the Alps or the Andes on the map, but who had no idea of the proper location of the various knives and folks and dishes upon an actual dinner table. I found those who remembered that bananas were grown in certain South American countries, but to whom it had never occurred that bananas might be a good and healthful food to sharpen the appetite at the breakfast table, supposing their work had been such as to allow them to buy such food. In a country where pigs, chickens, ducks, geese, berries, peaches, plums, vegetables, nuts, and much other wholesome food could be produced with little effort, I found even school teachers in the summer eating salt pork brought from Chicago, and canned chicken and tomatoes obtained in Omaha."

## Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.

By the Rev. ELMER E. LOFSTROM

### GOD'S PEOPLE FED WITH FOOD FROM HEAVEN.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: XV. Word "Sacrament." Text: St. John vi. 32.  
Scripture: Ex. xvi. 1-23.

IT seems to have been a hard lesson for the Children of Israel to learn, that God was caring for them. He had proved that He was able to deliver them from such great afflictions as those they endured in Egypt, and from so great a danger as that which threatened to destroy them by the Red Sea. And they realized that it was so at the time. Moses wrote a beautiful song (Ex. xv: 1-19), which they all sang. In it they gave all the honor of their deliverance to Jehovah, to whom it belonged. But when, after three days' trial without water, they found only bitter water which they could not drink, they complained. God was merciful to them and showed that He meant to continue His care for them. He made the bitter waters sweet. The tree which brought about this result is a type of God's Grace, which is sufficient for us, and able to make sweet the bitter waters of trial and affliction.

But the Israelites did not yet appreciate the fact that God was caring for them as a Father. After thirst came hunger, and they missed the good food they had had in Egypt. They had taken their flocks and herds with them, but after the thirty days which had passed, these had been consumed, or nearly so, for their position and occupation in Egypt was not such as would demand a large number of cattle. Food became scarce, and as they would not look above their own limited resources, they jumped at the conclusion that their deliverance and preservation thus far were only to end in death by starvation. When they realized their need and their own helplessness, instead of going to their Deliverer for help, they murmured against Him and His servant Moses.

Then the Lord showed His wonderful kindness and His tender care for the people He had chosen. He sent them food from His own Hand, and they began to live in absolute dependence upon Him, receiving their food from day to day. Every morning brought its evidence that God had remembered them.

Bear in mind as you proceed with the literal story, that Israel is always a type of the Church. We blame Israel for lack of faith, and yet we need the same lessons as they. The manna of course is a type of the true "Bread which cometh down from heaven that a man may eat thereof and not die" (St. John vi. 49, 50).

In asking and answering the question, "What do we know of the manna?" bear in mind the antitype of the Lord's Supper.

There was, and is still, a natural "manna" in that country, having somewhat the same appearance as that described here. But the former is very different in its nature and properties, being found only on a certain tree as a pitch exuding from the trunk. It only appears for a short period of about six weeks, is not so perishable as not to last from day to day, nor is it properly a food, being rather a medicine. It is now called manna; whether it was before this time cannot be known. When the people saw the ground covered with the white little particles of food, they said, *Man-hu*, which may mean "What is it?" or "(It is) manna." Probably the former, as finding it thus on the open and in such quantities, they would scarcely pronounce it *manna* at once even though they knew the natural manna. The heavenly manna is described as a little round white body about the size of coriander. Get some of this at the drug store and bring to the class to make the illustration more clear and definite. It had a sweet taste, cakes made from it being like honey wafers.

It fell with the dew during the night and was left on the grass for a season in the morning, when it must be gathered. It was gathered by all the people, who divided it equally, on the basis of an omer, or about two quarts, for each person. It had to be gathered each day. If, distrustful of the continuation of God's care for them, they attempted to store it up, it spoiled, breeding worms and decaying. But on Friday they could gather for the sabbath day's supply, and it kept. None fell on the sabbath, which was a day of rest, holy unto the Lord

at this time, though the Ten Commandments had not yet been given. It was supplied daily throughout the forty years' journey in the wilderness, but ceased when they entered the Promised Land. Then a golden pot of manna was laid up for a remembrance in the Holy of Holies.

Suggest now some of the striking types of the Living Bread. All types are more or less imperfect and incomplete, but they suggest the nature of the antitype, so, here. The taking of something already existent suggests the origin of Him who was from the beginning. It, as afterward did He, came down from heaven. It was unlike the earthly product; purer, sweeter, and better, as His Incarnate nature was above the Nature of other men. It was gathered for each day's need, as His grace is given each day, sufficient for that day, but leaving us dependent for the next day's need upon the same Divine Giver. Nor can we selfishly hoard any of God's blessings, though they will not fail if used.

Regeneration, which is typified by the crossing of the Red Sea, takes place once for all; but the spiritual feeding on the Bread of Life must be a constant practice of our life's journey through the world this side of the Promised Land. When our earthly journey is over and we come to the "land flowing with milk and honey," we will no longer need the sacrament of His Body and Blood; but we will then be in the Presence of the glorified Saviour, reminding us of the means of our spiritual feeding while on the way to that blessed country, as the chosen People were reminded by the golden pot of manna.

For the older scholars, emphasize the need of constantly partaking of the Sacrament. If the use of the Sacrament is "the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine," then, like the food for our bodies, it must be eaten regularly and at frequent intervals. You never miss a meal for the sustaining of your bodies; are you less particular about the feeding of your souls?

The people asked, of the heavenly food in the desert, "What is this?" and the Jews asked at Capernaum, "How can this Man give us His flesh to eat?" It is all a mystery, as the name signifies; but the question is not of the how, but of the fact. We may not be able to understand how God could become man, or how the bread and wine of the Lord's Supper can be the Sacrament of the Body and Blood of Christ; but we know it is true, by faith. Some of the Israelites despised the manna and were dissatisfied with it for food, their hearts longing for the old flesh pots of which they had eaten in their hard and bitter bondage. They forgot the price they had paid for it. So if, as Christians, we do not consecrate ourselves to the new life begun in Baptism, we find the new food not a blessing but a curse, as the quails sent when the people murmured, bred a pestilence among them.

A fitting conclusion to this lesson is a reading of St. John vi: 26-63.

### THE FRIARS IN THE PHILIPPINES.

SPEAKING of the position of the Spanish Friars and the Holy See, Father Doyle, in the *Catholic World Magazine* for September, says:

"There is no manner of doubt as to the attitude of the Holy Father towards the Spanish Friars. It is the policy of voluntary elimination. We have the most profound respect for the heroism and devotion of the Spanish missionary. His record of bravery and self-sacrifice during the last three centuries is one of the brightest chapters of history. It is his work that has given Spain the world-wide dominion she possesses, and it his devotion among the conquered people that has perpetuated this power to the present day. But in order to get the proper perspective let us place the matter in another light. Let us suppose that the priesthood in Ireland during the last three centuries, instead of being Irish to the core and devoted to the people's best interests, were emissaries of England. Let us suppose they belonged to religious orders whose superior-generals were all Englishmen and were closely identified with the English crown; that they had free access to the royal palace, and their coming and going was at the behest of the English King; how long would the Irish people tolerate such a priesthood, though its personnel was made up of the best of men, and what probably would be the state of religion in Ireland to-day, after a century of such antagonism? It may be readily understood, then, why a considerable number of the Filipino people, in their revolt against the Spanish Government are antagonistic to the Friars; and it may be as readily understood why in the Americanization of the Islands it would be well to replace these same good men by just as good men who know the English language and who understand and are devoted to the American system of non-interference in Church matters."—FATHER DOYLE, in *Catholic World Magazine*.

## Correspondence

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

### LET THE APPORTIONMENT PLAN BE MADE COMPLETE.

To the Editor of *The Living Church*:

HERE is much discussion just now as to ways and means and plans for furthering the progressive and aggressive work of the Church in Missions: a work which after all actually represents the aggressive, forward work of the Church, parochial, diocesan, and general, everywhere. The discussion shows that men are thinking, and that there is an interest and a strong desire to put matters upon the wisest and soundest and most business like basis. There is no question that the apportionment plan is by all odds the best and most business like attempt the Church has ever made to do its Work.

The suggestion of Bishop Edsall of Minnesota that apportionment should not be partial in its plan and in its reports, but should include the whole sphere of Missions, domestic and general, is greatly in the interest of unity, inclusiveness, and equity. If all Church members are members of the Missionary Society, and if missions include the work of the Church at home and abroad, it seems partial and incomplete simply to apportion and plan for the circumference without regard to the centre or hub of the whole wheel of aggressive, progressive advance in Christian work. But in addition, if men's minds are moving wisely forward in this matter, if there seems a probability of an universal scheme being adopted for the great central and necessary organizations and needs of the Church, surely then some other interests must be discussed and included.

In our general canon law, just two great societies are officially provided for by rules and regulations—the Missionary Society and the General Clergy Relief Fund; in other words, the WORK AND THE WORKERS. The WORK, as I have said, is being pushed forward energetically, admirably, by the central organization having the matter in charge.

The support of Missions is being placed upon a systematic and reasonable basis, but provision for the WORKERS, which would seem to be of equal importance and to have an equal place in the canon law, is not yet included in the plan. "A heathen man is no better than a missionary," and the Church is not even acting reasonably when she cares less and thinks less of "the man sent," or makes no provision for the old worker and his dependents. There is great need that care of the workers should go hand in hand with the work. The Church has been attempting theoretically to care for the WORKER and his dependents in as many ways as it has Dioceses and Missionary Jurisdictions, and even in certain Dioceses, division has been made in the effort, so that actually in forty or fifty different ways the Church is attempting this great duty and responsibility, and each without much regard to the other in the effort.

Now I believe that both clergy and laity ought to see and will see that "THE WORK AND THE WORKERS" in this apportionment plan go clearly together; that it is the duty and responsibility of the Church quite as much to look after the workers as the work, and that its work will be better done if it does look after the worker. There is not a man living who will not throw himself more heartily into the work, no matter how hard and difficult it is, or how poor the place, if he feels that behind him is the help of the Church when he is wounded or falls by the way-side.

I write therefore to urge that the apportionment plan be made an all-round one, including home missions and general, and the worker.

The General Clergy Relief Fund for the WORKERS has been making distinct advances during the last three or four years; it has doubled and trebled its income from churches and individuals; 29 dioceses have either come into the General Fund or are making preparations to that end; legacies and bequests since about the first of the year have amounted to nearly \$60,000; but alas, even with this advancement, the amount granted to the old and disabled clergy is in pitiful proportion to their need and to the ability of the Church. A one per cent apportion-

ment on the total amount as per the plan adopted for Missions, would place the possibilities for doing justice and equity to the small number of annuitants among our clergy beyond peradventure. It would help Missions immensely, because it would retire the old veteran honorably (not dishonorably) and his place could be supplied with young and vigorous workers. Why can we not do it? Why cannot one per cent be added to the apportionment plan for this very purpose? Other Churches are doing better than we for their WORKERS. Even railroad companies and corporations are doing better than the Church by their old and worn-out employes, and every day chronicles gifts of thousands and hundreds of thousands of dollars by one Churchman and another for some public, promiscuous, often unappreciated charity, while our own are neglected or left to sink out of sight in great poverty and suffering. It seems to me the proper care of Missions includes the proper care of the missionary at home and abroad, the WORKER, and that this care lasts through his life. The Church cheers on and encourages her missionary and her worker in the hard places by abundant words and by abundant appeals to his duty, but gives him a very meagre support, and in his old age, or infirmity, or death, makes no provision for him or his family. He is cast aside like an old horse that has outlived its usefulness. This is not Christian, nor is it a good business policy.

The failure of the Church to support her old and disabled missionaries and clergymen brings sorrow and humiliation upon hundreds of their families, and trouble and discouragement to hundreds of fine young fellows growing up in these same families, who ought to be the very cream of the Church's workers and supporters in the ministry; deterring them more times than we know from entering upon a calling which dishonorably retires its old and faithful servants.

There are hundreds of clergymen, and this is not theory but fact and actual knowledge, who, as they grow older, are every day sinking more and more into discouragement and poverty. There is no security, no permanence; their lives are more or less adrift, they are exposed to popular caprice and the chances of men's whims; and after years of service, they find themselves unable to find work where they can find bread.

Now it is out of the question that these things should not be considered by many men looking into life. They are considered and ought to be considered. It is only the part of common prudence and decent common sense to take them into account. Parents should consider them for their sons, and sons should consider them for themselves, and the Church should consider this matter and realize its far reaching importance. It must make more thorough provision for its worker, active and retired, or there will be fewer workers, and consequently less work done. Let us therefore have an all-round apportionment plan, including both the WORK and the WORKER. Many a Bishop would breathe a sigh of relief, a burden of care and anxiety would be rolled from his conscience, because the Church would at once be able to retire honorably many an old clergyman from the strain and embarrassment of a relation which now exists. Let the apportionment plan include ALL the work and ALL the workers. One per cent. will do it.

ALFRED J. P. McCLURE.

### THE MARRIAGE CANON.

To the Editor of *The Living Church*:

IN your issue of August 9th, a correspondent makes the following statement in a letter to the Editor: "The question turns on the point whether after divorce by the court, each of the parties (or only one) has a divorced husband or wife who has been put away for cause," etc.

It is this question, founded upon a mistake as to the Church's intention, that, in my humble opinion, has caused more difficulty in understanding the Divorce legislation of the Church than any other point.

Marriage is a reciprocal relation. No man can have a wife unless he is at the same time that woman's husband; no woman can have a husband unless she is at the same time that man's wife. Assuming that a divorce can have such an effect upon the marriage bond that the "innocent party" in a divorce for adultery may marry again during the lifetime of the divorced and guilty spouse, a point not here discussed, as it is at the present time the law of this Church, it does not in the least follow that because the guilty party may not marry again during the lifetime of his divorced and innocent spouse, he is forbidden because he has a wife or husband still living. If that were the

ground of the prohibition, the Church would by its present law allow innocent wives to have two husbands or innocent husbands to have two wives! For wife implies husband, and husband, wife. But that the guilty party is rendered incapable of marrying according to the law of this Church, is a punishment inflicted by the Church on account of his misconduct. If this were not the ground of the prohibition, the guilty party might take advantage of his own wrong doing. The divorce is by the present canon *a vinculo* in the case of adultery. The parties are placed in the position of unmarried persons. One may marry, the other is forbidden to marry during the lifetime of the innocent spouse.

