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The Living Church

VOL. XXIX.

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No. 23

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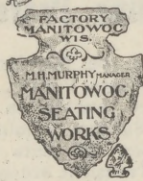
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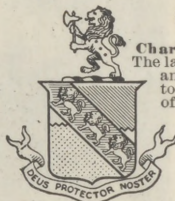
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The Magazines

CONSPICUOUS among the women's magazines for October is *The Delinicator*. It presents charming and up-to-date autumn styles, valuable illustrated articles on topics of fashion, as well as literary contents of a high standard. The Evolution of a Clubwoman, a serial story, by Agnes Surbridge, which begins in this number, treats a fundamental question of the feminine world—the woman's club—and promises to be extremely interesting. It is an autobiography—a story of fact, but more fascinating than fiction. Also in this number appears the first of a remarkable series of photographic articles, in which J. C. Hemment, the well-known photographer relates his adventures with the camera at home and in foreign lands. His war experiences, which constitute the first paper, are thrilling, and his personal recollections of the stirring events in which he took part are absorbingly interesting, as well as of historical value. In fiction, there is an excellent story, entitled *The Silent Partner*, by Lynn Roby Meekins, and the second part of *A Florida Cracker*, Virginia Frazer Boyle's quaint story of a remote Florida hamlet. Home-building, particularly the sentimental side of it, is written of by Clara E. Laughlin, and N. Hudson Moore has a delightful paper on Lilies. In "Carlotta and I," a unique cookery series presenting practical culinary advice in the guise of fiction, Miles Bradford tells the story of the Wedding Dinner. An ideal suburban dwelling is shown, and a couple of pages of *Historic Slippers* are other features. The Children's Department includes a *Firelight Story*, Sally Lunn's Tea Party, by Livingston B. Morse; an amusing tale by Jean M. Thompson, called *The Sentence of the Brown Owl*; the continuation of *The Hanging Gardens of Babylon*, by Lina Beard; and the helpful *Sewing Lesson*, by Lucy Bartram. Of particular interest are the articles on *The Child's Room*, on *Gardening*, on *Housekeeping and Culinary topics*, on the recent books, on *Childhood*, on the *Hygiene of Clothing*, the *College and Club Notes*, etc.

Good Housekeeping, always characterized by original features, presents in its September number a variety of unusually choice things. Jane Addams of Hull House, Chicago, discusses *The Servant Problem* in all of its bearings; Mrs. Russell Sage expresses her feelings concerning *Women and Tobacco Smoke*; the venerable Julia Ward Howe has a message to offer in her own handwriting; Henry Demarest Lloyd writes of *The Abolition of Poverty* by means of the old age pension; the Carnegie prize gardens, cultivated under the direction of George W. Cable, the novelist, are described by Isabel Gordon Curtis, with the aid of beautiful photographs by Mary Allen; Frances Bent Dillingham contributes a characteristically good story, entitled *A Business Arrangement*; Katharine Swan describes, with the aid of pictures, the life aboard a pleasure yacht. An article of marked interest deals with the high school lunch rooms in the different cities of the country. There is a wealth of practical information in a talk on *Home-Building*. The pages devoted to cookery are numerous and of the highest value.

AN ARTICLE of unusual importance in the *Spirit of Missions* for September is a consideration by Bishop Brent of the conditions which he finds in his far-away field, bearing the title, "The Church in the Philippine Islands." No work ever undertaken by Anglican Churchmen, unless it be the Jerusalem bishopric, demands so large a measure of ec-

clesiastical statesmanship as does our work in the Philippines. It is reassuring to discover that the Bishop whom we have sent there is possessed of that somewhat rare characteristic, and that he has entered upon his difficult task with great wisdom and discretion.

FOR SERIOUS, helpful discussion of topics of the time it has come to be the habit of the well-read American to turn to the monthly issues of the *Review of Reviews*. In the October number of that interesting periodical he will find even more than the usual amount of well-digested material bearing on the live issues of the day. Dr. Edward T. Devine's illustrated review of the achievements of the Low administration in promoting the welfare of the masses in New York is at once a masterly argument for the continuance of the reform city government in power and a message of encouragement to municipal reformers everywhere who are striving for social betterment in their various communities. Another question that vitally concerns the American public is the education of our rural population. In the October *Review* this subject is ably presented in two articles—one by Professor Willet M. Hays of the University of Minnesota, on "Our Farmer Youth and the Public Schols," and a brief illustrated record of actual experiments in "Learning by Doing" for the Farmer Boy," by Superintendent Kern of Illinois. The much-talked-of Socialistic legislation of New Zealand, as viewed in actual operation by an observant American business man, is described by Dr. L. C. Warner in a paper crammed full of pertinent facts freshly garnered, while some interesting comments on the relation of trade-unionism to the principles of democracy are contributed by "A Tired Australian." A clear setting forth of the arguments for trade

reciprocity between the United States and Canada, written with reference to Mr. Chamberlain's British zollverein project, is given by Mr. Eugene G. Hay. In the field of foreign affairs, "An American Born in Turkey" contributes an especially well-informed study of "The Macedonian Struggle," and there are brief sketches of "Lord Salisbury as a Statesman," and "Personal Characteristics of Pope Pius X.," while the editor, in "The Progress of the World," deals with such topics as Mr. Chamberlain's resignation, the Alaska Boundary Tribunal, Colombia's rejection of the Panama Canal treaty, and the recent political progress of Mexico. In no other periodical are so many matters of current history so fully and intelligently treated.

IT IS SAID and believed that a religious French naval officer is shut off from promotion. This may be a false charge, but it cannot be denied that M. Pelletan, the French Minister of Marine, has named one of the new ironclads the Ernest Renan, after the author of *The Life of Jesus*. M. Renan was one of the most charming of writers, but his name is offensive to Catholics. The naming of another ironclad after the brilliant, fantastic, and unscrupulous, and, at times, indecent Michelet, another enemy of the priesthood, is another instance of the deliberate offensiveness of M. Pelletan. Such absurdities, such petty persecutions, a little sense of humor, if nothing else, should have prevented. But there is only one thing blinder than religious zealotry—that is anti-religious zealotry.—*Everybody's Magazine*.

THE JAPANESE do not know what bread and milk is good for; he very rarely eats meat, for religious reasons. He lives quite happily on fish, snails, crabs, oysters, rice, and green vegetables.



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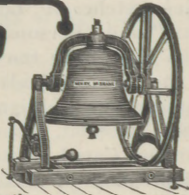
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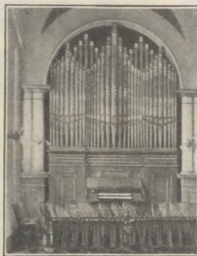
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MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 3, 1903.

No 23

Editorials and Comments.

The Living Church

With which are united "The American Churchman,"
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THE DEATH OF DR. PERCIVAL.

WE THINK it quite likely that in the death of the Rev. Henry R. Percival, D.D., the American Church has lost its greatest theologian. Seldom do we find a man who lives his life so completely in the atmosphere of study as did he. His writings were not only diffused with the wealth of patristic and other scholastic lore, but they were singularly fresh and alive to the needs and questions of the day. His first volume—and we have wondered at its failure to become widely known, and that it was allowed to run out of print—was *The Doctrine of the Episcopal Church*, which was a codification of Prayer Book language, in which almost exclusively, except for conjunctions and necessary connecting notes, it was couched. Few realize the wealth of the theological riches which the Book of Common Prayer contains, until they perceive them in this suggestive volume. *The Glories of the Episcopal Church* followed soon after. It was his *Digest of Theology*, however, which first ranked Dr. Percival among the great theologians of the Church. The keynote to that volume is found in a sentence most characteristic of its author:

"The object of this book is not to shew what is the doctrine of the Anglican Communion, but to set forth what it should be if it acted upon the principle of teaching that which has been accepted by the whole Church, East and West."

This was the same point of view which underlay his later works, *The Invocation of Saints*, and his masterpiece, *The Seven Ecumenical Councils*. Dr. Percival wrote from the broad point of view of a Catholicity that should show no preconception of Anglican, Roman, or Oriental bias. Observing three courses of Catholic teaching and tradition, he was unwilling to assume, as do little men, that that in which he was trained was necessarily right to the exclusion of the other two. In this study he had no more patience with the pro-Latin school of thought among ourselves, that would re-write Anglican theology on the basis of merely Western learning, than with the anti-Roman school which first discovers what Rome teaches and then assumes the Anglican position to be its opposite. Such breadth of mind is not easily appreciated by men of average capacity; but Dr. Percival, living or dead, is an exemplification of the fact that we have more than once declared: that in spite of narrow-minded Catholics and of broad-minded men on the other side, both of which we find as individuals, Catholicity, rightly understood, is the only intellectually broad school of thought now current in the Anglican Communion.

We cannot close this brief expression of our appreciation, which must of necessity bespeak a less intimate association with the revered priest than do the other appreciations which will be found in this issue, without touching upon the more personal relations of the Editor with Dr. Percival, which relations will ever be to the former a singularly fragrant memory.

It is not strange that one of Dr. Percival's deep theological learning should have been somewhat uneasy when THE LIVING CHURCH came, as it did some three and a half years ago, into the editorial hands of a layman. The Editor himself shared too largely in a like hesitation to be unable to appreciate that on Dr. Percival's part.

It was our privilege early in the new editorial regime to invite Dr. Percival to become an editorial writer for the pages of THE LIVING CHURCH. In a letter somewhat curt he responded

that he would do so, provided the Editor would agree that there should at no time be any change made in what he—Dr. Percival—should write for the editorial columns. This arrangement the Editor felt obliged to decline, on the ground that, pleased as he would always be to make place for any articles from Dr. Percival to appear over his own signature, he could not surrender the supervision of the editorial expression, so long as he was responsible for it, to any person whatsoever. With no comment upon this refusal, Dr. Percival sent back the draft of a suggested editorial on a subject then of current interest and importance. The Editor felt it necessary to revise this draft very materially, altering many expressions used, omitting some paragraphs and adding others, and totally changing the entire style of the production. This he did with much hesitation, well recognizing the profound learning of him who might with so much greater propriety have acted as his chief, but yet feeling that it could never be right to allow a single editorial expression to appear that the Editor was not entirely willing to make his own. It cannot now be amiss to quote Dr. Percival's reply, which, couched in terms of the warmest friendship, commenced as follows:

"Your letter was most satisfactory and gave me exactly the information I want to have. I purposely wrote the proposed leaders without restraint or editorial scrutiny, so as to see how much change you would wish to make, and am most pleased to find that we are in absolute agreement in the matter. I should prefer if in the last proposed alteration the sentence ended with the word "results." All the others are undoubted and *needed* improvements, and had I been editor-in-chief I should undoubtedly have made them."

Nothing is more characteristic of him whom we afterward came to know and to love, than this letter. We sometimes differed in later correspondence, and may say frankly that we were not always in agreement with Dr. Percival, due perhaps to the fact of his superior greatness of intellect, which we never failed to recognize; but our friendship was unbroken to the end.

Dr. Percival was, however, not a frequent editorial writer, his papers, like those of all other editorial writers apart from the Editor, being always designated by asterisks.

The Church is not likely again to have a son of exactly Dr. Percival's characteristics. His individuality was too pronounced for that. He was too far above the intellectual plane of his fellow men to be generally appreciated. He was too broad a Churchman for narrow men to be able to recognize his greater breadth. He erred; but his errors were those of a great man, and only prove that the most magnificent intellect is finite and is less than the perfection of God. He was not skilled in what is sometimes termed the "practical politics" of the Church, and was at his best in his study rather than in the forum or the committee room.

Surely the prayer for repose of his pure soul will be that of the whole Church Catholic.

ONE CAN hardly read the record of the shadows with the light in connection with work among the colored people, as stated in the reports presented to the Conference, given elsewhere in this issue, without feeling warm sympathy with those who, amidst so many obstacles, are performing the difficult work among that race.

Yet the very depth of the shadows may perhaps give to the workers a distorted point of view, as shadows do in the world in general, and impart an element of difficulty where none need be found.

We doubt whether the best interests of the work among the colored people are served by a condemnation of the treatment of that work within any Diocese upon a basis separate from the other diocesan work. To organize the colored parishes and missions with their clergy and lay representatives into a separate organization, is to grant autonomy to the colored work within any Diocese, and from the point of view which we are able to take, being, as we are, warm friends of the work itself, is a progressive step, decidedly favorable to the colored work. Indeed, it is to do within the Diocese precisely what the Conference has petitioned for in the Church at large. It is difficult to see why they should petition for autonomy in the Church at large and condemn it within the Diocese. It would seem to us as though the wise course were exactly the reverse. Where the colored workers within a Diocese in which the colored population is large, may be gathered into a separate organization, there is far larger opportunity for the unhampered work of the colored men themselves, and for the sympathetic and intelli-

gent direction of that work by its friends rather than by those who, if not its foes, are at least apathetic toward it, than there can be in the ordinary diocesan Convention.

We are not here referring to the Diocese of Arkansas specifically, the local conditions of which are not known to us, and would very likely not be deemed a proper subject for our discussion if they were. We are thinking of the Southern Dioceses as a whole. We recognize that the Southern Bishops—at least those born within the South—are, probably without exception, most friendly to the colored work, and among the wisest guides which that work can have. If, then, the Bishop should call those especially interested in colored work into an autonomous organization apart from the diocesan Convention, does it not aid rather than hinder the legitimate work among the colored people? To desire autonomy at large and treatment simply as a phase of the general work within any Diocese, is contradictory and impracticable. We believe that the best interests of the colored work will be found by urging autonomy within the Diocese, under the Bishop, but to be construed a part of the general work of the Church in the nation at large.

Let our colored friends read the report of the splendid Indian Convocation recently held in South Dakota, and see what autonomous organization for a specific class of work can do. An autonomous organization is not a separate Church. The diocesan Convention is not the Church, and union with it is not a condition to communion with the Church.

Autonomy may, of course, be granted in a friendly or in an unfriendly spirit; but we believe it might better be the goal which workers among the colored race should seek, in the Dioceses where the race is a large factor in the population, rather than a subject for their protest.

A MATTER that Congress must shortly determine, is the political future of the Indian Territory. It will be remembered that the tribal relations of what are termed the "Five Civilized Tribes"—the Choctaws, the Creeks, the Chickasaws, the Seminoles, and the Cherokees—expire by limitation on March 4, 1906. These tribes now administer their own several governments, and do so in a manner that may well put to shame many of the local governments of white men. Indeed it is said that no part of the United States is better or more wisely governed, than are the autonomous reservations of these Five Tribes.

A joint convention of the Five Tribes was held at Eufaula, I. T., on May 21, 1903, in which it was determined that an earnest endeavor be made to induce Congress to grant statehood to the Indian Territory, not as annexed to Oklahoma, but as a separate state, to take effect on the date of the expiration of the present tribal governments. In support of this wish on the part of the Indians to become, together with the present "non-citizens" of the tribes in the territory, an autonomous state, it is represented that the United States has solemnly guaranteed that their territory should not be added to any other state or territory without their consent; and also that the Indians desire, by a large majority, that the sale of intoxicating liquors in their state should be made unlawful by its constitution, which could not be done if Oklahoma and the Indian Territory were admitted as one state.

Both these territories are, by reason of their population, their extent, and their resources, fully entitled to independent statehood. We believe that if the earnest desire of the Five Tribes could be known to the American people at large, and if these could know of the large success of the tribal governments administered by these Indians in years past, there would be general agreement upon this plan. It is certainly right that the Indian, having attained to civilization, should—not to the exclusion of other American citizens within the same borders but in conjunction with them—be granted the right of self-government in his own state, rather than by annexation to the overwhelmingly larger population of Oklahoma, in which the two sections would never become homogeneous, and between which there would be perpetual friction.

We trust that Congress may have the patriotism to separate this Oklahoma-Indian Territory question from the totally different question of statehood for Arizona and New Mexico, and that the Indians of the Five Civilized Tribes may be awarded that place in the sisterhood of American states to which their numbers, their education, and their successful experience in tribal legislation, entitle them.

SOME little embarrassment is caused in connection with our proposed Church Literature Propaganda from the fact that a considerable number of requests from our readers for grants of the books and pamphlets noted have already been received. It was not anticipated that such requests would be made until a fund had first been gathered for the purpose, and the accumulation of the fund must be the first step. Beyond that, it had not occurred to us that readers of THE LIVING CHURCH would consider themselves within the number of the uneducated laity for whose assistance that fund is designed. We had in mind the large class of people, oftentimes cultured, intelligent, and educated in secular learning, who are not accustomed to inform themselves on matters pertaining to the Church, and who do not read the Church papers or any other form of Churchly literature. One needs hardly to be told that the great mass of most of our congregations is composed of people of this description; nor does it need great mental acumen to perceive that any advance in Churchmanship is greatly impeded by this mass of unintelligence respecting the Church. There may, indeed, be partisan Churchmen, possibly even among the clergy, who prefer that the people should remain in this condition; just as there was a party in the Church four centuries ago that opposed the translation and circulation of the Bible, the Book of Common Prayer, and other Churchly literature among the people. The "priestcraft" that would have the people uninformed in religious matters, except as their rectors may choose to enlighten them, is not wholly extinct. It is the same characteristic that has always stood in the way of the reformation of the Church. Such a spirit could not survive the circulation of Churchly literature in a congregation.

But we believe there are very few of the clergy, at least, who would not welcome the opportunity for increasing the Churchly intelligence of their people. Our clergy are sometimes apathetic in the circulation of Churchly literature; but it is generally an apathy born of thoughtlessness rather than of deliberate preference that the people should not read Churchly matter. This apathy is difficult to account for; but it is not the deliberate preference for "priestcraft" that we do occasionally encounter. At this apathy, however, we are sometimes amazed. Cordial as are the clergy in general to THE LIVING CHURCH, indebted as we are to so many of them for their great interest in extending its circulation, we do, occasionally, come across the rector who feels that he cannot lift his hand to bring it before his people, lest he be aiding, as one expressed it, a "private enterprise." If the parish clergy really cared to have a thoroughly intelligent laity, we should, in time, have it.

The subscriptions to the Church Literature Propaganda continue to be received; small in amounts and even in the aggregate, but showing a real interest in the matter. One layman, formerly very wealthy, and who had been a large benefactor to the Church in the days of his affluence, writes, referring sadly to one magnificent group of buildings he had erected:

"If I had given you [for the Church Literature Propaganda] the \$100,000, instead of putting it in . . . there would have been something to show for it, long ago."

It is such broad thoughts as this that suggest the good that might be done if the work could be performed upon a scale sufficient really to impress our whole people. That can be done only by some very large contributions; but in the meantime, the small gifts will do what they can, and however small they may be, will continue to be very welcome. Since the report last week we have the following receipts to acknowledge:

Previously acknowledged, \$29.48; Rev. Walker Gwynne, Summit, N. J., \$1.00; Rev. John C. Lord, Navesink, N. J., \$5.00; Mrs. E. G. Calvert, Washington, D. C., \$5.00; Miss F. Allen, Northampton, Mass., \$3.00; Mrs. Oliver W. Peabody, Milton, Mass., \$5.00; H. D. Keyes, Spring Valley, Wis., \$1.00; Rev. Charles E. Bowles, Chicago, \$2.50; Mrs. James F. Hunnewell, Boston, \$5.00; Miscellaneous, .15. Total, \$57.13.

ANSWERS TO CORRESPONDENTS.

A. E. W.—(1) At a wedding, the groom preferably enters from the vestry and not with the bridal party.

(2) If they must enter from the same door, the groom should precede the bride by a perceptible interval, and await her at the chancel steps.

(3) The groom does not enter until the bridal party has reached the church door.

(4) The groom stands at the chancel end of the nave, on the right hand side (looking altar-wise)—the ritual south—so that the bride may take position at his left.

(5) If possible, the groom should enter without passing through the chancel. If this is impossible, and if the chancel is elevated, he should still pass at once outside the chancel limits, into "the body of the church"—rubric.

(6) The bride will proceed to the left of the groom, with her father, or him who gives her away, to her left and slightly behind.

(7) After the betrothal, the priest commonly leads, the bridal couple following, to the altar rail where the marriage is solemnized. This procession is, indeed, unauthorized, but not contrary to the opening rubric, which does not necessarily govern the place for the entire office. It is probable, however, that the more ancient way was for the entire office to be completed in the nave, and the procession to the altar to be made at the introit, prior to the beginning of the nuptial Eucharist. It is commonly so provided by English authorities on ceremonial, the current custom being probably a modern innovation, though one for which there is something to be said on the ground of emphasis upon the sacramental character of the rite itself.

(8) There is no "authority" for rehearsals; but the fact that members of a bridal party are likely to be so wholly ignorant of Churchly customs, if not, indeed, of the entire interior arrangement of a church building, makes these frequently the least of two evils—the other being an awkward ignorance of what to do in the service itself. At such rehearsals, the necessity for reverence in God's house should be impressed upon the participants.

(9) The *Parson's Handbook* gives convenient rules for this, as for other offices of the Church.

A. C. W.—We have no information as to the Bay View Reading Courses. Possibly some reader may be able to give it.

R. H. A.—(1) (2) The Bishop of a Diocese is chosen by the diocesan Convention, consisting of clergy and laity. If the election is within three months of the assembling of the triennial General Convention, the election must be confirmed by a majority both of the House of Bishops and of the House of Deputies in that General Convention. If it is not within three months of General Convention, the election is passed upon separately by the Standing Committees of all the Dioceses, sixty in number. When a majority of these have voted to confirm, their assents are sent to the Presiding Bishop, who thereupon refers the election to all the Bishops, a majority of whom assenting, he takes order for the consecration.

Missionary Bishops are chosen by the House of Bishops and confirmed by the House of Deputies of General Convention, or, if that body is not in session, by a majority of the Standing Committees and a majority of Bishops.

(3) There are no Archbishops in the American Church because the Dioceses have never been grouped into Provinces, according to common precedent elsewhere.

(4) The British Colonial Bishops are in part appointed by the Crown, and in part elected by the Dioceses, the latter course prevailing in Canada and Australia.

SUNDAY SCHOOL.—We think your reference is probably to *A Simple Analysis of the Church Catechism* (2 cts.) published by The Young Churchman Co., Milwaukee. A more elaborate explanation of the subject is contained in *A Senior Text Book on the Church Catechism* (10 cts.) same publishers.

THE SUNSET ROAD.

Silence—and setting sun—
While black against the golden light
The branches' waving tracery
Is outlined to the smallest leaf;
The skimming swallows homeward fly,
And white the dusty highway winds
By deep blue pool, and shimmering sea,
Up through the hills where shadows lie,
To meet the crimson of the sky,
The glowing radiance of the sky,
Above the hills where shadows lie.

Silence, and blessed peace—
Along the dusty road of life
Dark trees their branches lift on high
With golden Hope's bright rays between
To cheer sad pain's despairing cry;
And white the untried highway winds
By quiet pool, or restless sea,
Up through the hills where shadows lie,
To meet the glory of the sky,
The unknown radiance of God's sky,
Above the hills where shadows lie!

Into the crimson and the gold,
Into the new life from the old,
Above the sorrows dark that lie
Beneath the arch of earthly sky,
Death's gentle arms the soul shall bear.
Into the realms of boundless light,
Far from the land of deepening night,
Above the hills where shadows lie
Into the radiance of God's sky!

ELIZABETH MINOT.

HERE is an interesting item: On the parish register of the Church of the Holy Communion, Lake Geneva, Wis., occurs this entry: That on July 13, 1882, by the Rt. Rev. Dr. Welles, Bishop of Milwaukee, were confirmed Mary Victoria Leiter and Joseph Leiter, her brother, both at that time having their summer residence in Lake Geneva. They were confirmed in the first Confirmation class presented in the handsome stone church building, just then completed. They were presented to the Bishop by the rector, at that date, the Rev. R. T. Kerfoot, now in Maryland. This Miss Leiter is the present Vice-Reine of India, Lady Curzon. In that day of her young childhood, how little did anyone realize the great social dignity which of late has fallen to this widely known woman!—*Milwaukee Church Times*.

ENGLISH NEWS.

Indian Bishop Becomes an English Suffragan.

THE BISHOP OF FOND DU LAC AT NORFOLK.

Ornaments Restored to the Church of the Annunciation, Brighton.

LONDON, September 15, 1903.

IT IS officially announced that the Right Rev. James Macarthur, D.D., Bishop of Bombay, has been appointed to the Suffragan Bishopric of Southampton on his resignation of his See, which will take effect on October 31st. He has only been consecrated as Bishop of Bombay since 1898, but it is stated that for some time past his health has given way, and that he has even had physical warnings that his tenure of life in India was precarious. Dr. Macarthur, who thus succeeds the deceased Dr. Lyttelton as the Bishop of Winchester's Suffragan, is a native Scotsman, and was born in 1848. After graduating from Glasgow University in 1868, he was admitted to the Scottish Bar, and subsequently was called to the English Bar. In 1877 he entered Cuddesdon Theological College, and was ordained Priest in 1879. Prior to his elevation to the episcopate, he was assistant curate of the Church of St. Mary Redcliffe, Bristol, rector of Lamplugh, in Cumberland, vicar of St. Mary's, Tot-hill Fields, Westminster, and vicar of All Saints', South Acton, London.

Dr. Bigg, Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church, has been elected Proctor in Convocation for the Oxford Chapter, in the room of the deceased Dr. Moberly.

The Dean of Peterborough, while superintending, with the Bishop of Leicester, certain arrangements in his Cathedral in connection with the opening of the new west window on Michaelmas day, had quite a serious fall in the triforium. Besides injuring his face, the Dean (Dr. Barlow) sustained a severe shock to his nervous system. The accident, one would think, might have resulted fatally, as he fell heavily forward only a few feet from the low edge of the triforium, a height of about 30 feet from the floor of the nave.

The Archdeacon of London has appointed to the parish of Shoreditch the Rev. Ernest R. Ford, who for ten years has filled very acceptably the post of Warden of the S. P. C. K.'s Training College for Lay Workers at Stepney. It is to be hoped that the new vicar of Shoreditch will be able to render the new vicar of St. Michael's, Shoreditch, some valuable assistance.

The thirteenth centenary of the restoration of the Bishopric of London by the consecration of Mellitus, in 604, by St. Augustine, will be celebrated early in January next.

The Bishop of Worcester has fixed Sunday, October 11th, for prayer in the Diocese of Worcester on behalf of the proposed Bishopric of Birmingham. The Bishop of Lichfield has requested his clergy also to join in this intercession. A special collect has been issued for the purpose.

The Bishop of Worcester has recently been expressing himself on such matters as Clerical subscription to the Creeds and Formularies of the Church, traffic in benefices, and also again on Church Music. At the institution of the new vicar of St. Agatha's, Sparkbrook, the Bishop preached, and said that he believed there were three limits which must be observed, and which, loyally accepted, were sufficient to hold the Church together with all its differences of opinion. These were, first, "that it should be clearly recognized that the moral conscience of men should require that the clergyman, when he said the solemn words of fundamental belief, should sincerely believe what he said." Secondly, "the clergy of the Church of England should teach nothing that they could not clearly teach out of the Bible, which practically meant the New Testament." [According to the Church, however, Holy Scripture embraces the Old Testament, as well as the New.] Thirdly, "they should be quite clear and unhesitating in accepting the duty of using only the authorized services, whatever differences there might be in the rendering of the ceremony." As to Church patronage, it was an important thing, he thought, for the public to know that a priest could not be instituted "without declaring that he had had nothing to do with any purchase of the cure."

The Bishop also preached at the dedication service in connection with the opening of a new organ at St. James' Church, Aston, taking for his text, "Making void the Word of God by your traditions." His Lordship said he was greatly concerned

about the paralysing effect of tradition at the present time, and especially in the matter of Church music:

"Many did not like the trouble of stirring themselves up to enter into the great language of the Psalms and the prayers, and they found in the singing of the choir something which they could agreeably listen to and while away the time of worship. God cared nothing for the beauty of the music unless it enshrined the worship of the heart." (The Bishop) "He would like them to ask themselves, especially those who were skilled in music—which he was not—"not what music the congregation liked, nor what the choir liked, but how they could best help the congregation to understand and enter into the spirit of what was sung." In some portions of the service the expression might be left to the choir, "but their success was proportionate with the extent to which the congregation was able to join them in spirit and in truth."

The Rev. J. A. Betts, vicar of the Church of St. Stephen the Martyr, Portland Town, N. W., has been appointed a Surrogate for the Diocese of London. He is ordered not to grant marriage licenses to divorced persons.

The chancel of Bangor Cathedral has been re-opened, after complete renovation of the fresco work at the expense of Lord Penrhyn, whose father defrayed the cost of the original work. On the east wall the *Te Deum* is represented, with the figure of our Lord in Majesty occupying the central position, above the main window, whilst on each side are depicted Angels swinging censers. The whole fresco composition consists further of large figures of saints, including the twelve apostles, and angels with scrolls bearing the word "Alleluia."

There has also lately been a formal re-opening of St. Patrick's Cathedral, Armagh, where extensive alterations have been made in the chancel and crossing under the tower. The preacher on this occasion was the Primate of the Irish Church. The chief improvements at the Cathedral are the erection of a large five-light east window—representing the Ascension—in the place of the inferior window that was put in 1840, and the re-building and raising of the east and west arches of the central tower.

