

The Living Church

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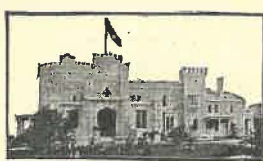
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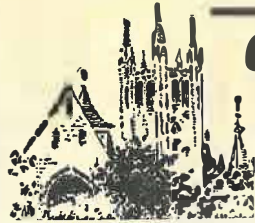
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The Magazines

THE *Architectural Record*, as we have noted, has expanded from a quarterly to a monthly, and we are pleased to note further that it seems to be meeting the increased demand upon its resources with success. The August number is the third of the new series. The leading article, by a French writer, is a sketch of M. Nénot and his principal work, the reconstruction of the Sorbonne. This young and energetic French architect was chosen by an Italian jury to furnish the plan for a monument to King Victor Emmanuel. His dazzling vision, however, was never realized. The new Sorbonne is a magnificent creation. Other papers of this issue are: "A new French Method of Cement Construction," "L'Art Nouveau," "The New (Roman) Cathedral at Westminster." There are also illustrated articles on department stores, the new Metropolitan Museum, etc. *Architectural Record* Co., 14-16 Vesey St., New York. \$3.00 a year.

THE *Biblical World* for July contains a very satisfactory article on Bishop Westcott by Dr. F. H. Chase, Norrisian Professor of Divinity in Cambridge University, England. We observe that the *Encyclopædia Biblica* goes a little too far for our Chicago friends. A significant editorial declares that critics have arrived at "the parting of the way." The *Encyclopædia* is the work of "a coterie," not of "a school," and it follows "a method whose final criterion is one's likes and dislikes." If a reviewer in THE LIVING CHURCH had used such language, it would have been dismissed as the outcome of narrow prejudice, traditionalism, and the like; but the *Biblical World* can hardly be accused of such tendencies. Among the book reviews is one on Bigg's Commentary on the Epistles of St. Peter and St. Jude. Dr. Bigg, it must be remembered, defends the genuineness of II. Peter, a position which is not popular among present day critics. The review is, on the whole, favorable, but a little nervous now and then, as if the writer feared that his friends might not agree with him. It is a dreadful thing to be under the suspicion of desiring to defend the faith!

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The Living Church

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PRINCIPAL CONTENTS.

EDITORIALS	509
On Clerical Salaries—The Papal Encyclical—The Church in University Towns—The Coronation.	
LONDON LETTER [Illustrated]	511
Repairs on Selby Abbey—Coronation Service—The New Premier—Capetown Cathedral.	
DEATH OF AN IRISH BISHOP	513
EUROPEAN LETTER [Illustrated]	513
Expulsion of Religious—Statue of Père Didon—The Pope's Encyclical on the Holy Eucharist—Death of Cardinal Ledochowski—Ancient Manuscripts Discovered.	
NEW YORK LETTER	514
Clerical Vacations—Brooklyn Items—Heavenly Rest—Gor- don House—The G. T. S. Deanery.	
RECOLLECTIONS OF THE LATE BISHOP BARNWELL. Rev. P. H. Whaley	515
PROGRESS IN OUR WEST-AFRICAN MISSION.—II. [Illustrated.] Rt. Rev. S. D. Ferguson, D.D.	516
A REMEMBRANCE OF DE KOVEN AND OLD RACINE. Rev. C. C. Tate	517
HELPS ON THE SUNDAY SCHOOL LESSONS	519
CORRESPONDENCE	519
The Late Bishop Barnwell—The Legal Aspects of the Mis- sissippi Divorce Case—Was it Unhistorical?—The Term "Mother of God"—The Missionary Apportionment—The Name of the Canadian Church—Church Literature— Vested Women.	
LITERARY	523
"IN HOC SIGNO VINCES." [Poetry.] Carolyn DeWitt Merrill	524
THE GLADNESS OF GIVING. Rev. Chas. Fiske	525
THE FAMILY FIRESIDE [Illustrated]	526
PERSONAL MENTION, etc.	527
THE CHURCH AT WORK [Illustrated]	528
New Church at Easthampton, Mass.—Death of Rev. J. A. Antrim—Burial of Rev. E. L. Atkinson—Episcopal Residence for Milwaukee—Dr. John Wright's Anniversary.	

ON CLERICAL SALARIES.