This interpretation put upon the canon is quite in harmony with the civil laws that allow the innocent party to marry and forbids the guilty party to contract a second marriage. The statutes of the various States vary much in this matter, but where this prohibition obtains, the interpretation given also obtains. But it is not merely a matter of modern civil legislation. The Church used the same prohibition repeatedly during the first one thousand years in connection with various offences against the sanctity of marriage. Incest was so punished, also rape and abduction. The origin of the punishment is probably to be found in the early penitential system, according to which, marital relations might not be entered upon during penance, and if in existence, they were suspended. When the prohibition became a definite penalty in course of time, and the penitential discipline became a private affair, the punishment obtained a place independent of the system under which it arose. But the connection with the penitential discipline can still be traced in the Decretal Canon Law.

I should be very glad to furnish references to substantiate the opinion above expressed should its correctness be questioned.

JOSEPH CULLEN AYER, JR.

Sandwich, Mass., August 20, 1902.

**"THE AMERICAN CATHOLIC CHURCH."**

*To the Editor of The Living Church:*

**A**FTER hearing the famous discussion on the Name of the Church, in Chicago, in 1886, I came to the conclusion that there would have been more unanimity among those who were looking around for a substitute to take the place of the words "Protestant Episcopal," if only the title "United States" would have been made to take the form of an adjective. France, with her historic word, "Gallican," was the object of no little envy. When the mind tried to satisfy itself with "American," it seemed an assumption to take possession of a name which properly belonged to the whole continent. Then occurred the thought of combining the two names. The full title of our country is "The United States of America," and we hear of "Pan-American" schemes and expositions.

It is hard to explain how we, in the United States, can be the Catholic Church, when that Church is universal. But, if we call ourselves first "American Catholic," and then that part of the "American Catholic Church" which is in the United States, and then insist upon the application of its full name "Roman Catholic" to that Church which claims to be universal, our standing ground is clear, strong, and impregnable, as he who runs may see in our very name itself. So to my mind the only solution of the vexed question not beset with insuperable difficulties, is just the adoption of the title—"The American Catholic Church in the United States."

F. W. HILLIARD.

**INTERCESSORY PRAYER.**

*To the Editor of The Living Church:*

**Y**OUR issue of August 23d contains some good "Suggestions on Intercessory Prayer," by the Rev. Walter C. Clapp.

In line with his theme, may I suggest to both clergy and laity the use of a little book called *Sursum Corda*, a handbook of intercession and thanksgiving, arranged by W. H. Frere and A. L. Illingworth, published by Mowbray & Co., price, 50 cts.?

This little book contains a Kalendar, A Preparation for Prayer, Subjects for Daily Intercession, Intercessory Prayers for each day of the week, Thanksgivings for each day, Prayers for Special Occasions and Objects, Prayers for Communities and Societies, Collects from the Book of Common Prayer, An Horology, and other Devotions.

It is a very complete and useful manual. The prayers and thanksgivings are simply and reverently worded, so that they

are not beyond the devotional "capacity" of an ordinarily devout and earnest Christian.

E. J. RANDALL.

Chicago, Ill., Sept. 4, 1902.

**THE CLERGY AND TOBACCO.**

*To the Editor of The Living Church:*

**I**HAVE been much interested in the reference in your columns to the tobacco usage by clergymen. I don't think those indulging in this know how annoying to some people the odors of this indulgence may be. I recall the case of a lawyer who was made sick by any such atmosphere brought with a visitor into his office, and he, the occupant, would be obliged to excuse himself and leave his caller in possession of the office and its contents! How annoyed the sick may be, or those receiving the Holy Communion, who are sensitive in this matter, can be imagined. And yet a rector who means to be very kindly, who would not hurt, knowingly, any one's feelings, may be an offense through this habit.

I remember the presence of a clergyman in my robing-room who, although one of the gentlest of men, brought such repulsive air with him that an open door would have been a positive improvement.

EDWARD A. RAND.

Watertown, Mass.

**A PROTEST.**

*To the Editor of The Living Church:*

**I**N THE last issue (Sept. 6th) of THE LIVING CHURCH, I see, coming from the pen of the Rev. W. B. Coleman, a statement made that was to me most surprising, not to say, shocking. He says that "They" (Protestants who come into the Episcopal Church) "will think that by becoming Episcopalians they are entering the Catholic Church, and then wake up to find that they are pledged to defend Confession, the Hail Mary, Purgatory, and the Mass—things which they once took to be Romish and wrong."

It may be that it is because I am, "an obscure priest," being, to a certain degree, in "isolation from others of the clergy" that I was not aware that I was "pledged to defend Confession, the Hail Mary," etc.

Notwithstanding that I was, several years since, ordained into the Priesthood of that part of the Catholic and Apostolic Church, generally spoken of as the Episcopal Church, I am surprised to learn that I am "pledged" to do anything of the kind.

In fact I have ever regarded, and do still regard, these things to which the gentleman affirms I am pledged, "as Romish and wrong."

And as I desire to do that to which I am "pledged," I challenge the gentleman to prove his statement from the Bible, the Prayer Book, or from the Canons of the Protestant Episcopal Church in the United States. "An obscure priest,"

Dexter, Mich., Sept. 6, 1902.

H. A. STONEX.

**CELEBRATING WITHOUT VESTMENTS.**

*To the Editor of The Living Church:*

**T**HE priest-in-charge of a small country church in Alabama, recently celebrated the Holy Eucharist in plain clothes, without surplice and stole. Before doing so, he explained that his vestments were not in condition for use, that he did not wish to borrow from a brother clergyman, and that the wearing of vestments, although a beautiful custom, was not compulsory on the clergy. He also cited an opinion of the late Bishop Wilmer in support of his position. Was he (the priest) correct? Is there not a law, written or unwritten, requiring clergymen to wear certain vestments at all times of their ministrations, and especially in the service of the Holy Eucharist?

Point Clear, Ala.

A. DU MONT.

[If the conditions were such that the priest was confronted with the question of celebration without vestments or no celebration, we should say he chose wisely. There may have been personal reasons why he did not care to borrow. But we should earnestly hope that every priest would arrange always to have his vestments in good condition for use, as it is at least very unseemly that he should be without them. We have no American legislation, however, on the subject of priestly vestments, and their use among us rests on unbroken custom and common law ecclesiastical.—EDITOR L. C.]

## WORKS ON THE HOLY SPIRIT.

To the Editor of *The Living Church*:

THE reviewer of Dr. Ewer's *Conferences on the Holy Spirit* mentions Bishops Webb's as almost the only other work on this subject.

May the writer be permitted to mention the following: First, one of a special character, *The Mission of the Comforter*, by Archdeacon Hare; then *The Person and Offices of the Holy Spirit*, by Dean Daunt, being the Donellan Lectures; and last but not least, that beautiful and practical volume, *The Person and Work of the Holy Ghost*, by the Rev. W. H. Hutchings, a volume that will bear reading many times. E. H. CLARK.

Pontiac, Ill., Sept. 6, 1902.

## SUNDAY EVENING CONGREGATIONS.

BY THE REV. ERNEST VINCENT SHAYLER,  
Rector of Grace Church, Oak Park, Ill.

AS WE approach the "working season" of the Church, I beg a little space for the consideration of the subject, "Sunday Evening Congregations." We all know that the question is indeed a vexed one. We all know that the attendance at the evening service is a disappointment and reproach, in nine out of ten of our churches throughout the land. And we also know or can ascertain, if we care to inquire, that our denominational friends have their largest "audiences" at that time, the proportion being nine out of ten in favor of large congregations.

What is the reason?

In the first place, it is not because our people are constitutionally different from other Christians. They belong to the same clubs, societies, and social circles, and in all these and similar matters their desires and tastes are nearly identical.

Again, the others have no superiority as preachers over the Church's clergy, as a rule. Their liturgical or musical features are to our minds often inferior to our own, and we cannot bear out the statement, often made, that for the most part they "go there to be entertained," for unquestionably their attendance is in response to a hunger for religious things.

I will not presume to give, completely, the reasons for this difference, but I believe there is much force in the following statements:

Too many clergymen and their choirs expend all their energy, music, and eloquence, at the 10:30 service, and allow the evening service to go by the board.

A straggling third of a choir to sing everything in general and nothing in particular.

A clergyman who is too tired to give a simple, stirring, Gospel talk, for fifteen or twenty minutes, and who excuses himself by saying that the people come for the service and not for the sermon, when it is painfully evident that they *do not come for the service*.

Absence from the services of the wardens and vestrymen.

Carelessness or despondency on the part of the rector. The former in failure to remind (constantly) the people of the duty and opportunity in the evening service to bring people into the Church who are outside, and because, having endeavored so long without effect, have given up the struggle in despair, when they were at the point of winning the victory.

Brethren, have you ever noticed that the largest Confirmation classes are presented in the churches having large Sunday evening congregations, and where this service is a feature? This speaks volumes.

I hope I may not be adjudged presumptuous if I speak of my own personal experience, but I speak at the termination of ten years' effort and ten years' success, in this vital part of the Church's work and responsibility. I insist upon the choir being as large, and the music as good and as well selected (if not better), as at the morning service. The sermons, often in courses, specially prepared and specially preached for the evening congregation. Question Box in use frequently. *Evening Prayer Leaflets* provided. All functions which are appropriate held then, such as dedication of organ, flower services, harvest services, oratorios, etc. Frequent words of welcome to strangers publicly uttered from the chancel, and always the friendly greeting for strangers from myself and the men in parish work, as the people leave the church. Those who have been warmly welcomed and have received something, who have been treated as God's children, will come again and bring others with them.

Some of the older clergy may have better suggestions, and may have had greater success than I, but if some of the younger

men, or those planning better things for the future, shall find these thoughts helpful, these words will not have been written in vain.

## "MISSING GIRLS."

THE PERILOUS CONDITIONS OF OUR SOCIAL LIFE.

BY THE REV. O. O. WRIGHT.

THE recent recurrence of the above heading in the newspapers recalls a startling statement which was published a few years ago in connection with the famous Emma Gill case. It was said that before the remains of the victim had been identified, the authorities received more than 300 letters of inquiry. The paragraph referred to is as follows: "The writer of each one of these letters was interested in a missing girl who was believed to be in a condition to meet the fate of Emma Gill. Of the 300 letters received, 92 were from parents of missing daughters in the State of Connecticut alone. Of these 92 missing daughters, only 61 have been accounted for, and the search which resulted in the finding of that number disclosed many unfortunate relationships, and not a few reputations blasted."

Let us reflect what a state of evil associations such a revelation must imply! What promiscuous relations of the sexes, and abuses of social freedom! What a lack of proper instruction and moral self-restraint! What neglect of suitable parental care, and right public opinion! Alas! what utter absence of true religious convictions, or any decent regard for the respectability and honor of the family!

Do we realize how perilous are the present conditions of our social life? Are we careful enough to regulate and restrict the associations of our boys and girls? Do we insist as we should upon proper social and moral distinctions which according to both the Law and the Gospel, are everywhere and always the dividing lines between good society and society that is bad? Do we educate our young men and maidens as they need to be educated with reference to the essential rules, principles, and usages of good Christian Society? It seems to me that many are blind and indifferent to the most subtle and dangerous powers of evil associations which are everywhere about us.

The very freedom of our social life, of which we are wont to boast, is fraught with dangers of gross abuse. The more liberty we give to our children the more careful and persistent must be our guardianship of their associations and conduct. It is not easy to stand up against the evils and abuses that we see about us. It is not pleasant to be always on guard against the subtle influences of vice and crime. It is not a happy state of society in which one must ever be on the alert to fight for his natural rights against the conceit of ignorance and the insolence of the wicked. One does not enjoy to be often saying to his children: "That man is a thief, a liar, a drunkard, or an impure man," as the case may be; "have nothing to do with him." But certain distinctions must be made and maintained or there can be no proper social order and safety. We must draw the lines somewhere, or we make no differences and there are no distinctions of true and false, good and evil, respectable and non-respectable—all are alike and the good are partakers of the evil deeds and associations of the wicked.

It is easy to let the evil doers have their way. It is easy to let our children do as they please without instruction or restraint. But let us beware of the consequences, which are the same everywhere and always.

The perilous life of the modern maiden has become the theme of the moralist and novelist and the burden of the anxious parent. Indeed, the perilous girl of the period threatens the peace of the family quite as much as the wild and wayward son whose figure is relegated to the background.

It is amazing how many young women one sees everywhere and especially in the summer at pleasure resorts. Evidently they are of all sorts and conditions of life; but mostly uneducated, or half educated; without any particular occupation or object in the world; dressed to make a show; restless and bent on pleasure; eager to make acquaintances and associate with others, and especially with men; and as a rule unattended by parents or any responsible representatives of their families!

The average young woman appears to be more than willing to dance, play cards, go on a picnic, or ride about the country at night, alone with this young man, and then with that young man, regardless of the laws of good society or the tongue of scandal.

Is it any wonder that there are many "missing girls," sad homes, and blasted reputations?—*Selected*.


**Religious.**

*The Truth of Christianity.* Being an Examination of the more important Arguments for and against Believing in that Religion. Compiled from various sources, by Major W. H. Turton, R.E. Milwaukee: The Young Churchman Co. 1902.

Books on the evidences of religion are not usually considered easy or entertaining reading, yet here is a volume which will engage the attention from the first chapter to the last. The style is plain, simple, direct, terse, and logical. The matter is dealt with fairly, and the arguments urged in opposition to the truth are by no means slighted, but are allowed their full weight. The arrangement of the material is worthy of the highest admiration, and results in the presentation of the whole subject with a convincing clearness that is excellent. The work is indeed unique in its department, and we are pleased that its value has been sufficiently recognized to call for this fourth edition—the first to be published in America. Moreover, the work has been brought thoroughly up to date.

We are particularly pleased with the chapters on The Account of the Creation as Divinely Revealed, on the Resurrection, and with the author's treatment of the evidential value of miracles, especially those of our Lord. But we think that the subject of Later Miracles, or the Ecclesiastical Miracles, as they were called by Cardinal Newman, will bear a less drastic treatment than they receive in this work (pp. 406-9).