The Norfolk District Union of the E. C. U. held its "summer festival" on the 3rd inst. at Stratton Strawless (near Norwich), by invitation of Mr. and Mrs. W. J. Birkbeck; and towards noon there was a Eucharistic service in the parish Church of St. Margaret, the Rev. E. J. Gardner, priest-in-charge, who was attended by two sons of Mr. W. J. Birkbeck as servers, being the celebrant. Mr. W. J. Birkbeck himself presided at the organ, and a voluntary choir rendered the ancient Sarum Plainsong music. Within the altar rails was the Bishop of Fond du Lac (Dr. Grafton), vested in the cope that was used by the Bishop of Norwich at the King's Coronation. The Bishop preached the sermon from Psalm cxxvii. 2. He said (to quote from the *Church Times*) that the mission of the Catholic Church was to fulfil the life of Christ, and in doing so she had also to endure like her Lord, persecution and strife, and like Him would rise triumphant over all.

As to the decisions of the Privy Council upon matters spiritual, the Bishop said that from the days of Pontius Pilate to the present times the decisions of the Law Courts in matters temporal were ever decisions of "law," but in matters spiritual the decisions were those of "policy." The English Church has, he thought, a tremendous mission and responsibility; which mission could best be promoted by the English-speaking peoples of the world teaching and spreading the great truths of the Catholic Faith.

After the service at the Church, luncheon was served in the park of Mr. Birkbeck's country seat, the company present numbering more than one hundred. Dr. Allen, of Norwich, President of the Norfolk District Union, who presided, said that members of the English Church Union in Norfolk felt great sympathy with the Church and Church work in America, moreover, they had a large sympathy for the great Church which the Bishop of Fond du Lac was about to visit in Russia, and he trusted that before many years that great union might take place for which were all praying and looking forward to be accomplished.

The Bishop of Fond du Lac, whose rising was greeted with a marked outburst of enthusiasm, said that in the American Church they had what was called an "ecclesiastical mission" having relation to "foreign Churches," and as a very humble member of that body he was going to Russia in order to try and aid the "*rapprochement*" between the two communions.

As one coming from what was called in his country, "the wild and woolly West," they would perhaps allow him to say something about the American Church, which had "certain peculiarities" of its own. It was not connected with the State, and, therefore, as Churchmen, they were free to act. In his own Diocese he had under

him what were called missions and parishes. As to the former, he was entirely independent of what was called in England "exterior influence." (Laughter and applause.) If anybody objected to him, he simply said, "I appeal to the Bishop; I am his officer." (Laughter.) Then, in respect to parishes, a parish was governed in its temporal affairs by a vestry, though an entirely different kind of vestry from one in England. If any question should arise at a vestry meeting as to what kind of service there should be—whether there should be altar lights or vestments—"the clergyman would say, 'That is none of your business. You have to do with temporal affairs only. We clergy have to do with the spiritual affairs.'" (Applause.) Any sensible priest, he said, would always consider what were the wishes of his people; and if they loved their priest as they ought to do, "they should be willing to be led in the way which, under God, he directed." With reference to the omission of the Ornaments Rubric at the time when the American Church was being formed, they in America said that where there was no law "there was no transgression." (Laughter, and Hear, Hear!) They contended that the omission in question did not mean that they had changed the law: "He had told the clergy and laity in his own Diocese that what were called the 'Six Points' were legal in his Diocese, and he wanted to see them carried out. If anybody had any point to raise about them, he said that they might appeal to the Bishop. (Loud laughter.) In England they seemed to have a difficulty as to the question of the number of altars. In his Cathedral he always had four altars. "If anyone objected to them, all he had to do was to appeal to the Bishop." (Laughter.) In America the Bishops were elected by the clergy and laity; and it depended upon both "as to whether they elected the man who would stand up for the Faith or not." If they did not elect such a man, "then it was their own fault." The number of Bishops in the States who were on the lines of Catholicity, was, in his opinion, increasing. God in His Providence had given the American Bishops the "controlling voice" in the Anglican Communion; when they came up to the Lambeth Conference "they would represent one-third of the whole body." The Catholic spirit was growing in the American Church. The Anglican Communion had a wonderful work to do. In conclusion, the Bishop said: "When they were assembled in that old church that morning he could not help thinking how many prayers had gone up during the centuries, and how in the midst of peril and suffering—in the midst of that miserable Cromwellian persecution some poor, despairing priest might have thought it all up with the Anglican Church. But God had revived it. (Applause.) Let those present take heart and courage. Christ was with them, and everybody who was a member of the Anglican Communion must work for the promulgation of the Catholic Faith and the unity of Christendom." (Applause.)

In view of the ugly report that the Bishop of Exeter intends to forbid Reservation of the Blessed Sacrament for the sick and dying at St. Peter's, Plymouth, a memorial from the churchwardens, sidesmen, and 650 lay communicants of the church has been forwarded to his Right Rev. Lordship. The memorial concludes as follows:

"We are unwilling to prejudice in any way the liberty of action of our Vicar-designate, but we would respectfully implore your lordship, as our father in God, not to fetter that liberty of action, and to consider the strain that would be put upon our consciences to offer loyal obedience to one who, we felt, had accepted this cure of souls at the price of a surrender of so precious a part of our Catholic inheritance."

All the ornaments which, under the Bishop of Chichester's Chancellor's faculty, were lately removed by force from the Church of the Annunciation, Brighton, have been taken back to the church. The faculty, while it gave the "petitioner" power to remove the crucifixes, statues, confessional boxes, etc., did not empower him to keep them beyond a briefly limited time. Arrangements were accordingly made for their restitution, which took place on Tuesday last. At the hour of the removal a large crowd had gathered in front of the house, where the ornaments had been deposited. The "petitioner" was prudent enough not to be present, the ornaments being handed over by his representative. "When the first one was brought out to the furniture van [to quote from the *Standard*] a cheer was raised, but until all had been placed in the van no sort of disturbance occurred. But the moment the loaded van started for the church, a crowd of people closed up behind it, and cheered all the way to the church, a big Union Jack being hoisted in the midst of the excited throng marching in the rear of the vehicle. The excitement was so great that when the van reached the church the horse became restive, and had to be unharnessed from the van." Since the removal of the ornaments, the clergy of the Church of the Annunciation have heard confessions as usual in the church, standing openly at the places where the Confessional boxes had been; and the Sunday and week-day services will in future be conducted precisely as in the past.

J. G. HALL.

FRENCH STATUE TO RENAN.

A National Glorification of Apostasy.

THE POPE AS A REFORMER IN MUSIC.

Los von Rom Movement in Austria Less Active.

Anglo-Greek Organ in the Interests of Reunion.

PARIS, September 14, 1903.

FRANCE.

THE moving incident at the present moment, which but for the past and present persecutions of the Religious Orders in France might have passed by without much remark, is the inauguration of the statue erected to Renan at his native town of Tréguier. Situated in Brittany, the center of the loyal province that has almost alone shown determined opposition to the "raid" of M. Combes, this township, for the time, has become famous as the meeting place of the contending parties. From the moment that this proposal was put forward, the clergy naturally showed intense aversion to the insult thus put upon Roman Catholic Brittany. M. le Goff, *Archiprêtre*, and his Diocesans, protested against the glorification of a man who was, in his writings, the insulter of Christ and the denier of His Divinity, the author of the famous, if not infamous, books bearing the names of *Origines du Christianisme* and *La vie de Jésus Christ*.

The worst feature of the proceeding is the public and marked expression of sympathy given to the movement by the Government, with the Premier, the Chamber at its head. M. Combes, M. Chaumie, Minister of Public Instruction, and others, have, with certain pomp, betaken themselves to assist at the operation of unveiling and inaugurating at Tréguier. Bad as this action is in principle, it is even worse in taste, and will not tend to pacify matters.

The statue in itself is the work of a young French sculptor. He seems to have been inspired by the American figure of Liberty, without having been able to seize the idea of its grandeur.

The systematic suppression of the Religious Orders and the expulsion of its members still continues. It will fall very hardly on the large asylum for lunatics at Charenton, which is to be deprived of the Sisters' care and nursing. These are the *Dames Augustines*, who, for more than 50 years, have been untiring in their charitable work of tending the poor creatures of the Establishment, and alleviating, as much as may be, both their mental and physical sufferings. It does seem positively diabolical. If it takes place, in spite of the strong protests being sent in to the Government, numbers of families will withdraw those belonging to them from Charenton and seek a fresh shelter.

Another Bishop's income has been cut down and his name struck off the list of those Church functionaries whom the State, according to the Concordat, is bound to supply with the modest means of living. This is the Bishop of Marseilles.

The alleged reason—that Mgr. Andrieu attacked the Government in consequence of the sweeping speech of M. Combes at Marseilles, some time ago, by a pastoral to his clergy—has no foundation. The Bishop merely issued a Pastoral to his priests recommending a retreat, taking the opportunity of refuting the charges of the President of the Council.

ROME.

The Pope has received in audience his first French pilgrims. Last Sunday, September 6th, some two hundred of them on their way to Jerusalem, were presented to him. His Holiness not only received them with every expression of cordiality, but addressed them in French; the first time, as he said, "that he had ever spoken that language in public." "I speak, I am afraid, only as a little child to you," he excused himself.

"No," readily answered R. P. Bailly: "Not as a child, but as a Father."

There is a report abroad that the Pope intends to take up the matter of religious music amongst the Churches of his wide jurisdiction, and endeavor to raise the tone and standard of mutual knowledge and practice for Roman Catholics. Beyond the Plain Song setting of the Canon of the Mass, and of the Psalms in some countries, all descriptions of undesirable vagaries are said to have crept into the habits of worship.

Much depends, of course, on the country and its musical tastes. In Germany, for instance, it might be fairly expected that the national taste would prevent eccentricities. But such

is not the case in Spain, Italy, and even France. The Pope is a musician and personal friend of the rising young organist of the Sistine Chapel, Perosi, who, it may be remembered, was noticed some two years ago for his ability and power, during the time of his visits to Paris and London.

If this be the case, a good and useful cleansing may take place, and those champions of serious Church Music, Plain Song, the Benedictine Fathers of Solesmes, may find consolation in their exile in the thought that their own labors will be appreciated by so discriminating a body as the Direction of the music of the Sistine Chapel, and so exalted a personage as the Pope himself.

AUSTRIA.

The movement of Separation from Rome—"Los von Rom"—is much commented on in the religious papers of this country. It does not appear that the effort for "schismaticizing" has made so much progress as was expected by its supporters. In 1899, when the war cry was first more loudly heard than previously, and Protestant Germany had mobilized pastors and missionaries to invade Silesia, Bohemia, and Moravia, a definite plan of campaign was decided on by the aggressors.

In 1901 six churches for the purpose were built and set apart. In 1902, thirteen others were constructed, eleven "first stones" of establishments were laid; and thirty-six new stations founded.

But funds and enthusiasm seem to have worked themselves out, and the Central "Gustave-Adolf Verein" at Leipzig has been obliged to remind its missionaries that they must not hope to draw without limit on their co-religionists for supplies, adding the advice that they should moderate their juvenile enthusiasm.

THE EAST.

It may interest some of the readers of THE LIVING CHURCH in America, to be made acquainted with the effort now being made by an Orthodox Greek Priest, residing in England, to bring before the English public the question of Reunion and the arguments most likely to influence the Anglican mind.

The periodical is published at Athens and in London simultaneously, under a title of "ΕΝΩΣΙΣ ΕΚΚΛΗΣΙΩΝ", and the matter appears in parallel columns in Greek and English. It was commenced at the beginning of this year and touches such headings as these: "Division of the Church of Christ into heretic Churches condemned by the Bible"; "Fatal results to Christendom"; "Separation of the Churches and Source of New Sects"; "Attitude of Orthodox Church towards Roman"; "Friendship of the Anglican Church towards the Greek Orthodox."

It is also a medium of enquiry between ourselves and the Orthodox clergy on points needing explanation. The Russians have young theologians sent, I have been informed, to England, to study and report upon the condition of matters religious amongst us, with the special view of the two Communion drawing nearer to each other. So a publication of this description is a useful addition to the effort that is being made. If the editor, the Rev. H. A. Teknopoulos, can only crest the wave of outlay, for which he is solely responsible, the work, when known more widely, may become most valuable.

GEORGE WASHINGTON.

WILLINGNESS.

TWO HOUSEKEEPERS were talking on that subject of unflinching interest—servants.

"Mary is far from perfect," said one, "but I wouldn't part with her for a great deal, for she is so willing, and that covers a multitude of sins."

"Indeed it does," replied the other, "and I am inclined to think it more important than anything else that a servant be willing—willing to do and willing not to do. I have a cook who insists upon doing things that she cannot do well and that I have asked her not to attempt. As a consequence, there is constant trouble, and I fear I shall have to discharge her just on this account."

The words lingered—"Willing to do and willing not to do." Is it not rare to find such a person in any station of life?

Willing to do our duty, however distasteful it may be, and willing also to give up the work for which we are unfitted, the position which we should enjoy, but which some one else would fill more acceptably, the outside pleasures which can only be enjoyed by neglecting home duties—such willingness is a valuable characteristic in any one, and, fortunately, it is one of the things which can be cultivated. We cannot all be quick, or bright, or capable, or efficient, or intellectual, or talented, but it lies in the power of every one of us to be willing.—*Christian Work.*

COLUMBIA RE-OPENS.

Large Gifts for New York's Great College.

OTHER CHURCH NEWS OF NEW YORK.

BEGINNING its one hundred and fiftieth academic year, Columbia University, for the first time in its history, opened its term by a formal gathering of the faculty, students, and friends of the institution. The meeting was held in Earl Hall and began with Scripture reading and prayers in which Bishop Potter and the Rev. Dr. George R. Van de Water, chaplain of the University, took part. President Nicholas Murray Butler announced the gift by an unknown donor of \$150,000 for the erection of a chapel, the sum to be increased to \$200,000 should the first named amount prove insufficient. The site for the new building has been chosen for some time. It is on the east side of the campus, occupying on that side the same relative position to the Library building as does Earl Hall, the Y. M. C. A. building, on the west side. President Butler also announced that the University would take title October first to South Field, the large tract of land lying south of the University, toward the Cathedral of St. John the Divine and St. Luke's Hospital. The property was valued at \$2,000,000 and it is assumed that a large part of that sum has been raised for its purchase. Hartley Hall, the \$300,000 dormitory given by Mr. Marcellus Dodge, will be the first building to be erected on South Field. At the close of the exercises in Earl Hall the company went to South Court, where, on the steps leading up to the library, the Goelet memorial statue, "Alma Mater," was unveiled. The address of presentation was made for the Goelet family by Dean Van Amringe of the University. The statue is a female figure, seated, of heroic size. The design is by Daniel C. French and is an idealization of the University seal.

RESIGNATION OF REV. L. H. SCHWAB.

General surprise was occasioned last week by the announcement of the resignation of the Rev. Laurence H. Schwab from the rectorate of the Church of the Intercession. Mr. Schwab has been on vacation since June and it is understood that the resignation has been in the hands of the vestry since early summer. The reasons given for Mr. Schwab's action are his ill health and the necessity for his removal to a warmer and drier climate. Intercession parish is far uptown in New York; too far away from the center of things to be much talked about or noticed, but there has been an excellent work maintained there for a number of years; and in the four years of Mr. Schwab's rectorate the growth has been as rapid as was possible in a parish where almost rural conditions prevail. Mr. Schwab is a member of the well-known New York family and has always been a close student. He has been much in demand at gatherings of the clergy, both local and national, for addresses upon subjects that required deep thought and study. Mr. Schwab was graduated from Yale University in 1878. He was ordered deacon in 1881 and advanced to the priesthood by Bishop Potter in 1882. Going first as assistant to St. Michael's Church, New York, he afterwards served churches in Grand Island, Neb., and Worcester, Mass., returning to New York in 1884 to serve the Church of the Nativity, St. Mark's Chapel, and St. Mary's Church before going to the Intercession. It is said that he will now go to Colorado in search of health and perhaps make that state his permanent home. The Rev. Clarence S. Wood of Columbus, Georgia, is now taking the services at the Church of the Intercession.

AT ST. STEPHEN'S COLLEGE.

Another surprise of last week was the announcement that the Rev. Dr. William Prall has reconsidered his acceptance of his election as warden of St. Stephen's College, Annandale, and has withdrawn his resignation from the rectorate of St. Paul's Church, Albany. Trustees of St. Stephen's make no secret of their disappointment, as they had felt that in Dr. Prall they had secured just the man to take up the work of the college where Dr. Cole had laid it down in order to take the rectorate and presidency of Trinity School, New York. The announcement has been too recently made for any plans looking toward the election of another warden to be formulated. There has been from time to time talk of a removal of St. Stephen's College to New York and the making of it a part of the Columbia University foundation. Dr. Prall's action has caused this plan to be revived, but it has not received the support that makes it

possible to say that there is likelihood of its being carried out. The trustees are to meet early in October.

GOOD GOVERNMENT CAMPAIGN.

When the Rev. Robert L. Paddock was vicar of the Pro-Cathedral, he came into public notice because of his opposition to the police methods in that district under the Tammany administration. Going to the rectorate of the Church of the Holy Apostles, he took up work in the district that is the political stronghold of W. S. Devery, who was chief of police under Tammany. Mr. Devery's political methods are picturesque but notorious, and to offset his influence on the men of the district, Mr. Paddock has instituted, under the auspices of the men's organization of his parish, a series of Friday night lectures on civic problems. The speakers are all men who are identified with the New York movement for good municipal government, and by means of the stereopticon, civic conditions under Tammany and under a reform administration are contrasted. The lectures are attracting wide attention.

CHURCHES RE-OPENED.

All Souls' Church, the Rev. Dr. S. D. McConnell, rector, re-opened last Sunday after being closed a large part of the summer. The church has undergone a thorough renovation, and the basement, formerly of little or no use, has been fitted up for parish house purposes. The church formerly maintained a separate parish house in a rented building, but shortly after Dr. McConnell became rector, it was given up in order to curtail expenses. The basement of the church affords ample room for present work and has been made very attractive and convenient. There are guild rooms, a choir room, a library, and rooms for Sunday School purposes. Partitions are planned to be removable, so that a large part of the basement can be thrown into one room when occasion requires. Electric lights have been installed throughout the building.

Christ Church also opened last Sunday after several weeks' closing, has likewise undergone considerable alteration and renovation. The entire church has been redecorated, electric lights have been installed, and hardwood floors have been laid to replace former carpeting. The latter change, it is hoped, will greatly improve the acoustic properties of the edifice. The Rev. G. Alexander Strong, the rector, has returned from vacation and conducted the re-opening service.

DEATH OF DR. GUERNSEY.

The Church of the Transfiguration has lost one of its oldest and most prominent members in the death of Dr. Egbert Guernsey. Dr. Guernsey has been a member of Transfiguration parish for fifty-five years, he and his wife having been among those who attended services in a dwelling house before the parish had a regular place of worship. He was born in Connecticut in 1823 and came from a Puritan ancestry. A graduate of Phillips Academy, Andover, and of Yale College, he came to New York and studied medicine under Dr. Valentine Mott, and in 1846 was graduated from the medical department of New York University. Although practicing medicine in the city of Brooklyn, he nevertheless found time for newspaper work and was at one time editor of the Brooklyn Times. In 1850 he began to practice in New York and became one of the city's foremost physicians of the new school. He was actively connected with all of the city's homoeopathic institutions and was a constant writer in the medical press. Funeral services were held at the Church of the Transfiguration, the Rev. Dr. George C. Houghton officiating, assisted by the Rev. Dr. Hugh P. Hobson of Bridgeport, Connecticut.

[SPECIAL DISPATCH.]

NEW YORK, Sept. 28.—The Church of the Archangel, St. Nicholas Ave. and 115th St. (Rev. Geo. S. Pratt, rector), burned Saturday night, together with the apartment building adjoining. The church had just been completed and was to have been opened in a month. The cause of the fire is unknown. The loss was about \$36,000 and insurance \$18,000. Services on Sunday were held in the Cathedral Crypt. Bishop Potter has headed a subscription list for a new building fund, and much sympathy is expressed.

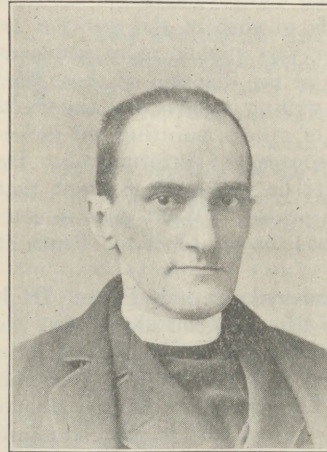
The parish is in the low section east of Cathedral Heights and has had an exceptionally difficult history. Practically, it dates, after complete failure, from its revival under the present rector in 1899. The edifice destroyed comprised church, rectory, and parish building in one structure, this combination being necessitated by the scarcity and high price of property in the vicinity. The loss is a sad blow to Church work in upper New York, and must quickly be made good.

IN MEMORIAM.

The Rev. Henry Robert Percival.

BY THE REV. WILLIAM MCGARVEY.

ON THE afternoon of September 22d, Henry Robert Percival, Priest and Doctor, entered into the rest that remaineth for the people of God. He was the son of Thomas Cuthbert Percival and Elizabeth Percival, and was born in Philadelphia on April 30th, 1854. From his earliest days he was destined by his mother for the priesthood of the Church of God, and even in his boyhood his thoughts turned instinctively towards the vocation which God thus gave him. He was graduated from the University of Pennsylvania in 1872, at the early age of seventeen years. In due time he was received as a candidate for Orders by Bishop Horatio Potter, and entered the General Theological Seminary. But ill health necessitated his leaving the Seminary and returning to his native city, where he pursued his studies privately. In 1876 he was ordained to the Diaconate, and the following year he was raised to the priesthood. His first work was in Merchantville, New Jersey. Two years were spent as an assistant of Christ Church, Philadelphia.



THE LATE
REV. H. R. PERCIVAL, D.D.

In the summer of 1880 he was called to the rectorship of the Church of the Evangelists, in the same city. This church was then spiritually moribund, burdened by many debts, and ready to be consigned to the sheriff's hammer. It was about as hopeless a field of work as could well be imagined. Mr. Percival, however, courageous-

ly accepted the call of its vestry, and entered upon his duties as rector on the first Sunday of September. Well do I remember the first service which he held. I can see the dreary building with its water-stained walls and atmosphere of neglect, the handful of devout communicants gathered about the newly reared altar, and the tall, imposing figure of the new rector, as he stood there to break the Bread of Life for the first time in his new cure. It was but a small beginning, but what mighty influences radiated from that parish afterward! Under Dr. Percival's energetic efforts, what was once a dying parish soon gave promise of new life; and in a very few years the Church of the Evangelists was a center of spiritual energies. Many were the frets and worries, in addition to sickness and bodily pain, which harassed him during the early years of his rectorship, but in the midst of all, he carried on the spiritual work of the parish with unflagging zeal. The Catholic faith was preached and carried into practice. The daily Oblation was established at once, and souls were taught how Jesus might be touched through the Sacramental Signs. How many there are, some within the veil, who date the beginning of their spiritual life, their knowledge of the Truth, their vocation to the Religious Life, their ideal of the priestly life, to these early days of Dr. Percival's ministry at the Evangelists!

In 1885, the old church was torn down, and the present beautiful basilica took its place. In 1888 he inaugurated a mission in the southwestern part of the city, which soon developed into a thriving work, and is now Saint Elisabeth's Church. The founding of this parish was due entirely to his suggestion and initiative, and would have been impossible without his generous benefactions. Increasing ill health constrained him in 1898 to relinquish the practical duties of his cure, and afterward to resign its rectorship altogether, which took place at the beginning of the present year. And now he rests from all his labours.

It was my great privilege to know Dr. Percival for almost a quarter of a century. How can I speak worthily of him? His gifts were so many and varied that each year of acquaintance with him only increased one's admiration for the versatility of his genius; while the nobility of his character commanded love and devotion from all who knew him intimately. In the first place, he stands out before us as the truly Christian man. What a charm there was in meeting with him! How quickly the most diffident visitor was put at his ease with graceful tact

and kindness! How patient he was with the unreasonableness and impetuosity of youth! How forgiving to those who had injured him! He did not seem to be capable of holding ill will. How the sorrows of others touched him; and how ready he was with the loving word of sympathy and cheer! How tender he was to those who had fallen in the struggle with sin, ready to hold out a helping hand to the one whom no one else cared to help! "Let us be merciful," he would say. "We may have need of mercy; none of us are safe in this life."

Next I think of him as the finished scholar. What a delight it was to spend an afternoon with him, talking about books; what a stimulus to study and research! There was no department of theology in which he was not perfectly at home. The treatises of the Fathers, the decisions of Councils, the speculations of the Schoolmen, the niceties of Canon Law, the curious lore of the Liturgy, and the subtle and difficult questions of Casuistry, all had been made the subjects of diligent and wide study. How quickly he could see the fallacy of an argument urged by some unbeliever or Roman controversialist! Authors and books were at his finger ends to sustain the position he took on any question. And never was anyone more generous in the way he placed his learning at the disposal of those who sought its help. He was always willing to give his time and thought to aid the literary efforts of others, pointing out defective arguments, and suggesting sources of information. He desired no public acknowledgment; he was quite content that some one else should have all the praise. "What does it matter," I have heard him say, "who has the praise, if the Truth of God is made known?"

But above all, he will be remembered as a holy Priest. High indeed was his ideal of the priestly life. He considered that the call to the priesthood involved in it the call to the highest form of perfection. The Priest is called to follow Jesus; there can be no higher vocation than that. The life of the Divine Master is therefore the standard for every priest, and to that standard Dr. Percival strove to conform his life. And how he loved to be with his Master, day by day. No morning passed by when he was in health, without his standing at the altar to plead the Sacrifice of the Cross and to receive Him whom his soul loved. For the last month of his life, he was too weak to celebrate, and this deprivation was to him a great hardship which he felt keenly.

His daily life of prayer and communion made him a man of great faith. To him the truth as it is in Jesus was his all, and any denial of that truth aroused in him an indignation that no personal affront to himself could arouse. The honour of Jesus was assailed, and instantly his whole being was ready for battle; and no one ever struck more effective blows than he in defense of the faith of Christ. He was also a man of great hope. He had no doubt that the Catholic faith would triumph in the end, and that in God's good time we should all come in the unity of faith to the fulness of the stature of Christ. He never wavered in loving devotion to the part of the Church in which God had placed him. No difficulty or opposition daunted him; no disaster ever made him despair. And hope radiated from him. How many of us, at times discouraged by difficulties, have turned to him with our sorrows, and the result was always the same. We caught his hopefulness, and went back to our work with a steadier faith and a lighter heart because of his words.

So passed by twenty-five years of priestly life. Then the days of his ministry began to draw towards their close. None of us really thought of his leaving us. He had often been sick before and recovered; he would surely recover this time too. But he seemed to have some premonition that the end was not far off. Often would he say, "My work is done," and in all the calmness of a simple faith, he began to prepare for the last journey. But his whole life had been a drawing near to God. At length the summons came, and quietly he passed from our midst into the presence of the Master he had served so faithfully, and to the reward that will surely be his.

Let my last end, O Lord, be like his!

"HE THAT ENDURETH to the end shall be saved." Ah me! the end! We know not how suddenly we may come upon it; the shadow is lengthening so rapidly that it can not be long till evening; there are tokens of approaching sunset; the air is cooler, the sky is grayer, there are masses of cloud lying on the eastern horizon—let it come. Time can take nothing from us that is of essential importance to our well-being; it can touch only the carnal; while it is plundering us with one hand, it is enriching us with the other. Being confident of this, we calmly abide the coming of night; there will be a short sleep and then—then the long summer day which has no sunset hour.—*Dr. Joseph Parker.*

REV. HENRY R. PERCIVAL, D.D.

BY FRANCIS A. LEWIS.

THE unexpected death of Dr. Percival comes as a great shock to the Church in which he was a minister. True, he had been an invalid for years, but he was the busiest invalid I ever knew. His mind and his pen were ceaselessly active.

If it be said, as it is now said, that his death is a very great loss to this Church, and for the matter of that to the cause of religion in general, it is fitting that some proof of that statement should be forthcoming.

He united two qualities, neither of them rare taken by themselves, but the combination of them in one person somewhat unusual—knowledge and zeal.

His knowledge of theology was not probably exceeded by that of any man on this side of the Atlantic. He had a natural taste for learning and ample means with which to gratify that taste; while his feeble health, which prevented active out-door work, gave him abundant time for study. Many a man situated as he was would have developed into a cross, peevish book-worm; but it was not so with him. He loved the Church to which he belonged with all his heart, and he used his mind and his pen, and his time, and his money, to build up that Church in every way he could.

If you went to see him you would probably find him in bed; but his cordial welcome and hearty laugh soon dispelled any suggestion of a sick man's room.

Without any disparagement of those who have actually carried the work on, it may safely be said, that the parish of St. Elisabeth, Philadelphia, is itself a monument to his wise forethought for a growing section of this city.

He belonged to and was recognized as a leader of a school of Churchmanship to which I do not belong, but I sincerely trust that our Church will never become so narrow as to preclude one from appreciating at full value, another, with whom he seldom finds himself in agreement. It is never difficult to get along with a man whose opinions are formed after careful study, who does not have *prejudices* and call them *principles*, who draws a clear distinction between the shadow and the substance. Such a man was Dr. Percival.

The story was told of a Massachusetts clergyman, who said he was going into the convention to vote for Dr. Brooks for Bishop, and if he were not elected then he intended to vote for a Ritualist; and he justified his action on the ground that if he could not get a man who thought as he did, he would take a man who thought the reverse of what he did. He was bound to get somebody who had *some opinions*. A man in our Church who has no opinions, or if he has is afraid to express them, is accounted "a safe man" and usually attains high position. It was because Dr. Percival could not be included in this definition, that I, for one, admired him.