On the whole, we believe it may safely be said that there is no other book on the Evidences of Christianity which presents the subject with such fulness of matter and such logical acumen, and yet freshness, candor, and honesty in the treatment of it, as the one before us. We cordially commend it to those who desire to gather up all the essential points of the evidence for Christianity, but who may not have the time or opportunity to give the subject extended study and investigation.

FREDERICK W. TAYLOR.

*Jesus the Jew, and Other Addresses.* By Harris Weinstock. New York: Funk & Wagnalls Co.

This book is introduced by David Starr Jordan of the Stanford University in California. It gives the views of a "liberal" Jew on the "modern Jewish idea of Jesus," the expectation of the Messiah, the Chosen people, the inter-marriage of Christian and Jew, and other similar subjects. The title of the book is naturally offensive to the ears of devout persons, and the book itself is equally offensive.

Such an absolute ignorance of the Incarnation of the Son of God, and of the Christian Faith, is really surprising. The author thinks our divine Lord was only a pious Jew, who died for His opinions, and that St. Paul is the real founder of the Christian Church. Probably some people are interested in knowing what Jews think about the Catholic Church, or this book would not be published.

**Social Problems.**

*Factory People and their Employers.* By E. L. Shuey. New York: Lenthon & Co. Price, 75 cts.

*Social Settlements.* By C. R. Henderson. New York: Lenthon & Co. 60 cents.

These two little books belong to a series of "Handbooks for Practical Workers," in which philanthropy is considered from the point of view of religion, and religion from the point of view of philanthropy. It is an excellent combination, and the result is a list of useful books.

Dr. Henderson's volume gives a history of the working out of the settlement idea in England and in the United States, with a brief sketch of all the more important settlements. To this is added a discussion of the methods common to all settlements, with suggestions which beginners will find valuable. The writer is intimately acquainted with his subject, and has made a book which should be studied not only by social workers but by contributors to the funds of social settlements, that they may understand what these houses actually do.

Mr. Shuey's book is a capital tract for employers. The hard conditions under which people work are the result rather of perplexity than of hardness of heart. The employer would be glad to make life more pleasant for the men and women who are in his employ, if he did but know the right thing to do. It is coming to be considered that pleasant conditions are a good investment, and result in better use of time and a better product. Here now is Mr. Shuey to tell what various employers are actually doing. It is an encouraging exhibit which he gives in page and picture. This might obtain if capitalists were wise, in every mill. If to such consideration in the conditions which surround the worker were added frank publicity as to the financial conditions under which the employer works,

there would be a hopeful understanding between man and master which would go far toward ensuring industrial peace.

GEORGE HODGES.

**Miscellaneous.**

*An Anthology of Victorian Poetry.* Edited by the Right Hon. Sir Mountstuart E. Grant Duff. Pp. xxiii. 570. New York: E. P. Dutton & Co. London: Swan, Sonnenschein & Co., 1902. Price, \$2.50 net.

The author states in his preface that the present collection has been a labor of love, which has occupied many pleasant hours for a period of nearly forty years.

Of necessity, in such case, the reader will find too little from his favorite poet, too much from some other less dear. There are selections from many anonymous poets, which have lived by reason of some fine line or sentiment. That Tennyson should be written large in these pages, notes the author's personal taste, and not any implied rejection of others whom the reader might select. For instance, Swinburne and Landor, Phillips and Kipling, are less often quoted, and not of their best. Matthew Arnold has room for the full chorus of *Tristram and Iseult*, *Oberman*, and several shorter poems, while Mr. Browning's *Last Duchess*, *Evelyn Hope*, and *How They Brought the Good News* are quoted in full, as are several other shorter poems. Such a volume as this, well made and attractive to the eye, filled with such selections, is a pleasant possession. The fault, if fault there be, would lie rather in an excess of riches than in too little. There are some notes which ought to have been more extended and critical, or else omitted. There is a lack of any reference to American sources or assistance, or even to the existence of Stedman, Aldrich, or Bryant, who have done similar work for the Victorian era.

The classified tables and index will be of assistance and will make the book more valuable.

*Talks to Students on the Art of Study.* By Frank Cramer. San Francisco: The Hoffman-Edwards Co.

This is a collection of some of the most interesting and useful talks on Study that we have ever seen. Mr. Cramer has a delightful style, and his suggestions regarding the true way to study are most valuable. We wish every person beginning higher studies might have the benefit of this extremely helpful volume.

*Advanced First Reader.* By Ellen M. Cyr. Boston: Ginn & Co.

A very artistic school reader, containing copies of some popular pictures of real merit. It cannot fail to develop in young children a cultivated taste in art to have such a book for use in school.

*Rosetti. A Critical Essay on His Art.* By Ford Madox Hueffer, author of "The Life of Madox Brown," "The Cinque Ports," etc. New York: E. P. Dutton & Co. Price, 75 cents net.

That elusive quality, charm, which covers a multitude of sins from a technical standpoint, when a painting falls under the gaze of the public eye, is the characteristic feature of Rosetti's work dwelt upon by the author, in this handy little volume of about 200 pages. That it is impossible to get at the nature of the thing, charm, the author admits, but he holds that in the case of Rosetti "one can trace what it was that charmed him in the world." He dwells chiefly on the way in which the artist was influenced by men, and by things which appealed to his love of the beautiful, and of the various movements with which he came in contact. The author began his knowledge of Rosetti's pictures in early youth, so that his critical remarks are not hasty opinions, but come with years of study. There are 53 illustrations from photographs of paintings and drawings in public and private galleries.

*By the Way Ballads.* Being some trivial tales in varied verse. By W. Sapte, Jr. With numerous illustrations by John Hassall and Frank Reynolds. New York: E. P. Dutton & Co. Price, \$1.50 net.

"Trivial tales in varied verse" well describes this volume, which is of the comic order. Some of the "hits" are well made, and the humor is clean and decent.

**Fiction.**

*The Kindred of the Wild.* A Book of Animal Life. By Charles G. D. Roberts. Boston: L. C. Page & Co. Price, \$2.00.

Mr. Roberts has the temperament and sympathy of an apostle of things of the woods. His *Heart of the Ancient Forest*, *The Forge in the Forest*, were studies of animal life and wild life unconsciously thrown around the romance, but none the less typical of the deeper springs of impulse that dominated the author.

He delights in these backgrounds, and the *Sister to Evangeline* was a wood nymph set in one of Mr. Robert's most delightful Sylvan landscapes.

One is forced to comparisons in noticing a volume of this character. While the animal story is probably as old as the race, at first crude and roughly drawn, this generation is fortunate in possessing a Kipling, and a Seton-Thomson, and to these master names may be added that of Mr. Roberts.

The "Mowgli" animals are humanized animals, to be sure, and

Mr. Kipling was the most successful in this form of narrative. The tales are the most perfect of their kind. It is probably for this reason, because of the humanness, that all children enjoy hearing again and again such stories as *Shere Khan*, the tales of *Baloo* and *Baghara*, and the *Rock Python*.

Mr. Thomson's stories are more or less successful attempts at the study of animal psychology.

How successful these studies have been is witnessed by the thousands of delighted readers of the story of *Krag the Kootenay Ram*, *The Trail of the Sand Hill Stag*, *Lobo*, and the *Great Grizzly of the Rocky Mountains*. Mr. Roberts also adopts the same method as Mr. Thomson. Patient and prolonged observation of his subjects under natural conditions, and the analysis of the motives which guide and direct the wood denizens, are the only weapons the author uses. It is difficult to imagine any further perfection of style or form in the animal story as now represented by Mr. Roberts and Mr. Thomson. Aside from the reader's pleasure in the literary form, the stories, as stories, are intensely interesting.

Mr. Livingston Bull has done as much in illustration of these stories as Mr. Seton-Thomson did for himself. They are splendid drawings from nature. The book is a fine specimen of the craft and a pleasure to the eye.

*Abroad with the Jimmies.* By Lillian Bell. Boston: L. C. Page & Co. 1902.

This is one of the most delightful books of the season, a sketchy chronicle of travels here and there abroad. The public can never be bored with such tales of "the doings and undoings" of the author and her companions, so that her modest deprecation is superfluous, to say the least. In the course of these sprightly chapters we are given accounts of interviews with Max Nordau and Count Tolstoi, and of the Passion Play, but we think, with Mrs. Jimmie, that some passages in the latter chapter might well have been omitted on the score of good taste, not to say religious feeling.

*Chanticleer.* By Violette Hall. 8vo, pp. 304. Cloth. Illustrated. Boston: The Lothrop Publishing Co. Price, \$1.50.

The attempt of Miss Hall to create an illusion of reality about the retreat to aboriginal living of her main characters, walks lame. The gaiety seems forced, and the enthusiasm over every sunrise, and the sight of each and every flower and tree and green thing is overdone. The story is not bad, but there is an odor of varnish and insincerity that is not intensely interesting. The illustrations, in colors, by Mr. W. Granville Smith, are especially effective and brilliant.

*Toward the Rising Sun.* The Youth's Companion Series. Boston: Ginn & Co.

These sketches of life in Eastern lands, prepared by twelve different authors, form the fourth of the *Youth's Companion* series, and are designed to afford supplementary reading in the teaching of geography. India, China, Japan, Korea, and the islands of the Eastern seas are included in the volume, which is illustrated and contains a pronouncing vocabulary.

*"But the Saddest of All is Loving."* By Mary H. Ewer. New York: Zimmerman's, 156 Fifth Ave. Price, 50 cts.

The fact that this sweet little story is by a daughter of the late Dr. Ewer will be sufficient to enlist the interest of Churchmen. The story is simple and unaffected. When the heroine commits suicide on discovering that her love is unrequited, it might have been well to show that she did a very wicked as well as a very foolish thing.

### THE MOST DIFFICULT BRITISH CLIMB.

"WHAT IS REALLY the most difficult British climb?" is a question asked by a mountaineering expert, Mr. George D. Abraham, who writes in the August *Pall Mall Magazine*. An intimate knowledge of all the most difficult recorded British climbs leads the writer to refer to the Welsh mountains, and particularly to that stupendous buttress of Snowdon called Lliwedd. There is the famous Slanting Gully, and no enthusiast need wish for anything more formidable or dangerous; indeed, the writer ventures to assert that anyone who makes its ascent will never wish to repeat it. The gully is over eight hundred feet high; and about half-way up the climber has about twenty-five feet of very dangerous ascent, which resembles nothing so much as a fly walking across a ceiling. As far as climbing records show, the slanting Gully has only been twice ascended up to the present time.

SUCCESSFUL is the day whose first victory was won in prayer. Holy is the day whose dawn finds thee on the top of the mount. Health is established in the morning; wealth is won in the morning. The light is brightest in the morning. "Wake, psaltery and harp; I myself will awake early."—*Joseph Parker*.

## The Account of a Soul's Pilgrimage in the Dark.

BEING SOME LEAVES FROM A PRIEST'S DIARY.

By a Priest of the Diocese of Pennsylvania.

### III.

THE LIGHT SHINETH IN DARKNESS, AND THE DARKNESS COMPREHENDETH IT NOT.

"Strong Son of God, Immortal Love,  
Whom we that have not seen Thy Face,  
By faith, and faith alone, embrace  
Believing where we cannot prove;  
Thou seemest human and divine,  
The highest, holiest manhood, Thou;  
Our wills are ours we know not how;  
Our wills are ours, to make them Thine."

—TENNYSON.

"FORGIVE me for being late," I apologized as I met my cobbler friend's look of kindly reproof. "But my coming at the close of your day of toil will afford us a quiet and an uninterrupted hour for our conversation."

Fritz Klouse's response, spoken in feverous eagerness, was only this:

"You are going to free my mind of its interrogation points—to show me the way out of the woods."

The old man looked wretched, as though in one day he had lived out a decade of man's allotted years. It seemed as if his candle, to use his own comparison, was in danger of being blown out by this gale of despondency. But I betrayed no anxiety as to the change I observed, and, seating myself, I spoke as follows:

"Last evening in the course of my reading, I came across a description of a sermon preached on a Good Friday to a crowded congregation of Irish peasants.\* The priest with sorrowful countenance took his stand on the altar steps. 'In the name of the Father,' said he; then stopped and looked around; 'and of the Holy Ghost,' and he stopped again; 'but where is the Son?' At this question he raised his voice. Then he tore the black veil from off the crucifix, and flung it on the altar, and held the crucifix high in the air.

"This incident suggests what I would to-day do for you—show you Jesus Christ, and Him crucified. Not by upholding His image, nor yet by narrating the oft-told Gospel story; but by exhibiting to your spiritual gaze the character, at once so stern, so tender, delineated in that story and symbolized by that image. May the spirit of truth whose special function it is to take of the things of our Saviour and reveal them unto us, guide my speech!

"Listen, Fritz! Some nineteen centuries ago the Eternal Son put off the glory which He had, as God, before the world was, and came down—if I may make use of language so faulty concerning what is not really any descent in space at all—came down to this tiny earth, and took our nature of the substance of a lowly Jewish maiden, Mary, His Mother. Thus He who was the divine Son of God through all eternity, became the perfect Son of Man in time.

"From our Lord's birthday until His farewell to the hidden, home-life at quiet Nazareth, we are told but little of His doings, and only one word of His sayings. But from the beginning of His three years of public ministry on to that most sad Friday on which He was slain, we are given frequent accounts of His self-forgetful, unwearied service, and of His most precious teaching. And what poverty! He was poorer than the poorest, for He had not where to lay His head, and was dependent even for food and raiment upon the kindly but meagre gifts of His lowly followers. Our Lord was lonely too; not one understood Him—not one on earth; 'He looked for some to have pity on Him, but there was no man, neither found He any to comfort Him.' And yet He was never gloomy. He wore a look of calm sweetness and strength, wherever He went. And wherever He went He had but one motive, and that was the sympathy and

\* I had been reading *My New Curate*, by the Rev. P. H. Sheehan.

pity He felt for the suffering and the wrong-doer, and the hatred He felt for all that was bad.

"Let us approach and get a nearer view of our Lord Christ as He is portrayed in the Gospels, noticing first the terribly severe side of His character.