He was able, he was learned, he was brave, he was zealous, and it is because all these qualities were combined in him, that we can ill afford to spare him before he had reached fifty.

Extravagant eulogy is always to be deprecated, and in these few lines has been carefully avoided. On the other hand, it has not seemed inappropriate that one who knew and admired him, should publicly call attention to some salient traits in the life and character of this devoted servant of Jesus Christ.

THE BIBLE IS NOT like other books. It is printed with ink on paper, and bound with leather, just as other books may be. It needs to be read, just as other books do, in order to be understood. Its grammatical construction and historic references are to be examined just as those of other books. But when everything has been said that relates to resemblance to others, it still stands out singular and unique. Its power is not due to its style, to traditional regard for it, to the fact that it is the religious book of our race. There is something in its character that distinguishes and separates it. It pierces, as no other book does, to the dividing asunder of joints and marrow, and is a discerner of the thoughts and intents of the heart. "In the Bible there is more that finds me," said Coleridge, "than I have experienced in all other books put together. The words of the Bible find me at greater depths of my being.—*Church in Georgia.*"

I HAVE ALWAYS been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present chaotic state of opinion on these matters, without the use of the Bible. By the study of what other book could children be so much humanized?—*Huxley.*

OUR NEGLECTED are often God's selected.—*Church in Georgia.*

Diocesan Conventions.

NEW YORK.

(RT. REV. H. C. POTTER, D.D., LL.D., Bishop.)

NEW YORK, September 30, 1903.—The diocesan Convention met this morning in the Church of the Heavenly Rest (the Rev. D. Parker Morgan, rector), the church being filled by the members of the Convention and friends who were anxious to hear those parts of Bishop Potter's address referring to the election of a Coadjutor and the division of the Diocese. The substance of the address follows:

"In addressing you a year ago I pointed out that, with this Convention, twenty years would have elapsed since I was called to this office, my election having taken place, to be exact, on St. Michael and All Angels' day, September 29, 1883, a fact, by the way, to which I beg to say that no further reference can be permitted; and I indicated the methods by which the Diocese might secure to itself such more adequate episcopal service as I might not myself hereafter be able to render. In accordance with these suggestions two committees were appointed, one on electing a Bishop Coadjutor, and the other on the re-adjustment of Diocesan lines. These committees are to report to this Convention, and I will be glad if they are made the order for Thursday morning.

"As the Convention is aware I have carefully refrained from any official expression of a preference as to the mode by which the present Diocese of New York should secure more, or more efficient, episcopal service; and this for reasons that are at least intelligible. It is for the Convention of the Diocese, which are permanencies, and not for the Bishop, who is an incident, to decide what shall be the policy of a Diocese; and therefore it is for the Convention and not for me to determine whether it shall elect a Coadjutor, or excind a part of its present jurisdiction. If it shall adopt the former mode of relief, I herewith designate, as the law of the Church requires, what shall be the duties of the Coadjutor.

"I beg to say that I hereby consent to the election of a Bishop Coadjutor of the Diocese of New York, that I hereby resign to him one-half of my salary, and that I hereby assign to him all Confirmations in the principal parishes in the city of New York, all consecrations and ordinations, and all administration of discipline. I shall be glad, if I may, to retain as my own duty, visitations to rural churches, the admission of candidates for holy orders, and of persons in holy orders of other Dioceses applying to be transferred to this. I may add that, should this Convention not elect a Bishop Coadjutor, I shall feel at liberty to secure at my own charges, such episcopal assistance as I may need in a Diocese whose chief city is, and has for some time been, growing at the rate of 200,000 a year."

The Bishop speaks on the subject of *rectors emeritus*, saying they have, under present law, no standing as members of the Convention. He thinks the law should be changed, at least in this Diocese, and so recommends. He explains why he relinquished control of the Pro-Cathedral in Stanton Street, now administered by the City Mission, but declares he hopes it will continue in close sympathy with the Cathedral.

In matters general to the Church he touches upon a change of name, the apportionment plan, and the Marginal Reading Bible. For the former he says he has been unable to find, in anything so far printed, just why there should be a change, and that he deems the question at this time a closed one, sentiment being against it. He quotes in an appendix some arguments on this line made recently by Bishop Hare of South Dakota. The apportionment plan he commends, rejoices that the Church has received it in as good temper as it has, and thinks there is hope for it in future. The new standard Bible just mentioned he rejoices in, says he was glad to have heard passages read from it at the Seminary commencement last spring, and offers to present a copy of the edition to any parish whose minister will use it.

After the reading of the address, its recommendations were made special orders for to-morrow morning. The Bishop and Mrs. Potter held a reception this evening at Sherry's, practically all of the clergy and many of the laymen of the Diocese attending.

LEXINGTON.

(RT. REV. L. W. BURTON, D.D., Bishop.)

ASPECIAL session of the Council of the Diocese was held on Thursday, Sept. 24th, in the Cathedral, Lexington, to consider a motion to authorize the Trustees of the Diocese to place a mortgage of \$10,000 upon the property of Ashland Seminary, the Diocesan Church School for Young Ladies. The Chancellor, Dr. J. T. Shelby, who is also a member of the Board of Directors of the school, explained very clearly the reasons for borrowing this amount, viz., to clear off a lien existing on the property when donated to the Church; to provide for money borrowed when the school was moved from Ashland to Versailles, as well as for the great expenses incurred in keeping the school going when its main buildings had

been destroyed by fire a year and a half ago; as well as for the equipment and furnishing of the beautiful new three-story building, Margaret Hall, which has now, through the liberality of Mrs. J. B. Haggin replaced the old structure.

The resolution was unanimously adopted after the Chancellor had given satisfactory answers to many questions put to him by the delegates. The latter were hospitably entertained afterwards at the Leland Hotel by the Cathedral congregation; and after dinner, many of them went to Versailles by invitation of the Lady Principal, Mrs. H. Otto Packard, to see the new Margaret Hall, and its teachers and pupils; the chaplain, the Rev. A. C. Hensley, being their escort.

THE BISHOP OF SACRAMENTO ON THE NAME.

AT HIS recent Convocation, the report of which will be found in the diocesan columns, the Bishop of Sacramento spoke as follows, concerning the Name of the Church:

CHANGE OF NAME.

"It only remains for me to refer to the proposal to change the title 'Protestant Episcopal' in the name of our national Church. No emergency exists which demands a change at this time. The General Convention, however, through a committee, asks an expression of our opinion. I wish to give my own with frankness and simplicity, not urging it upon anyone else. Our Convocation, coming late in the year, we have had the advantage of the discussion by nearly every Bishop and Convention in the land. It has been made plain that the Church is not ready for a change. There is not the least probability of change for many years. The General Convention which has to decide the matter in the end can be trusted to do nothing suddenly. Its movements are slow, glacier-like, irresistible. Clearing the subject of all apprehension on this score, may we not feel free to look at the thought of change dispassionately and consider it on its merits?

"One thing is evident—the name 'Protestant Episcopal' is modern. Scholars have been hunting with a microscope for the early use of it, and the acutest observer has not detected it anywhere before the sixteenth century. It was officially recognized by our own Church in 1785. But how old is the Church of Christ? In unbroken continuity we trace its lineage to the Day of Pentecost. Christ and the blessed Apostles are its founders. Its history covers the entire Christian era. Its name from the beginning is enshrined in the Creed—'the Holy Catholic Church'—'I believe one Catholic and Apostolic Church.' When we repeat these words Sunday by Sunday, there rises before us the vision of a glorious Kingdom coming down from God to the generations of men, embracing the centuries with Christ's love, turning barbarians into civilized nations, bringing to our lips the cup of salvation, and destined to go onward in ever widening triumph until the consummation of all things.

"Now, why should we give to a venerable institution a name which is a purely modern invention? Can we expect the Church to be recognized for what it is when so disguised? Moreover, Jesus Christ is 'the same yesterday, to-day and forever.' 'His Kingdom is an everlasting Kingdom.' Its name then surely ought not to be in words that shift and change their meaning, that reflect the bitterness of controversy or describe a passing phase of human history. Who can define the exact meaning of 'Protestant'? Who will claim that 'Episcopal' is the most precious note of the Church? We can think calmly of Christ's Church existing for ages without the title 'Protestant Episcopal,' its national units being identified simply by geographical terms of distinction. Why may we not regard with equal calmness the passing of this name from the Church of the future? Is it not our personal association with the name, not its fitness, which attaches us to it? This tenderness of feeling is growing less. A hundred years hence it may be evaporated altogether. A change of some kind sooner or later is inevitable. It seems to me certain that some day 'Protestant Episcopal' will be discarded as an unworthy, inconsistent, worn out designation, and that Churchmen will be eager to give to Christ's eternal Kingdom its own eternal name. I honor profoundly the fathers of our national Church. I appreciate their high motive in giving us this title when they did. It was a name for self-defense, taken in a day of weakness and in the darkest hour of our life. Now that all the conditions have changed, there appears no sufficient reason why it should be long retained.

"Let us guard against excessive self-consciousness. Remember, the Church is not ours; it does not belong to us, so that we may call it by any name we please. It is God's and ought to have the name by which God's Church was always known—the hallowed, noble title, almost Divine, which we repeat in God's house at every service. The question of change is not pressing for immediate solution; but it is not the trivial thing which some try to make it. Every real question goes down deep and fixes its roots about the heart of things. This name question goes very deep and involves the nature itself

of the Church of Christ. We are but trustees for the moment, and it is a serious question, disturbing to my conscience, whether we are not in peril of betraying our trust, at least of obscuring it in the view of the American people to whom we are sent, by permitting the old Church to be disguised by a new-fangled name. I wonder sometimes what St. Augustine would say, of Cyprian, or Cyril, or Athanasius, what the fathers and doctors, martyrs and confessors, Apostles and saints would say, if they should know that we had labelled that holy, universal Church which they delivered to us, with the narrow, belligerent title of 'Protestant Episcopal'!

"Yet, unsatisfactory as our present name is, a change now would work injury, because it would be superficial, not representing the mind of the Church. Suppose, for illustration, we should propose to call ourselves 'the American Missionary Church.' The change would be offensive, because although the Church is essentially missionary by nature, the Church's conscience is not alive to the fact. So of the word 'Catholic.' The people of the Church do not want it, because they are not ready to glory in the principles of Divine order, sacramental grace, and historic continuity which the word connotes. I have read with delighted surprise of the happy experience of some of our Bishops, in particular the Bishops of Los Angeles and Ohio, who have never met an intelligent person who did not know just where this Church stands. I testify sorrowfully that my experience has been very, very different. I have found the clergy thoroughly grounded in our Catholic position. I have met scores of devout members of the Church who clearly understood our principles. Yet I have been closely thrown with wardens, vestrymen, leading laymen, guild women, and large bodies of communicants who had only the faintest conception of our Catholic character, who thought, spoke, and often acted as if they regarded the Holy Catholic Church in the United States of America, to which they belong, as one of many human societies; as a member of the Reformation family of religious sects. As for members of other communions, it has been my ill fortune to meet but rarely even one among multitudes who could state the historic position of this Church. My own youth was spent in ignorance of the Catholicity of the Church in which I was baptized and confirmed. Although reared with profound reverence for mother Church, and educated in a Church University, it was not until I came under the powerful and lucid teaching of that master, Bishop Williams of Connecticut, that I knew the splendor of my birthright. His solid learning and clear distinctions first made visible to me the majestic personality of the American Catholic Church. The revelation was so powerful an aid to faith, so great an inspiration to love and loyalty, so complete an antidote to the possible enchantments of Romanism, that I have ever since longed to share with others the happiness and security which the knowledge brought to me and still gives me. No doubt it was due entirely to my own dulness and inattention that I did not find out all this before. I mention the fact as an indication that there must be large numbers of our laymen and women, respected communicants, devoted children of the Church, especially in the Southern Dioceses, who have almost no consciousness of the unique glory of their heritage. To drop the title 'Protestant Episcopal' and assume 'American Catholic' with a view to their education would be unbrotherly and futile. This is not the way to make truth acceptable. Truth is not like a nail driven into a post. To become effective, it must be received into the mind and transformed into life. It is rather like the rich, luscious fruits which at this season in California are cured, packed, and shipped around the world, all of which must be unshipped and unpacked and their enfolded life made once more alive and active, as they become food and medicine for living men. We have the thing—Catholicity; we do not want the name until it comes as the leaves come in the spring, by the natural force of abounding life. We owe it to the great body of our laymen, who have expressed themselves in this discussion with no uncertain voice, to let 'Protestant Episcopal' alone. We are bound to put ourselves in their places and try to understand the offensiveness of the change from their point of view. If their view is due to lack of clear instruction, that is our fault. Let us persuade them first, until they come forward in solid ranks demanding a better name. I want no change until the Church in her pews, vestries, Sunday Schools, guilds, synods, conventions, General Councils, feels within her the swelling of Divine love, compelling her, out of loyalty to her Master, out of love for the people, to declare herself openly 'to be what she is. I await the time when this Church shall be so burning with affectionate zeal for our separated brethren, so sick of her isolation from all the rich, abounding Christian life about her, that she cannot dwell apart in self-complacency, but must cry out from a full heart: Here is Christ's own Kingdom where all may dwell as brethren. It is His and yours, not ours. Fill it with the fulness of your Christian experience. Enrich it with the power the Holy Spirit has given you. Stand here beside us, not as 'Protestant Episcopalians,' but under the one name large enough to embrace all in this land who love the Lord Jesus Christ in sincerity—genus 'Catholic,' species 'American.'

"My own view is expressed in the resolutions adopted by the Convention of the Diocese of Oregon:

"Resolved, That we do not regard the present title as adequate or satisfactory.

"Resolved, That while we do not regard a change as expedient at this time, yet we do approve of the effort to find a better name.

"Resolved, That we favor as a substitute, should it be found to be generally acceptable, some name incorporating the term Catholic, because, in our opinion, it best expresses the true nature, origin, and authority of the Church of Christ."

THE GREAT INDIAN CONVOCATION IN SOUTH DAKOTA.

PROBABLY the most unique gathering in the Church, not excepting the annual meeting of the St. Andrew's Brotherhood, of the Woman's Auxiliary, or even of the General Convention, is the Convocation of the Indians of South Dakota, which annually calls together at some central point, some two thousand Christian Dakotas. Some of the delegation spend twenty days or even a month going and coming; for they travel overland in caravans two or three miles long, the mission banner with its conspicuous embroidered cross flying at the head of the procession, the objects of curiosity and comment whenever they pass through white settlements. From the ten great divisions of the field they come, and tents are pitched in a great circle about a chapel and the temporary booths erected for the meetings of Convocation and of the women's societies.

This year the gathering was on the Crow Creek Reserve at a point where an artesian well supplied water for man and beast, and where grass was plentiful. A vacant school building served as lodging and mess house for the white visitors, the Bishop, and some of the clergy.

THE OPENING SERVICE.

The bell on the chapel rings and eriers ride about calling the people to make ready. All in their best, the delegations from each department form separately near their tents with their standard-bearer at the head of the line; then, at a signal from the master of ceremonies, moving columns with flying banners appear from all sides, fall into line, and march quietly into the large booth. Following them comes another interesting procession, the forty or fifty native helpers, catechists, deacons, priests, and the Bishop. The service is in Dakota, a choral celebration of the Holy Communion, sung not by choir alone but by the great body of the people, with a reverent heartiness which brings tears very near the eyes of the white strangers. The Bishop preaches on the Feeding of the Multitude, his theme evidently suggested by the vast multitude gathered there in a wilderness like that of the Gospel story.

What words can describe the wonderful witness to the power of the Holy Spirit which that throng bears as they come forward, old and young, men and women, to the Lord's Table—many who had been born and grown up in heathenism, whose bodies bear marks of the barbarism from which they have been redeemed, some who have taken part in the massacre of white men, several hundred souls reverently seeking their Lord in His appointed feast!

It was hardly less interesting to see in person veteran missionaries of whom one has heard by the ear all one's life; of the white ladies, Miss Francis and Miss Dickson, who have been in the work some twenty years and more; of the white clergy, Messrs. Clark, Ashley, Burt, and Robinson, who have been in the field for terms ranging from fourteen to over thirty years; and Bishop Hare, who for more than thirty years has been the faithful leader of the missionary force among the Dakotas.

THE CONDUCT OF BUSINESS.

Following the opening service, Convocation was organized. The Bishop absents himself from the chair a great deal, evidently with the intention that the Indians shall be left to themselves to a degree, to be trained in self-management, steadied as they are by the presence in Convocation of experienced white presbyters. The Rev. Mr. Deloria, a native Dakota chief, was elected Dean of Convocation, and the Rev. William Holmes, another Dakota presbyter, was elected Secretary. It might have been an orderly meeting of white men, except that the language was strange, the faces dark, and that it was "Mr. Iron Eyes" or "Mr. Walking Eagle" whom the dignified chairman recognized as having the floor. Formal business quickly disposed of, the following subjects were brought forward for discussion:

(1) "The Christian Way of Giving, *versus* the Old Custom of Making Presents." (2) "Should Men Attend more than One Service on Sunday?" (3) "The Attitude of Christian Indians towards Dishonesty and Ungodliness in their Midst." (4) "Indians and Disease." (5) "Support of the Ministry." (6) "The Relation of our Men's Societies and our Women's Societies to the Church." (7) "The Importance of Encouraging Children to Attend the Services of the Church with their parents."

The speakers were earnest, some of them dramatic, and others witty. The listeners were attentive and interested, and the proceedings were marked by order and dignity throughout.

WHAT THE WOMEN DID.

Much interest centered around the presentation of the offerings of the women's societies. Besides the money which they spend at home in caring for the sick, furnishing their chapels, etc., the In-

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Papers for To-day.--Second Series

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

IV.—ST. PETER AT ROME.

IT IS claimed by Romans that Christ established for the government of His Church two entirely separate powers, the priesthood and the primacy. The Pope therefore is not to be regarded as the first in rank of all Bishops, not as a prince or primate among brethren, but he belongs to a distinct official class of which he is the sole occupant. He is designated by an election, but does not derive his power from his electors. He does not act as their representative but is independent of them. For the Church is not a republic. It is true that the term may be found in some popular Roman books written for Americans. But the Church (we condense from *Urbs et Orbis* by Fr. Humphrey, S.J.), "is not an aristocracy nor a democracy." It is not "a constitutional government, for Christ did not give to the Christian people or their representatives the power of making the laws by which the Christian society was to be governed." "Christ did not give to all His Apostles an equal power, or to all of them supreme power." "It was as a monarchy that Christ instituted the visible Church." "In a monarchy one person and one alone is in possession of supreme power. The supreme ruler of the Church was to be in possession of supreme power and the plenitude of power as *his own* power."

This plenitude of power includes that which belongs to the legislative, judicial, and coercive departments of government. The Pope can make laws which bind the whole Church, and, in the vacancy of the see, the making of a universal law is impossible. By divine right he is Supreme Judge and he is the ultimate judge of all causes, and from his judgment there is no appeal. The Apostolic See is not one of several of its kind but is unique. It is supreme and can be judged by none. As possessed of coercive power the Supreme Pontiff has the powers of binding and loosing independent of any one. Christ gave the keys of the Kingdom, not to the Episcopate but to the Pontificate.

The Pontiff has also supreme liturgical power for the regulation of the offering of the sacrifice, the ministration of the sacraments, all things which pertain to public worship. He is the Bishop of the whole world, *Episcopus et urbis et orbis*. Nothing can be done lawfully against his will; and every power within the Kingdom is directly dependent on him. The jurisdiction of any Bishop can be validly withdrawn by him even without any adequate cause and without giving reason. Bishops obtain their mission immediately from Christ's Vicar. They must all style themselves "Bishops by the grace of God and of the Apostolic See." All Patriarchs, Primes, Archbishops, Bishops, are bound to visit Rome periodically and report in person. They must receive anew their "faculties" to exercise certain episcopal powers for a limited term of years. The Pope can withhold them at his pleasure. Such in part are the prerogatives claimed by the Bishop of Rome.

It is under this despotic power, that some who do not seem to realize its danger to gospel truth and freedom, would, under the plea for Christian unity, seek to bring us. Influenced more by their desires than by practical wisdom, they do not realize, if Rome cannot change, the scheme's impossibility. Israel might be willing to go back to Egyptian bondage, or England to Tudor despotism, or America to place itself under British rule, sooner than our emancipated Church submit to papal dominion.

But on what grounds are we asked to cast away our Christian liberty and submit to the papacy? Any true lover of Christ desirous of knowing the truth and obeying it, will seriously ask himself: How can these papal claims be proved? Did St. Peter himself realize he possessed this supreme authority? Is there any evidence in Scripture to prove that he exercised it? Did the Apostles recognize this alleged difference between the priesthood and this primacy? Have they left us any proof of their acknowledgment of Peter's superiority to the collective priesthood? Did Peter himself, feeling its grace and importance, formally and in some public manner, which should be a witness for all time, transmit it to any successor, or with

it endow any see? If Rome claims it, when and how was the transfer formally made by Peter to that See?

It is only the last proposition we are chiefly concerned with in this paper. It is certainly an important one. Romans make, as we have seen, a distinction between the priesthood as embodied in the Episcopate, and the Primacy. They are obliged to do this, otherwise their theory would fall to pieces. For the Pope does not ordain his successor. Nor does the new Pope succeed to the papacy as a King does who, by virtue of his birth, becomes the monarch immediately on the death of his predecessor. The new Pope succeeds by an election, and so there is necessarily an interval longer or shorter before the vacancy is filled. In some cases it has been as long as a year and a half or two years. Therefore there is no personal transmission of authority from Peter through successors, to the new incumbent. The link is broken at every vacancy. How then does the Pope become possessed of this supreme authority? The only answer that can be given is that it is an authority and pledged assistance of infallibility attached to an office. And moreover, if the claim of the papacy is to be made good, that this office was, having been received by Peter, by Peter originally attached to the See of Rome. It is therefore incumbent upon Romans to prove by unmistakable evidence that this was done.

It will not be satisfactory to a fair and logical mind to say as some Romans do that no evidence is necessary, for if Peter had this supreme authority and office, he *must* have transmitted it. This is to beg the very question in dispute. The question is whether he had this office or no. If he had an office created by Christ as important to the existence of the Church as the ministry itself, he must have realized the importance of leaving a record of its transmission as clear as that we have of the establishment of the Christian ministry. If he did not realize it, the Holy Ghost must have done so and would as surely have done it, in this case as in the other. It is therefore necessary for Romans to prove something more than that Peter visited Rome, or was martyred there, or consecrated there a Bishop, or with St. Paul thus founded the see. He visited Antioch we know from Holy Scripture, and probably consecrated a Bishop there who had charge of the "Circumcision." So, either with or without such limitation we may suppose him to have done at Rome. All this, if proven, would fall short of the evidence required to establish the present papal claims. For the Pope cannot be, as we have seen, the successor of St. Peter as a Bishop is a successor of the Apostles, by consecration. The Pope succeeds by election to this alleged office of Supreme Pontiff. This office must then either have been attached by Peter to the See of Rome, or, which is not claimed, the occupant must by some other way be capable of designation. Now no Churchman can rightly allow of the existence of an office as essential to the existence of the Church as is that of the priesthood, without proof equally clear as exists in the case of the ministry, of the mode by which that office was to be filled and perpetuated. It is therefore incumbent on papal advocates to prove that, if in no other way it was provided for, the office of Supreme Pontiff was formally by Peter connected with the See of Rome. No testimony of witnesses to the fact, no evidence of contemporaneous records, or any other evidence, has ever been produced that he did so. And it is an essential rule, as the Abbé Fouard admits, "not to regard any induction, however well authorized it may seem to be, with the same certitude wherewith we accept the account of events attested by contemporaneous witnesses."

Let us then see what the evidence is, that is offered us. It is noticeable that it is only argumentative and circumstantial. Dr. Döllinger puts the first in the best form. It had been contended by some that St. Peter could not have been at Rome previous to St. Paul's advent, because the latter says his rule was "not to build upon another's foundation." This we might grant would not forbid his writing a letter to the Romans. Dr. Döllinger says that Paul had been detained in Asia in observance of his rule, but now that he was on his journey to Spain, he could visit Rome *on the way*. He was unwilling to undertake a regular Apostolic visitation, because the foundation was already laid at Rome. If laid, Dr. Döllinger argued, it

could not have been by ordinary believers, for Paul's rule would not forbid him to preach where the gospel had been previously preached, but only where there was an Apostolic foundation; and so, as no other Apostle could have laid it, it must have been by St. Peter. As to Paul's remaining at Rome for two years in his own hired house, he was then there, not by his own will but as a prisoner.

Concerning the strength of this argument, does it not leave out of account the fact that Paul did not wish merely to stop over at Rome-junction on his way to Spain, but had a long settled purpose to visit the great world's Capital as part of his Gentile missionary field? We find him saying (Acts xix.): "After I have been there (Jerusalem) I must also see Rome." He must have regarded it as belonging to his jurisdiction and assigned to him by the highest authority. The Lord had appeared to him and given him an express command to go thither. "As thou hast testified of Me at Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11). We do not, therefore, think the argument that assumes for its premise that Paul avoided an official stay at Rome and so concludes that Peter must have been there, is of much force.

When we examine the evidence of Peter's visit, it divides itself into two classes which may be called the Romantic and the Ecclesiastic account. To the former we owe the story of Peter's early visit to Rome, his contest there with the magician Simon Magus, and his twenty-five years' episcopate. The first beginnings of this legend are found in Justin Martyr in the second century, who mentions the visit of Simon to Rome and the erection there of a statue to him. The discovery in 1572 of the probable statue with its inscription which Justin mistranslated, shows it to have been erected in honor of a Sabine God. Then in the Clementine Romance the account was given of the contest between Simon Magus and the Apostle. Simon Magus proposed to fly in the Emperor's presence, and in answer to Peter's prayers he falls to the ground. Eusebius, who wrote in the fourth century, adds the gathered surmises and the twenty-five years' episcopate. This last theory requires Peter to have gone to Rome after his miraculous release from imprisonment, and to have returned before the Council of Jerusalem. Of such a journey and return there is no evidence. All that scripture says is that Peter "departed and went into another place." This story is still used in the interests of Roman claims and is retailed in Roman books. None of the great Ecclesiastical historians of today accept it as a verified or established historical fact. It has all the elements in origin and growth which mark the development of the myth and may be dismissed as unhistorical.

When we take up the historical evidence, that of the first two or three centuries is circumstantial and scanty. But that is all that we have. There is no record of it, where we should have a right to require it—in Holy Scripture. In excuse for its absence, Cardinal Gibbons says: "For the same reason we might deny that St. Paul was beheaded in Rome, that St. John died in Ephesus." As, however, no article of the Christian faith depends on these last mentioned events, no reason exists why they should be matters of scriptural record. But being essential to the dogma of the Roman supremacy, and our being members of Christ's Church, it is fatally significant that scriptural proof of Peter's visit is lacking.

Not only is this wanting, but there are no contemporaneous witnesses to a fact so essential and upon which it is claimed the whole structure of the Christian Church depends. And in the Apologists or defenders of the Church in the second century where, if it were a matter of importance, it would surely find a place, is it to be found?

What then do we find in its favor? St. Peter dates an Epistle from Babylon. Just as St. Paul as the Apostle to the Gentile world would most naturally desire to visit the world's Capital, so Peter, the special Apostle to the Jews, would naturally be greatly drawn to visit Babylon, the place of their great captivity. He could hardly leave it out. The order in which he mentions in his epistle the countries adjacent to his abode is corroborative of Babylon being then his residence. It is replied that by "Babylon," Rome is meant. Commentators differ about this. But if indeed the Holy Spirit has thus concealed the true fact from us, it must be because He would not have us base anything of Church government or doctrine upon it.

The next bit of evidence offered is in St. Clement's Epistle to the Corinthians at the close of the first century. In it the name of Peter has been restored in Chapter V. by conjecture, the syllable "os" being all that can in the manuscript be discerned. He refers, filling this out as Peter, to Peter and Paul as combatants "who have been nearest to us" who suffered mar-

tyrdom. This is obviously very indefinite. St. Ignatius, who wrote about 105, said in a letter to the Roman Christians: "I do not charge you like Peter and Paul who are Apostles." This does not state that they were ever at Rome, for Ignatius might in his humility only be saying that he, their successor in the see of Antioch, could not address them with the Apostolic authority of his predecessors. The earliest explicit statement in extant authors we have of Peter's visit to Rome is found in Irenæus in his work on Heresies. It is supposed to be written after his consecration as Bishop of Lyons in 170 A.D. He speaks of that most famous Church "founded and constituted at Rome by the two most glorious Apostles Peter and Paul."

In a rhetorical phrase, Tertullian, *ad Marcion* iv. 5, makes the earliest mention of the Apostle's martyrdom at Rome. Ferrimilian makes an allusion to the two Apostles as founders of the Roman Church. These writers do not claim to have had access to any original sources of information and were probably following statements previously made. When we come to Eusebius in the fourth century we find him quoting from writings which are not extant, from Papias, Dionysius, a Roman presbyter Caius, and Origen, the latter being the first to state, if that is the right translation of his words, that Peter was crucified with his head downwards. For the reasons that this evidence is late and second hand and also cannot be verified, we should be justified in rejecting it. For this is not like an ordinary historical question. It is one on which most important issues depend; an issue more important than life or death. Nothing less is at stake than whether we are in the Church Christ founded or not. Romans deny that we are in Christ's Church and consequently that we have covenanted pledge of salvation. In denying this to us on the ground of the special endowment of the Roman See, the burden of proof is on them to prove it was so endowed.