"No fewer than eight times in one discourse did He use the strongest words He is recorded ever to have uttered—those tremendous woes, which fell like great strokes of judgment one upon another. 'Woe unto you Scribes, Pharisees, Hypocrites! Woe unto you!' Thus in no measured language did He condemn the mode of life of the men to whom He was speaking, and unmask the inconsistency of their practice and the hollowness of the excuses with which they palliated their gross rejection of the principles of goodness. Think how on another occasion His pent-up indignation burst forth in vehement denunciation against the desecrators of His Father's House: 'Away, away, ye dishonest, ye thieves!' and how with a cord He lashed them out of the temple, overthrowing the tables of the money-changers and the seats of them that sold doves.

"Consider also the exhibition of His wrath in that miracle of imprecation upon the barren fig-tree: 'No man eat fruit of thee hereafter forever.' You know, too, that of Judas Iscariot, the deepest dyed of incorrigible sinners, He uttered these awful words: 'It were better for that man if he had never been born.' Think, once more, of the picture He gives of Himself in one of His parables of the last judgment: 'And as for those Mine enemies, which would not that I should reign over them, bring them hither and slay them before Me.' Truly He was a stern Judge of the wilfully obdurate, for His very nature made Him hate sin.

"But the blessed Christ came into the world not to trample down, not to condemn, but to uplift and save. 'I came not to judge the world, but to save the world.' Do you not remember His words?

"Consider then the tender aspect of His character. Think of His fondness for the things of nature—the stars, the cloud-flecked sky, the mountains, the sea, the fields white for the harvest, the flowers and birds. Nature was His open book of God. Think of His affection for children. He took them up in His arms, put His hands upon them, and blessed them. It must have been His sweet smile, His gentle word of sympathy for child nature that attracted those diffident little ones in crowds about Him. Think again how patient He was, how infinitely patient with all men's weakness, with all their failures, with all their slowness, if but in reality of faith they looked towards Him as their Master; if in reality of penitence they came to be forgiven when they had sinned. Ah, yes, think of His forbearance, His willingness to accept every one; think of the readiness with which He gave His welcome to the sinful woman, or to the thief, or forgave the woman taken in adultery; think how He received the publicans and sinners; with what tenderness and boundless compassion He welcomed all."

The cobbler watched my face, my every movement. He seemed to be drinking in, as it were for the first time, the Glad Tidings of great joy.

"The Eternal, as I was saying to you yesterday," I went on, "is far beyond our human ideas and conceptions, and cannot be known through them. But here is a Man—here is The Man, rather—who knows Him fully, and sees Him perfectly. It is therefore in and through Him alone that we can know and see. The character of the just and gentle Christ reveals the character of God. What He was through three and thirty years, God is through all the ages. And what He taught—for surely, 'Never man spake like this Man'—is that which will best help us to understand ourselves, and spell out our destiny. We have only to find out His mind about anything, and then to look up and say, 'Our Father,' and be at rest.

"Come now in imagination to Calvary, dear Fritz. Let us go forth from Jerusalem. Midnight darkness covers the earth, although it is high noon, and we must needs feel our way. We pass beyond the City wall; we press through the cruel, infidel crowd and take our place beside the blessed Mother and St. John and the few faithful women standing near. A super-human Hand now unveils the Crucified. And, behold the Son! Behold the outward and visible sign of His inward sacrifice—the richest fruit of His character—His sacred body bared, bleeding, outstretched upon the shameful rood-tree! He is offering to the Father our manhood perfected in Himself, and by this offering is paying our debt of obedience to holiness, and revealing to us the culmination of His Father's hatred of sin and love for the sinner.

"Oh look, my friend of sad life," I insisted, pointing upwards to the Holy Victim, and speaking softly, "Look! There upon that uplifted cross is the highest representation of the invisible God which can be given to the human spirit under its present limitations. There perfect love and perfect justice meet together and show like flame through that human form. And hark! Whose voice do we hear? 'Come unto Me, all ye that labor and are heavy laden.' These words, uttered more than two years before, seem to sound again as we stand to-day beneath the cross. It is the voice of Infinite pity for the pathos of human life—The Father's gracious appeal to the universal heart of humanity. Myriads upon myriads of restless, God-seeking ones have heard and responded to that appeal, and in responding have been strengthened by grace from on high to struggle up and away from the world's tumults and useless toils.

"As you look, and even in spite of your many failures to meet aright the issues of life, failures which have helped to increase His pains, He bows His thorn-crowned head in calm, self-forgetfulness, and smiles through His tears as His eyes meet yours. Hear again! 'I have sought thee long, My son. Give Me thine heart, and I will give thee Myself.' It is still the Father's voice that speaks in Christ's; it is Christ's voice that speaks in mine. Oh, Fritz, who but our Father-God could ever ask so little, and promise so much?

"And now, 'It is finished'; the Eternal Son's earthly work is over. And with a loud voice He commends His human spirit into His Father's hands. His sufferings have ceased. His lips are cold. His eyes are closed. The darkness has fled away."

A solemn stillness followed, a stillness not unlike the hush that must have fallen upon Calvary at the close of the first Good Friday. I could say no more, and the heart of the poor solitary man was too full for speech. He sat like a statue with hands folded and eyes cast upward. His gaze could not detach itself from the face of the dead Saviour.

Presently, without a movement, and in tones of deep tenderness, he said:

"Yes, 'It is finished.' Christ was indeed more than good. Would that I had so lived that He would approve my life."

He then arose, hardly knowing what he did, and walking to the window, looking out, spoke of the awful storm. The conflict of the elements pictured the war in his own soul. The night without was like the night within.

Resuming his seat, Fritz thanked me. "The story of the Lord's life is very wonderful!" he exclaimed slowly. "The memory of the Crucifixion impressed me profoundly as a child—it rends open my heart now. What was the secret, I wonder, of His power thus to impress Himself upon the imagination of Christendom! What was it in Him that has lived on, and that so powerfully appeals to all that is noblest and best in me?"

Again another pause when he seemed to be harking back to the appeal from the cross; yet not with hope, but with mere yearning and bitter unrest.

In a little while the voice of doubt once more peeped:

"But assuming the existence of God I do not know that He is all that Christ said He was, I do not know that Christ ever lived. We have no real acquaintance with Him, but only with what the New Testament says of Him. The record contained in the New Testament of the Galilean Peasant's strange birth, of His perfect life and lofty ethical sayings, and His pathetic death, if true at all, may be excessively true—may be a fancy-colored sketch penned by loving hands. Could any individual man by himself ever possess such a complete character as you say the Christ possessed? Could even He have sincerely loved His crucifiers and prayed for their pardon? It does not seem possible. And granting that Christ did actually live, was He the only inspired teacher? Were not the Hindu sage Manu, and Buddha, the Light of Asia, inspired teachers, great moral leaders, among men?"

"I will try and meet these difficulties, as sincerely as I have tried to meet all others you have so frankly confided to me," I replied. "The blessed Christ's life was lived, not in a corner, but on the open stage of a well known epoch. That life has been continuously evidenced to the historical student from the first century to the present. It has, moreover, raised the social condition of a large part of civilized human kind. To use the words of an impartial authority: 'The simple record of Christ's three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.\*' And to-day more than one-third of the world's population bears the Christian name, and accepts

\* Mr. Lecky's *History of European Morals* (ii. 8).

in some more or less intelligible way, Christian theories and standards. So that image of blended majesty and gentleness has cast a light down the centuries and stands out with absolute clearness to every rational creature among us who cares to look back upon it.

"Your remark that the Gospel presentation of the Saviour might be an idealized portraiture of Him, tells the thought to which others of us are sometimes constrained to give similar expression. This constraint comes in consequence of our vain search among biographies of philosophers and calendars of religious, as well as among the gentlest and purest of those we know or have known, for one entirely without stain. So when we do come across the Scripture account of One like us in form, feature, language, affection, tears, blood, who says, 'Which of you convinceth Me of sin?' we pause with bated breath, pause and wonder if we can have read aright. But later, upon careful, honest study of His character our astonishment gives way to the joyful conviction that at last we have found a sinless Man; that here is One among the children of men whose precepts and conduct are alike above reproach. For He not only spoke the Sermon on the Mount, that most sublime expression of all moral duty, but lived it. The idea of that Sermon pervaded all His treatment of the men and women whom His life touched. Hence He was unique and without parallel in the spiritual realm.

"As to your question respecting the moral teachers of the world, let me say that many of them deserve to be mentioned with profound respect. And certainly their message contains sparks from heaven. Yet the teaching of our Sinless Lord embraces all that is true which they propounded, and adds to it all that is needful to satisfy the highest craving of the human spirit. It is luminous with the light of heaven. Furthermore—and I think you will agree with me that this is a preëminently important consideration—other teachers of morality or religion have sought to establish a system—to formulate a moral code—to point men for their guidance to something *outside* the personality of the teachers themselves. Our Lord Jesus Christ pointed men to *Himself* as the source of vitality and knowledge and safety. 'I am the way, the truth, and the life: no man cometh unto the Father, but by Me.' 'I am come that they might have life, and that they might have it more abundantly.' 'Follow Me.' These are our Lord's own affirmations, and there are many more to the same effect. Thus 'He distinctly, repeatedly, energetically, preached Himself.'\* Is it not remarkable that no other teacher ever claimed such a prerogative of personal authority?

"And the secret of the Lord Christ's singular attractiveness, dear Fritz—to refer to your exclamations of a moment ago—the secret of His power to kindle in the hearts of so many seekers after a better life, an impassioned love, lies in the fact that they see in Him not only the revelation of God's Fatherhood, but also the exhibition of the true pattern of manhood—a picture of the hidden possibilities of their own nature. They want to be like Him. Their cry is wont to be: 'Was Christ a Man like us? Ah! let us try, if we, then, too, can be such men as He.'† And your confession that you would wish so to live that Christ would approve your life—does not this indicate that you as well as others are moved by the drawing power of perfect holiness, that what He was, you would like to become?

"The moulding of our character into harmony with this beautiful likeness of God's character is not to be easily or quickly accomplished; but it begins as soon as we know—and this we can know—that we are honestly and persistently seeking without reservation to do, by the help of His grace, what He would have us do. 'Dearest Master,' Let us say,

"Our wills are ours, we know not how;  
Our wills are ours, to make them Thine."

"Yes, to make them His. To lay them down before Him and rejoice that we have something of our very own to give our God."

"Ah, God; What is God?" the old man asked. "I cannot get rid of that question, try how I will. It rings in my ears day and night. I hear it still notwithstanding all you have said."

It rings in my ears also, I murmured to myself. Yes, what is God? God is eternal Mind, eternal Will, eternal Love; but—What is God? It is the ever present question, ever pressing for solution. And with what terrible insistency does the question

press upon those who fail to accept the acknowledgment of God in Christ! I made no reply.

He went on:

"And if the Christ of the Gospels be truly God in human form, God accommodating Himself to our limitations, Where is He now? O, kind pastor, the tale of His life with those subtle touches you give it, makes the tears start; but I want not a story, but Him—I want Him. Lead me to the good Lord Jesus and I will clasp my arms about His feet and tell Him everything, and listen, and be obedient. But no, no! you cannot do that. He no longer shows us the Father. Alas! I am too late, nineteen centuries too late, to receive His pardon, His guidance, His friendship."

With a face all piteous and wistful he looked off into space and ejaculated:

"Oh God, Father, Friend, where art Thou? Why dost Thou plague me so? Come and make Thyself known!"

Then with a deep sob the shoemaker put his hands to his head in a kind of despair.

[Concluded next week.]

Next week will be commenced the publication in these columns of a new serial story by Ralph Connor, author of "Black Rock," "The Sky Pilot," etc., entitled "Glengarry School Days."

## The Family Fireside

### THE SACRED PICTURE.

I looked upon a picture of the Christ,  
That strangely seemed to me, alone, apart,  
Although 'mid wonders rare of every kind.  
I saw what North and South, the East and West  
Had given; treasures rare that gen'rous Art  
And Science gladly gathered, yet methought  
No gorgeous trophies from barbaric lands  
Or Culture's finer gifts had grace to charm  
My weary spirit; but again I turned  
To gaze upon a picture of the Christ.

The cruel agony of coming death  
Not yet has dimmed the beauty of the eyes  
That look upon a mocking, sinful world  
With love divine. The strength of early youth  
In Him is glorified, who, raptured, sees  
Beyond relentless grief, the cross and shame,  
That draw so near. Perchance His gaze divine  
Has pierced the veil that ever hangs between  
This world and heaven; wondrous triumph now  
His face illumines; all the myriad sins  
Of anguished earth no fatal power hold  
To tear from Him the sacred peace that falls  
Upon His spirit, e'er enfolding Him!

MARTHA A. KIDDER.

### AT EVENTIDE.

The busy world is hushed to-night,  
Our course is run;  
We bow before the dying light,—  
"Thy will be done."

The strife and conflict soon will cease,  
The goal is won;  
With Thee and all the world at peace,—  
"Thy will be done."

We seek no longer,—welcome! then,  
Thou dying sun;  
Master! Hear our last Amen,—  
"Thy will be done."

Chicago, Ill.

A. MAC NEILL.

### THE GLAD REFRAIN.

We sing perchance a happy song,  
And go our way, forget ere long  
The glad refrain has taken flight  
Across the echoing day and night;

Till on some morn when earth is drear  
And skies are dark, with sudden cheer  
A breath of the forgotten strain  
Makes music in our hearts again.

Boston, Mass.

BLANCHE TRENNOR HEATH.

\* Canon Liddon.

† Matthew Arnold.

## WHEN THE MAID IS GONE.

By L. E. CHITTENDEN.

GET up early.

An hour in the early morning is worth two in the middle of the day. Open up the house, and then in the beautiful summer, spring, or fall dawning, see the sun take his morning draught of dew, and watch the purple mists that lie across the valley, and the white ones over the hills, and hear the birds: first their wooing songs, sweet and vibrant; next their homing songs, resolute and strong; then the child training songs, with a trace of care in their notes. These things will smooth the wrinkles from your soul and when you have taken a long breath of the morning, you will be the better equipped for a war with dirt, and the breakfast getting.

If it is warm weather, have a simple, dainty breakfast, with flowers on the polished table, and cracked ice in the glittering glasses, and on the melons, oranges, or berries. Set the table with mats and doilies, and see to it that the dining room is cool and clean, and free from flies.