But as our wish is to state strongly as the facts will allow, the Roman side, let us admit it. There is a late ingenious argument by the Rev. Fr. Barnes rendering it quite probable that the tomb of the Apostle still rests below the crypt of the present St. Peter's. The strongest argument, we think, is the uncontradicted tradition and which found expression in the Church councils. Upon this evidence a number of writers, Calvin and Bishop Pearson, Alford, and others, accept the account, so far as relates to the visit and martyrdom under Nero and the foundation in common by Peter and Paul of the Roman See. But all this does not prove any pre-eminence of Peter over Paul, or the transference by St. Peter to the See of those special prerogatives which Rome claims to-day to be her original endowment. If the See were founded in common by them, it rather implies the contrary to have been the case.

There are three comments we desire to make.

1. While the evidence may be such as to warrant our acceptance, as probable historical events, Peter's visit, martyrdom and joint founding with Paul of the See, it is not such as to warrant Romans in unchurching those who cannot accept it as proving what it fails to do, the endowment by St. Peter of that See with supreme monarchical power. If one sitting on a jury would not take away a man's life on such circumstantial evidence, surely one ought not to condemn, by unchurching him, a brother to the peril of what is worse—eternal loss.

2. According to the admissions of some, all possible doubt by this evidence is not excluded. At the best it must be allowed it falls short of absolute demonstration or certainty. All one can fairly say is that the preponderating weight of probability is on that side. But that being so, what becomes of the vast superstructure culminating in the Papal Infallibility that is built upon it? Infallibility cannot logically rest on probability. It is like trying to build a pyramid on a foundation of eggs.

3. Every doctrine contained in the Creed which involves a fact has had that fact recorded in Holy Scripture. The Birth, Crucifixion, Resurrection of Christ, the Descent of the Holy Spirit, are examples. If the Church is so connected with the Holy See, that we must say as the Romans do in their creed, "I believe in the Holy Roman Church," then the visit of Peter and his endowment of that See with his prerogatives should be proved in like manner. The Holy Spirit, we may reverently say, would not have omitted to do so in this case, if it were true, any more than in the others. And therefore, as Christians, we must conclude that there is no such evidence given us as will warrant our making belief in the Roman Church with its monarchical pontiff and its claim to be the whole Church, a part of our Creed.

SIN AND THE FALL.

BY THE REV. CHARLES FISKE, B.D.,

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

THE existence of sin and evil in the world is possibly the greatest mystery that we are ever called upon to consider. And yet, if we come to think of it, the idea of a world of men and women altogether good and true, without the possibility of evil as a thing they had deliberately rejected, would be a more difficult conception. For moral goodness implies virtue that comes from choice.

Sometimes we hear people say that *God might have made us good, and kept us good*, that He might have created us so that there would be no possibility of our doing what is wrong. Could He do that? We can hardly see how—for then we should not be men and women at all; we should be mere machines, and our goodness would be like the "goodness" of a perfectly constructed watch or a delicately adjusted engine; it would have no moral element about it whatever, it would be mere mechanical goodness. Instead of our being free agents, serving God because we would show Him a loving and grateful obedience, we should be wooden puppets, always moving in the right direction, but doing so because we were put here or there, and caused to do this or that at the touch of a hand that moved the springs and wires.

Take two boys who have been brought up in different ways by equally virtuous and conscientious parents. Suppose that one of them has been so carefully guarded from sin that he has not been allowed to *think things* out for himself. His father has always told him just exactly what to read, what to see, what to speak, whom to meet, what to do. In the effort to prevent the boy from doing wrong he has kept away from him all knowledge of any but his own views; and the son has grown up, therefore, in innocence. But he is not necessarily, on that account, a *good* man. His virtue is the virtue of ignorance; he does what his father has taught him, because there has never entered into his mind a conception of anything else. He has been so carefully guarded that he has practically no independent existence apart from that of the parent who has moulded and shaped him. Suppose it were possible for a father to train his son, strictly and absolutely, after this method—what sort of man would he grow up to be, do you suppose? Would you not think him a mere nonentity? You would realize to have him stay good as long as he lived, he must never be separated from his father. The only hope of his remaining virtuous would lie in his remaining bound and restricted: the kind of goodness that such a boy had, would be utterly inconsistent with freedom. No father ever yet succeeded in training a child precisely in this way; but we have often seen parents who have tried to, and just in measure as they have succeeded have they made the children of such training poor, weak creatures, with little true moral strength or steadfast virtue.

Contrast such a training with that of a lad whose father has carefully inculcated in him the keenest sense of duty and the deepest principles of morality, but has sought to guide rather than force his thought. He has been constantly pointed to what is good, and right, and honorable; but he has been allowed to see the other side, too—warned of its perils, told of its hatefulness, but allowed to face it for himself, and left to make his choice from right principles. Such a boy will probably do things that are wrong, but under the guidance of a good father he will ordinarily grow into a strong, sturdy moral manhood. Suddenly deprived of the father's guidance, he will not plunge into weak and sinful excesses, but will face evil alone and gain now in moral power by the same strength that has become his in facing these very things before with the father's help and guidance.

Now we may reverently say that God, in training us, His children, had to choose between these two methods—except that with Him either plan could have been carried to perfection. As was said before, however, the first method would never have produced a *real* humanity, it would have generated a race of "doll children," so to speak. However perfectly evil may have been avoided, the result would have been a wooden perfection. It could have been said, "These are good men, good women," but only in the sense in which we now speak of a "good" picture, or a "good" tool, or a "good" piece of workmanship.

So it will be seen to some extent why evil exists in God's world from the beginning, at least as a possibility of thought. God, when He made man, wished to create a being whose goodness would be a moral goodness, who would serve Him from choice, whose virtue of life would be a growth and development,

not a finished creation. So He made man a *free agent*. The story of the Garden of Eden tells how the man so made was left to choose to serve his Creator. Stripped of its imagery, the story tells us that man was placed in a condition of life in which all was good and fair; that evil, however, was there in thought for him to contemplate, that he was to know it as a possibility, but not from actual experience. Left thus, our first forefather, at Satan's temptation, fell. The pleasures of sin were placed before Eve, and she, and Adam with her, were lured into tasting evil. The tree of the knowledge of good and evil was there for them to look upon, for they must know of the possibility of evil or they could not be really good—they chose to know more than the possibility, they *experimented*, and so they fell. But it was infinitely better that they should be in danger of falling than that they should be kept under God's perfect restraint and *made* to do right. It is the crowning glory of man, some one has said, that he can stand before his Creator and say, "I will not." Had he contemplated his power, and declared instead, "Lord, I will; help me, and I will," the story of the race would have been a very different one; but had the choice never been given, the narrative would never have been a *human* story at all.

I think I hear some one say that this explanation implies that God is the author of imperfection. Nothing of the sort. God, when He made man, made a perfect man; He looked upon His own creation, and behold it was very good. But this perfection was an undeveloped perfection; it was the perfection of a beautifully formed bud, not the perfection of the full blown flower: God made the first man with the goodness of childhood, intending that this should develop into the stronger, deeper, richer goodness of full grown age.

So, then, God made man good; and then man lost this original goodness. We may illustrate what happened at the fall by saying that man, being made in the image of God, was intended to reflect God's likeness, as our own features are reflected in the smooth surface of a pool of water. At the fall this reflected image was marred, rather than absolutely lost. We look at our faces as reflected in a mirror, and if we break the glass the reflection is hopelessly gone; we look into the pool, and if by stirring up the water or disturbing its surface the image becomes broken or dulled, we know that by and by it will be restored, when the water is smooth and clear again. So, when man fell, the image of God was lost, but not lost in such a way as to be destroyed beyond hope of restoration.

Once more, when Adam fell the whole race fell with him. We are getting to realize more and more in our day the solidarity of mankind. No man can live to himself. Whatever he does must affect many others, and his sins and his virtues alike inevitably influence many lives beyond his own. We need not be surprised, therefore, when we are told that in the infancy of the race all mankind was to be found in embryo, as it were, in Adam, and so all future generations were affected by his sin.

Original sin is this inherited *taint* in our nature, that marring and spoiling of our original purity that makes us prone to evil. Just as the child of the consumptive is born with a physical weakness that *tends* to the development of tuberculosis, so the child of the drunkard or of the thief, any child (for all have had ancestors with some sinful weakness) is born with a perverted nature, with a tendency to sin, which may be restrained and overcome in large measure, but which is there, nevertheless, and must be corrected. Man has fallen from God, and must be won back.

And, thank God, he *can* be won back, can be helped back. "As in Adam all die, even so in Christ shall all be made alive." The race fell because it was knit up into unity in Adam, its progenitor, and the race can be lifted up when it is united in Christ, its new head. "We are confident that this world of ours, scarred with its battlefields, darkened with its ignorance and vice, defiled with the unceasing impurities of men, is yet crowned with a halo of light, bathed in an atmosphere of holiness, for upon it stands the form of the Son of Man, and radiating from Him are streams of never-ceasing grace."

DR. LINES has a keen sense of humor, and has enlivened many a dinner with bright talks. At a recent Chamber of Commerce dinner he carried off the anecdotal honors with the following story:

"At the time of King Edward's recovery from his threatened fatal illness with appendicitis," he said, "thanksgiving services were held all over the kingdom. At one of these the services were to close with the singing of a well-known hymn which happened to be in the back of the books used in that parish.

"Let us close the services," the pastor said, "by singing the hymn, 'Peace, Perfect Peace'—in the appendix."—Newark (N. J.) *Evening News*.

Helps on the Sunday School Lessons

Joint Diocesan Series.

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

By the Rev. ELMER E. LOFSTROM.

SAMUEL THE PROPHET.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: XVII. and XVIII.—Visible Sign, Inward Grace. Text: I. Sam. xii. 24. Scripture: I. Sam. xii. 1-25.

MAKING up first the passage assigned, we find in it what may be called the farewell address of Samuel the Judge. He lived many years after as prophet, but his judgeship here ended, just as Washington's farewell address to the army marked the end of his career as acting General, though he was afterwards President. As it marks the end of the judgeship of Samuel, so, too, as he was the last of the judges, it marks the end of the period of the judges, and rightly enough it seems to be delivered at the formal inauguration of Saul as King, at Gilgal (xi. 15).

There are three distinct parts to the address, each introduced by the phrase: "And Samuel said unto all Israel," or "the people." In the first he demands a vindication at their hands of the righteousness of his own judgeship. There is a pathetic allusion to his unworthy sons (v. 2), which may be taken as the excuse for his demand for vindication of his own acts. All agree that his hands are clean, whatever may be said against his sons (viii. 3). His administration being justified, he claims the right to interpret God's dealing with them. He shows them, first, that whether the people were faithful, or unfaithful, God's dealing with Israel was righteous. When they were disobedient, His care for them took the form of discipline. It was a true love for them which delivered them over to their enemies when they were unfaithful to Jehovah, and whenever they were repentant, He again delivered them.

The outcome of the times of the judges proves the thesis stated in the opening chapter. Obedience brought them prosperity; disobedience, trouble; repentance, renewed prosperity. It argued the love of God as the foundation of their being as a nation. Now Samuel argues that the change in their form of government will not change their relationship to Jehovah. King as well as people owe allegiance and obedience to Him. He is still the great Head of the nation, and the same plan of government will prevail in the future as in the past (14, 15). And then, to impress them with the fact that disobedience now as then would bring them punishment from Jehovah, he gives the sign of the thunder shower. In Palestine they have neither thunder nor rain from May to October, and this was in July (wheat harvest). The people rightly argued that the Lord who could thus bring thunder and rain at His word, could also bring punishment upon them; and they confessed their sin and repented. Then when the storm had cleared away and as the rainbow of promise and hope was reflected on the cloud, Samuel again speaks to them, this time with words of reassurance and warning. The irresistible conclusion of his address, supported by the sign, is that *God requires obedient service from His people and from their King.*

When we come to consider the work of Samuel in a more general way as suggested by the title of the lesson, we find his own life also an example of the truth which he himself taught, that obedience to the Lord is the one thing above all others (text). We have studied his life and found him always obedient. The only suggestion of failure in his life is in connection with his sons. These he made judges over Israel, which he had no right to do. One of the essential marks of a judge was that he was raised up to be a deliverer by the Lord.

Samuel saw the need of maintaining a centralized government, of which his own judgeship was the nearest approach during the period. As we have seen in a former lesson, he prepared the way for the kingdom by this centralization. Had his sons been worthy of their father, an hereditary judgeship might indeed have taken the place of the Kingdom for a time, but as they were not, the Kingdom was inevitable if the nation was to survive. Samuel, like Eli before him, failed as a father, but it is the only failure suggested in the story of his life; and he himself, trained from infancy in the Tabernacle service, was a conspicuous example of what the Lord can do with an obedient man.

Samuel began his career of service as a *prophet*. When a

child, God called him and he answered the call. From that time until his death, he exercised the office of the prophet, pronouncing the will of the Lord first upon Eli and later upon Saul when they had earned their doom. But he was more than a prophet in the ordinary sense of the term. As the representative of Jehovah he had ordered the details of the institution of the monarchy, and as long as he lived he acted as an *inspired counsellor* to the King and people, declaring the will of the Lord, warning and advising and pronouncing doom. He was the *first of the regular line of prophets* and was the founder of the school or bands of "sons of the prophets (Acts iii. 24, I. Sam. xix. 20). There is something significant about this fact as throwing light on his character. It shows that he was a far-seeing man who would provide for the future by his organizations. To this trait may be laid the appointment of his sons to be judges. He foresaw clearly the dangers of the future and sought to provide against them in this way. A Greater than he, was, however, ordering the future, and the Kingdom was a better solution of the difficulty than that which Samuel offered. It shows a true greatness and a rare loyalty in Samuel, that when he understood that the will of the Lord lay in another direction than his own plans for the future, he readily accepted the new order. The mistake he made by "making his sons judges" was not a wilful one. Because of his constancy to the will of the Lord even when opposed to his own plans, he could continue to represent the Lord as His prophet even after the new order was firmly established. His obedience was personal gain.

In addition to his prophetic work, he was *the last of the judges*. One of our lessons gave the story of the deliverance he brought to Israel; but it was not the greatness of that deliverance that assigns him a high place in the list of judges. It was rather for his work in times of peace. As we have seen, he succeeded in unifying the tribes as they had not been since the days of Joshua, and thus prepared them for their national life under the monarchy. He also acted as a judge in somewhat the same sense as did Moses when he acted as a counsellor of the needy and the righter of the oppressed. In the revival of that practice, he introduced a regular system, having a regular circuit for the hearing of causes (I. Sam. vii. 16).

Back of Samuel the prophet, judge, counsellor of kings, founder of the line of prophets and organizer of their school, we must not forget Samuel the man. As a boy he learned obedience in the Tabernacle service, and his greatness seems more than anything else a result of his willingness to carry out the will of the Lord, when he knew what that was. In a typical way, born of her that was called barren, his work in bringing order out of chaos and inaugurating a new government for the chosen people has been cited as a type of the conquest of the Church which, coming out of the barren Jewish Church, made a new, organized effort for the redemption of God's people, and, through them, of the world.

HE SMELT RITUALISM.

AN AMUSING STORY, of an actual experience, is told by a clergyman of this Diocese (Rupert's Land), of whom it was wrongfully suspected that he was a ritualist, *a la* Father Evans of St. Michael's, Shoreditch, fame. The clergyman had two brass vases placed upon the sill of the east window for the purpose of holding flowers. The report went abroad that he was making strange innovations. Sunday came, and among the congregation was a parishioner (one of those staunch Churchmen!) who had never been to his service for years. The usual service was held, and after the close, the clergyman issued from the vestry, only to meet Mr. So and So. The parishioner was somewhat timid in unburdening his troubles, that weighed down his soul, when the clergyman held out his hand with the remark:

"I am pleased, very pleased to see you at church this morning. We hope to see you often. I trust you enjoyed the service."

"Well, now, parson, that's just what I want to give you a pointer on. I didn't enjoy the service—you spoiled the whole thing for me, and—"

"Why, what have I done?" ejaculated the bewildered clergyman.

"What have you done! Why, do you think we are fools? Do you think we can't see?"

"Well, what is the matter?" asked the priest.

"Well, I will tell you this, parson, we're all Christians here, and we want you to know it, and if you don't stop those darned (he used stronger language) High Church rigmaroles, well, you won't get any people to listen to you, and you'll not get your salary paid."

"But what has offended you?" said the parson; "there is nothing High in this church, surely?"

"There isn't, eh? Well, see here, if you don't get those Catholic candlesticks off the window there, we'll quit right here, and go somewhere else, see!"—*Canadian Churchman.*

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.

A LAY VIEW OF THE PROBLEM OF RECTORSHIPS.

To the Editor of *The Living Church*:

I HAVE been reading with much interest the Correspondence in your columns in regard to the "Calling or Sending of Rectors."

One writer says the laity are not touched by this subject. Being a layman, I beg to differ with him, and assert that I think the laity are more deeply and particularly touched than the clergy; for surely they are the greatest sufferers in point of fact and numbers.

Perhaps the method of procuring rectors in our Church polity may not be the most successful for the welfare of the parish. Perhaps it would be much better if the power to appoint and remove was vested in the Bishops.

But to my mind the keeping of a rector is not so much the manner of his calling, as in the man himself. For, whether he is called or sent, if he is not acceptable to the parish he does not stay. If our Bishops, and examining chaplains, would observe the same rule in regard to those serving before God's Altar as held good in the Jewish Church, contained in Leviticus 21st chapter, 16th to 24th verses, and would have the courage to tell men who presented themselves for holy orders of the peculiarities and idiosyncracies they perceived in them or knew them to have, there would not be anything like the trouble there now is in holding rectors.

Congregations as a whole do not like changes any more than do the clergy. If they have an acceptable man they much prefer to keep him. If the Jewish rule was observed, there would be no likelihood when a man was sent or called that he would possess "blemishes" such as to make him obnoxious to his people. In these days the blemishes seem to consist mostly of voice and manner. I have in mind a man who might as well speak in a tongue "not understood of the people," so indistinct is his utterance. He may edify himself, but certainly not the people, who are slowly but surely drifting away until there will soon be no congregation.

Impediment of speech, irreverence of manner, are surely as great blemishes as "lameness," or "having a flat nose." If in hearing we cannot understand, how shall knowledge be gained? If in seeing, we are not impressed with reverence for holy things, how can we increase in holiness?

I have listened to men who, if they had to listen to themselves, would not tolerate doing so, and yet their congregations, if faithful, are obliged to listen year in and year out, and, for courtesy's sake, show no annoyance. When I have seen a Bishop restive under the poor and imperfect rendering of the service by one of his clergy—and I have often so seen—I have wondered why he had not the courage or consideration, or both, to help him to do better, or have him resign. Bishops have to endure this ordeal once or twice a year, while congregations have to put up with it until patience ceases to be a virtue; then comes the process of "starving out." It would, of course, be a much more manly and considerate way for the vestry to tell the cause of dissatisfaction and have the resignation come in that way; and perhaps if a priest were told why there was dissatisfaction, it might be remedied or would certainly be helpful to him in another field of work. But courage of this kind seems to be lacking among vestrymen and others in authority, and so the cause goes unremedied. I am sure many a priest wonders why he is not acceptable to the parish he is serving, when there is no explanation made.

It seems clearly the duty of Bishops, examining chaplains, and theological seminaries, to point out defects of any kind in candidates for holy orders, and if such cannot be overcome, to discourage them from entering the ministry. There seems to be no reason why the Church should put up with what would not be tolerated in other professions.

L. H. MARTIN.

THE Y. M. C. A. AND THE B. S. A.

To the Editor of *The Living Church*:

WHY cannot the American Church have an organization on the lines of the Y. C. C. A.?"

The only answer is stated in Dollars and Cents.

"The Y. M. C. A. is a Protestant organization, and yet it probably numbers many communicants of the Church even among its active members."

One association in Ohio has 2,054 members, and 199 are communicants of the Church, about one-tenth the membership. It also has 132 Roman Catholics in its membership, including two priests of that Church.

"But what becomes of the Churchmen when lined up with Baptists, Methodists, Presbyterians, and representatives of sects too numerous to mention?"

Like Jas. L. Houghteling of Chicago, he starts a Brotherhood of St. Andrew. Like G. K. Shurtleff, member of the Brotherhood, of Cleveland, he becomes a general secretary of the association. Was not the founder of the Y. M. C. A., Sir George Williams of London, England, a Churchman?

"What effect can it have but effectually to 'squell' what little Church loyalty he may have in him?"

I know one former secretary of the Y. M. C. A., now a priest of the Church. Another is a deacon and a candidate for priest's orders. Another is in the perpetual diaconate. A member is now studying for holy orders. Another member is a lay reader. Nearly every Brotherhood man in Dayton, Ohio, is a member or friend of the Y. M. C. A. This is just one man's experience.

"Now, the strength, prestige, and influence of the Y. M. C. A. is apparent. It is not to be wondered at that men of varying needs avail themselves of its advantages for study, recreation, and physical improvement.

"But looking at the religious side of the organization, it is not well that Churchmen should be active members of a body designed to spread the doctrines—if they may be so called—of Protestant theology."

Is the last sentence correct? Why, then, do so many Romanists become members of the Y. M. C. A.? Is not the Y. M. C. A. a powerful agency which may be used by the Church?

"Supposing the St. Andrew's Brotherhood were to re-organize on a new basis, abandon its parochialism, and erect in all our large cities, suitable buildings, with all the equipment required to minister to the spiritual, mental, and physical wants of young men."

Is the Brotherhood parochial? I thought it was international, world-wide.

The Rev. Dr. J. S. Motoda, headmaster of St. Paul's College, Tokyo, Japan, rector of Grace Church, Tokyo, was the Japanese Y. M. C. A. representative at the Y. M. C. A. Convention in Boston, in 1901. I understand he is a Brotherhood man.

My own little church, scarcely more than a mission, needs just such a building, but it would cost \$10,000 to \$15,000. Its annual support would be probably \$3,000 to \$5,000. In a community of wage-earners, where are we to get the funds necessary? We are compelled to do the next best thing—use the facilities of the Y. M. C. A., which Association will soon break ground for a new building costing a quarter of a million.

Let your Brooklyn correspondent keep on asking questions, and some day, perhaps, the Churchmen of wealth will awake to the necessity of equipment for successful Brotherhood and neighborhood work in many communities where it is a vital need.

C. G. READE.

Dayton, Ohio, Sept. 19, 1903.

To the Editor of *The Living Church*:

NONE of your correspondents regarding the Y. M. C. A. and the B. S. A. seem to have found the natural solution of the difficulty, viz.: Accept and use the Y. M. C. A. for its secular work, and have enough active Churchmen interest themselves in each local Association to keep in Churchly ways our young men who may belong to it. The Y. M. C. A. is presumably here to stay, and in the smaller towns at least there is not room for it and a successful Church organization conducted along similar lines.

That the Y. M. C. A. is conducted on its religious side along unchurchly lines may be admitted, but if it fails to be helpful or in some cases seems almost antagonistic to the Church, I think it is because Churchmen generally hold themselves aloof

from the Association. Why should not clergy and laymen more largely identify themselves with the Y. M. C. A., if only for the purpose of reaching among its members those who properly belong to the Church? It is of course better to have a similar organization on strictly Church lines where possible, but it is needless to say that such possibilities are few.

Cincinnati, Sept. 26, 1903.

G. H. STANSBURY.

SUNDAY SCHOOL WORK.

To the Editor of *The Living Church*:

SO MUCH is being said now-a-days about the *failure* of our Sunday Schools that there seems to me to be real danger of discouragement, even to the giving up of all effort in this line. This I know is not the intention of those who have written on the subject.

Admitting that the Sunday School is not doing all that should be done for the children of the Church, let us ask whether the fault is in the Sunday School system.

Let us suppose a Sunday School whose teachers are as well equipped for their teaching as are the teachers of our public schools, and are furnished with everything necessary for presenting the lesson in the best way; where each child shall have spent an hour before coming in careful preparation of the lesson, is present fifty Sundays out of the year, and continues in the school for eight successive years (a supposition notoriously contrary to fact in every detail), even then, if we reduce this proposition to figures, we find that our children have 400 hours of work at home, and 400 in the school—a total of 800 hours, 160 days of 5 hours each, equal to 8 months of public school-work (not including "home-work"). In the face of even these seemingly ideal conditions, there should be the most serious thought. The time is so short! Realizing that there is only time for laying foundations, how carefully should the work be planned! "Building for God and for eternity" should be the inspiration of superintendent and teacher. Nothing but the best should find place in the Sunday School. Not to amuse, but to interest and instruct, is the business of all who are engaged in this work.

But most of us must face conditions very different from those already pictured. Poorly prepared and sometimes indifferent teachers, irregular attendance on the part of the children, no home-work, the cheapest possible equipment. Under these circumstances, it is a marvel that we are able to accomplish anything. These same conditions would take all the glory out of our public school system. *But we do get results.* This fact alone should prove that our system is not a *failure*.

It is, however, not at all adequate to our needs. Let us not *give up* but *build up* our system of Church instruction.

St. Cloud, Minn.,
Sept. 24, 1903.

Very sincerely yours,
HEMAN F. PARSHALL.

THE GREAT INDIAN CONVOCATION IN SOUTH DAKOTA.

[Continued from Page 774.]

dian women are accustomed to bring and publicly to present at Convocation, gifts for various good purposes. At the appointed hour the Bishop took his place at a table with two secretaries. The name of some division of the field was called, and the name of some church in that division. From the mass of women one rose, came slowly, somewhat timidly forward, took from a corner of her handkerchief the money for which she was responsible, and laid it on the table with a paper stating for what objects the money was designated. This paper was read aloud. Then another delegate, representing another congregation in the same field, took her place, and so on till the whole department had been reported, when another department was called. So passed the long afternoon till sunset service called all together for a hymn and prayers. Over \$900 had been reported. Next morning the work was taken up again, the amount of the offerings grew to \$1,000, crept up to \$2,000, and finally stood at \$2,247.50, with reports of about the same amount expended at home. This money was disbursed as follows:

For Domestic Missions	\$167.10
Foreign Missions	92.15
Other extra-diocesan objects.....	22.00
United Offering	79.93
Diocesan Missions	119.10
Support of native Ministry.....	604.29
Support of <i>Anpao</i> (the Church paper).....	41.73
Endowment of the Episcopate.....	148.35
Expenses of Convocation.....	80.25
To be used as the Bishop thinks best.....	273.49
Miscellaneous	841.11

The girls of St. Mary's School sent their entire offering, \$115, to be used by the Bishop as he desired. When the reports were

all in, all stood, and the Bishop asked a blessing. He said to the women: "I think your work is like seed and you have been sowing it all over the country—in foreign missions, missions among black people at the South, and the work in our own state."

INDIAN WOMEN AND THE S. P. G.

One of the guests of Convocation was the Rev. Charles Scadding of Chicago, who was gathering pictures and data for a series of missionary addresses which he is to make during the autumn in England. Among the offerings of the women was a twenty-dollar gold piece and a beaded buckskin bag. The women were delighted with Bishop Hare's suggestion that the gold piece should be sent to the Society for the Propagation of the Gospel in the beaded bag, in recognition of the fact that two hundred years ago that venerable Missionary Society sent missionaries to this country, having the American Indians particularly in view. So they sent it by the hand of Mr. Scadding.

A SAMPLE SPEECH.

The Dakotas love to talk. Every delegate had come prepared to tell how her society had raised its money, or to speak on some theme of general interest. Opportunity was given the women to do this at two meetings. The first speaker said:

"I am not bashful because I get up here and speak, even before all these wives of ministers. I speak for the Church of Christ and have nothing to be ashamed of. When the Bishop stood and said a blessing over that money, my heart fluttered and I almost cried. We ought all to feel so and be thankful that we have earned so much. I hope when we go home we shall be glad to work so that next year there will be more.

"I am the president of a woman's society of which only four or five members can get together for a meeting; but we raised \$180 last year. We did it by taking the work home and making things there. Our missionary sells them for us.

"So many to-day asked for a church, and then I thought of our church. If anyone wants a church, *just work for it and they will get it.*

"Fourth of July I saw at the celebration a great many of our young people in the Indian dances. It made me feel very sorry. The reason I speak of it is because I think if I speak of it they will not do it again. I will not say anything more, because there are so many others to speak."

Another made this confession:

"I have to confess that I have not been attending the meetings of the guild, not even going to church for a great while. All seemed to go well, until trouble came. My little baby sickened and died, and then I found I was lost, and now I want to say how happy I am to be back again in the Church and to be present at this great meeting."

Daylight did not give time enough for all there was to be said and done. Lanterns were hung in the booths and one might stand and hear the sound of hymns from four different gatherings.

THE DOMESTIC SIDE.

A drive about the camp, especially in the evening, gave many pleasant glimpses of the domestic side of Indian life. Now a company of young men or boys dashed by, four or five abreast, riding bareback. Women were cooking over fires built in scooped out hollows in the earth. Others were busy cutting the fresh beef, which had been distributed shortly before, into slices, and hanging it on poles to dry in the air, which it does very quickly in this climate. Here and there one saw a man carving some pipestone article, or a woman bending over beaded moccasins. Children played happily about. One hospitable small boy pulled a reluctant young skunk from under the tent and graciously allowed the white visitors to hold it. Most touching, because so simple and natural, were the groups at family prayers, standing to sing a hymn, or kneeling on the bare earth to say the Lord's Prayer and collects.

TOO BUSY TO BE KIND.

"I SOMETIMES THINK we women, nowadays, are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor, but for the common, everyday neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chats about domestic matters, helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our own home." May no one be able to say of us that we are too busy to be kind.—*The Young Woman.*

Literary

Biography.

The Life of Philander Chase, First Bishop of Ohio and of Illinois, Founder of Kenyon and Jubilee Colleges. By his granddaughter, Laura Chase Smith. New York: E. P. Dutton & Co. Milwaukee: The Young Churchman Co. Price, \$3.00 net.

The *Life of Bishop Chase* is full of the romantic interest of the pioneer settlement of the West. He belonged to that restless, energetic group of men that conquered the West for civilization. His work is, purely as a matter of American history, of the same absorbing interest as is the life of Daniel Boone, or any other of that distinctive type of the early Nineteenth Century. The type has passed away, and it is difficult to recall that living men and women connect its day with our own.

The author of this volume is the granddaughter of Bishop Chase, and writes therefore from an intimate point of view, that is able to

recall many little characteristics that would not suggest themselves to the ecclesiastic, and that do not come out in the *Reminiscences*. To her, the subject is a man of flesh and blood, who is easily recalled and sympathetically portrayed.

From the ecclesiastical point of view, this volume derives special importance from the fact that Bishop Chase's volumes of *Reminiscences* are long since out of print, and are unknown to the present generation. This volume therefore recalls again the story of the first planting of the Church in Ohio and Illinois. One regrets, indeed, that the sad story of the Eastern opposition to the Gambier institutions must live, as live it must. The student of later Church history can only interpret this as the first of many misunderstandings by Eastern Churchmen of



MRS. LAURA CHASE SMITH.

Western conditions. The inability of even the best of the Churchmen of Bishop Chase's day to appreciate the necessity for a training school for the children of the soil, if the Church was to be planted in the West, may easily be paralleled by later instances in which a like failure to understand has been apparent—failures which extend to the present time. One wonders why this littleness should so often have been conspicuous in our history. With the ease in which we can now see how unjust and how wrong was the opposition to the founding of Kenyon, and that by some of the wisest and most active of Churchmen in the East, it is strange that we should not yet have become broad enough intellectually to appreciate problems pertaining primarily to the West. Mrs. Smith very charitably withholds the name of the chief opponent of Bishop Chase's work. History, however, cannot show a like charity, or blot out the record men make for themselves.

The volume includes a number of letters hitherto unpublished, which throw many interesting sidelights upon the early days in Ohio and Illinois. It is a work of large historical importance and of great interest to the reader.

Religious.

Babel and Bible. Two Lectures on the Significance of Assyrian Research for Religion. By Dr. Friedrich Delitzsch, Professor of Assyriology in the University of Berlin. Chicago: The Open Court Publishing Co., 1903. Price, 75 cts. net.

This thin volume of 167 pages is the completest expression of a controversy which has arrested the theological thought of two continents. We have the two lectures delivered by Prof. Delitzsch before the German Emperor; the literature on the subject (22 monographs); the letter of the Emperor to Admiral Hollman, President of the German Oriental Society; critical replies to Prof. Delitzsch by such Orientalists as Halévy, Cornill, Jeremias, and others; and last of all, the Professor's answer to his critics. The volume is profusely illustrated, and is sold at a price which should place it in the hands of all who would be advised of some latest phases of Old Testament criticism.

The *furor* caused by the delivery of these lectures is somewhat inexplicable. Compared with much destructive current criticism, and which passes unchallenged if not unnoticed, they are in some respects conservative and constructive. Prof. Cornill says they offer nothing essentially new to Old Testament scholars: "There is doubtless not a single professor of Old Testament research in any German

university that has not already told all these things to his students in his lectures on Genesis." Fifty years ago an anonymous book called *Ecce Homo* precipitated a similar discussion, due to the publicity given it by a word of warning from Gladstone. Now *Babel and Bible* has been forced into the open through the orthodox zeal and censure of the German Emperor.

While these lectures contain statements which no Christian believer can accept, they are yet filled with the most important results of archaeological discovery these recent years, and this is something apart from the personal opinions of the learned Professor. His purport is to show that "Babel" and "Bible" are as inseparable as cause and effect, Babel being the cause. It is here he receives a rap from his imperial master: "Professor Delitzsch, the theologian, has run away with Professor Delitzsch, the historian; his history is exploited merely for the benefit of his theology." The German Warlord seems to esteem such individual opinion as a kind of theological *lese-majesty*. Of the first lecture Professor Cornill writes: "The impression the lecture is apt to make on unprofessional readers is that the Bible and its religion is to a certain extent a mere offshoot of Babylonian heathendom which we have 'in purer and more original form' in Babel; and this impression is intensified by the fact that Delitzsch by his own statements actually expects from the results of the Assyrio-Babylonian excavations the advent of a new epoch in the *interpretation* as well as in the understanding of the Old Testament."

The first lecture rapidly reviews the results of recent Babylonian excavations, which the writer calls the "back-ground of the Old Testament." Before Abraham all is nebulous and mythical, but with the "father of the faithful" the events of the Old Testament move on historic soil; a marked contrast to Professor Curtis of Yale, who tells us, however pleasant in the light of sentiment to believe that Abraham was historical, yet in the light of modern criticism he must be held to be a myth. Repeated instances are given of the accurate agreement between the cuneiform literature and the Biblical records, the books of the Kings and the Prophets finding fresh corroboration from the inscriptions of Sargon, Sennacherib, and Merodach-Baladan. Amraphel (Hammurabi), the contemporary of Abraham, is "now represented by a likeness"; while we may look not only upon the personal seal of Darius Hystaspes, but of even Sargon I., who flourished possibly in the fourth millennium before Christ. But, as according to the hypothesis of Professor Delitzsch, Bible depends on Babel, we need not wonder to find the laws of Hammurabi forming the basis of the Mosaic code. So the accounts of the Fall, the Deluge, Guardian Angels, the Under-world, the name Yahveh, with much beside in the Old Testament teaching, have their sole source in Babylonian literature.

The second lecture is more polemical and radical, and far less satisfactory. Critics who are as competent to pronounce on the results of Babylonian excavations as the learned Berlin Assyriologist, had shown curt courtesy to most of the theories of the first lecture, and he has them in mind as he proceeds. Halévy scores him for his "certain inept, inaccurate, and redundant statements which disfigure this otherwise beautiful lecture." Jeremias considers it no less than "wicked" to use Assyriology, as Delitzsch is doing, for the overthrow of the traditional Bible. Such comments sting Delitzsch into extremes. "Bible" is not only the offspring of "Babel," but is manifestly inferior in many respects. The insanity of Nebuchadnezzar is due "to the author of the pamphlets, full of errors and carelessness, which are combined to make the Book of Daniel." It would be "sinning against the reason bestowed upon us by God" to believe "that Jonah while in the whale's belly prayed a conglomeration of passages from the Psalms, part of which were not composed till several centuries after the destruction of Nineveh." The Book of Job "questions the very existence of a just God, and in language that sometimes borders on profanity." The so-called Song of Solomon is a "profane composition." Of the Mosaic code, "the purely human origin and character of the Israelitish laws are surely evident enough." And so on, till such naturalism ends in a denial of any Messianic teaching in the Old Testament, and of the Divinity of our Lord in the New.

Yet Delitzsch, like many others of his school, still clings with veneration to the Hebrew Scriptures. His closing paragraph begins with these words: "For my own part, I live firm in the belief that the early Hebrew Scriptures, even if they lose their standing as 'revealed' or as permeated by a 'revealed' spirit, will nevertheless always maintain their great importance, especially as a unique monument of a great religio-historical process which continues even into our own times."

JOHN DAVIS.

Miscellaneous.

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

Vol. II. of the *Woman's Library* is devoted to the domestic art of needlework. The book is divided into the four departments of Embroidery, Dressmaking, Millinery, and Knitting and Crochet, each department being treated most exhaustively. The chapters on Embroidery are profusely illustrated, and contain careful instructions concerning the more intricate; as well as the simpler methods of fine needlework. The departments of Dressmaking and Millinery

are exceedingly practical, and give most useful suggestions to the home dressmaker, as well as to apprentices to professional work. "Knitting and Crochet," like "embroidery," is made useful and practical by carefully-drawn illustrations as to methods of working. As a whole, the book is one which will be very useful in the family. Some little technical difficulties might arise from the English, instead of American, nomenclature in the different directions and suggestions, but such can easily be overcome, and would not interfere with the practical character of the book.

Rev Christus. An Outline Study of China. By Arthur H. Smith. New York: The Macmillan Co., 1903. Price, paper, 50 cts.

This is one of a series of volumes intended to furnish in convenient form information relating to the great mission fields of the world. The volumes are published under the direction of the central committee on the United Study of Missions. The first volume of the series—*Via Christi*—was favorably noticed in these columns some time ago. No more competent person than Dr. Smith could have been selected to prepare the volume on China. His previous books, *China in Convulsion*, and *Chinese Characteristics*, are evidences of his deep acquaintance of China and the Chinese. The present volume puts into available form what the student needs to know of China, social, religious, and missionary. It is provided with a good bibliography.

The Aftermath; or, Gleanings from a Busy Life. Called upon the cover for Purposes of Sale, "Caliban's Guide to Letters." By Hilaire Belloc. New York: E. P. Dutton & Co. Price, \$1.25.

Mr. Belloc has here reprinted from *The Speaker* a series of good-naturedly sarcastic papers in ridicule of certain sides of literary activity. No doubt the press teems with productions which have no more serious purpose than the requisitions of a few dollars. They are at once pretentious and mechanical. But we doubt whether Mr. Belloc's satire will do much to remedy the matter. We like best the opening paper—a mock life of a nonentity, which, in its banality, it would not be difficult to parallel in contemporary biography.

Agriculture for Beginners. By Charles William Burket, Frank Lincoln Stevens, and Daniel Harvey Hill. Illustrated. Boston: Ginn & Co.

The three writers who have united in this work are professors in the North Carolina College of Agriculture and Mechanic Arts. The small size of the book may seem out of proportion to the array of talent brought to bear on its production, but the game is worth all the candles. It might well be made a text book in every country school. Our youth should be trained for the farm as they are trained for other occupations. With the instruction afforded by this little book, under the direction of an intelligent teacher, they would find delight and profit in the work which they are generally so eager to escape. Aside from a certain juvenility of style, the book is an admirable manual of practical and scientific farming. Appendix, Glossary, and Index furnish much useful and technical information.

For Children.

A Partnership in Magic. By Charles Battell Loomis. Boston: Lothrop Publishing Co.

A pleasant story, bright, clean, and clear. Any normal boy will be interested in the adventure of the hero, and permit himself to be led on, from page to page, by the author's subdued earnestness and quiet humor. The precocious and lurid element is happily wanting; the structural English is neat and forceful; unobtrusive appeals to a boy's sense of right and suggestions of proper conduct are wrought into the narrative with pleasing skill. One feels some satisfaction in commending a real boy's book, one that cannot fail to entertain, while holding out fair promise of enriching and improving young minds.

Defending the Bank. By Edward S. Van Zile. Boston: Lothrop Publishing Co.

Perhaps the most difficult problem encountered by parents and teachers in dealing with the young, is the secretive tendency. Boys and girls overestimate the value of their natural acumen, they fondly depend upon their quick intuitions, impatient of practical experience and conservative wisdom. The sense of proportion and perspective, the sane cognition of one's personal limitations, one's proper place and subordinate sphere, is sorrowfully acquired later in life. But too often clear vision comes too late, when the abyss of shame and failure has engulfed exuberant strength and radiant possibilities.

It seems a pity, that the publishers should have made an attractive book of Mr. Zile's story, vitiated by casting a mock heroic glamor over the irresponsible and presumptuous conduct (however improbable) of children. The story should have been relegated to the penny dreadfuls, or, better still, to the rubbish pile.

SUCCESS is sweet, the sweeter if long delayed and attained through manifold struggles and defeats.—*Pacific Churchman.*

The Long Shadow.

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

CHAPTER XXIII.

FORTUNE-TELLING.

AT a famous summer resort on Chequamegon Bay, which is enclosed upon the east side by the outlying chain of the Apostle Islands, the old hotel had been recently re-opened, and was thronged with guests, the usual preponderance of women during the summer months being somewhat lessened by an influx of men, lured by the prospect of boating and fishing further on.

Our party of Chicagoans had again found their way across Wisconsin, and were taking in the various islands on the coast, but had their headquarters at the Superior Hotel, whence they made daily excursions, by water mainly. They were sitting one day at dinner discussing a trip to Isle Royale when one of the party said in a mysterious tone:

"Did you know that this white fish we eat so much of here and at home is canned up there? They say the trade has become very lucrative; and I heard a story the other day of a white man living alone in some old excavated mound-builder dwelling of past ages, putting up his fish, assisted by the Indians now and then. I suspect he has made a snug fortune by now."

"Let us go on a week's cruise to Minong, and get the old fellow to show us around," said one.

"I wonder if it can be the man we saw up the Nipigon river eight years ago?" remarked another.

"Ready-hand, you mean?"

"That was what the Indians called him; but he was not interested in white fish specially, then; he was taking notes about the mound-builders, you remember."

"Perfectly. I shouldn't wonder if it were the same man; he was a mysterious sort of chap; but obliging enough, and skilled in many crafts, they said."

"What fun 'twould be to bring him back with us to lecture on the mines and excavations. Nobody would know but what he were a scientist, as indeed, he may be, for aught we know; but it would amuse the crowd of a summer evening when they've nothing else to do."

So it was resolved to go upon the cruise to Isle Royale, and the party started out the following week, making some stops upon the way, and storing up much Indian lore for future repetition, or maybe, for present thought. When they reached Minong at last, they found that Ready-hand was indeed making his home there, some miles back from the coast, and his white fish trade was the most flourishing around. He was good company, and knew the island legends and the island mines better than any Indian guide they could have found, and he was more congenial, since he spoke the mother-tongue instead of the red-man's jargon which they would not understand; but which he readily interpreted. They never asked his English name, and he never gave a hint of any home but the shores and islands of Lake Superior; yet they knew from his conversation that he had travelled far and wide. What strange stories he told them as they bivouacked beside camp-fires near some half-forgotten mine, or slept within the rock-hewn walls of ancient mound buildings; and again as they pitched their tent near some Indian wigwam and the red-skins came and danced in their war-paint before the visitors, to whom Ready-hand introduced them by interpreted words.

The one week lengthened into two and still the party lingered, half wishing they, too, might return to the wild, free life of Isle Royale; but at last they started southward, taking with them Ready-hand, who seemed not averse to a pleasuring at Superior Hotel. As they came in sight of Long Island, the southernmost of the chain which stretches its southeast end toward the Wisconsin shore, Ready-hand pointed out the wigwam of the famous fortune-teller, the old squaw, Wamekamenee, who was older than any living Indian could tell, and told the secrets of the heart by looking in men's eyes.

When the travellers arrived at Superior Hotel, it was evening, and a brilliant illumination blazed from the hundred windows of the building; crowds thronged the walks leading to the shore and some came close to the water's edge to watch the yacht come in from its long voyage. Upon the verandas sat, and walked, and talked richly dressed women and men in even-

ing attire, while through the open windows of the ball-room floated the waltz strains of a well-known band and gay young couples skimmed the polished floors with slippered feet. Altogether it was a fascinating scene, and Ready-hand felt that he had returned again to civilization. Yet he was soon at ease among the talkers and the dancers, and his new name of Reginald DeLang seemed to fit this new phase of his character. His friends looked on amazed to see the man who could use snow-shoes and join a war-dance in a lonely island, or run a fishery, at home in a ball-room; but took the new-comer into their midst as one of themselves, and listened readily to his conversation or admired his skill as an oarsman. When a lecture was announced to be given in the hotel parlors upon an evening designated, the seats were crowded and standing room was scarce. Professor DeLang, in evening dress, presented quite a fine appearance and looked, in truth, much younger than his years, which were not so few as many thought. He was a fluent speaker, and made frequent telling speeches which brought down the house; he was well acquainted with Indian lore, and though he had lived on the coast with only savages for company, he could take his place without embarrassment in the parlors of the fashionable Superior Hotel. Professor DeLang became the rage: it was soon a settled fact among the women that his secluded life was caused by disappointment in love; and anxious mothers chaperoning daughters through the mazes of the social world, paid court to the rich owner of the fisheries; lovely maidens, prompted by the feminine desire to deal with mysteries, smiled into his face, and hung upon his words. The men, more skeptical, reserved their opinions for the time being. Ready-hand had the mound-builders off by heart: so the people were pleased, and applauded even what they did not understand—and that was quite a little—and only a few wise-acres shook their heads doubtfully towards the close; but they were in the minority by far. Soon it was rumored that the reigning belle had captured the Professor's heart: but this rumor was discountenanced by other women, equally attractive, who claimed a division of the spoils. Boating parties were arranged, and the Chicagoans, who take life practically, decided to accept the Professor, alias Ready-hand, for what he was worth, and along with other things they accepted his boatman's skill. One of the younger men proposed an excursion to the fortune-teller's wigwam, or rather the hut of the old squaw, Wamekamenee. This proposition was hailed with great delight by the more adventurous damsels, and somewhat unwillingly assented to by chaperoning mammas, who did not thoroughly enjoy these boating escapades upon the bay; but they had faith in the piloting of Reginald DeLang, and it was worth braving seasickness and perils of the deep to hear the wise sayings of the famous squaw, who kept the boiling caldron always by the fire while studying the secrets of the human face. They reached the island in safety, despite a squall which afforded ample opportunity for testing the professor's reputed courage; and he did not fail to meet the test by bringing the party safe to shore, whence they proceeded to the Indian hut. Outside there were rude benches, and the sunlight played upon the features of more than one fair woman and dark-browed man; but within, all was dark, save for the glow of the fire of which the smoke escaped through an opening overhead; and by the fire sat the old squaw, looking into the caldron and muttering to herself in a jargon of English and Indian words. She was a withered body, with sunken eyes that held in their depths a strange, internal fire; and her face though shrivelled to the bone, was daubed with paint, while around her skeleton figure was wrapped a shawl bedecked with beads, at which she clutched with bony fingers now and then. A keen air was blowing from the lake, and the fortune-seekers drew their wraps closely about them as they stood outside, asking who should venture first into that most uncanny presence; for all were loth to go, until DeLang offered to take them separately into the hut; then all the ladies expressed themselves quite willing to make the start, and the other men looked a trifle bored. A little Detroit brunette was the first to venture, and she held out laughingly to the squaw her shapely hand upon which glittered several costly rings.

The squaw glanced but once into the naïve face, and said that the young lady should "marry at leisure, and repent in haste," which reversal of the old proverb caused the ruby lips to pout as the first-comer joined the other guests, repeating what she had got for her money's worth.

"She knew you for a heartless flirt," said a low voice in her ear, as Professor DeLang passed from her side to lead the next one in. When it came to the turn of the regal blonde whose slave the Professor was reported to have become, she said

with some hauteur: "I prefer to go alone," and swept by them with her queenly head upraised, as if defying all interpreters. And this is what she heard in broken dialect speech, not easily translatable in these pages:

"Lady," said old Wamekamenee, her piercing gaze causing a swift flush to overspread the beauty's face, "a long shadow threatens to thwart your happiness. Beware to give it room. Flee from it! Let your motto be, 'Loved by many, but loving none.' 'Tis a beautiful hand, and one worth holding."

The beauty paid a double fee and withdrew, but there was a musing light within her eyes beneath the delicate light brow and marble white forehead, and she never looked once again toward Professor DeLang. The men filed in and returned, some laughing, some annoyed, until all had seen the wizard save their guide, who seemed rather to avoid the quest, saying "he had often had his fortune told before"; but when they gathered around him, protesting against such a shirking of the object of their journey, he consented smilingly, and let them follow him into the tent, where they stood awaiting the squaw's pleasure. The pine wood blazed up quickly and shone full upon his face, revealing the defiant look of the eye, and the full lips scarce covered by the curling mustache. Wamekamenee needed to look long into this face; but at length she said:

"There is a ring about the head, and it is not bright, but dark, dark! and it follows him at every turn, and where he walks a long shadow goes before and after, and darkens, not only his path, but others."

"There, old woman, I've heard that before," said the man, striving to withdraw his hand; but she clutched it tighter, then shrieked aloud,

"I see a stain upon it!"

The Professor's face blanched slightly, but he moved toward the door, saying, "We have our quarters' worth of horrors, friends. Our return voyage must be but the merrier for these gloomy tales."

His gayety of manner restored in a measure the former cheerfulness of the crowd, and the homeward journey was enlivened with merry laughter and talk. As they neared the shore, some one proposed singing, and one after another song floated across the water; but when it came DeLang's turn, he refused, saying he could not sing without his guitar. That same night, from the corridor beneath the window where slept the beautiful blonde, came the sound of music, softly played, accompanying a tenor voice:

"O, Brignall banks are wild and fair,
And Greta woods are green,
And you may gather garlands there,
Would grace a summer queen.
And as I rode by Dalton Hall,
Beneath the turrets high,
A maiden on the castle-wall
Was singing merrily:
'O, Brignall banks are fresh and fair,
And Greta woods are green;
I'd rather rove with Edmund, there,
Than reign our English Queen.'
'If, maiden, thou wouldst wend with me,
To leave both tower and town,
Thou first must guess, what life lead we,
That dwell by dale and down?
And if thou canst that riddle read,
As read full well you may,
Then to the greenwood shalt thou speed,
As blithe as Queen of May.'

CHORUS:

Yet sung she, "Brignall banks are fair,
And Greta woods are green;
I'd rather rove with Edmund, there,
Than reign our English Queen."
* * * * *
"Maiden, a nameless life I lead,
A nameless death I die!
The fiend, whose lantern lights the mead,
Were better mate than I!
And when I'm with my comrades met,
Beneath the greenwood bough,
What *once* we were we all forget,
Nor think what we are *now*.
Yet Brignall banks are fresh and fair,
And Greta woods are green,
And you may gather garlands there
Would grace a summer queen."

As the song ceased, something white fluttered from the window overhead, where the curtain was slightly moved from within: it fell at the feet of the singer, who stooped to pick up the white rose worn that day in certain luxuriant golden tresses that he knew.

The next morning it was rumored that business had unexpectedly called Reginald DeLang back to Isle Royale, whither

he had gone by an early morning steamer. Not many weeks later, the summer guests turned their faces cityward, and the Superior Hotel was closed for the season.

[THE END.]

In the issue of October 24th, will be commenced a sequel to this story, entitled "The Shadow Lifted," in which the narrative will be continued.

The Family Fireside

ANDREW JACKSON.

BY ROLAND RINGWALT.

AMONG the reports of the book world is the statement that a Southern doctor of divinity is at work on a new life of Andrew Jackson, and many a reader will say "more power to his elbow." Eaton was Jackson's political biographer, Kendall knew more than most men of his civil career, Parton gathered a mass of interesting data, Sumner has written a brief summary of the old warrior's life, but it may be that the philosophic estimate is yet to appear. The leading facts have been told over and over again, but the conclusions are diverse, and perhaps no writer has yet been able to show what manner of man Andrew Jackson was.

The Jackson painted by his enemies—the brawler, verging on positive ruffianhood,—will not stand the test of examination. Early Tennessee was a land of Indians and outlaws; a land in which the good citizen paid his taxes in skins, and the bad citizen shot the collector who urged him to pay his taxes. The girl who went out to pick berries asked her lover to guard her with his rifle; the traveller who listened to the hooting owls suspected that Indian mimics were preparing for a raid. Desperadoes threatened the lives of attorneys and judges who dared to enforce the law, and in such days judges were chosen with a view to their courage as well as to their legal knowledge. At any moment the savage might burst from the thicket or the refugee stab a magistrate in the back. New settlements cannot expect a Mansfield or a Marshall. They look to judges of the old Anglo-Saxon type or the still older Hebrew type, judges of the strong hand, who can render their decisions even though outlaws threaten to burn the court house. Jackson must be ranked with judges of this kind. He was poorly schooled, he was sometimes harsh, he was sometimes violent, but he was of the heroic mould.

Ehud and Samson believed that the judge should be a leader in battle. The Anglo-Saxon judges were ready to meet the pirates from Denmark. It was natural for Judge Jackson to serve in the militia, to get ready for a possible war with Spain, to seek rank in the army. The Revolutionary war had robbed Jackson of his mother and of two brothers, and it had left him with the marks of smallpox on his face and a sabre cut on his head. He had suffered so much that nothing daunted him, and he went forth in 1812 knowing the awful possibilities of war, but confident that for him at least there could be nothing worse than what he had borne. Despite enemies at Washington, rascally contractors, and mutinous regiments, he overcame the bravest Indians of the South; and then with raw troops and slender resources he saved New Orleans from the veterans of the Peninsula. The series of battles and skirmishes leading up to the eighth of January show that Jackson's military teachers had been the Indians. He never allowed the invader a moment's peace. At every hour of the day or night an American sharpshooter was taking deadly aim, or the Louisiana was firing a broadside, or the batteries were seeking range. The enemy shivered in the winter winds and munched away at raw food because the smoke of a comforting fire drew the attention of those terrible marksmen who rarely wasted a shot. Numbers, equipment, and discipline were on the side of the British, but Jackson's persistent Indian warfare meant that the hostile army was cold, hungry, and sleepy. Jackson had gained more than half the victory before the British made their final assault, and then the repulse staggered Great Britain and proved that Andrew Jackson was one of the great soldiers of the world. His courage never ran into foolhardiness. There were hot-heads who wished to pursue the retreating British, but Jackson knew better. New recruits might do gallant service

behind breastworks, but in the open plain the disciplined Englishmen would make short work of the volunteers. General Jackson was content to let well enough alone, and he had done very well.

The judge of the backwoods, the hunter who chased the Indians into the swamps, the general who saved New Orleans, became one of the great actors in American politics. He swept away the Adams administration, he conquered Nicholas Biddle and the United States Bank; he frightened Calhoun, he bore down the eloquence of Clay, he won back the lost friendship of Benton, he chose his own successor. The man who began his youth as a cock-fighter and a duelist died a rigid Presbyterian. The slave-holder was the champion of the free colored man; the favorite of the drawing rooms of New Orleans engaged in the bitterest social war Washington ever knew. Half democrat and half despot, now savage and now tender, the stern commander who awed New Orleans, the good-natured planter who feared that his negroes were over-taxed, is a man who admits of another biography.

SAYINGS OF THE CHILDREN.

IN THE CRUDE LANGUAGE of childhood ideas are often expressed which, in more mature phraseology, lose often a great part of their force and clearness. This is illustrated by Tommy's composition on the "Cat Boat":

"The cat boat is called one because it is like cats.

"Firstly, the cat boat is very common.

"So is cats.

"Secondly, the cat boat is small.

"So is cats.

"Thirdly, the cat boat is cheap.

"So is cats."

Insects were being studied by a first-grade school. The pupils were much interested and were displaying a little knowledge on the subject.

"Who can tell me what kind of homes the ants live in?" asked the teacher.

A hush fell on the children, but presently a little hand went up. Its possessor was bidden to speak, and confidently replied:

"The two ants up at our house live in the sugar bowl."

A chap four years of age met with the misfortune to have his hat blow into the river. When he reached home his father said to him:

"It's a wonder you didn't blow overboard, too."

"I couldn't," was the quick response. "I was fastened to my feet."

Little Margie, who was travelling with her mother, in a sleeping car, said:

"Mamma, I guess it isn't any use to say my prayers to-night."

"Why not, darling?" queried her mother.

"Because," replied Margie, "with all this noise God couldn't hear a word I said."—*New World*.

SITTING UP STRAIGHT.

CHILDREN should be taught to sit erect, especially if they are growing rapidly. When tired or in a position for rest, let them lie down, and entirely remove the strain from the muscles of the back.

If young persons who suffer from dizziness or headache are carefully observed, it will frequently be noticed that their position is faulty. The curved form of the spine results in the pulling of the muscles at the back of the neck, and the difficulty is quite certain to be removed by correcting the habit of sitting.

Growing children are inclined to fall into the very bad habit of sliding down into a chair and sitting for hours with the spine bent almost in a half-circle. That this is injurious, thousands of people who indulge in it never so much as dream, but that it is the cause of many serious ills those who have investigated the subject are well aware. The continual strain upon one side of the spinal column, with the corresponding compression on the other, gives rise to nervous difficulties and affections of the brain. Dizziness, nausea, and blind spells are not infrequently the result of this practice. While the strictly upright position is undoubtedly the most healthy, it seems rather hard work to persuade the young and indolent to maintain it.

Remember that portion of the human anatomy generally known as the backbone, was intended to be worn in an upright position, and the constant pressure of the sections of the vertebrae upon each other is productive of various ills.—*Selected*.

MEN who cannot change their plans cannot fulfil the highest purposes.—*Diocese of Albany*.

Church Kalendar.



- Oct. 1—Thursday.
 " 2—Friday. Fast.
 " 4—Seventeenth Sunday after Trinity.
 " 9—Friday. Fast.
 " 11—Eighteenth Sunday after Trinity.
 " 16—Friday. Fast.
 " 18—St. Luke, Evangelist. Nineteenth Sunday after Trinity.
 " 23—Friday. Fast.
 " 25—Twentieth Sunday after Trinity.
 " 28—Wednesday. SS. Simon and Jude.
 " 30—Friday. Fast.