Put the butter and cream on at the last minute, and take the chilled water bottle from its nest against the ice. Cut the toasted bread in small squares, triangles, or rounds, and save the crusts for grating. Draw the coffee through its percolating tube at the last moment, from freshly-drawn water which must be madly boiling. If the kettle shows a disposition to boil before the family are down, keep filling it up with fresh cold water, for freshly boiling water makes your coffee infinitely better.

Avoid meat for breakfast. It is now universally conceded that the growing tendency to Bright's disease comes from too much meat eating. After the melon or fruit course, serve a grain, one of the universal, easily cooked, or already cooked kind, that lend themselves to more cream absorption than is consistent with a meagre pocket-book, unless you think how much you are saving on meat! Then, with a satisfied conscience, pour it out with a generous hand. After that, have scrambled eggs, to which you may add two teaspoonfuls of Parmesan cheese. Put a little rich milk, or cream, and a generous lump of butter in the skillet, then add the beaten eggs, cheese, and salt and paprika. Cook just a minute until cream-like and smooth.

Another morning have muffins and creamed potatoes. Make the muffins by separating the two eggs and beating the yolks light, add a cup of milk, a cup of flour, with small spoon of baking powder—some omit baking powder entirely. Add the beaten whites of the eggs and a tablespoon of melted butter. Bake quickly in greased iron muffin pans. If your oven is slow, heat the pans first and bake on the top grate.

Here is a good recipe for creamed potatoes:

Melt one tablespoon of butter, stir in an equal quantity of flour and a cup of milk; when it boils, add one cup of diced cooked potatoes. Serve at once. A little minced parsley is good with this, or a sauce plateful of cold green peas.

Creamed codfish, poached eggs, hash balls, with only enough meat to say so, say, from one or two cold chops, or the tail end of beefsteak; grind or chop fine, mix with chopped potato, moisten with gravy, make into pats, and fry, or, better, put in an earthen or aluminum bowl, and bake.

After these simple breakfasts, there are comparatively few dishes to wash, especially of those known as cooking dishes.

Have lots and lots of hot water, and after things are scraped up, rinse them off under the faucet. Fill two pans half full of hot water. In the first one make a good suds and add a little borax or ammonia to it. This will brighten the silver and glass. Wash, and rinse, and wipe these things quickly; wash and rinse the china and turn it into a wire drainer on a drain board inclined toward the sink. Wash and dry the cooking things, wash off table, sink, and teakettle, and your tea towels, then go away and sweep and dust the dining room.

Perhaps if you are a very clever woman indeed, you have set the front and living rooms in order before breakfast. If so, you can go to the bed-rooms, which have been airing and sunning since the occupants left them. Cleanse the toilet articles, make the beds, take up the dust with a carpet sweeper, dust the furniture, and if it is too hot and sunny, darken to delicious coolness, after the rooms are clean and well aired.

Set the table by bringing in the tray of silver and glass, and the drainer of china. Have a simple, dainty luncheon, and while it is getting, or directly after, prepare vegetables and dessert for dinner, and wash the dishes as before.

The draining of thoroughly washed and rinsed china is a

time-saver, and is perfectly satisfactory, as the pieces are sure to drain clearly, and not be streaked unless they have been carelessly washed.

You will find by thus economizing time you will find leisure for rest, recreation, and reading on the ordinary days.

When ironing and sweeping days come, let as many pieces go rough dry as is possible. It is a work of supererogation to iron tea towels, also gauze underwear, and stockings; they are as well off folded, and rolled neatly, and you are much better off.

Wear balbriggan underclothing, pongee china silk or gingham petticoats, silk vests for corset covers, and send the shirt-waists and fine starched pieces to the laundry, making arrangements with them to do the work, at so much a pound, or by the week. Reduce the number of table cloths by the use of doilies or mats, use turkish towels when you can, and with sacrificing nothing in the way of neatness, the ironing may be perceptibly diminished.

On sweeping days use the carpet sweeper, when you can, and do not try to do the whole house in one day. Save yourself in every possible way, that your disposition, health, and beauty may make those around you glad that you are not under the wheels of the juggernaut, housekeeping.

Let the house keep you, and keep you untroubled by too many cares and excessive weariness. This will make those around you so happy in their home life that outside temptations shall lose their cunning, and avail nothing, when arrayed against the happy home life, whose central figure is the wife and mother.

## QUICK REMEDIES FOR MOTHERS.

FLAXSEED is one of the best remedies for a cold on the lungs. Such a cold should never be neglected, for it may speedily result in some more serious ailment. A hot bath should be immediately taken, followed by a cool sponging; the latter will prevent taking more cold. Use flaxseed either ground or whole, pour over it boiling water, let it steep, and drain off the liquor, thin it sufficiently so that it can be used for a drink. To every bowlful add the juice of one lemon and sugar to make it palatable. Drink freely of this whenever thirsty, or oftener if there is little thirst. The result is wonderful. If there is tickling or roughness in the throat, or hoarseness or an inclination to cough, beat the white of an egg to a stiff froth, into a glass squeeze the juice of a lemon, add as much sugar as it will readily dissolve, then stir in the white of egg, and take a spoonful whenever there is the desire to cough. Many a night that would otherwise be spent in wakefulness by coughing can be spent in quiet slumber. I have tried this remedy so often and with such magical results, that I wish I could impress upon my readers its value. If the cough has become established it will take a little longer to effect a perfect cure, but it will surely bring relief. I need not speak of hot lemonade, for every one knows its value.

## HOUSEHOLD HINTS.

A NEWSPAPER is preferable to a brush for polishing a stove.

WASH the hands in clear water, without soap, to remove pine stains.

JINGLE SHELLS make a pretty portière. They pierce easily with the needle, but one needs many strings of them.

MATCH-SAFES may be made from hard fungus—the kind that looks like white shelves projecting from the trees.

BALSAM—the best needles for pillows—may be known by its bluish tint. It also has a white line on either under-side of each spine.

THE EASIEST WAY to get birch-bark is to find some old log, and carefully scraping out the centre, leave the round of bark. Never peel a tree entirely around the trunk in a circle, or you will kill it.

ODD needlefuls of silk may be used in making a pine-pillow cover. Just darn an ordinary towel—heavy huckabuck is best. Several rows of the same color, before continuing with the next, are most effective.

TO REMOVE black spots from plate, boil the articles in three pints of water, together with an ounce of calcined hartshorn. Drain dry by the fire and polish with soft linen rags that have been soaked in the water, then dried. Polish with whiting and chamois.

Fancy waists continue to exhibit the closing at the back.

Shirring is seen on many of the pretty new frocks for juveniles.

Irish lace is at present the leader in the fashionable laces; separate waists are embellished with it and entire gowns evolved from it. For linen and other wash gowns nothing is handsomer than the yoke, sleeve, and collar decoration of this lace.

Dainty roses of chiffon and ribbon are much used for dress and corsage ornamentation. These roses may be easily made by a clever needle-woman.

## The Living Church.

### RATES FOR DISPLAYED ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2 3/8 inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12 1/2 cts. per agate line. Address all communications relating to this department to Mr. C. A. GOODWIN, Advertising Manager, 153 La Salle St., Chicago.

### CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to THE LIVING CHURCH, Milwaukee, Wis.

## Church Calendar.



- Sept. 5—Friday. Fast.  
 7—Fifteenth Sunday after Trinity.  
 12—Friday. Fast.  
 14—Sixteenth Sunday after Trinity.  
 17—Wednesday. Ember Day. Fast.  
 19—Friday. Ember Day. Fast.  
 20—Saturday. Ember Day. Fast.  
 21—St. Matthew, Evangelist. Seventeenth Sunday after Trinity.  
 26—Friday. Fast.  
 28—Eighteenth Sunday after Trinity.  
 29—Monday. St. Michael and All Angels.

### CALENDAR OF COMING EVENTS.

- Sept. 16—Dioc. Conv., Milwaukee.  
 24—Dioc. Conv., New York.  
 29—Clerical Retreat of N. Y. Catholic Club and C. B. S., Kingston, N. Y.  
 Oct. 8—Special Conv., Alabama.  
 9—Brotherhood of St. Andrew, Boston.  
 14—Church Congress, Albany.  
 14—Conference of Workers among Colored People, Washington.  
 19—Day of Intercession for Missions.  
 21—Missionary Council, Philadelphia.  
 23—House of Bishops, Philadelphia.

## Personal Mention.

THE Rev. J. W. ARESON of Elkhorn, Wis., has accepted a call to Christ Church, Chippewa Falls, Wis., and will enter upon his new work Oct. 1st.

THE Rev. HENRY BARKER has resigned the charge of St. Thomas' mission, Ripton, N. Y., and remains rector of All Saints' Rosendale, N. Y., having held both cures since 1892.

THE Rev. Dr. W. K. BERRY of Muncie, Ind., returned on the *St. Paul* on Saturday, Aug. 30th, greatly benefited by his visit to his old home in England.

THE Rev. FRANK ERWIN BRANDT, who has been in charge of St. Augustine's Church, Wilmette, in the Diocese of Chicago, for the past five years, has been obliged to resign his post on account of his wife's health, which demands a dryer climate. He will remain in charge of the work at Wilmette until definite plans for the future can be formulated.

THE Rev. F. WARD DENYS has resumed his former address, St. Mary's Rectory, Roland Ave., Baltimore, Md.

THE address of the Rev. GEORGE GIBSON is Centralia, Wis.

THE address of the Rev. H. C. GOODMAN is changed to Ballard, Wash., of which mission he is in charge, as well as of those at Kent and Auburn.

THE Rev. ROBT. E. GRUBB has accepted the position of curate in All Saints' parish, Orange, N. J.,

THE street address of the Rev. Dr. J. P. T. INGRAHAM is changed to 3437 Morgan St., St. Louis.

THE street address of the Rev. EVAN H. MARTIN is changed to 3 Belmont St., corner Monroe Ave., Rochester, N. Y.

THE Rev. HARRY C. ROBINSON, who for some time past has been the assistant at St. Paul's Church, Detroit, has gone to Ann Arbor as assistant at St. Andrew's, to take the place left vacant by the Rev. Frederick Pitts. Mr. Pitts has accepted a call in Minnesota.

THE Rev. FRANK ROUDENBUSH has been called to Trinity Church, Findlay, Ohio.

THE BISHOP OF SPRINGFIELD has returned to his home, and is to be addressed at Bishop's House, Springfield, Ill.

THE Rev. ANDREW D. STOWE, Secretary of the Diocese of Minnesota, has removed from St. Paul, to McKinley Court, 131 E. 14th St., Minneapolis, Minn.

### ORDINATIONS.

#### PRIEST.

LARAMIE.—On the morning of Tuesday, Sept. 2, 1902, in St. Stephen's Church, Grand Island, Neb., the Rev. CHARLES WALTON MACWILLIAMS was advanced to the priesthood by the Bishop of Laramie. The candidate was presented by the Rev. James Senior of Lexington, Neb., and a number of priests, delegates to the Convocation, united with the Bishop in the imposition of hands.

#### DIED.

HAIR.—Died in Chicago, Sept. 1st, 1902, ELIJAH E. HAIR, member of vestry of Grace Church, Galesburg, Ill., aged 57. Buried Sept. 5th, at Lewistown, Ill.

"In whom there was no guile."

#### OFFICIAL.

The Presiding Bishop has issued a call for a special session of the House of Bishops, to meet at Holy Trinity Church, Philadelphia, at 3 P. M., October 23d. In a postscript to the call the Presiding Bishop adds:

"The Presiding Bishop suggests the consideration by the Bishops in Council, when assembled in Philadelphia, of the whole question of the consecration of the three Bishops-elect for the Mexican Episcopal Church."

NOTICE is hereby given that, pursuant to the action of the Convention of the Diocese, and with the consent of the General Convention, the name of the Diocese of Indiana is, on this day, changed to "The Diocese of Indianapolis."

JOSEPH M. FRANCIS,  
 Bishop of Indianapolis.

Indianapolis, Sept. 1st, 1902.

#### RETREAT.

The Sixth Annual Retreat for Priests, under the auspices of the New York Catholic Club and the Confraternity of the Blessed Sacrament, will be held in the Church of the Holy Cross, Kingston, N. Y., beginning Monday evening, Sept. 29th, 1902, with evensong at 7:30, and concluding with mass at 7 A. M., Friday, Oct. 3d. The expense for board and lodging for the period of the Retreat will be \$5.00.

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

Any of the Reverend clergy desiring to attend, please send word to

Rev. AUGUSTINE ELMENDORF,  
 of the Committee.

Holy Cross Rectory, Jersey City.  
 Committee of the C. B. S.:

Rev. G. W. LINCOLN,  
 Rev. P. C. PYLE,  
 Rev. J. G. EWENS,

Committee of the N. Y. C. C.:  
 Rev. G. M. CHRISTIAN, D.D.,  
 Rev. C. M. HALL,  
 Rev. A. ELMENDORF.

#### WANTED.

##### POSITIONS WANTED.

BY A PRIEST who has had a long experience. City Mission work, or charge of Church Mission. Can give very best references. Address D. H., care of Rev. Bernard Bryan, Parkdale, Toronto.

ORGANIST desires position near Chicago. Has successful experience in training boys' voices. Address, PHONASCUS, care THE LIVING CHURCH, Milwaukee.

WOMAN of ability and common sense, like position as managing housekeeper in hospital or any institution. Experience and best reference. Address, M. C. I., 23 Prospect St., East Orange, N. J.

### MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMasters, in training the *Boy Voice*. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

### INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

### MISCELLANEOUS.

COMPLETE COMIC OPERAS—Books, Costumes, and Guide—for rent. 1028 Tippecanoe St., Lafayette, Indiana.

A HOME, WITH EDUCATION, FOR MOTHERLESS little girls, or for those whose parents are traveling, can be secured in a beautiful, healthful town of New Jersey, a few miles from Philadelphia. Highest references. Address "HOME," THE LIVING CHURCH, Milwaukee.

A LADY offers congenial home with refined surroundings to girl students. Moderate terms. References exchanged. Address Miss JORDAN, 1 West 103d St., New York.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

### CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut Street.

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

*The Spirit of Missions* tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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

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

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

A. S. LLOYD,  
 General Secretary.

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

**BUSINESS NOTES.**

**DR. TOLMAN'S BOOK.**

Dr. Tolman's new book—*Urbs Beata*—is having a cordial reception from the public. The Rev. Wm. C. DeWitt, rector of St. Andrew's Church, Chicago, writes as follows to the publishers:

"I am glad to have *Urbs Beata*. It has been a long time since I have read so much of strong, direct, beautiful thought, in so brief a space. I am delighted with it and congratulate you upon the publication in every way."