CALENDAR OF COMING EVENTS.

- Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
 " 7—Dioc. Council, East Carolina.
 " 13—Conv., Sacramento.
 " 20—Pan-American Conference of Bishops, Washington.
 " 27-29—Missionary Council, Washington.
 Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

THE Rev. ARTHUR H. BROOK has resigned Grace Church, Crystal City, Mo., to take charge of a district in the Diocese of Georgia with headquarters at La Grange, where he will commence work in October.

THE Rev. THOMAS A. HAUGHTON BURKE, who for July and August has been on the clergy staff of St. Paul's Trinity parish, New York, has returned to his work in Moberly, Mo. Address, Christ Church, Moberly, Mo.

THE Rev. J. CORNELL has resigned the rectorship of St. John's Church, Janesville, Minn., of which he has had charge for over 16 years. After Oct. 15th his address will be 3208 Oakland Ave., Minneapolis, Minn.

THE Rev. SIDNEY K. EVANS, for five years rector of St. Paul's Church, Manheim, Pa., has become an assistant at St. Michael's Church, New York.

THE Rev. CHARLES FETTER has resigned his charge at Rocky Mount N. C., and is now in charge at Mt. Sterling, Ky. Address accordingly.

THE Rev. FREDERICK F. FLEWELLING, lately of San Juan, Porto Rico, has accepted charge of St. Timothy's Church, Esplen, and St. Augustine's Mission, Allegheny, Pa.

THE Rev. JOHN T. FOSTER, rector of Holy Trinity Church, Pueblo, Colo., has accepted the rectorship of the Church of the Messiah, Gonzales, Texas, from Oct. 1st.

THE Rev. J. S. HARTZELL, who has spent three months in the missions of the Diocese of Pittsburgh, may again be addressed at his home, Cheraw, S. C.

ON ACCOUNT of Rural Free Delivery, the P. O. address of the Rev. W. S. HAYWARD is changed from Onondaga Castle, N. Y., to Syracuse, N. Y., R. F. D. No. 5, his charge remaining the same.

THE Rev. JAMES WINTHROP HEGEMAN of New York has been called to the rectorship of Christ Church, Balston Spa, N. Y., to succeed the late Rev. Charles Pelletreau, D.D. Mr. Hegeman begins his work Oct. 1st.

THE address of the Rev. G. HEATHCOTE HILLS is 2644 Oakland Ave., Minneapolis, Minn.

THE Rev. LAWRENCE L. IDLEMAN, rector of Trinity Church, Ashland, Oregon, has tendered his resignation, to take effect Oct. 1st, on the advice of his physicians, and will go to southern California.

THE Rev. E. D. IRVINE has resigned charge of Carrollton and Carlville, Diocese of Springfield, and is now in charge of Christ Church, Wellsburg, and St. John's Church, Brook Co., West Virginia. Address, Wellsburg, W. Va.

THE Rev. EDWARD DES. JUNY has resigned the Church of the Incarnation, Pittsburgh, to accept work in the Diocese of Southern Ohio.

THE address of the Rev. THOMAS COSTELLO JOHNSON, curate of Calvary Church, German-

town, is 115 West Coulter Street, Germantown, Pa.

THE Rev. THOMAS LLOYD of the Diocese of Ohio has accepted an appointment to have under his care the Church of the Holy Innocents, Leechburg, Trinity, Freeport, and All Saints' Mission, Vandergrift, Pa.

THE Rev. HENRY PHILLIP LYMAN-WHEATON, D.D., a former Roman Catholic priest, who was received into the Church on the 23d by Bishop Doane at Albany, will succeed the Rev. S. D. Van Loan at Cairo, N. Y.

THE Rev. WM. DONALD MCLEAN has declined the call to St. Mark's parish, Waupaca, Wis., and will remain at Kewaunee, Ill.

THE Rev. AUSTIN B. MITCHELL, late of Baltimore, Md., is now rector of Christ Memorial Church, Williamstown, and the Memorial Chapel of the Good Shepherd, Parkersburg, W. Va.

THE Rev. FRANCIS MOORE, formerly of Weatherford, Texas, has assumed charge of Mason, Arlington, and Brownsville, Tenn.

THE address of the Rev. S. B. MOORE is changed from Trappe, Md., to 302 Second Ave., Asbury Park, N. J.

THE street address of the Rev. ROBERT JOSIAS MORGAN is changed from 21 North Hill St., Nashville, Tenn., to Hoffman Hall of the same city.

THE address of the Rev. LUTHER PARDEE, Secretary of the Diocese of Chicago, is changed to 150 Lincoln Park Boulevard, Chicago, Ill.

THE address of the Rev. EDWIN A. PENICK is changed from Strafford, Pa., to Phoenix, Arizona.

THE Rev. S. A. POTTER has resigned St. Thomas' Church, Barnesboro, Pa., from Oct. 1st, and will be succeeded by the Rev. John Tilley, Jr., of the Diocese of Long Island.

THE Rev. FREDERICK A. REEVE will become assistant at the Church of the Advent, Boston, Oct. 1st. Address, 31 Chestnut Street, Boston, Mass.

THE Rev. F. M. W. SCHNEEWEISS of Chelsea, Mass., has become curate in St. Mark's Church, Philadelphia. Address, 1625 Locust Street, Philadelphia, Pa.

THE Rev. JOHN L. SCULLY of Savannah, has accepted a call to Trinity Church, Columbus, Ga., where he will take duty November 1st.

THE Rev. CHARLES B. SPARKS of Cleveland, Ohio, has entered upon work as assistant at Christ Church, Baltimore, Md.

THE address of the Rev. JAMES STODDARD is changed from Vernal to Eureka, Utah.

THE address of the Rev. HIRAM STONE, after November 1st, will be changed from Bantam to Litchfield, Conn.

THE Rev. HERMAN P. VICBORN has resigned the rectorship of St. Stephen's Church, Wyandotte, Mich., to take effect within the next few months.

THE Rev. W. E. WARREN has been appointed by the Bishop of Pittsburgh, missionary at St. Peter's Church, Blairsville, and St. Luke's, Latrobe, Pa.

THE address of the Rev. CALEB B. K. WEED is changed from Sewanee, Tenn., to St. John's Church, Fort Smith, Ark., of which parish he will become rector on Oct. 1st.

DEGREES CONFERRED.

UNIVERSITY OF PENNSYLVANIA.—On June 17th, D.D. upon the Rev. WILLIAM MANSFIELD GROTON, Dean of the Philadelphia Divinity School; and the Rev. JESSE YOUNG BURK, Rector of St. Peter's, Berkley, Clarksboro, N. J.

ORDINATIONS.

PRIESTS.

ALABAMA.—On Sunday, Sept. 13, 1903, at Trinity Church, Florence, by the Bishop of the Diocese, the Rev. REUBEN RIVERS HARRIS was advanced to the Priesthood. On Monday, Sept. 14, 1903, at St. John's Church, Tusculumbia, by the Bishop of the Diocese, the Rev. RAIMUNDO DE OVIES, was advanced to the Priesthood.

OFFICIAL.

ALBANY, N. Y., Sept. 23, 1903.

Acting under the provision of Title I, Canon 15, of the Digest, I have this day received as a

minister of this Church the Rev. HENRY PHILLIP LYMAN-WHEATON, D.D., he having in my presence and that of two presbyters subscribed the declaration contained in Article VIII. of the Constitution. WM. CROSWELL DOANE,
Bishop of Albany.

DIED.

JACKSON.—Entered into her rest at her home in Middletown, Connecticut, Monday, September 21st, 1903, in the 89th year of her age, Mrs. HANNAH SAGE, widow of Hon. Ebenezer JACKSON, and daughter of Elizur and Abbey Hubbard.

WENTWORTH.—Entered into rest Sept. 16th, at Faxon Hospital, Utica, CORNELIA CONVERSE WENTWORTH, in the thirty-fourth year of her age. Funeral from Zion Church, Sandy Hill, Sept. 19th, the Rev. A. S. Ashley officiating.

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—The advertiser—of many years' experience—recently from Victoria College of Music, London, and at present holding an appointment in Eastern city, desires a change, where there is a good opening for high-class teacher of vocal and instrumental music. Address R. G. S., care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, thoroughly qualified and experienced, fine player and successful choir-trainer, desires position. Accustomed to large organ and choir, good musical services, recitals, cantatas, etc. Earnest worker, Churchman, and Communicant; single, aged 30. Highly recommended; first-class testimonials. Good organ and salary essential. Address "FELLOW," LIVING CHURCH Office, Milwaukee, Wis.

ENGLISH LADY requires position as managing housekeeper to widower or invalid lady, matron, or any position of trust. Address B., Post Office, Haverford, Pa.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.—Cathedral-trained English organists will arrive September and October, and will be available for positions—\$500 to \$1,000. For testimonials and photographs write the JOHN E. WEBSTER Co., 5 East 14th Street, New York.

MISCELLANEOUS.

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

CAUTION.

WARNING.—A rather thin, medium height, dark-haired Manila soldier, exceedingly talkative, with a consumptive companion and carrying worn-out letters from clergymen from Virginia to Kansas City, has held Denver up—Frauds!
 JOHN H. HOUGHTON,
Rector St. Mark's.

RETREATS.

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

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

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional contributions to the St. John's College Building Fund: Dr. William C. Rives, \$100; Mrs. Smith, \$5; Woman's Auxiliary St. Peter's Church, Sea-

bright, N. J., \$33; A Member Trinity, Lenox, Mass., \$20.

Contributions from givers in the United States, \$13,514.76. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$5,030.29.

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.

BOOKS RECEIVED.

E. H. BACON & CO. Boston.

Rational Home Gymnastics. For the Well and the Sick, with Health-points on Walking and Bicycling, and the use of Water and Massage. By Hartvig Nisson, Director of Physical Training, Brookline Public Schools, author of *Swedish Movement and Massage Treatment, Gymnastic Systems*, etc. With illustrations of exercises for women. Contributed by Baroness Rose Posse, Director of Posse Gymnasium. Revised and enlarged edition.

AMERICAN UNITARIAN ASSOCIATION. Boston.

Religious Freedom in American Education. By Joseph Henry Crooker, author of *Problems in American Society*, etc. Price, \$1.00 net.

The Principles of the Founders. By Edwin D. Mead. Oration before the City Government and Citizens of Boston, at Faneuil Hall, July 4, 1903. Price, 50 cts. net.

Pioneers of Religious Liberty in America. Being the Great and Thursday Lectures delivered in Boston in 1903. Price, \$1.50 net.

The Founder of Christendom. By Goldwin Smith. Price, 50 cts. net.

AMERICAN TRACT SOCIETY. New York.

Campaigning for Christ. By Theodore L. Cuyler. Price, \$1.50.

THOMAS WHITTAKER. New York.

Bible Object Lessons. Thirty Plain Sermons, including many for the principal Church seasons. By the Rev. H. J. Wilmot-Buxton, M.A., author of *Mission Sermons for a Year, The Children's Bread, The Battle of Life, Common Life Religion*, etc., etc. Price, \$1.50.

A. C. McCLURG & CO. Chicago.

Songs from the Hearts of Women. One Hundred Famous Hymns and their Writers. By Nicholas Smith, author of *Stories of Great National Songs, Hymns Historically Famous*, etc. Price, \$1.40 net.

The Spinner Family. By Alice Jean Patterson. With Frontispiece in color, and many Drawings in the text, by Bruce Horsfall. Price, \$1.00 net.

HOUGHTON, MIFFLIN & CO. Cambridge.

Lesley Chilton. By Eliza Orne White. Price, \$1.50.

FLEMING H. REVELL CO. Chicago.

Under Our Flag. A Study of Conditions in America from the Standpoint of Woman's Home Missionary Work. By Alice M. Guernsey.

Medical Missions. Teaching and Healing. By Louise C. Purington, M.D. Price, 10 cts.

LITTLE, BROWN & CO. Boston.

Jack, the Fire Dog. By Lily F. Wesselhoeft, author of *Sparrow the Tramp, Jerry the Blunderer*, etc. Illustrated by C. W. Ashley. Price, \$1.00 net.

Gay. By Evelyn Whitaker, author of *Miss Toosey's Mission, Laddie, Tom's Boy*, etc. With illustrations by Percy Tarrant. Price, \$1.25.

Camp Fidelity Girls. By Annie H. Donnell. Illustrated by Ellen W. Ahrens. Price, \$1.20 net.

HENRY HOLT & CO. New York.

Cheerful Americans. By Charles Battell Loomis, author of *The Four-Masted Cat Boat*, etc. With twenty-four illustrations by Florence S. Shinn, Fanny Y. Cory, F. L. Fithain, and F. R. Gruger. Price, \$1.25.

The Lightning Conductor. The Strange Adventures of a Motor-Car. Edited by C. N. and A. M. Williamson. Revised and Enlarged. Tenth Impression. Price, \$1.50.

FUNK & WAGNALLS CO. New York.

The Red Poocher. By Seumas MacManus, author of *Through the Turf Smoke, In Chimney Corners*, etc. Price, 75 cts.

The Being With the Upturned Face. By Clarence Lathbury, author of *A Little Lower Than the Angels, The Code of Joy*, etc. Price, \$1.00 net.

Typical Elders and Deacons. By James M. Campbell, D.D. [Hamish Mann], author of *Clerical Types, After Pentecost—What? Bible Questions*, etc. Price, \$1.00 net.

PAMPHLETS.

A Discourse, Delivered in St. Anne's Church, Lowell, Mass., Sept. 6, 1903. By the Rector, the Rev. A. St. John Chambré, D.D., after an absence in Europe. Printed by Request.

The Schools of the People. An Address, on Public Education in the Southern States, before the General Session of the National Education Association, Boston, Mass., on the evening of July 10, 1903. By Edgar G. Murphy, of Montgomery, Ala.

The Church at Work

WORK AMONG COLORED PEOPLE.

THE CONFERENCE of Church Workers among the Colored People, held in St. Luke's, New Haven, Conn., as noted last week, was very largely attended, and a gathering of great interest.

On Tuesday, Sept. 15, the Conference opened with choral evensong, followed by an address of welcome from the Bishop of the Diocese. Mayor Studley then gave a short address, welcoming the Conference to the city. In the absence of Archdeacon Pollard, who was detained on account of sickness in his family, the sermon was preached by the Rev. Henry L. Phillips, rector of the Church of the Crucifixion, Philadelphia. Next morning, after an early celebration and morning prayer, and litany later, the annual address was delivered by the President, the Rev. E. Robert Bennett. He spoke of the past work of those Conferences as having "successfully and successively brought forth the appointment of a Church Commission for work among Colored People, the appointment of Archdeacons closely identified in race and person to those among whom they labor, the continuation, and we may even say the enhancement of the high standard of literary qualification and theological education required of candidates for the sacred ministry

of the Church, and which will, in time, bring about the appointments of a field secretary of the race, the necessary readjustment of the historic Episcopate to the needs of those laboring in the South, and the founding of a Church College for colored youth."

Within the past year, the ranks of the colored clergy have been swelled to the extent of 67 priests and 27 deacons, not counting those not of the race—nevertheless earnest, faithful, devoted, and true workers together with us for the welfare and salvation of the souls of black men, for whom, brethren, we cherish most tender feelings, grateful appreciation, and heartfelt thanks, praying God in His infinite wisdom and mercy, to grant unto them His gracious blessing never-failing reward. We note a healthy increase in the number of Baptisms and Confirmations among our 250 parishes and missions, and a corresponding increase in the number of communicants; facts, hard of belief, when consideration is given the many hindrances and drawbacks (if not to say obstacles) from within and without, that are being continually and persistently placed in the way of our rendering true, telling and acceptable service, both to God and man.

"Among these obstacles (and it is with pain and grief we own it) we find an ever-increasing attitude of indifference on the

part of our Bishops, fellow priests, and laity in power, and of means and influence, to the work with which we are identified."

"How can we stem this overwhelming tide of indifference? How can we arouse our teachers, spiritual fathers, and holders of our ecclesiastical destiny, as well as our patterns, examples, and interpreters of Christian doctrine, work and living, to our real and essential needs?"

"In the field of education, we note with much gratification, the good work being done by the parochial schools, and especially in the South. Many of these schools are well equipped and proficiently manned, others poorly, and chiefly so, because of lack of means. Nevertheless they are reaching a class that otherwise would remain unreached, and are providing for their secular and religious training.

"We point with pride to the grand and noble work being done at St. Paul's School, Lawrenceville, a school that is a perfect beehive of industry, and which ranks as the third largest industrial school for Negroes in the whole country, both as to numbers of scholars and departments of industry, Tuskegee and Hampton alone being excepted. And just here, brethren, we wish to suggest that the real, practicable and only beneficent thing to do, is to make St. Paul's

in every sense of the word, the industrial school of the whole Church."

"The same should be true of St. Augustine's School, another general school of the Church, attentive to proficiency in the higher branches of study, as St. Paul's School is to the industrial. To our mind this institution at Raleigh instead of dropping to the level of a normal and industrial school, should rise to the dignity of a college of arts and sciences and become in name and fact, the College of the Church for the higher education of colored youths."

"Our two district schools of theology, The Bishop Payne Divinity School and King Hall, are doing such thorough and successful work, as to point to the necessity of enlargement. The calibre and timber of the young material entering these schools are of the best, and in the case of Bishop Payne 80 per cent. of the men are college graduates."

"Political conditions in the South," he continued, "are becoming more and more intolerable, and the miscarriages of justice more and more frequent and horrible, and this under a republican form of government and presidency of the most bold and courageous man since the days of civil strife. Congressional and other legislation cannot be considered the all-sufficient remedies for these evils; but rather the more should there be earnest and ceaseless work on the part of the more favored and blessed in morals, thrift, and intelligence, tending to uplift the masses to the high standards they have attained and hold sacred, and endeavoring to instil within the hearts, intellect, and souls of men, the eternal truth, that innocence, doing the thing that is right—righteous dealing, observance of golden rule, and the Ten Commandments are all that bring peace. These conditions, existing as they do, are responsible for the yearly increase in the exodus of the colored people from the South and the North and West; and because of this exodus, the work in the South is beginning to feel the severe drain resulting from the removal of some of its most skilled and efficient labor and trustworthy material. Whether or not the work in the North and West receive any large accessions or are greatly benefitted, we are unable to say; it is, however, significant that the list of clergy continually grows in the Northern and Western sections of the country, while the opposite is true of the Southern section, and will continue so, as long as actions such as that of the Diocese of Arkansas in her recent non-Catholic, non-Christian, and ungodly act of exclusion, are permitted to stand."

The Rev. H. J. McDuffy, general missionary of Long Island, was elected President of the association. For the remaining offices the present incumbents were re-elected as follows: Rev. George F. Bragg, Jr., D.D., Maryland, Secretary; Rev. Eugene Leon Henderson, Connecticut, Assistant Secretary; Hon. John P. Green, LL.M., Washington, Treasurer; Rev. George F. Bragg, Jr., D.D., Historiographer and Necrologist.

A number of papers were read during the afternoon and evening on different phases of the work. There was also an address in the evening by the Rev. Dr. Lines, rector of St. Paul's and Bishop-elect of Newark, who called attention to the fact that he had himself acted as lay reader in St. Luke's (colored) mission while a student at Yale University. Dr. Lines has ever been a warm friend of that work, and he congratulated the people of St. Luke's on "their triumphant issue from all the vicissitudes that had beset them." At the request of the Conference, Dr. Lines offered prayer for the bereaved families of Archdeacon Pollard of North Carolina and the Rev. Wm. N. Tunnell, warden of King Hall, Washington, D. C.

On the subject of "A Missionary Jurisdiction," the Rev. O. M. Waller suggested that the work among the colored people of the

South be gathered into three missionary jurisdictions under as many colored Bishops. This and other canonical changes being deemed advisable, and it appearing that the impulse for such change might best proceed from the Southern Bishops, it was determined that a committee of 15 be appointed, and that the Bishop of Kentucky, as chairman of the Church Commission for Work among Colored People, be requested to arrange for a conference of Bishops interested in such work in conjunction with this committee. The following resolutions were also passed:

"WHEREAS, The Diocese of Arkansas in Convention assembled has excluded, by a regular enactment, the colored clergy and laity from membership therein, and

"WHEREAS, The adoption of such a plan denies to colored Churchmen their inherent ecclesiastical rights and will have the effect of keeping the colored people out of the Church, be it therefore

"Resolved, That the Conference of Church Workers of Colored People in its nineteenth annual session, unqualifiedly condemns and deplores the action of the Diocese of Arkansas, and earnestly requests all fair-minded Church people to use their influence to prevent the spread of such legislation in the Church, and to so plainly and forcibly express their disapproval of the action of the Diocese of Arkansas as will lead to a reconsideration of its unjust and uncatholic procedure.

"Resolved further, That a copy of this resolution be sent to the Bishop of Arkansas, the House of Bishops, and Church papers."

Other papers and discussions completed the day.

Friday was denominated Woman's day, and there was a later Eucharist after the early celebration, at which the Rev. O. M. Waller was the preacher. The women were later called to order by Mrs. John C. Norwood of Washington, and the following officers were chosen: President, Mrs. John C. Norwood of Washington, D. C.; Vice-President, Miss Mary Jones of New Haven; Recording Secretary, Mrs. Paxter of Newark, N. J.; Corresponding Secretary, Mrs. Henderson of New Haven; Treasurer, Mrs. George Bragg, Baltimore, Md.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Two Ordinations—Gifts at Florence.

TWO EXCEEDINGLY INTERESTING services were held on Sunday and Monday, Sept. 13 and 14, at Florence and Tusculumbia, two flourishing towns in the northwestern portion of this Diocese. Two deacons have for the past year been doing splendid work in these centres, and were to be advanced to the priesthood. The towns are only five miles apart, but it was thought best to hold the two services on separate days, and in each place for the benefit of the separate congregations.

On Sunday, the 13th of September, the Rev. Reuben Rivers Harris, in charge of Trinity Church, Florence, was advanced to the priesthood. He was presented by the Rev. Jas. G. Glass of Grace Church, Anniston, and the sermon was preached by the Ven. Archdeacon Horace W. Jones of St. John's, New Decatur. The sermon was a strong and eloquent presentation of the duties and responsibilities of the priestly office, as well as a plea to the congregation present to hold him, whom God had placed over them, in high esteem, and to love and honor him for his work's sake. The service throughout was dignified and solemn, and made a deep impression on the congregation. The attending priests joined with the Bishop in the laying on of hands. There was used at the service, for the first time, a set of Eucharistic lights, a gift to the parish from the Rev. Mr. Jones. The altar in this church is an exceedingly handsome piece of wood carving—polished oak—and is a memorial to a former parish-

ioner; while the chancel rail, to correspond, is a memorial to a former rector.

At night the Bishop preached to a crowded congregation and confirmed a class of four.

The newly ordained priest was, for ten years, the efficient and much beloved Superintendent of the public schools at Decatur, Ala., and a lay reader under the late Dr. E. W. Spalding, of blessed memory. He comes into his work with a vast fund of experience, which will be of great benefit to him in his ministry.

Next morning, the Bishop and attending clergy drove across country to the neighboring town of Tusculumbia, and at 11 o'clock a second Ordination service was held, when the Rev. Raimundo de Ovies was advanced to the priesthood. He was presented by the Rev. H. W. Jones, and the sermon was preached by the Rev. Jas. G. Glass. Mr. de Ovies is a recent graduate of the Theological Department of the University of the South, where he is much beloved and esteemed, a young man of winning personality, and possessed of intelligent ability of a high order.

These two services were the more interesting because they were the first ordinations held by Bishop Beckwith since his consecration.

ALBANY.

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

Liberal Bequests—Gifts at Glens Falls.

BY THE PROVISIONS of the will of the late Sarah Walsh Barnard of Albany, the following bequests were made: Cathedral of All Saints, to constitute part of its endowment fund, \$15,000; Board of Missions in the Diocese of Albany, \$10,000; Child's Hospital, \$10,000; St. Margaret's House, \$5,000; St. Agnes' School, to constitute part of the endowment fund, \$1,000; Sisterhood of the Holy Child Jesus, \$500; Bishop William Crowell Doane, \$1,000. After bequests to relatives and friends, the decedent directs the disposition of the balance, one-half to the Board of Missions in the Diocese of Albany, to be added to its endowment fund, and the other half to the Cathedral of All Saints, Albany, to be added to its endowment fund. During the lifetime of Miss Barnard she was a most generous giver to the above institutions.

THROUGH the generosity of several members of the Church of the Messiah, Glens Falls (Rev. George Lynde Richardson, rector), notably through that of Mrs. Orange Ferriss, the church has been enriched and beautified with many memorials. The Ferriss altar, given in memory of the Hon. Orange Ferriss, is an addition which was greatly needed, and perfectly meets the need. It is built of quartered oak, with an altar-stone of marble set in the top, and stands on a foot-pace of the same material, raised two steps above the Sanctuary and three above the choir. In addition to the altar there have been added by Mrs. Ferriss a credence table, chair for the Bishop, and a clergy sedilia, within the sanctuary, and two beautiful clergy stalls and desks in the choir. These are all of quartered oak, massive and richly carved. They were all designed by Messrs. Henry M. Congdon & Son of New York City, whose reverent and artistic treatment of all the work is especially to be commended. The work was done by Mr. George Spalt of Albany. In addition to the memorial gifts, Mrs. Ferriss has had the chancel wired for electric lights, adding greatly to the effect and to the comfort of those who use it. Mr. and Mrs. J. T. Finch have given a pair of beautiful Eucharistic candlesticks of brass, in memory of their little son Jeremiah; and the Altar Guild have increased the Communion service by a pair of handsome cut-glass cruets, especially designed for the purpose. On the south side of the church, next the

vestry door, the new memorial window has been set. It is the work of Messrs. Spence, Meakler & Bell of Boston, and represents the Angel of the Resurrection. It is placed through the bequest of Mrs. Lewis Arms in memory of her husband and herself.

Bishop Doane was to have visited the parish for the benediction of the altar and other gifts, on Tuesday, Sept. 22nd, but was unfortunately prevented from doing so by illness, and in his stead the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina, officiated. The Bishop said a short service of Benediction, celebrated the Holy Communion, and preached a most timely and beautiful sermon from Heb. xiii. 10, the Ven. Joseph Carey, D.D., Archdeacon of Troy, read the Gospel, and the rector the Epistle. Other priests present in the chancel were the Rev. Dr. Gilbert and the Rev. Messrs. Marvin, the diocesan Missionary, Parce, Melville, Newell, and Knapp. After the service, luncheon was served for the Bishop and visiting clergy in the parish house, which is itself a new addition to the equipment of the parish. The house was obtained by the reconstruction of the interior of the former rectory, which was a large building, and now affords excellent facilities for all kinds of parish work. A convenient house near by has been rented for the rector and family.

This parish is now in a very prosperous condition under its most efficient rector. The parish is well equipped to meet the needs of the growing city to which it ministers. After Oct. 1st the rector is to be assisted by a curate, the Rev. Mr. Rugar, thus further increasing the possibilities of activity and growth.

CENTRAL PENNSYLVANIA.

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

Marriage of a Priest.

THE REV. ERNEST FREDERICK SMITH, M.A. (Oxon.), rector of St. Stephen's Church, Harrisburg, Pa., and one of the examining chaplains of the Diocese, was married to Mrs. Amelia Eddy of Denver, Colo., on Sept. 19th, at the Church of the Transfiguration of New York City, by Archdeacon R. S. Radcliffe; the officiant at the nuptial Eucharist being the Rev. H. S. Hastings.

CHICAGO.

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

Waterman Hall—Northwestern Deanery—West Pullman—Sunday School Commission—Death of Wm. Taylor—Opening of W.T.S.—Southern Deanery—Chicago's Centennial

WATERMAN HALL, the diocesan school for girls, entered upon its fifteenth year on September 17th, with an attendance of sixty-eight boarders (its maximum being seventy) and thirty-one day and special pupils. This was most gratifying to the trustees, who found it advisable to increase the cost of board and tuition 20 per cent., owing to the greatly increased expense in maintaining the high standing of the school, together with the additional advantages of its new building and the improvements in its others. The advance in price still leaves the school within the reach of those desiring the opportunity of a Church institution, first-class in every particular.

AT THE AUTUMN quarterly meeting of the Northeastern Deanery, on the 22nd, at the Epiphany, the Dean, Dr. Clinton Locke, was absent. He is at present being nursed at St. Luke's Hospital, and had asked the Rev. Herman Page of St. Paul's to take charge of the Convocation. Over 50 clergymen were present, including Dr. D. S. Phillips, Northern Dean, the Rev. E. H. Clark of Pontiac, and one or two from greater distances, all being welcomed by a rising vote. Several minor reports were brought in, a committee ap-

pointed to draft a letter of condolence with the family of Dr. F. M. Gregg, who had died since the last meeting; and a telegram ordered sent to Bishop McLaren, still in the East. At luncheon, in the guild room, the ladies joined the clergy, and after it there were introduced as speakers the Rev. Dr. A. W. Little, always as entertaining as instructive; Mrs. J. H. Hopkins, who, disdaining excuse for avoiding the subject of "Missions," gave amusing instances of her European experiences as illustrative of foreign ignorance of New World geography, and the Rev. L. Pardee, who, as a bachelor, significantly referred to the pleasant feature of the gathering which brought together the Clericus and Clerica. The ladies then retired and the Rev. E. H. Musson read a carefully prepared paper on "The Criteria of Vocation to the Sacred Ministry." The subject of the "Inward Call" was treated orally, from notes, in that earnest manner which is characteristic of Rev. G. D. Wright, one of the most spiritually minded of our priests; whose ministering as resident chaplain of St. Luke's Hospital for many years has won for him the grateful remembrance of many a sufferer. The third paper on "Outward Circumstances," was by the Rev. G. D. Adams.