The *Outlook* in course of a review of the book says:

"Profoundly spiritual thought blends here with fine simplicity, and the wisdom of an accomplished scholar with the truth as it is in Jesus. The thought that gives unity to the series is that 'ideal life is ideal manhood, and ideal manhood is the Christ life'—the life that is eternal. It is just the sort of book for any busy man or woman to take up for five minutes' reading day by day, as food for the soul."

The *American Weekly*, of Chicago, says:

"Happy the college students into whose souls are dropped such seed thoughts as those contained in this dainty book! Dr. Tolman has the gift of saying a great deal in few words. His talks are always thoughtful and inspiring and are suggestive of reserved power. He has the good sense to confine himself in each talk to a single point, and the quotations and illustrations by which his point is enforced are always aptly chosen. The religious spirit of the book is lofty and healthy."

The Waterbury (Conn.) *American* says:

"The talks are plain, direct, and simple, full of practical lessons for everyday living drawn from the descriptions of the holy city in the book

of the Revelation. They will be found valuable as meditations, and as devotional readings."

The book is published by The Young Churchman Co. Price, 75 cts. net. Postage 7 cts.

**BOOKS RECEIVED.**

**THE SAALFIELD PUBLISHING CO.** Akron, O.  
*The Blue Badge of Courage.* By Henry H. Hadley. Price, \$1.00.

**AMERICAN TRACT SOCIETY.** New York.  
*The Key to the Missionary Problem.* Thoughts suggested by the Report of the Ecumenical Missionary Conference held in New York, April, 1900. By the Rev. Andrew Murray, author of *Abide in Christ, The Holiest of All*, etc. Price, 75 cents.

*The King's Stewards.* By Rev. Louis Albert Banks, D.D. Price, \$1.25.

**CHARLES SCRIBNER'S SONS.** New York.  
*The Fortunes of Oliver Horn.* By F. Hopkinson Smith. Illustrated by Walter Appleton Clark. Price, \$1.50.

*Rob and His Gun.* By Wm. Alex. Linn. Price, \$1.00 net.

**J. L. NICHOLS & CO.** Naperville, Ill.  
*Twentieth Century Negro Literature, or A Cyclopaedia of Thought on the Vital Topics Relating to the American Negro.* By One Hundred of America's Greatest Negroes. Edited by D. W. Culp, A.M., M.D., an Author and Lecturer, etc. Copiously illustrated with one hundred fine Photo engravings. Price, \$2.50, cloth.

**THOMAS WHITTAKER.** New York.  
*Kinship of God and Man.* By the Rev. J. J. Lanier. In two volumes. Vol. II: *The Master-Key.* Price, \$1.00 net.

*Notes on the Constitution of 1901.* By William Jones Seabury, D.D., "Charles and Elizabeth Ludlow" Professor of Ecclesiastical Polity and Law, in the General Theological Seminary, New York. Price, \$1.00 net.

**A. C. McCLURG & CO.** Chicago.  
*Catch Words of Cheer.* Compiled by Sara A. Hubbard. Price, 80 cts. net.

**PAMPHLETS.**

*Two Addresses.* Music, considered in its effect upon, and connection with, the Worship of the Church. By Sir John Stainer. The Choral Service and the Training of Choristers by G. Edward Stubbs, M.A. New York: Novello, Ewer & Co.

*The Ideal School.* By Arthur Alfred. Price, 10 cts.

*Gladie's Glen.* By Arthur Alfred. Higginbotham Bros., Faulkton, S. D.  
*Corporation of the Church House.* Incorporated by Royal Charter, 1888. Fourteenth Annual Report presented at the Annual General Meeting. July 3d, 1902.

*The School Question: from a Catholic Point of View.* By Rev. P. R. McDevitt, Superintendent of Parish Schools in Philadelphia. Reprinted from *Catholic World Magazine*, 120 West 60th St., New York.

A Course of Lessons for Advanced Sunday School Scholars upon the History of the Church from Apostolic Times to our own Day. By E. M. M. Price, 15 cents.

*The Primary Sunday School in the Light of the Primary Day School.* By Miss C. Geraldine O'Grady, Teachers' College, Columbia University, New York. Published by Edwin S. Gorham, New York, for the Sunday School Commission. Price, 5 cts.

*The Church at Work*

**COLORED WORKERS.**

THE EIGHTEENTH annual conference of Church Workers among the Colored People will be held at St. Luke's Church, Washington, D. C., October 14-17. The 14th, Tuesday, begins with evening service and sermon by the Rev. Oscar L. Mitchell of Washington. The three days following each begin with the Holy Communion, and sessions are appointed for morning, afternoon, and evening. Friday morning is devoted to the subject of Woman's Work. The President is the Rev. Geo. F. Miller; Secretary, the Rev. Eugene L. Henderson; Treasurer, Mr. James W. Mars; Historiographer and Necrologist, the Rev. Geo. F. Bragg.

**CENTRAL NEW YORK.**

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
**Statue of ex-Governor Flower.**

A STATUE of the late ex-Governor Flower, erected in the public square in Watertown, was unveiled on Monday, Sept. 1. The prayer was offered by the Rev. J. Sanders Reed, D.D., of Trinity Church; and the Governor's former rector. Addresses were delivered by ex-Gov. David B. Hill, and others. The statute was accepted on the part of the city by State Senator Elon R. Brown. It was unveiled by Frederick Halsey Taylor, grandson of Gov. Flower.

Gov. Flower was a zealous Churchman, and many noble benefactions came from him. The Bishop of the Diocese, in the address to the Convention of 1899, paid this tribute to his memory:

"Vigorous and alert at our Convention of '98, exalted less for his political station than for his clear conscience and large heart, singular among merchants and bankers, not so much because his fortune was great as because he knew better than most of them what it was lent him for; we point to his example

in our calendar of worthy Churchmen, with confidence, because his success was the fruit of virtues such as every man, rich or poor, can practise, and so win a nobility that belittles the wealth of the world."

**CHICAGO.**

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

**New Rector for Grace Church—Waterman Hall—Death of Mrs. Marcia Houghteling—City Notes.**

THE ACCOMPANYING illustration of the Rev. R. S. Coupland, rector-elect of Grace



REV. R. S. COUPLAND.

Church, is from a wash drawing reproduced here through the courtesy of the Chicago Tribune.

WATERMAN HALL, the diocesan school for girls, completed its registration of boarding

pupils, including the twelve additional ones accommodated in the new corridor, on Sept. 3d, and will have a waiting list when the term begins, on Sept. 17th.

MRS. MARCIA HOUGHTELING, mother of James L. Houghteling, founder of the Brotherhood of St. Andrew, and of Mrs. A. Cass Canfield of New York, died at Strawberry Hill, Asheville, N. C., on Monday, Sept. 1st. She was 70 years old, and was born in Maine. The body was brought to Chicago for interment.

THE REV. JOHN HENRY HOPKINS will be absent in the East for about three weeks. During his absence the Rev. W. H. Bliss of Batavia will officiate on Sunday, Sept. 14th, and the Rev. F. J. Bate of Sterling, Ill., on Sunday, the 21st.

IT IS REPORTED that the Rev. S. B. Pond has resigned the rectorate of Christ Church, Woodlawn, and that his resignation will be accepted.

**FOND DU LAC.**

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

**Church Consecrated at Rhinelander—Cornerstone at Westboro—Church Dedicated at Oakfield.**

BISHOP WELLER consecrated St. Augustine's Church, Rhinelander (Rev. George M. Babcock, vicar), on Thursday, Aug. 28th, the day devoted to the memory of that saint. The church has recently been completed and decorated, and is now an excellent example of ecclesiastical architecture on a small scale. The Rev. Messrs. C. M. Hitchcock and W. J. Cordick were also present.

THE CORNERSTONE of the new St. Philip's Church, Westboro, was laid by the Bishop of the Diocese on Tuesday, Aug. 26th, the Bishop Coadjutor assisting. This is a new settle-

ment, in which many of the people are of English birth, and a mission has recently been opened under the direction of Arch-deacon Jenner. On the same evening the Bishop confirmed a class of 29 persons, which shows the extent that the work has assumed thus early in its history. Arch-deacon Jenner and the Rev. Messrs. Rogers and Hitchcock joined with the two Bishops in the function.

THE MISSION church in Oakfield, until now known as Grace Church, of which the Rev. A. C. Chapman is vicar, was dedicated on Monday, September 8th, the feast of the Nativity of the Blessed Virgin, and will henceforth be known as St. Mary's. Bishop Weller pontificated at the High Celebration, assisted by the Rev. Messrs. Curtis and Raker as deacon and sub-deacon, and by Mr. Chapman as master of ceremonies. The Rev. Doane Upjohn was thurifer. The sermon by the Rev. Dr. F. S. Jewell was from the text, "Whatsoever He saith unto you, do it." Before the celebration, Bishop Weller being seated before the altar, the following instrument of dedication was read by the Rev. L. D. Hopkins:

✠ In the Name of the Father and of the Son and of the Holy Ghost. Amen.

We, *Reginald Heber Weller, Jr.*, Bishop Coadjutor of Fond du Lac, in the presence of the well-beloved presbyters, Venerable Seldon P. Delany, Archdeacon of Fond du Lac, Rev. Fred'k S. Jewell, S.T.D., of Fond du Lac, Rev. Alonzo P. Curtis, rector of Ripon, Rev. Lucius D. Hopkins, rector of Waupaca, Rev. James M. Raker, rector of Berlin, Rev. Arthur C. Chapman, vicar of Oakfield, and Rev. Newell D. Stanley, vicar of Sheboygan Falls, and others

Do hereby solemnly Dedicate this building under the name and title of *Blessed Mary, Ever Virgin, Mother of God*, praying God to give us part in her intercessions, and those of all the saints, and to grant the protection of the Holy Angels on all who shall worship in this place.

Given at Oakfield, this eighth day of September, being the feast of the Nativity of the Blessed Virgin Mary, in the year of Grace M. C. M. II. and in the second year of our Consecration.

REGINALD WEBER WELLER, JR.

✠ Bishop Coadj. of Fond du Lac.

Attest:

LUCIUS D. HOPKINS,  
Secretary.

After the service a luncheon was served in the parish hall.

#### INDIANAPOLIS.

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

#### Debt Bonded at Richmond.

THE FOURTEENTH Sunday after Trinity was notable in St. Paul's parish, Richmond, by reason of the successful funding of the mortgage indebtedness of some \$12,000 which had so long hung over the parish, in such way as to save a large annual interest charge. The Rev. J. E. Cathell, D.D., of Des Moines, Iowa, was the preacher. Dr. Cathell, in his anxiety that this burden be lifted from the parish of which he was formerly a rector, gave up two weeks of a vacation which he was spending pleasantly at South Haven, Mich.; in order to carry out the plans proposed by him for the placing of the debt. Non-interest bearing bonds were issued and sold to parishioners, and friends of the parish, and they feel well repaid for their hearty coöperation as they think of the bright future in store for the Church in this place.

#### IOWA.

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

#### Vested Choir for Waterloo.

THE PRESENT mixed choir at Christ Church, Waterloo, is to be supplanted by a vested choir of men and boys alone.

#### LARAMIE.

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

#### Convocation at Grand Island.

THE CONVOCATION of the Missionary District was in session at St. Stephen's Church, Grand Island, Neb., beginning on Saturday, evening, Aug. 30th, and extending over the next Sunday, Monday, and Tuesday. Dean Cope of the Cathedral of Laramie was the preacher at the opening service on Saturday evening, while Sunday was kept with early and later celebrations of the Holy Communion, the Bishop delivering his annual address at the second of these, and with a missionary service in the evening, at which four of the clergy spoke. There was a special service in the afternoon at the chapel of the Soldiers' Home. The two days following each began with Holy Communion, and the mornings were given to the business sessions. The Convocation expressed formal approval of the apportionment plan for Missions, and pledged hearty effort in carrying it out. The reports submitted to the Convocation cover a period of 18 months. In this time Bishop Graves has confirmed 394 persons. The Church property in the District is now burdened by no debts, the very few outstanding obligations being trifling in amount and temporary only. Monday afternoon was devoted to the subject of woman's work in the District, and Tuesday afternoon to Sunday School work. There was a reception on Monday evening at the home of Dr. and Mrs. Borden, the lawn and residence being especially illuminated for the purpose with incandescent lights.

#### MASSACHUSETTS.

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

#### Boston Improvements—Beverly Farms—Notes.

ST. MATTHEW'S CHURCH, South Boston, has been undergoing repairs during the summer. A new roof has been added, and a number of repairs have been made in the interior. The walls have been re-decorated, and the chancel has been re-arranged according to the plans of a former rector, allowing the choir stalls to be on both sides. Formerly they occupied one side and the clergy stalls stood in front of them in accordance with the expressed wishes of the vestry. A desirable change has now been accomplished, and a great improvement in the seating of the choir has been made. The pulpit, which formerly stood near the wall of the vestry room, has been brought forward to the front of the stalls. A new altar rail of oak with brass standards has been put in place. It is in memory of a former treasurer. Above the chancel hangs a large brass chandelier, the gift of Trinity Church, Boston. The nave has been re-carpeted at the expense of the same generous parish. The sacristy has been decorated and furnished with a new carpet. The photographs of past members of the parish, which hung upon the walls, have been taken down, and those of the former rectors and assistants have been allowed to remain. The font has been placed at the door of the church, where it formerly was in 1860, but was afterwards removed at the close of the Civil War. The large tablet in memory of the Rev. Joseph H. Clinch, D.D., a former rector, a man beloved everywhere, has been removed from its former position alongside the altar and placed in a conspicuous place in the nave. The interior is greatly improved. The cost of these improvements amounts to \$4,000, and the Rev. W. H. Dewart, rector of the parish, has already collected that amount, and expects to add to it so that the parish may have a parish house by the purchase of the building adjoining the church. When this is done, St. Matthew's will be one of the best equipped churches in the city of Boston.