WITH the month of September, the Rev. J. H. Edwards entered upon the ninth year of his rectorship of the Church of Our Saviour; preaching an informal anniversary sermon on the 6th. The facts and figures by which external marks of progress are evidenced, would indicate that the last of the eight has been the most satisfactory. Not only have aggressive work, harmony, and much self-forgetfulness led to considerable lowering of the church debt, but a cause for these results may be found in the increased church attendance, without any correspondingly large increase in the individual membership of a parish, far from being among our very large ones.

THE REV. P. G. DUFFY, whose stay at the Cathedral Clergy House was only temporary, will be the Rev. C. Scadding's *locum tenens* in Emmanuel, La Grange, during the rector's three months' absence, commencing to take the Sunday Services with the Seventeenth after Trinity.

THREE years ago, just after the mission of St. Joseph, West Pullman, had been started, Bishop McLaren was visiting one Sunday afternoon, when he announced his intention of duplicating their offertory to enable them to buy a lot. He at once acceded to their request to keep the offer open for the remainder of the week. His surprise was great when he found that, instead of something between \$5 and \$10, he was called upon for \$100. The mission has been very much alive ever since. Last year the aggressive priest-in-charge reported 75 communicants and an expenditure of \$1,268; and now the Rev. O. W. Gromoll has a daily celebration and has very successfully carried through an elaborate programme of services, as the third annual parish festival, including a choral Eucharist on the 27th, and festivities, including a Children's Outing and Entertainment of boys from Champlin Memorial Home on the 26th, ending at Michaelmas with the annual parish gathering in the guild rooms.

THE MEETING called for Wednesday evening, Sept. 23d, to receive the first public report of the Sunday School Commission may well be characterized as a "mass meeting," for not only were the rooms of the Church Club packed, but scores of the clergy, superintendents, and teachers were unable to get near the door. Bishop Anderson opened with prayer, made an address highly commendatory of the Commission's work and then turned the meeting over to the President of the Commission, the Rev. Charles Scadding, who called upon Secretary H. V. Seymour

to read the report. This was an epitome of the 67 sets of replies, received from as many rectors and priests-in-charge, to some 50 questions on the carefully prepared blank sent out by the Commission a month ago. The reading of this interesting resumé, at once amusing and instructive, was greeted in a manner which evinced solid determination on the part of all concerned to back up strenuously the laudatory efforts being made to improve the methods and matter of the instruction in our Sunday Schools. The fine scheme of conferences arranged to come off during the next seven months, printed programmes of which, for three divisions of the city, were generously distributed during the evening, cannot fail to be productive of beneficial results to all teachers who take advantage of the opportunity thus afforded of hearing the opinions of experts in their several lines, and of interrogating them on points in their practice requiring elucidation. Taking the seven leading topics in order, namely: (1) "The Content of Religious Instruction"; (2) "Practical Primary Methods"; (3) "Missionary Work in the Sunday School"; (4) "The Prayer Book and Church Worship"; (5) "The Founding of the Church"; (6) "Methods of Teaching the Life and Character of Jesus Christ"; (7) "Sunday School Organization." Number 1 will be taken up by the Rev. Herman Page, in the Church of Our Saviour in October; Grace Church, November; St. Andrew's, December; number 2, by Mrs. Hoag, St. Chrysostom's, in January, and by her and Miss Hibbert, at St. Mark's in February, and at the Cathedral in March; number 3, by Mrs. D. B. Lyman, at Epiphany in October; at St. James' in November, and at Trinity in December; number 4, by the Rev. W. C. DeWitt at Redeemer in October, and St. Peter's in December; and by the Rev. E. A. Larrabee at Calvary in November; number 5, by the Rev. Dr. Stone at Emmanuel, La Grange, in January; at Ascension in February; at Transfiguration in March; number 6, by the Rev. Z. B. T. Phillips of Christ, Woodlawn, in January; by the Rev. J. H. Hopkins at St. Barnabas' in February, and at Atonement, in March; number 7, in April, by the Rev. W. O. Waters at All Saints', Ravenswood; by the Rev. F. Du Moulin in Good Shepherd, Lawndale, and by the Rev. E. V. Shaylor in St. Bartholomew's. All of the conferences will be held on the first Wednesday evening of each month, except one at Grace Church, on Nov. 11th; also all are at city churches except that at La Grange. But, at the request of outside parties, many of whom came long distances to this meeting, the Commission is arranging a further series of Conferences. An offering is to be taken up each time to defray expenses; which, so far, have been only \$26—a very modest sum for the opportunities secured.

AN ILLUSTRATION of the uncertainty of life is given by the sudden death, on Friday of last week, of Mr. William Taylor, aged 36, one of a large family of Churchmen, who was instantly killed on alighting from a moving train on the C. & N. W. Railway. Mr. Taylor was prominent in business, and an active worker in the Holy Comforter mission, Kenilworth; by whose priest in charge, the Rev. F. S. Jewett, the funeral services were read at the home, and at the interment Sunday afternoon, at Rose Hill Cemetery.

THE REV. DR. D. S. PHILLIPS of Kankakee was an inmate for a few days, from Sept. 23d, of St. Luke's Hospital, having gone there for an operation for the removal of a tumor on his hand. Though still feeling the effects of the operation, he was able to leave the hospital on Monday afternoon, and to return to his home in Kankakee. The Rev. G. D. Wright remains chaplain of the hospital for the present; though not resident since his marriage, a few days ago.

THE REV. HAROLD MORSE leaves this week, after nearly six years' service as assistant at Trinity, and subsequently rector of The Mediator, Morgan Park. He spends next Sunday in Toledo, and then enters upon his new rectorate on the Hudson.

THE CORNER STONE of the Holy Comforter, Kenilworth, where the Church will be first in the field, is to be laid on the 6th. The services have hitherto been held in an "omnibus" edifice.

AT A MEETING of the Trustees of the Western Theological Seminary held on Saturday last, the Rev. Dr. Hall was continued in temporary charge. It is understood that the recent reductions have resulted in overcoming the deficit caused by diminution of rentals received by the Seminary from its real estate, and hence the closing of the refectory. A still further saving is anticipated from the attempt, for the present, to house the students in the capacious main building. At the opening services on Michaelmas Day, Bishop Anderson made an address. Lunch was served to the visitors and students, the latter showing comparatively few new faces.

AT THE NEXT meeting of the Southern Deanery, to be held in the Church of the Good Shepherd, Mومence, Oct. 20th and 21st, Sunday School work will have a prominent place on the programme; one immediate result of the energy displayed by the commission, as their painstaking, and their judicious suggestions.

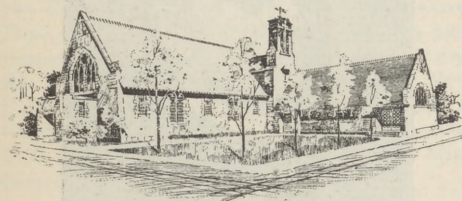
AT ST. JAMES' on Sunday morning last, the rector preached from the text, "I am a citizen of no mean city," referring to the devotion of the ancients to their great cities, and citing Alexandria as the only city of old comparable in wonderful growth with the Chicago now celebrating the completion of its first century of life, which dates from the erection of Fort Dearborn in 1803. In the congregation last Sunday were General and Mrs. W. W. Gordon from the South; the latter's grandparents, Mr. and Mrs. John Kinzie, having been among Chicago's first white settlers, and founders of this "Mother Church" of Chicago about seventy years ago. The visitors and older members of the Church held a sort of reunion after the service, spending some time in the inspection of the tablets in memory of the dead, and memorials of the great fire of 1871.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

New Church at Canon City—South Park.

THE BEAUTIFUL new church at Canon City of which the Rev. Wm. W. Ayres is rector, was recently dedicated by the Bishop on the Fifth Sunday after Trinity. The church is built after the old English Gothic, with the exception of the belfry, which is a very skilful adaptation of the features of the Spanish mission style. The walls are of Canon City stone, a hard grey sandstone, in broken ashlar. The shingled roof is stained



CHRIST CHURCH, CANON CITY, COLO.

a light moss green, as are the woodwork and furniture. The nave seats 350 people and the chapel, which is built at a right angle, seats 125. A large and well-appointed choir room joins the two buildings. The fine pipe organ was built by Hook Hastings Co. of Boston. The architect is Mr. T. MacLaren of Colorado Springs.

The work at Canon City was started as a mission in 1871, under the charge of the

Pueblo clergy, and in 1876 the old Christ Church was built. It barely accommodated 100 persons. The rapidly growing town emphasized the necessity for a larger church, but, added to this, the salubrious climate of Canon City makes it a great resort for invalids from the East, many of whom belong to the Church and ought to be provided with a place in which to worship. The same is true of Colorado Springs, and this fact entails expense to the churches of both cities which should be borne in mind by the people in the East. The lots upon which the buildings stand are the gift of Mr. Lyman Robison, who is the senior warden of the parish. The other vestrymen, some of whom have served in this capacity for many years, are Mr. Sherlock Andrews, junior warden; James H. Peabody, governor of Colorado, who has been a vestryman for 23 years; Mr. F. M. Harding, Secretary; Mr. B. F. Rockefeller, and Mr. D. E. Gibson, treasurer.

LAST WEEK the Bishop made a visitation to the missions in the South Park. On Tuesday evening he confirmed five and preached at Fairplay. On Wednesday evening two were confirmed at Guros. On Thursday morning the Bishop, accompanied by the Archdeacon, went to Como, and made several visits there. The Church shows signs of vigorous growth all through the Park, and we have more communicants than any other religious organization. But we have no church edifice in all this territory.

CONNECTICUT.

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

Bridgeport—Waterbury—Notes.

ST. GEORGE'S CHURCH, Bridgeport (the Rev. George A. Robson, rector), has disposed of its old property on State Street, and has secured a fine building lot in the residential portion of the "Next End" of the city. The original location had become unfavorable, being in a factory district, with a population of the Roman obedience. The parish will continue for the time the use of the present structure, such being granted for two years from the date of sale.

AN IMPORTANT work will be inaugurated in St. John's parish, Waterbury (Rev. John N. Lewis, rector). It will be conducted on the plan of St. George's, New York, and one of the women workers there engaged, will be in charge of the new enterprise. A free medical dispensary is to be opened in the parish house, and a physician will be on duty at certain hours each day. Several well-known physicians have promised to aid in the work.

WE DESIRE to make a correction in regard to the late Mrs. Rylance. She was not, as stated, a daughter of the Rev. Jonathan Coe, the first rector of St. James', Winsted, but a niece, her father being the late Colonel Nelson Coe.

FOR THE FIRST TIME in the history of the Berkeley Divinity School, Middletown, it has a colored student. He comes from North Carolina, and was valedictorian of his class at St. Augustine's College.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Progress in the Diocese.

REPORTS of the eighth annual Council of the Diocese have been recently distributed among the parishes and missions, and present interesting facts and figures. In almost every item reported an increase is shown; and though in some instances that increase is small, yet it is comforting to know that so far as tables and summaries go, progress is the rule. A total of sixteen parishes and twenty-seven organized missions is shown in the reports, and all of these, save four small missions, sent in their reports. The committee on the State of the Church make a note of this fact and state that they had

in their hands this year the largest number of reports from parishes and missions in the history of the Diocese. The following figures show the increase over last year's report: Baptisms, 99; Confirmations, 17; communicants, 10; value of Church property, \$8,816.15. The whole indebtedness on Church property is less than \$9,000.00.

DELAWARE.

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

Annual Service at Broad Creek.

THE HISTORIC parish of Christ Church, Broad Creek (Rev. Charles N. Spalding, D.D., rector), held its annual service September 17th. This parish was organized in 1685, the first rector being the rector of Stepney parish, Md., the Rev. John Hewett, and services were held regularly in the church until 1850, when St. Philip's Church, Laurel, was built, and as it was more convenient for most of the worshippers, only occasional services were afterward held in the old building.

Christ Church has numbered many prominent men among her rectors, among them the Rev. Wm. M. Stone, D.D., subsequently Bishop of Maryland. The parish is also the mother of St. John's Church, Greenville, St. Mark's Church, Little Creek, and St. Philip's Church, Laurel.

IOWA.

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

New Rector at Cedar Rapids.

AT GRACE CHURCH, Cedar Rapids, the Rev. Dr. Green will be succeeded in the rectorship by the Rev. George E. Walk, now rector of St. Paul's Church, Council Bluffs. Mr. Walk's work in the latter city began Feb. 1, 1899, and has resulted in largely strengthening St. Paul's Church. The parish, which was somewhat divided at the beginning of the rectorship, has become thoroughly united, the parish debt has been materially reduced, the church building largely improved a year ago at an expense of something over \$1,000, which was raised for the purpose, and the parochial membership has been much increased. Mr. Walk recently declined a call to Central New York, but has accepted the call to Cedar Rapids, and will assume the rectorship Nov. 1st. He is a native of Kentucky and the son of a clergyman, and was educated at the University of Virginia and at the Berkeley Divinity School. He was ordained both to the diaconate and to the priesthood in 1892 by the present Bishop of California, and served his earlier ministry in the latter Diocese, having first the charge of St. Andrew's, Oakland, and afterward of Trinity Church, San Francisco.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Club—Parkville—Brooklyn.

THE DEAN-ELECT of the Cathedral of the Incarnation, the Rev. John R. Moses, will be instituted Sunday, October 4th. The Bishop will officiate and preach.

THE CHURCH CLUB informally resumed its work on the evening of September 28th, with a members' meeting. The interest and the notice of expectant visitors of prominence caused a large attendance. Plans for the year were noted and the selected speakers for October and November named: October 26th, Professor F. S. Luther, acting President of Trinity College, will deliver an address on the subject, "The Influence of Labor-Saving Machinery upon Social Conditions"; November 30th, Professor James H. Canfield of Columbia University will speak on the subject, "Is the World Growing Better or Worse?"

THE VESTRY of St. John's Church, Parkville, have called the Rev. Ernest A. Osborn, rector of St. Luke's Church, Wymore, Neb., to the rectorship. He will assume duty the

first of the month. The parish is an old one and figured in the important movement of the organization of the Diocese. Since that time its history has varied and its strength decreased. The past year it has received ministrations under the direction of the Rev. Andrew Fleming, rector of the Church of the Nativity, Vanderveer Park. The influx of population and the renewed interest has placed the parish again in position to support its own rector.

CALVARY CHURCH, Brooklyn (Rev. Cornelius L. Twing, rector), will be consecrated by the Bishop of the Diocese, Wednesday, October 7th. At the same time a new pulpit presented by the rector of the church in memory of his father, will be blessed. The sermon will be preached by the Bishop.

THE CLERICAL LEAGUE resumes its meetings Monday, October 5th. The Rev. Reese F. Alsop, D.D., rector of St. Ann's Church, Brooklyn, will read an essay on the subject, "Queen Mary and the Reformation."

ST. MARY'S CHURCH, Brooklyn (Rev. James Clarence Jones, Ph.D., rector), celebrates Sunday, October 4th, the annual reunion Sunday and Harvest Home festival. Special sermons will be preached. The church will be decorated with fruits, flowers, and vegetables. The music will be arranged for the occasion by the choirmaster and organist, W. S. Rhodes. This day is of especial importance to the parish. The ideal of this celebration according to the request of the rector is to have "(1) every communicant receive the Sacrament; (2) every teacher, scholar, and officer present in the Sunday School; (3) every member of the parish present at least at one of the services held during the day."

The Hoagland Memorial Kindergarten has been opened in connection with the parochial enterprises of this parish. Two trained kindergartners are in charge. The tuition is extended to children from three to six years of age at the nominal charge of one cent per day.

THE FIRST anniversary of St. Jude's Church, Blythebourne, Brooklyn (Rev. C. M. Dunham in charge), was celebrated on Sunday, Sept. 13th. The congregation worships in a hall, and services are regularly maintained with the assistance of Mr. W. D. Keep as lay reader. On the anniversary day, the decorations of flowers, plants, and lights were exceptionally fine, and the priest in charge spoke of the steady increase in the work. On the next Sunday the anniversary services were continued with a sermon by the Rev. Adelbert McGinnis, curate at the Church of St. Mary the Virgin, Manhattan, while the Rev. George W. Atkinson, Jr., of the same parish was preacher on the evening of the 27th.

TWO MANHATTAN DAILIES did great injustice to Bishop Burgess, to the Rev. Dr. Darlington, and to Christ Church, Bedford Avenue, Brooklyn, last week, in the publication of some fiction along with a wedding notice. They stated that elaborate electric displays were contemplated, and that Bishop Burgess forbade them at the last moment. There were no such displays thought of in this conservative parish church, and nothing for the diocesan to forbid. So indignant was the Ordinary that the papers have been required to publish retractions.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Archdeaconry Organized—Anniversary at Waterville.

THE ARCHDEACONRY of Kennebec was organized at a gathering of the clergy and others at the residence of Mr. Robert H. Gardiner, near Bangor, on a September afternoon, when the Rev. H. P. Seymour of the Cathedral was chosen Archdeacon. Dr. Lloyd,

General Secretary of Missions, addressed the gathering and a large congregation at Christ Church in the evening, speaking on "Our Missionary Work." Dr. Lloyd took the opportunity again to puncture the old assertion that it takes a dollar to send a dollar abroad, stating that it costs our own Board of Missions just 6½ cents to send a dollar into the field. The Woman's Auxiliary was in session on the same day, and listened to another address from Dr. Lloyd, as also to one from Miss Charlotte Brown, a teacher (colored) in St. Paul's Industrial School, Lawrenceville, Va.

THE REV. GEORGE BRUCE NICHOLSON, rector of St. Mark's Church, Waterville, celebrated the tenth anniversary of his ordination to the priesthood, with appropriate services on Wednesday, Sept. 16th. The principal service was a solemn High Celebration. Bishop Codman, pontificating. A number of neighboring clergy were present. The sermon, most appropriate to the occasion, was by the Rev. C. F. Lee, rector of St. Andrew's, Newcastle. The subject was the "Ministry of Reconciliation." Mr. Nicholson has been one of the most successful missionary clergymen in the Diocese. During these four years in which he has been rector of St. Mark's, the Church has prospered greatly under his leadership.

MASSACHUSETTS.

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

The Bishop's Anniversary—Boston Notes—Improvements at Milford.

SPECIAL ARRANGEMENTS have been made to commemorate the tenth anniversary of the consecration of the Bishop of the Diocese with services morning and evening at Trinity Church, Boston, on Monday, Oct. 5th. The former of these services is to be the Holy Eucharist, open to all, with an address by the Rev. Dr. Lindsay, President of the Standing Committee, to which the Bishop is expected to respond. There will be a luncheon at mid-day at which the clergy and senior wardens of the parishes will be present, when addresses will be delivered by Bishop Vinton, Drs. Lindsay, Donald, and Hodges, and Col. Codman. At the evening service admission will be only by card, and it is arranged especially for persons who have been confirmed by Bishop Lawrence. The Bishop will make the address. It is asked that the members of congregations offer special prayers in their homes on the anniversary day.

AS THE RELIGIOUS CENSUS of Boston continues to awaken more than ordinary interest, the remarks upon the condition of certain classes given by Father Osborne of the Church of St. John the Evangelist evoked surprise at a recent meeting. He said "he had recently found a fourteen-year-old girl in Boston who said she did not know who Jesus Christ was; also a man doing business in the city who had never heard of the twelve Apostles, and did not know who Judas Iscariot was."

DR. T. A. JAGGAR of Harvard, son of Bishop Jaggard, has been made assistant professor of Geology and a Regent of the College.

GRACE CHURCH, Washington Village, a part of South Boston, is obliged to sell its property. The city authorities, in widening Dorchester Street to Dorchester Avenue, have taken thirty feet of the property. As this will leave them a smaller edifice, the parishioners have concluded to vacate their present site and locate in another part of the city. There is some talk of uniting St. Matthew's with Grace Church, making one strong parish in this district, but this has not been decided and is under contemplation.

A RECEPTION was given the Rev. W. H. Dewart and Mrs. Dewart by the parishioners of the former in St. Matthew's vestry, South

Boston, on the day of their patron saint. There was a large attendance, and a substantial sum of money was raised to pay past indebtedness. Mr. Dewart, upon the urgent request of his parishioners, has declined a recent call to a larger parish.

TRINITY CHURCH, Milford, has been greatly improved during the summer months. A choir room and vestibule, the latter finished in English oak, have been added to the church building, and the interior has been decorated. The new carpets and new cushions are the gift of Mrs. W. F. and George Albert Draper of Hopedale. The new stained glass windows, six in number, are the gift of Mrs. W. H. Cook of Milford. The rector, the Rev. W. S. Danker, is the son of the Rev. Dr. Danker of Malden.

MICHIGAN.

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

Gift to St. Andrew's—No New Pulpit—Notes.

AN ANONYMOUS GIFT of \$500 has been made to St. Andrew's Church, Detroit, for the purchase of choir stalls.

THE ITEM in the Michigan news of two weeks ago concerning a new memorial pulpit for St. John's Church, Detroit, was incorrect, and your present correspondent does not know what church it was meant for, unless it was for St. John's Church, at St. Johns, a town in this Diocese.

THE REV. H. P. VICBORN has resigned the charge of St. Stephen's Church, at Wyandotte, or has announced to his people that he will soon do so. Mr. Vicborn has done a good work in the parish, and everything is in a satisfactory condition. In the two years and little more that he has been at St. Stephen's, more than \$3,000 has been expended in improvements, which have been noted in these columns. Mr. Vicborn is considering calls from two parishes where there are larger opportunities, and may go South.

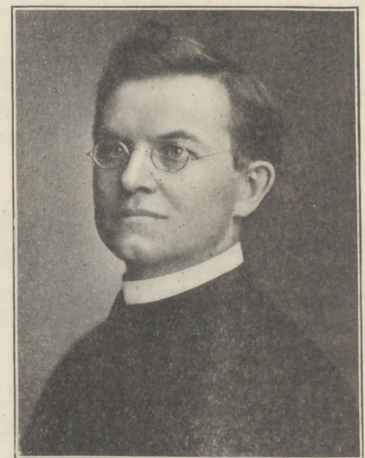
THE REV. FREDERICK HEWITT of St. Thomas' Church, Detroit, who resigned the charge about two months ago, has recalled the same, and will continue as rector.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Progress at Elkhart.

ST. JOHN'S, Elkhart, is soon to lose its rector, who, on Oct. 1st, assumes charge of St. Paul's parish, Muskegon, Mich. The Rev. Wm. Galpin came to Elkhart, April 1, 1894, finding a feeble mission of 59 communicants and about 40 families. To-day there are



REV. WM. GALPIN.

207 communicants and 139 families. In place of the small frame chapel, there now stands a beautiful stone church, valued at \$35,000. All the chancel furnishings of the church are memorials, as are also many of the windows of the church. During the past

year the rectory has been enlarged and put in excellent condition at a cost of about \$1,500. There is no debt upon the parish; and the congregation part with their rector with sincere regret. A dignified and Catholic service has been maintained since the church was opened in 1896, and two candidates for orders have been presented from the parish.

MILWAUKEE.

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

Junior Auxiliary—Alaskan Missionary in the Diocese.

AT THE MEETING of the Junior Auxiliary at the Cathedral following the sessions of the Council, officers were chosen as follows, being generally re-elections: President, Miss Mary Knight, Milwaukee; vice-president, Miss Emily V. Roddis, Milwaukee; corresponding secretary and treasurer, Miss Elizabeth Burdick, Milwaukee; organizing secretary, Mrs. Abbot Thorndike, Milwaukee; secretary Babies' Branch, Miss Fehrenkamp, Milwaukee.

THE REV. C. H. H. BLOOR of Nome, Alaska, is spending his furlough largely in this Diocese, in which he was located before starting for his Arctic work. He took services during a part of September at Superior, and on the last Sunday in the month was in Milwaukee, speaking at the Soldiers' Home chapel in the morning and preaching at the Cathedral in the evening. Next Sunday he will speak on the Alaskan work at the Cathedral in the morning and at St. James' in the evening, and on Tuesday he will address the Woman's Auxiliary at St. John's Church.

MINNESOTA.

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

Church Consecrated in Minneapolis—Sunday School Institute.

ALL SAINTS' CHURCH, Minneapolis, has at length, after a long effort, been freed from debt, largely through the efforts of the rector, the Rev. G. H. Thomas. Accordingly the church was consecrated by the Bishop of the Diocese on the morning of Sunday, Sept. 20th, in the presence of a large congregation.

THE DIOCESAN Sunday School Institute was in session at Christ Church, St. Paul, on Sept. 19th, opening with the Holy Communion, which was celebrated by the Bishop, who also presided over the subsequent sessions and gave the opening address. Archdeacon Haupt spoke on how to bring the children into touch with the Church and how to hold them after they have been brought in. The Rev. Irving P. Johnson read a paper on the relation of the Sunday School to the Church, in which he criticised the apathy of the laity either to volunteer their services or to respond to the calls of the clergy. He acknowledged that the average Sunday School was a dreary affair and emphasized the necessity of purpose, method, and force in Sunday School work. The subject was subsequently discussed by the clergy in general, the Rev. Dr. Wright and the Revs. Messrs. Pope, Trimble, Tate, Butler, and Purves participating. Officers were chosen as follows: Rt. Rev. S. C. Edsall, D.D., president; Rev. C. Edgar Haupt, first vice president; Mrs. George Anderson, second vice president; Rev. C. C. Camp, secretary; Jesse A. Chase, Minneapolis, treasurer.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Sunday School Workers.

THE SUNDAY SCHOOL workers of the Diocese held an interesting series of sessions at the Church of the Good Shepherd, Nashua, beginning on the afternoon of Sept. 16th. Among the subjects discussed was "The Larger Establishment of Sunday School Work," by the Rev. D. C. Roberts; "The Influence of the Sunday School on the Home,"

by the Rev. James Yeames; "The Relation of the Sunday School to the Church," by the Rev. C. LeV. Brine. Next day's session began with a discussion of "Sunday School Mechanism," which was treated by various details, the Rev. W. E. Patterson speaking on "Grading," Mr. J. M. Dummer on "Attendance," Dean Hodges of Cambridge on "Preparation of Teachers," and the Rev. W. Northey Jones opening the question box. In the afternoon there was a paper on "Bible Instruction," by the Rev. James Thompson, and a discussion in which several participated, on "The Catechism and Church Doctrine." The closing address at an evening service was by the Bishop of the Diocese.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Elizabeth—Somerville—Church Insurance—Church Injured at Atlantic City.

THE REV. H. H. OBERLY, D.D., rector of Christ Church, Elizabeth, who met with an accident early in July by which one of his knees was dislocated and the tendons were broken off, is recovering in much less time than was expected. His knee is still weak, and it is uncertain how soon he will be able to resume his duties, but although obliged to support himself on a crutch he is now able to preach at the Sunday services. The work of the parish is carried on, in the meanwhile, without interruption, by the curates, the Rev. E. O. Briggs Nash, and the Rev. Elory G. Bowers.

The chantry of Christ Church has been beautifully decorated in oil colors during the summer, and canopied niches have been erected for statues in memory of the late J. Rowland Morewood, Esq. The statues have not yet been completed, and when they are in place the memorial will be unveiled at a special service. The parish paper of Christ Church, the *Chronicle*, has begun the thirtieth year of its publication. The September number contains an elaborate and interesting essay by the rector on "The Reunion of Christendom," discussing the absence of religious animosity as shown during the illness of the late Pope Leo XIII. and in the general interest displayed in the election and opening work of his successor.

AMONG the summer guests in Yarmouth, Nova Scotia, this year, were a large number of Churchmen from New Jersey. At one hotel there were twelve guests from the United States who are wardens or ex-wardens in different parishes in this state and in New York and Pennsylvania. A Churchman's Club was organized, early in September, through which the members will keep in touch during the year and in succeeding summer seasons. The officers are Wm. Lucas, of Philadelphia, John B. Osbourn, of Somerville, Dr. Costell, of Trenton, and W. H. Brian, of New York.

ST. JOHN'S CHURCH, Somerville (the Rev. Charles Fiske, rector), has received a new lectern Bible as a gift from communicants who have enjoyed Church privileges there during the summer.

THE RE-OPENING of Princeton University, on September 23d, is also marked by renewed activity on the part of the St. Paul's Society of Trinity parish, an organization for work among Churchmen in Princeton. Under the Rev. Harvey Officer, curate of Trinity, an excellent work is done, including the serving of neighboring mission stations by some of the students under license from the Bishop as lay readers. The Rev. Mr. Officer will be glad to have the names of any Churchmen entering as students at the University.

THE REV. J. DUDLEY FERGUSON, of Plainfield, a priest of this Diocese who is in charge as chaplain of the Soldiers' Home at Kearney, N. J., is recovering from a severe illness.

A COMMITTEE appointed at the last diocesan convention is engaged in an effort to organize a Church Mutual Insurance Company which will save the various parishes a large portion of the premiums now paid insurance companies, amounting to \$4,500 annually. Last year the coöperation of a sufficient number of gentlemen willing to organize such an association was secured, but as the laws of the State do not contemplate such a purely mutual or limited company, communication was opened with one of the old line mutual companies of the State with the idea that perhaps through such a company, already with a charter and at work, it might be possible to effect the purpose of the plan. The committee, the Rev. E. J. Knight, of Trenton, and Messrs. Lewis Perrine and Charles Townsend, will report to the next convention the result of these conferences.