IT IS ANNOUNCED that Trinity Church, Boston, will be reopened for services on Sept. 14. The many alterations in the chancel for the accommodation of the vested choir are nearing completion. The thirty choir boys are being instructed by Mr. Charles A. White. The bust of Phillips Brooks, which occupied a temporary position on the left of the altar, has been permanently placed on the other side in a more conspicuous position, and furnished with a black marble pedestal, the gift of one of the parishioners.

THE Boston *Transcript* makes mention of a devoted Churchwoman in these words:

"The closing of such a life as that of Miss Caroline E. Train, calls for more than a brief notice. She was an earnest Christian and led a life of quiet, unobtrusive usefulness, which endeared her to all who came under her influence. For more than 25 years a faithful member of the Church of the Good Shepherd, Boston, constant in attendance, and guiding and working earnestly in all its societies. As one of the board of managers of St. Luke's Home for Convalescents, the Church Home for Children, South Boston, and as visitor of the Associated Charities, her loss will be deeply felt. The impress of her guileless and loyal life will never be effaced from the hearts of her friends."

ST. JOHN'S CHURCH, Beverly Farms, was opened for divine worship, Sunday, August 31. The rector of St. Peter's, Beverly, the Rev. E. J. V. Huiginn, preached the sermon. The foundation stone is of local seam-face granite, and the exterior walls are of the same material, while the trimmings are of Chelmsford granite. The nave measures 53x40 feet, and 25 feet high. The chancel is 27x17 feet and 24 feet high. The organ chamber is 15x17 feet, and the choir room 28x14. The interior is finished in oiled cypress, while the pews are of old English oak. The other furnishings are not completed, but will be in their places by September 21, when the church will be consecrated. The site of this beautiful edifice cost \$3,500, and the structure itself over \$20,000. This expenditure has already been met.

This work is greatly indebted to the interest of the rector of St. Peter's, Beverly, who began services in this locality in 1900, at the residence of Mrs. Mary Bartlett.

AT THE CHASE family reunion in Salem, the Rev. Arthur Chase of Ware read a valuable historical paper upon the Two Pioneer Bishops, Bishop Chase of New Hampshire and Bishop Chase of Illinois.

THE RECTOR of St. Andrew's, Hanover, and his energetic wife, have raised sufficient money for the erection of a parish house. It will be built a short distance from the church, and will be a valuable addition to the parochial activities. The Rev. F. S. Harraden has faithfully served St. Andrew's Church for a decade of years, and under his charge this historical parish has increased in membership and in influence.

#### MICHIGAN.

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

#### Harris Hall—Detroit Items—Missionary—Possible Request for a Coadjutor.

THE REV. HENRY TATLOCK of St. Andrew's parish, Ann Arbor, has sent out a pamphlet concerning the work that Harris Hall and Hobart Guild aim to do among the students of the great University of Michigan. The number of students who were known to be communicants during the year 1901-2 were 478.

ST. JOHN'S CHURCH parish house, Detroit, is one of the finest of its kind in the country, and during the past summer it has been most thoroughly renovated and beautified. The Sunday School and the various societies will resume work the second Sunday in September.

THE VESTRY of Trinity Church, Detroit, which has been having troublous times for a year and more, is now talking of calling a rector. The Rev. Herbert Daly, who is in perpetual deacon's orders, has here been doing most excellent work for the Church.

CHESANING and Dryden are now organized missions. Services are held in these places by Mr. Sayres, the diocesan missionary, as often as possible. At Flint, Christ mission, on the north side of the city, is prospering. Many laboring people are becoming interested. Miss Durand and Mr. Hoyt are doing much valuable work, the latter acting as lay reader. At West Branch, Mr. C. M. Farney is in charge as lay reader, but expects to take orders in about a year. The work is thriving in every way and its value may be seen when the fact is known that this is the first mission established between Bay City and Cheboygan, a distance of nearly 200 miles.

The last report of the diocesan missionary, the Rev. W. S. Sayres, is a most encouraging one indeed. Mr. Sayres is a born missionary and has spent all his life at the work in this country and in China. If the people of the Church could only know of the great value of his work, it would seem that they would more generously aid him in every way possible.

IT IS RUMORED that Bishop Davies will ask for a Coadjutor soon, but nothing definite is known about the matter.

**MILWAUKEE.**

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

**St. Paul's—Cornerstone of Episcopal Residence—Guild Hall at Mauston.**

THE CLERGY who will have charge of the services at St. Paul's, Milwaukee, during the month of September, are, successively, the Rev. F. W. Bope of Zanesville, Ohio, the Rev. Edw. W. Averill of Peru, Ind., the Very Rev. C. L. Slattery, Dean of the Cathedral of Minnesota, and the Rev. T. P. Thurston of Winona, Minn. The rector-elect, the Rev. Wm. Austin Smith, takes the work from the first of October.

RAIN seriously interfered with the laying of the corner-stone of the episcopal residence in Milwaukee on the afternoon of Monday, Sept. 8th. In spite of the elements, however, the ceremony was performed, though with some discomfort. As four, the appointed hour, drew near, it was evident that a considerable storm was brewing, and the ceremony was begun somewhat before the appointed time and was a little abbreviated. The

# MELLIN'S FOOD

Many babies take large quantities of food but get little nourishment. It is what is digested, not what is eaten, that nourishes. Mellin's Food with fresh milk is like mother's milk, is all digestible and nourishing. Mellin's Food is really "something to eat."

OUR BOOK, "THE CARE AND FEEDING OF INFANTS," SENT FREE.  
MELLIN'S FOOD COMPANY, BOSTON, MASS.

Bishop, vested, and assisted by a number of the diocesan clergy and the vested choir, proceeded in order from the robing rooms in the guild hall to the corner of Juneau Ave. and Cass St., and there, in the beginning of the storm, the corner-stone was laid. The procession, with the congregation, then moved into the Cathedral, reaching shelter before the main fury of the thunder storm had broken, and the office of evensong was read. The Bishop felicitously referred to the open door of the Cathedral as inviting shelter from the storm and giving opportunity for the quiet devotional office which had been interrupted in the open air by the elements. The address was delivered by the Rev. C. L. Mallory, rector of Kenosha, who had been associated with the Cathedral work as assistant, Precentor, and Dean, from its earliest times. He spoke

of himself as the last survivor of those six clergymen whom Bishop Armitage had gathered around him in 1872, when the clergy house was first occupied, except for Dean Spalding, who lies quietly awaiting his end, in Baltimore. The Bishop and clergy afterward proceeded to the Armitage House, which has been newly erected in the rear of the Cathedral, fronting on Marshall St., and there the office of dedication of the house was held. The latter has been thoroughly rebuilt, encased in brick, and modernized in every particular.

The accompanying view of the episcopal residence is from the east elevation, facing the wide, grassy Cathedral close in front of the Institute and guild building. The view from the corner of Juneau Ave. and Cass St. was printed in these columns several weeks ago.

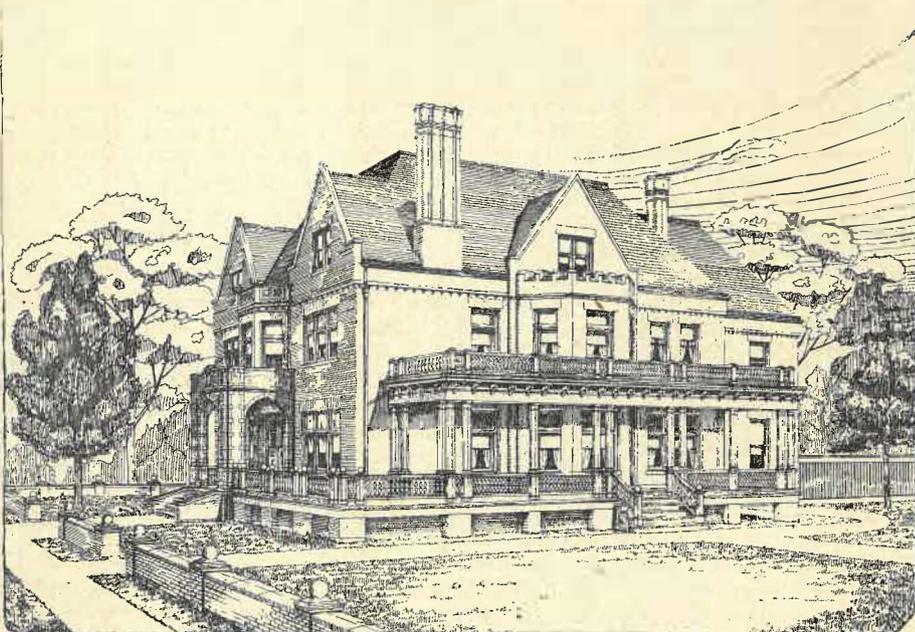
THE NEW guild hall of St. John's parish, Mauston, was opened and dedicated by the Bishop on the evening of Sept. 3d. He was assisted by the Rev. A. G. Harrison of Portage and the Rev. Wm. R. McCutcheon of Kilbourn. There had been an early celebration of Holy Communion, and the dedication office, in the evening, was preceded by evening prayer and Confirmation. The Bishop made an address. Subsequently the guild hall was the scene of a reception to the Bishop, and was carefully inspected by many visitors. The building consists of a main hall, and a smaller hall, separated from it by sliding doors, the latter containing an elevated platform. The improvement represents an outlay of some \$1,300, of which about half was raised in advance. The mission itself dates from 1886, and the church was consecrated in 1894.

**MISSOURI.**

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

**Death of Rev. Dr. James.**

THE REV. T. F. C. JAMES, M.D., a retired priest, died at his residence in Ironton, Sept. 3. Funeral services were held the following day



EPISCOPAL RESIDENCE, MILWAUKEE. EAST VIEW, FRONTING ON CATHEDRAL CLOSE.

by the Rev. T. A. Waterman, interment being in the village cemetery. Dr. James was a native of Ireland. He had been for years a Methodist minister and a practising physician, having also been admitted to the bar. Entering the Church through conviction, he served at her altars in Cape Girardeau and in Ironton. He was a man of fine scholarship and had formerly been active in the duties of the ministry, though his health had been failing for some years past. R. I. P.

#### NEWARK.

THOS. A. STARKEY, D.D., Bishop.

#### Parish Hall for Weehawken.

GRACE CHURCH, on the Old Boulevard at the corner of Morgan St. in Weehawken and Union Hill, N. J. (the Rev. Dr. H. W. P. Hodson, rector), has about completed a new parish hall, designed for increased accommodations for the Sunday School, extra choir room, and rooms for the church organizations, as well as for parish meetings and entertainments. The new hall is 65 feet in length and 28 to 30 feet in width, extending across the rear of the church, between it and the rectory and connecting with both, and running parallel with the rectory to Morgan St., with large portico entrance. Doors open from the hall on the church side into the sacristy and the choir room on either side of the altar, thus providing for an ambulatory about the altar; and on the other side into a large rear room of the rectory, formerly the rector's study, which is to be fitted up for the parish library, and through which on occasion passage may be made to the rectory rooms and access had to the rectory kitchen and dining room. Outside, the architecture of the hall agrees with that of the church, and inside it is artistically ceiled with yellow pine, an attic being shut off into the gothic roof by a sloped three-faced ceiling. It is expected that all will be ready for occupancy by Oct. 1.

#### NEW YORK.

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

#### Progress at Tivoli—Confirmation at The Tombs—New Organ for Middletown.

PROGRESS of the work of St. Paul's Church, Tivoli-on-Hudson, during the past year may be gathered from the fact that \$1,500 has been paid for a new organ, \$1,500 for repairs to the church, \$128 for the missionary apportionment, besides various other contributions to local and general purposes.

THE RITE of Confirmation was administered in the Tombs Prison, on Saturday, Aug. 30, by the Bishop of the Diocese. The candidate was a prisoner, a man awaiting a new trial for arson. He was prepared for the reception, and was presented by the acting chaplain, the Rev. Robert G. Quennell, vicar of Ascension chapel. It is said to have been the first administration of the sacred ordinance within the walls of the institution.

ARRANGEMENTS have been made at Grace Church, Middletown (Rev. D. J. Evans, rector), for the erection of a new organ at a cost of about \$4,000. A new choir room has recently been completed and will be useful for the various organizations of the parish, in addition to the choir.

#### NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

#### Convocation of Colored Workers.

THE CONVOCATION of workers among the colored people in the Diocese was in session at St. Ambrose Church, Raleigh, on Aug. 27th and 28th. After an address by the Bishop, the various phases of the work were discussed, and an interesting report was submitted by Archdeacon Pollard, who is in charge of the work. He mentioned the de-

tails of that work, stating that the contributions from the colored missions in the Diocese amounted in the year to \$2,331.83. More than a thousand children are under instruction in the ten diocesan schools, and he urged the necessity for increasing the number of such schools. He had traveled through the North under the direction of the General Commission, and he declared the condition of the negroes of the South to be much better than in the North. "To-day the negroes in the country," he said, "though deprived of many advantages offered others living in the towns and cities, especially the education of their children, are still a better people in every way. They have accumulated more property, live in better houses, are purer in their lives and superior in morals. They are more independent in character as men and women, and represent all that is best in an uncultured people."

#### OHIO.

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

#### Daughters of the King.

THE 14TH MEETING of the Local Assembly of the Daughters of the King for the Dioceses of Ohio and Southern Ohio met at St. John's Church, Cuyahoga Falls, Aug. 27 and 28. The Assembly was opened Wednesday night with evening prayer and sermon by the chaplain, the Rev. Robt. Kell, rector of St. John's Church, Cuyahoga Falls. On Thursday morning matins were said at nine o'clock, and at ten o'clock the Holy Communion was celebrated, the sermon being preached by the Rev. E. W. Worthington of Grace Church, Cleveland. Lunch was served in the church parlors, after which the business session convened. Delegates answered the roll call from Akron, Cleveland, Cuyahoga Falls, Mt. Vernon, Ravenna, Sandusky, Youngstown, and Zanesville.

The following officers were elected for the ensuing year: President, Miss Lettie Breneman, Cuyahoga Falls; Secretary, Mrs. Martin, Cleveland; Vice-President and Treasurer, Mrs. E. W. Worthington, Cleveland.