THE SEVERE marine storm which swept up the Jersey coast on Wednesday, Sept. 14, was most destructive at Atlantic City, where the rain was very heavy and the wind attained a velocity of over 70 miles an hour. St. James' Church there (the Rev. W. W. Blatchford, minister in charge), was badly damaged, and it will be necessary to make immediate repairs to the roof and ceiling of the chancel, and to build a new porch and chimney. The cost of these absolutely necessary repairs will be at least \$600, and as the parish has had a struggle to attain its present satisfactory condition, it will be necessary to call upon outside friends for aid in the present emergency.

NEW YORK.

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

Death of Rev. Edward Anthon.

THE REV. EDWARD ANTHON, an aged and retired priest of the Diocese, died at his home in Southampton, L. I., Sept. 15th. Mr. Anthon was a son of the late Rev. Henry Anthon, D.D., and had been an invalid for a long term of years. He was in his 72nd year.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

New Church at Webster.

SUNDAY, Sept. 21st, witnessed the opening for divine service for the first time of the newly erected church at Webster, known as St. Clement's. To show their good will towards this new enterprise, which means much for the spiritual and moral growth of this new and enterprising town, the management of the Farmers' Railroad ran a special train from Starkweather to Devils Lake and return, and many availed themselves of the opportunity to attend the service, the stone chapel being crowded to the doors. The Rev. O. F. Jones, who is the priest in charge of this new field, conducted the service, assisted by the vested choir.

This beautiful stone chapel stands as a monument to the good will and hearty coöperation of the residents of Webster and the neighboring farmers, many of whom contributed liberally in work and material, even though not as yet affiliated with the Church. Especial credit is due to W. E. Goozee, Wilson Morse, Joseph Stewart, and L. D. Snell for their untiring labors as well as liberal donations, and to Joseph Kelly and Rasmus Sorenson of the Farmers' Railroad for materials donated and numerous courtesies shown.

OHIO.

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

Daughters of the King at Mt. Vernon.

THE SEVENTEENTH meeting of the Local Assembly of the Daughters of the King for Ohio and Southern Ohio occurred Wednesday, Sept. 23d, in St. Paul's Church, Mt. Vernon. Ten delegates and eighteen visitors were in attendance. The Chapters represented were from Cleveland, Cuyahoga Falls,

Zanesville, Elyria, Sandusky, and Mt. Vernon. The morning session began with a special service conducted by the Chaplain of the Order, the Rev. Robert Kell of Cuyahoga Falls, assisted by the Rev. Mr. Withycombe of Elyria, and the Rev. W. E. Hull, rector of the church. Mr. Kell preached. The president, Miss Brenneman, presided at the business session afterward. Her introductory address contained many valuable suggestions, both to the Chapters and the Daughters individually. She spoke particularly of becoming lax in the pledge of the Order and allowing the first enthusiasm to wane with time and work, assuring them that it was often wiser to have small Chapters and good workers than large ones with poor workers. Officers were re-elected as follows: President, Miss Lettie Brenneman, Cuyahoga Falls; secretary, Mrs. F. J. Martin, Cleveland; treasurer, Mrs. E. W. Worthington, Cleveland; librarian, Miss Florence N. Kell, Sandusky. A series of papers were read on "Loyalty to the Church," "Loyalty to the Parish," and "Loyalty to the Rector," which were very strong in argument and full of helpful ideas in the work. Three other papers were also read. One on "Prayer," by one of the children of the Mt. Vernon Junior Chapter, was particularly good, being filled with gentle thoughts, which showed the careful training of this branch of the Order. These papers, and many others, are in the hands of the librarian and will be sent to any Chapter on application for them.

PENNSYLVANIA.

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

Death of Rev. J. H. Burton—B. S. A.—Death of Dr. Percival.

THE DEATH of the Rev. John Henry Burton, rector of St. Mary's Church, Warwick, occurred on Friday, Sept. 18th, as the result of a severe storm to which he was exposed. He had been out to visit one of his parishioners who was in affliction, and died suddenly, soon after entering his home on his return. Mr. Burton was a native of Philadelphia, a graduate of Kenyon College and of the Philadelphia Divinity School, and was ordained deacon in 1872 and priest in 1873, both by the late Bishop Stevens of Pennsylvania. He had been successively assistant at the Church of Our Saviour, West Philadelphia; rector of Trinity Church, Tiffin, Ohio; of all Saints', Cleveland; of Holy Cross, North East, Pa.; of Grace Church, Ridgway, Pa.; and then of his last work, at Warwick, Pa., as also of St. Mark's, Honeybrook.

THERE WILL BE HELD in Philadelphia on Saturday, Sunday, and Monday, Nov. 28, 29, and 30, an Inter-State Convention of the Brotherhood of St. Andrew, which will embrace the Dioceses of Pennsylvania, Central Pennsylvania, Pittsburgh, New Jersey, Newark, and Delaware. On Saturday, Nov. 28, the Junior Department of the Philadelphia Local Assembly will hold its annual meeting in the afternoon at St. Matthew's Church. In the evening there will be a public meeting in the Y. M. C. A. hall at Fifteenth and Chestnut Sts. On Sunday each chapter will hold a corporate Celebration of the Holy Communion in its own parish. At 4:30 P. M. there will be a Boys' Rally (probably at Horticultural Hall) when Mayor Weaver of Philadelphia is expected, and other noted speakers. At 8 P. M. the annual sermon will be preached at Holy Apostles' Church by the Bishop of Albany. On Monday (St. Andrew's day) the annual corporate Celebration of the Holy Communion of the Philadelphia Local Assembly will be held at an early hour in one of the most central churches. During the entire day there will be various conferences, and in the evening at the Y. M. C. A. a public meeting to be addressed by prominent speakers. Various committees have been appointed to arrange the programme

and other parts of the undertaking: Finance, Ewing L. Miller; Halls, Edward H. Bonsall; Music, Frank H. Longshore; Speakers and Topics, John E. Baird; Delegates and Hotels, Warren R. Yeakel; Visiting, Clarence K. Klink; Press, George W. Jacobs.

A BROTHERHOOD OF ST. ANDREW Rally was held at the Church of the Holy Comforter, West Philadelphia, on Thursday evening, Sept. 24th. There were about 75 men present. Prof. Franklin Spencer Edmonds of the Central High School, Philadelphia, a member of St. Matthew's chapter, made an excellent address, especially emphasizing the points that the Rules of the Brotherhood were "plain, simple, and narrow." He was introduced by the chaplain of the Philadelphia Local Assembly—the Rev. Arnold Harris Hord, rector of St. Michael's Church, Germantown. During the after-meeting, in the parish house, Mr. Mahlon N. Kline, President of the Philadelphia Local Assembly, made an excellent address, after which there was given opportunity for general intercourse. The parish of the Holy Comforter is in a neighborhood which is rapidly building up and the outlook for the revived chapter is most encouraging.

MR. NORMINE H. KALTENBACH of Epiphany Church, Royersford, Pa., has become a student at Nashotah.

ARTHUR G. DICKSON, Esq., the superintendent of St. James' Sunday School, Twenty-second and Walnut Streets, Philadelphia, has resigned, greatly to the regret of all who have been associated with him.

THE FIRST meeting of the Clerical Brotherhood for the season of 1903-4 was held at the Church House on Monday, Sept. 21st, the Rev. A. A. Marple presiding. A paper was read by the Rev. H. M. G. Huff on "The Manifestation of the Holy Spirit."

ON SUNDAY, Sept. 20th, a new pipe organ was dedicated at Gloria Dei (Old Swedes') Church, the Rev. Snyder B. Simes, rector. The rector preached at the morning service, and the Rev. James H. Lamb in the afternoon.

THE PHILADELPHIA DIVINITY SCHOOL opened its doors for the work of the year on Thursday, Sept. 24th. The students were addressed by Dean Groton, and there is prospect of a very good attendance.

THE DEATH of the Rev. Henry R. Percival, D.D., on Tuesday, Sept. 22d was a surprise to many, although Dr. Percival has been in failing health for some years past. For a few weeks past he had been suffering from complete prostration, and the end was not

unexpected to those who were near him. The funeral was held in St. Peter's Church on Friday morning, Sept. 25th. The burial office was said by the Rev. Wm. McGarvey, rector of St. Elisabeth's Church, and the Rev. Chas. W. Robinson, rector of the Church of the Evangelists. The interment was in St. Peter's churchyard. There were many clergy in attendance.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Rev. Frank Steed—New Rectory at Sharon.

THE PARISH of the Nativity, Crafton, has met with a great loss in the death on Sunday, September 20th, of its rector, the Rev. Frank Steed. Mr. Steed had not been very well for some months, and in July went with his wife to Europe, returning just two weeks suffered very severely with pain in the head, which later developed into acute softening of the brain.

Mr. Steed was born in Winchester, England, in 1842, and came to the United States with his wife when a young man. He took orders about twelve years ago in the Diocese of Virginia, his first charge being at Luray and Shenandoah, in that Diocese. He took charge of the Church of the Nativity in Crafton in the autumn of 1894, and had just about completed the ninth year of his rectorship. During the earlier years of his residence in Crafton, he had charge of the mission of the Atonement, Carnegie; organized the mission of the Messiah at Sheraden, where he lived to see the work on a substantial basis, with a good church building; and revived the work at old St. Luke's Church, Woodville, one of the oldest parishes in the Diocese, which for many years had lain dormant. The funeral of the Rev. Mr. Steed took place on Tuesday morning, the service being held in the Church of the Nativity, and the interment made in the churchyard of St. Luke's, Woodville. The Bishop of the Diocese was present, and 22 of the clergy of the city and suburbs. Mr. Steed will be greatly missed not only in his late parish, but in the city and Diocese as well, as he was one who always took a deep interest in matters pertaining to Brotherhood work and that of missions.

A SPECIAL OFFICE of benediction of the new rectory of St. John's Church, Sharon (Rev. Dr. F. J. Mallett, rector), was held on Sept. 23d. The addresses were given by the Rev. Dr. C. W. Tyler, the Rev. Martin Aigner, and the rector.

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RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. McVICKAR, D.D., Bp. Coadj.

Bishop Clark's Last Letter.

THE CONGREGATION of St. George's Church, Pawtucket, listened on Sunday morning, Sept. 13th, to the reading of what was said to be the last letter written by the late Bishop Clark. It was a message to the Men's Club of the parish, written about three weeks earlier. The letter, which was read by the Rev. L. W. Rogers, rector of the parish, is a lengthy production, beginning with the recollection of what great changes had taken place in the Church since the Bishop's boyhood, when a parish house or even a room for social gathering in connection with the church had not been thought of, and the people only came together on Sundays for the long services, which were not very interesting to the young. He was glad that the Church had learned that she had a duty to perform on week days as well as on Sundays, and was trying to do it. The letter is a striking plea for good and pure living on the part of men as individuals, for careful reading, and for the proper discharge of political duties. He made a plea for truer and more distinct religion and that the men to whom he was writing would be earnest in prayer. The letter concluded as follows:

"It is not probable that I shall live to address you again, and I now beseech you to give yourselves, without delay, into the hands of your Saviour, Christ, and from this hour, live as you know He would have you live. Let every thought and desire of your soul conform to what you know He requires of you and let every act of your life, great or small, be regulated by His commands. If you are ever in doubt as to what you ought to do, ask for His direction. Live as near as possible to Christ, and, when the last hour comes, He will say to you, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"When the hour comes for us to close the last chapter of life, the winding up of all things, the rush of unknown darkness on our spirits, the awful wrench from all we have loved on earth—Oh, brethren, I ask you and I ask myself, fearfully and humbly, what will then be finished? When it is finished, what will it be? A life of self-gratification and sin? A life of mere money seeking? An unfinished, incomplete, imperfect life? Or will it be, Father, I have finished the work which Thou gavest me to do?"

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

The Convocation.

THE 29th ANNUAL CONVOCATION of the District of Sacramento met in Reno, Nevada, on Sept. 15-17. This was the first convocation of the District ever held across the Sierras, but, in spite of the great distance many had to travel, it was more largely attended than any previous convocation. Three Bishops, some thirty clergymen, and about forty lay delegates were present.

A delayed train prevented the presence of Bishop Moreland and a number of delegates at the opening service. Holy Communion was celebrated by Bishop Leonard, of Salt Lake, assisted by the Rev. John Partridge, President of the Standing Committee.

At the business session for organization, the Rev. J. T. Shurtleff was unanimously reelected Secretary. To the joy of all, the Treasurer reported that the full amount of the apportionment for General Missions had been sent to New York. Besides this \$1,450 about \$1,200 has been contributed to District Missions, nearly \$1,000 to the Convocation Fund, and \$537 from Sunday School Lenten offerings. So satisfactory a financial report has never before been made in the District.

Mr. C. W. Bush was reelected Treasurer by acclamation.

At 7 P. M. Evening Prayer was said and Bishop Leonard preached the sermon which had been postponed from the morning service. His text was St. Luke viii. 38-39. After welcoming the convocation to his former jurisdiction, his theme was an eloquent and earnest plea to clergy and people to "show how great things God hath done" for His Church and for this District. Following evening service, a reception by Bishop and Mrs. Moreland was held in the new parish house, it being the first use of the nearly completed building.

On Wednesday morning, Mr. T. P. Moslin, a candidate from this District, was ordained to the diaconate. Mr. Moslin is to work under Bishop Ingle, in China, and sailed on Sept. 19th. The ordination sermon was by Bishop Nichols, of California, from I. Tim. iii. 8, and was scholarly, forceful, and eloquent. In his address to the candidate the Bishop called attention to the fact that a missionary for the foreign field has gone from each of the Dioceses of California within the past few months, showing that the call to missionary work is being felt on this coast as it has never been before.

On Wednesday afternoon the reports of Guilds and the Woman's Auxiliary were received and over \$12,000 was reported as raised by the women of the District during the past year. Addresses were made by Bishops Leonard and Nichols.

Wednesday night was devoted to Indian work, and the speakers were Miss Marian Taylor, lay missionary to the Piutes, at Pyramid Lake, Nevada; the Rev. W. T. Douglas, missionary to the Hupas, in California; Rev. R. Renison, formerly missionary to tribes in Canada; and Bishop Leonard.

Thursday morning was devoted to routine work and reports of committees. The resolutions of the Diocese of Milwaukee relative to the establishment of Courts of Appeals and the Provincial System were adopted. The following resolutions on the "Name of the Church" failed of adoption, though the votes of the clergy emphasized their desire for a change of name.

1. "Resolved, That the District of Sacramento does not regard the present title as adequate or satisfactory."
Votes—Clergy, aye 19; no 6. Laity, aye 7; no 7; divided 2.

2. "Resolved, That while we do not regard a change as expedient at this time, we do approve of the effort to obtain a name which will better express the position and claims of the Church."
Votes—Clergy, aye 17; no 5. Laity, aye 6; no 7; divided 1.

3. "Resolved, That we favor as a substitute, should it be found to be generally acceptable, some name incorporating the word 'Catholic,' which best expresses the true na-

DRAKE'S PALMETTO WINE.

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PUBLISHED BY The Young Churchman Co., Milwaukee, Wis.

ture, origin, and authority of the Church of Christ."

Votes—Clergy, aye 9; no 13. Laity, aye 1; no 13; divided 1.

The Bishop's language, in cordial commendation of the Correction movement, will be found upon another page.

The Rev. A. L. Burlison, of Santa Rosa, and Capt. J. T. Howell, of Nafa, were unanimously elected delegates to the next General Convention.

On Thursday night a banquet tendered the clerical and lay delegates by the vestry of Trinity Church, Reno, crowned the unbounded hospitality which the Reno people gave to the convocation. On Friday most of the delegates attended the excursion to beautiful Lake Tahoe, on the crest of the Sierras, which closed a meeting most enjoyable and stimulating to all who were present.

TENNESSEE.

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

Death of Mrs. Guthrie—Notes.

DEATH recently removed from Church circles of Memphis, a most loyal and earnest Churchwoman, Mme. Francis Sylvia d'Arusmont, the daughter of Frances Wright, memorable in history for her plan which she endeavored practically to carry out for the emancipation of the slaves of the South, and for which she purchased the famous Neshoba tract near Memphis, where Lafayette and other notable men of the time visited and aided her in her work. Mrs. Guthrie, as she was more familiarly called, was the mother of the Rev. William Norman Guthrie, the author and lecturer, now rector of Christ Church, Alameda. She had a remarkable history but was known to the people of Memphis as a loyal, untiring Churchwoman, and a zealous and earnest Christian. Bishop Gailor conducted the funeral services and her remains were finally interred beside those of her mother in Cincinnati.

DURING the summer months, Christ Church, Nashville, has been ministered to by the Rev. Charles S. Ware of Murfreesboro, Tenn., and the Rev. Edmonds Bennett of Trinity Church, Mobile, Ala. No rector has as yet been called. With the present month the engagement of Dr. Chace with Christ Church as organist ceases, he having brought the music to the highest point yet attained in that church.

THE REV. G. W. R. CADMAN, recently ordained deacon at Sewanee is regularly at work under the Dean of St. Mary's Cathedral, Memphis, in missionary and general parish work. S. R. McAlpin has taken charge of the work at Covington, Dyersburg, Ripley, Newbern, and Ravenscroft.

BISHOP GAILOR, who has been living with his family quietly near Memphis, for the summer, with occasional journeys to give addresses to educational assemblies, has removed his family to Memphis for the winter.

THE JOURNAL of the Diocesan Convention of 1903 came out in August and makes a creditable showing of the work of the Diocese. At that Convention steps were taken under the direction of Mr. Rufus Cage of Memphis, to provide funds, to be presented to the Bishop as a gift in commemoration of the tenth anniversary of his consecration, that he might use same to employ a General Missionary to assist him in his work. A fund of about \$1,200 was obtained, almost wholly from middle and west Tennessee.

WASHINGTON.

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

Retreat for Churchwomen — St. Chrysostom Fund.

THE RETREAT for Churchwomen, given at the Children's Country Home, from Sept. 21st to 25th, proved an occasion of deep spiritual refreshment and blessing to all who

participated in it. The work of the Home having closed for the summer, it was found to be an ideal place for the purpose; the Sisters of St. Margaret remained in charge of the home, and made every arrangement for the comfort of the associates and others who came to the retreat, and the rector of the parish, the Rev. G. C. F. Bratenahl, took much interest in it, and did all in his power to promote it; his wife and the deaconess at work in St. Alban's parish being amongst those who availed themselves of its privileges. Twelve ladies were present during the entire time, and several others for shorter periods. The conductor was the Rev. Father Sill, O.H.C. The introductory meditation was given on Monday evening, and on the three following days there were three meditations on the Beatitudes—at 10:30 A. M., 3:15, and 7:30 P. M., and also an instruction of a practical nature after Sext at 12 o'clock, the subjects being Methods of Interesting Children in Sunday Schools, Duties of Sponsors to their God-children, Self-Examination (by request), and Ways in which Women can Aid in Missionary Work. There was a celebration each morning, and the Breviary offices were said during the day. The last service was that of the Holy Communion, on Friday morning. The weather was most beautiful during the whole time, and the intervals between services were chiefly spent in the open air amid the quiet surroundings of the Home, where seats were placed under the trees.

THE BISHOP OF WASHINGTON has issued a circular in regard to "The St. Chrysostom Fund," which has been started for the purpose of endowing the office of Canon Missioner, established by the statutes of the Cathedral foundation. The Bishop described his work to be: to conduct missions, preach to the multitudes, spread the Gospel message, far and wide, and to be the representative preacher in the Cathedral pulpit, whenever occasion requires. The St. Chrysostom Fund is intended to provide for the proper support of one fitted by gifts of intellect, eloquence, and ability to reach masses of men for this office not only in the present day, but for all generations to come. Five thousand dollars have already been given; but \$50,000 will be required.

CANADA.

Trinity Affiliation Indorsed—News of the Dioceses.

Diocese of Toronto.

THERE WAS a very large attendance at the meeting held in Trinity Convocation Hall

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For the Annual Convention, Brotherhood of St. Andrew at Denver, Colo., October 7-11, round-trip tickets will be sold at this rate via the Chicago & North-Western Railway, from Chicago to Denver, Colorado Springs and Pueblo, Colo. October 4-8, good to return until October 31, 1903. The train service from Chicago is excellent; the route is over the only double-track railway between Chicago and the Missouri River.

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The famous Colorado Special through without change, leaves Chicago, daily 6:30 p. m., one night enroute. Buffet smoking cars, Booklovers Library drawing-room sleeping cars, free reclining chair cars and standard day coaches. Dining cars with excellent a la carte service. A second fast train leaves Chicago, daily, at 11:30 p. m. Pullman tourist sleeping cars Chicago to Denver, only \$2.50 double berth.

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NW96

on Sept. 10th, for the discussion of the subject of the federation of Trinity College with Toronto University. Although very strongly opposed, the motion in favor was carried by the large majority of 121 to 73. Bishop Sweatman presided. The Quiet Hour at the meeting of the Alumni on the 9th was conducted by the rector of St. Barnabas' Church, Toronto, the Rev. W. Hayes Clarke.—Two NEW CHAPTERS of the St. Andrew's Brotherhood were enrolled at the meeting of the Executive Committee in Toronto, Sept. 8th.—ST. GEORGE'S CHURCH, Grafton, has been thoroughly renovated and much improved by the efforts of the parish guild.

Diocese of Montreal.

AT THE QUARTERLY MEETING of the Executive Committee of the Diocese, Sept. 15th, the Archbishop in the chair, the vacancies on the committee caused by the departure of Principal Hackett and the Rev. Dyson Hague, were filled by the appointment of Rev. Rural Dean Dart and Rural Dean Bell. Mr. G. Durnford was also appointed to fill the place of Mr. A. F. Gault. The committee on the reduction of the mission fund debt reported that the work in the rural districts was proceeding satisfactorily and there was reason to believe that the amount expected from the country parishes would be forthcoming. The treasurer's report was also satisfactory. The Archbishop announced that a circular would at once be issued as to the celebration of Thanksgiving day, Oct. 15th. A resolution of sympathy with his family on the death of Mr. A. F. Gault was carried by standing vote. The next meeting will be in November.

Diocese of Nova Scotia.

IT IS HOPED that King's College, Windsor, may be put on a better basis altogether, now that so much interest has been shown and so many efforts made, to place the finances in a sound condition. A new president, to succeed the Rev. Dr. Willetts, has not yet been found.—At the meeting in Halifax, in September, of the Board of Governors, the scheme for the general reorganization of the College and reconstruction of the Faculty, was adopted.

Diocese of Rupert's Land.

IT IS THOUGHT likely that Bishop Grisdale of Qu'Appelle will receive the appointment of Suffragan to Archbishop Machray. The appointment is to be made in October. Bishop Grisdale passed a long apprenticeship to Church work in Rupert's Land, of which he was Dean, when elected Bishop of Qu'Appelle.—THE RECTOR of Stonewall, the Rev. C. Wood, leaves his charge in the end of September to take up work in the new Diocese of Keewatin, under Bishop Lofthouse.

Diocese of Quebec.

IN A RECENT letter from the chief missionary on the Labrador coast, in giving some description of his work there, he mentions that the mission comprises 500 miles of coast line. There is a very neat and well built church at each of the three largest settlements, that is, at Harrington, Mutton Bay, and St. Paul's River. For the educational part of the work there are four comfortable schoolhouses. The settlements are mostly very small and often extremely isolated, single families living sometimes twenty miles apart. The first Canadian missionary began work in this district in 1861. There are to-day two ordained clergymen and two lay readers and school teachers. The missionary in charge covers a distance of nearly 2,000 miles a year, in his journeys up and down the coast. The Bishop of Quebec made a visitation in this mission field in July last.

Diocese of Huron.

THE SEPTEMBER meeting of the Rural Deanery of South Grey was held at Christ Church, Markdale. The W. A. convention

for the county met at the same place and at the same time. Proceedings were begun by a celebration of Holy Communion. Various subjects of interest were discussed. The next May meeting will be held at Dundalk.

Diocese of Ottawa.

MISSIONARY meetings and conferences have been arranged to be held in the various rural deaneries of the Diocese from Oct 13th to 18th, at which the Rev. L. N. Tucker, general missionary secretary, will speak. Bishop Hamilton, who has been spending some time in Colorado with his daughter, expected to return home early in September, and to hold Confirmations in October.

THE HYENAS OF PALESTINE.

JER. xii. 7-9: "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it. Mine heritage is unto me a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour."

I. Sam. xiii. 18: "And another company turned the way to Hethhoron: and another company turned to the way of the border that looketh to the valley of Zezaim toward the wilderness."

In the first passage the word rendered speckled bird is in the Septuagint rendered hyena. In the second passage the word wilderness is "the valley of hyenas." Our drago- men were fond of telling us stories of the hyenas. After supper, in the tents, they would recite experiences with them, especially of the danger of coming under their fatal fascination at night, through the gaze of their great fiery eyes. At the present day the hyena is still plentiful in Palestine, though in the course of the last few years its numbers have been sensibly diminished. The solitary traveller, when passing by night from one town to another, often falls in with the hyena, but need suffer no fear, as it will not attack a human being, but prefers to slink out of the way. But dead and dying and wounded animals are the objects for which it searches; and when it finds them it devours the whole of its prey. The lion will strike down an antelope, an ox, or a goat, tear off its flesh with its long fangs, and lick the bones with its rough tongue until they are quite cleaned. The wolves and jackals will follow the lion and eat every soft portion of the dead animal, while the vultures will fight with them for the coveted morsels. But the hyena is a more accomplished scavenger than lion, wolf, jackal, or vulture; for it will eat the very bones themselves, its tremendously powerful jaws and firmly set teeth enabling it to crush even the leg bone of an ox, and its unparalleled digestive powers enabling it to assimilate the sharp, hard fragments which would kill any creature not constituted like itself.

The animal is hated largely on account of its tendency to rifle graves. The bodies of the rich are buried in rocky caves closed with

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heavy stones which the hyenas cannot move, or in walled-up sepulchres. But the bodies of the poor are buried in the ground. But in such cases the grave must be defended by great piles of stones being heaped over them. But even when this precaution is taken the hyenas will often find a weak spot and dig out the body and devour it. No wonder the inhabitants detest the animal.

As we have said, superstitions abound concerning the hyena. There is a prevalent idea throughout Palestine that if the hyena meets a solitary man at night it has the power to enchant him in such a manner as to make him follow it through thickets and over rocks to its den, or until he is exhausted and falls an unresisting prey. But they claim that on two persons he has no influence. Therefore a solitary traveller is gravely told to call for help the moment he sees a hyena, because the fascination of the beast will at once be neutralized by the presence of the second person. So firmly is this idea vested in the minds that they will not travel by night unless they can have at least one companion. As I said, our dragomen were full of these superstitions, and would tell with utmost earnestness stories they had heard of the fatal fascinations of natives and travellers. They claimed that the hyenas would come up even to the edge of a village and allure people off to their dens. They believe that a light will break the spell, and when they go out a little way they take a torch or lantern.—*Current Anecdotes.*

MY FIRST CASE.

[A Woman Doctor's Autobiography in *Everybody's Magazine*.]

I shall never forget my first case. The doctors were nearly always sent out in couples, and my companion on this call was a great, raw-boned, six-footed, red-haired native of Hayseed, uncouth, learned, and intensely earnest. In those days a truck-horse load of antiseptics was considered necessary, so he carried a huge bag and I the lantern, it being about 10 o'clock in the evening. We were led through the filth and smells of little by-streets to a rear tenement—one that must be approached through the hall of another tenement, its frontage being on a small and horrible inner court. It was here the lantern was needed, for we had five littered and broken steps to mount, all in pitch darkness.

The sick-room was a squalid hole, the average room of the tenements, reeking with smoke and the odor of garlic, the windows tightly sealed. On the rickety wooden bed lay the patient, a middle-aged woman of thirty years, her face seamed with lines of care and want and begrimed with dirt. On the pillow beside her lay a child about a year old, while from under the covers at the foot of the bed peeped three pairs of black eyes. The place was filled with friends and relatives, and of the crowd the only one who could speak intelligible English was a little girl of ten, whom we had to keep at hand to serve as interpreter. We cleared the room and did what we could for the poor woman with the resources we had brought. Even water was scarce here, as every drop had to be carried up the five flights. Three hours later two more lives were added to the swarming misery of the place—for my career had opened with twins.

RULERS' ODD TITLES.

VERY CURIOUS titles are borne by some potentates. The Sultan of Turkey has seventy-one titles, and on the parchment containing them are the words: "As many more as may be desired can be added to this number."

Among the titles are "Abdul Hamid, the Eternally Victorious," "the Eternally Smil-

ing," "the Eternally Invincible," "Distributor of Crowns to the Heroes seated on the Thrones," and "Shadow of God on Earth."

The Shah of Persia has also many pompous titles, among them being "Luminous Star of the Firmament," "The One Star that gives Light to the Terrestrial Planet," "The Pivot of the Universe," and "The Magnetic Centre of the Globe."

The funniest title, however, is borne by the ruler of Ava, a small kingdom on the borders of Afghanistan. This monarch signs all his decrees as follows: "Signed and sealed by the king of kings, whom all the world should obey, because he preserves life in all human beings, because he regulates the seasons, because he is the father of the sun, and because he is the king of the twenty-four umbrellas."

In order to convince the skeptical that these are no unmeaning words, twenty-four umbrellas are always kept in the king's private closet.—*Detroit News-Tribune.*

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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.

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