The resolution which had been before the Assembly for some time, to hold the meetings but once instead of twice a year, was discussed, and it was voted to hold them twice a year as heretofore. A resolution to amend Article 3 of the by-laws by adding a librarian to the list of officers, was presented, to be voted on at the next meeting, the duties of the librarian to be custodian of the papers read before the assembly from time to time. An invitation from the Chapter at Grace Church, Cleveland, for the next meeting, to be held in February, was accepted. Ravenna and Mt. Vernon also extended invitations for the meeting in September, 1903, which were left open for decision at the February meeting.

The following papers were read: "Our Vow of Service," by Miss Jane Beatty, Ravenna; "The Daughter of the King in the

#### No. 4.

#### Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c per bottle.

Hall's Family Pills are the best.

#### The Value of Charcoal

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

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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

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

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

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

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

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

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

#### How A Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

#### Special Fares for Trip to the National Capital.

Persons contemplating attending the 36th National G. A. R. Encampment at Washington, D. C., in October, or who may desire to make a sight-seeing trip to the National Capital, should write H. R. DERING, A. G. P. Agt., Pennsylvania Lines, 248 South Clark Street, Chicago, regarding low fares, stop-over privileges, side-trips, etc., for that event.

THE STOMACH and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

Sunday School," by Mrs. Lee, Greenville, was read by Miss Brenneman; "How the Daughters May Help in Parish Visiting," was read by Miss Lampton, Zanesville; "The Work of the Children of the King," by Miss May Montgomery, Cuyahoga Falls; "The Advance of Ritualism," by Miss Mabel M. Higgs, Cuyahoga Falls; "Symbolism," by Miss Ione Pratt of Sandusky, was read by Miss Peterson of Sandusky; "Faith," by Miss F. N. Kell of Sandusky.

**PENNSYLVANIA.**

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

**Philadelphia Items.**

AFTER 43 years of struggle to pay off a ground rent of \$5,500, the parish of St. John the Baptist, Germantown, of which the Rev. Henry Riley Gummey is now the rector, has succeeded in finally accomplishing that greatly desired end. On July 10, last, the amount of the principal, with interest to date, was paid, and on Sunday, Sept. 7, the parish began the celebration of the event by placing upon the altar at the midday offering of the Holy Eucharist, the newly executed deed.

On Monday evening there was service at 8 o'clock, when the sermon was preached by the Rev. George William Lincoln, rector of St. John's Church, Woodside, Newark, N. J., and sometime rector of this parish. Following the service, a reception was tendered the guests in the parish building.

St. John's was founded in 1859, and is a working congregation, in the truest sense of the word. The next improvement to be provided for, and soon, is the re-painting of the exterior walls of the church and re-painting the interior.

MENTION has been made in this correspondence of an offer made by the Rev. Theodore S. Rumney, D.D., rector of St. Peter's Church, Germantown, to the Philadelphia City Councils, of a bell—no longer needed by the parish, its uses having been replaced by a set of chimes—to be hung in Vernon Park, Germantown, and used as a curfew. At the time of adjournment for the summer, Councils had not acted in the matter, and if favorable action should not be taken upon their re-assembling this fall, the bell may be sent to the Indian work in South Dakota. It is of interest to note that a number of applications have been made for the bell, one coming from a Presbyterian minister in the South.

THE REV. HERMAN L. DUHRING, D.D., Superintendent of the Philadelphia City Mission, has issued the 32nd annual report of that work, in which is shown that, since its organization, the consumptive department has cared for 3,055 patients. These figures include those treated in the Home for Consumptives, Chestnut Hill, the House of Mercy, Philadelphia, and those patients cared for in their own homes. Total receipts are reported as being \$84,966.07; total disbursements, \$79,844.24, leaving a balance in hand of \$3,990.96. The departments embraced in the report include the missionary, consumptive, convalescent, and sick diet kitchen.

SINCE the last report, \$344.72 have been received in response to the "Summer Appeal" for the work of St. Michael and All Angels' House, Philadelphia, which brings the total, in round numbers, up to nearly \$700. An important branch of this noble work is the Church Extension store, which enables the people to procure comfortable clothing for a small sum of money, which money, so received, is applied to payment of small repairs and expenses of the chapel and mission house, and so is a necessary source of income also. Contributions of partly-worn clothing for the fall sales are now asked for. A magic lantern, for use of the mission, is a

present need, it being desired to give a series of illustrated lectures during the coming winter, for the entertainment and instruction of the mission people.

THE "National Prison Congress," is to be held in Philadelphia, from Sept. 13 to 17, inclusive, and will be called to order by the Hon. G. Harry Davis, as president of the local committee. Judge Davis is prominent in Brotherhood of St. Andrew work. On Sunday, Sept. 14, the annual sermon will be delivered in Holy Trinity Church by the Rev. Floyd W. Tomkins, D.D., rector. Among the other speakers appears the name of the Rev. Herman L. Duhring, D.D., Supt. Philadelphia City Mission, whose subject is, "The Relation and Duty of the Community to the Discharged Prisoner." The executive committee includes several of our clergy, viz., the Rev. Dr. Duhring, the Rev. Messrs. R. Heber Barnes, H. Cresson McHenry, and Geo. A. Latimer of Philadelphia, and the Rev. John F. Ohl.

WITH THE COMPLETION of the recent additions—new chancel and transepts—St. Peter's Church, Phoenixville, the old church for which parish was built 62 years ago, takes on the much desired cruciform shape, and covers a space of 96 feet in length, and 65 feet in width. One of the transepts is furnished for and used as a chapel where the early celebrations and daily services are held; the other being arranged for organ and sacristy. The roofs are of open timber, finished in red oak; the walls are lined with cut stone; marble mosaics are used in the flooring. Caen stone, carved, is the material of altar, credence, and pulpit, the chancel furniture being of quartered oak. The work, done from plans of George Nathers & Son, Architects, Philadelphia, has been paid for, and cost about \$35,000, including stained glass yet to be put in. The Rev. Wm. H. Burbank, during whose rectorate these improvements have been effected, has been in charge of the parish for two years.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**St. Barnabas' Home.**

ST. BARNABAS' HOME for Convalescents, situated on the South Side, Pittsburgh, has done so well during the year that the Rev. H. S. Lancaster, who takes a great interest in the work, has leased a farm of ten acres on the line of the Baltimore & Ohio Railroad, on which stands a good sized building which was originally built for a convent school. This building will be altered and furnished to provide for about twenty persons, exclusively men. The present home is limited in its capacity, and is in the midst of the noise and smoke of the city, and will probably be given up in April next when the lease expires, and the whole of the work be concentrated on the farm. Mr. G. P. Hance is in immediate charge of the work, assisted by other laymen.

**QUINCY.**

F. W. TAYLOR, D. D., Bishop

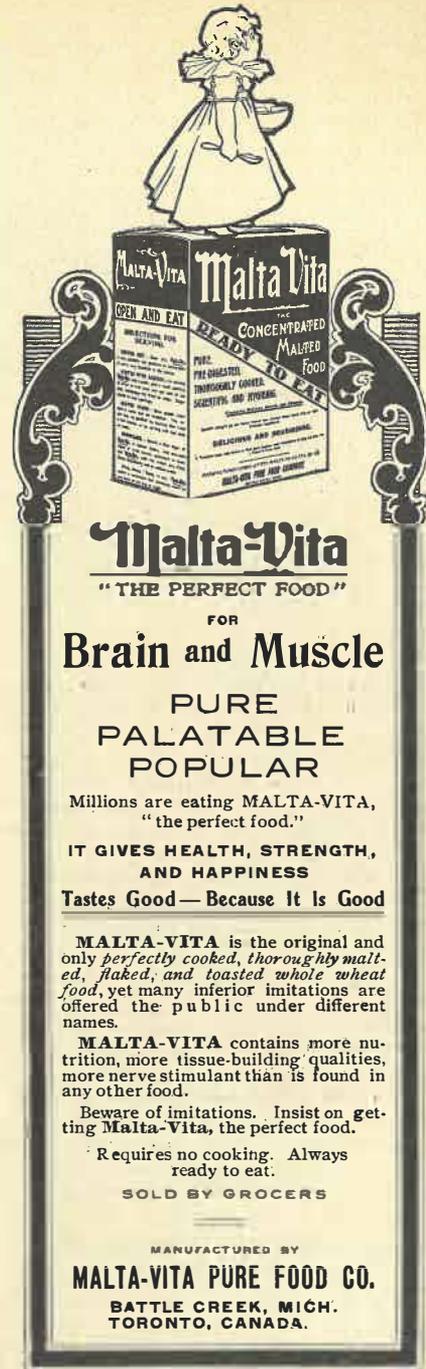
**Progress at Peoria—Death of Elijah E. Hair.**

THE FIRST of September, thirteen years ago, the Church in Peoria was represented by St. Paul's parish, with 189 communicants, a temporary wooden structure, located on the site of the present church. On the above date the Rev. Sidney G. Jeffords, who had served as curate at Christ Church, St. Paul,

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Minn., for the four years preceding, entered upon his rectorate in St. Paul's, Peoria.

On the first of September, 1902, his rectorate of St. Paul's parish was terminated. During the thirteen years just ended, he has had the opportunity and pleasure of witnessing an unusual and rapid growth of the Church in Peoria. In St. Paul's parish, he leaves a large and handsome stone church, built under his direction, valued at \$60,000, a communicant list of 507 members; and a total number of 829 souls. He has baptized 593 persons, and has presented Confirmation 408 persons.

During his rectorate, he has established two missions: St. Andrew's, in the northern portion of the city, and St. Stephen's, in the southern, each being about one mile distant from the mother parish.

St. Andrew's was organized into a parish in 1897, and out of the proceeds of a bequest of Mr. John Birket, now has a beautiful stone church and rectory, valued at over \$40,000, with a communicant list of 150, and growing rapidly, under the rectorship of the Rev. Webster Hakes.

On August the 11th, 1902, St. Stephen's mission was organized into a parish, and immediately extended a call to the rector of St. Paul's, the Rev. Sydney G. Jeffords, which was accepted by him, to go into effect Sept. 1st. In taking up this work, he is but carrying out and making sure, though with many sacrifices, his original purpose and object in extending and establishing the power and influence of the Church in the city. He has already secured for St. Stephen's a donation of property valued at about \$5,000, and many other valuable and useful gifts for the work of the new parish. The temporary place of worship of St. Stephen's has a seating capacity of about 350, and the accompanying cut represents its altar and equipment, which is a type of the altars of the Church in Peoria.

The Church in the city has been made a unit, standing for Catholic worship, institutions, and ideals. In the three parishes every sitting is free, and no revenues are derived from entertainments. This policy was inaugurated at St. Paul's thirteen years ago, and has become a dominant feature of the Church's growth in this city.

MR. ELIJAH E. HAIR, member of the vestry of Grace Church, Galesburg, died suddenly in Chicago on the 1st inst. The funeral services were held on the 5th in Grace Church, by Dean Gee, the rector, assisted by the Rev. J. M. D. Davidson of Chicago, and consisted of choral requiem celebration with full choir, and the burial office. The body was taken to Lewistown, Ill., where a brief service was held in St. James' Church, in which parish Mr. Hair was confirmed, and of which he was senior warden for several years. In the final services, the above named clergymen were assisted by the Rev. John Wilkinson, of Farmington, Ill., a former rector of Grace Church, Galesburg. Of Mr. Hair's character as a noble, devout, and sincere Christian gentleman, it would be difficult to speak too highly. His place in the parish and in the wide circle of Godly influence which he wielded will not be early filled; it seems to all to be an irreparable loss.

#### SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.  
BOYD VINCENT, D.D., Bishop Coadj.  
Improvements at Zanesville.

THE PARISH CHURCH of St. James, Zanesville (Rev. F. W. Bope, rector), has been complete renovated and improved in the interior on a considerable scale. The walls have been newly decorated throughout, and the pews have been widened three inches and have been fitted with new kneeling benches. The chancel furniture has been newly upholstered, additional electric lights added to the chancel, new Gothic stalls for the

choristers erected, and the exterior re-painted and the plumbing overhauled. This large work has been completed at a cost of \$1,300. Several memorials in brass are soon to be placed in the church and other improvements will be made. The church was opened on Sunday, August 31st.

#### SPOKANE.

L. H. WELLS, D.D., Miss. Bp.  
Rectory for Wallace, Idaho.

A RECTORY is shortly to be erected for Holy Trinity Church, Wallace, Idaho. The building will be 30 x 30 feet, two stories high, with a large hall and three rooms on the first floor, three large and one small sleeping room and bath on the second floor. The contract calls for occupancy by November 1st.

#### WEST VIRGINIA.

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

#### Wheeling Items.

THE REV. DAVID W. HOWARD and wife have returned from their three months' vacation in England. They are very much benefited by their trip, and while they enjoyed being in their old home in England, yet greatly prefer to live under the Stars and Stripes.

ALL THE CHURCHES in Wheeling were open during the summer, and the people in spite of very hot Sundays, attended the services faithfully. Here is one place, at least, where the Episcopalian is not a "fairweather Christian."

#### CANADA.

##### News of the Dioceses.

##### Diocese of Moosonee.

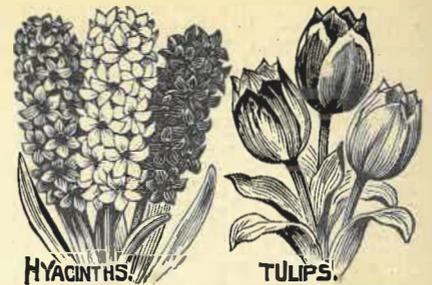
BISHOP NEWNHAM, who was on his way to the General Synod meeting in Montreal, had an accident while bathing at Chapleau. He cut his knee with a piece of glass, which subsequently became so much inflamed that it was thought advisable that he should go into the hospital in Toronto for treatment.

##### College Amalgamation.

THE ALUMNI of Kings College, in special session at Windsor, Aug. 27th, unanimously disapproved of the scheme of amalgamation, and passed a resolution calling upon the governors to appoint a new president.

##### Diocese of Nova Scotia.

THE NEW parish hall being built for St. Paul's, Halifax, is nearly completed. The basement, to be used as St. Paul's mission hall, will, it is thought, be ready for use by the middle of September. The rector of Acadia Mines, the Rev. E. P. Hurley, who preached the sermon before the diocesan synod at Halifax this year, has been compelled to take a holiday on account of his health, and was presented with a purse of gold by his parishioners before he left for England.



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