IT IS generally conceded that, although in commencing, a young man receives a higher salary in the ministry than in any other profession, the man of experience and ability does not receive anywhere near as much as the same ability and experience would have received in some other professions. Either, then, the ministry is filled with men of very moderate ability and always has been so filled, or else there has been the smaller proportional salary; for no man seems able to accumulate money as a clergyman, certainly not in any such proportion as the fairly successful lawyer or physician. But the small salary which the clergyman receives is perfectly well understood by him, and it is not expected that he shall have more than a fair competency.

There is the divine principle that they who preach the Gospel should live of the Gospel, but there is no provision that they should accumulate fortunes by the Gospel, and no clergyman expects to do so. And although his training, and in many cases his tastes, have made him more keenly sensitive to the limitations of his income than are many of his parishioners, and no man is so aware of this as the man himself, yet he is willing to face many hardships of a financial nature for the sake of doing the work which he has chosen. There is in it a satisfaction which is part of the reward.

But this willingness, which is more frequent than is often supposed, should not be the opportunity for parsimony to impose upon the "minister." The whole question of clerical salaries is more involved than the determination of their amount and what a man needs for his support.

In the first place, every parish expects that its rector should be a gentleman, that he should have the tastes of a gentleman, and should live and appear as a gentleman. No matter how poor a parish it is, it expects these characteristics of him. The salary is supposed to be sufficient to enable him to live, not as the wealthiest of the parish, nor yet as the poorest, but as the average person lives. His friends and associates are among all classes, and as he should not be so far removed from one by his style of living as to alienate them, so he should not be so far below others as to shame them. He lives in his parish, supported by his parishioners, and while in many cases the salary is inadequate, in many more cases it is enough to enable the rector to support himself and family in respectability by careful economy.

But the parish often expects a man to live on a more expensive scale than his salary will afford. There is a dim, half-conscious notion that a dollar goes farther in a clergyman's pocket than in a layman's. If the man were merely a skilled mechanic, with the tastes of the average skilled mechanic, there would be no difficulty; or if there were no other demands made upon him than are made upon the mechanic with the same income—demands as to time, and appearance of himself and family—then again there would be no difficulty. But such is notoriously not the case. The clergyman may not live as does the average mechanic with the same income. He must live in a more expensive neighborhood, in a more expensive house. If the parish provides a house for him, it will cost more to keep it up than does the house of the mechanic or small tradesman. In this there is a difficulty in regard to salaries

which is not always perceived by the layman, although keenly felt by the clergyman.

In the second place, it is thought by many laymen that there are many ways open to a clergyman to augment his salary, and that there are many perquisites. A clergyman reports the following conversation:

He was speaking with a member of his vestry about the cost of living. The vestryman lived on about \$15,000 a year. He was of the opinion that no man could live respectably on \$1,000 a year. The clergyman replied that he managed to live on that.

"Oh, but you make a great deal writing for magazines and papers," was the reply.

The man, however, did live on \$1,000, and he managed to live with certain respectability. The amount he earned with his pen was about \$75.00 a year. But no parish has a right to expect its clergyman to earn part of his own support in any way outside his ministerial vocation.

The matter of perquisites is often wholly misunderstood by the average layman. There is a popular impression that in a large place they about equal the salary, and in a small place are somewhat less in proportion, but are still substantial additions to clerical income. If this impression were well founded, there would be no great objection to the partial support of the minister by the perquisites of his office. This is the method employed in some denominations, and although not a wholly desirable way, is perfectly legitimate if understood by all. The belief about perquisites, funeral and baptismal fees, which are generally, purely mythical, and marriage fees, together with an indefinite idea of perquisites in general, is due in part to a survival of the memory of the old English customs, and in part to reports of occasional large fees given at weddings. A rector of a fashionable church may, indeed, receive in some years, fees that more than equal his salary, but his case is extremely exceptional. The priest at the average church does not receive enough to count upon them in any way. The flowers at a wedding can be seen. The wedding fee is enclosed in a small envelope as a rule. The clergyman perceives that there is often a different effect due to this small difference in appearance.

In the third place, the average layman is apt to overlook a point which he would never overlook in his business. A certain clergyman, living in a rich farming district in Maryland, receives \$1,500 a year as salary and a rectory. It costs him about \$300 a year to do his work on account of the great extent of his parish. If he had been a salesman and had been paid \$1,500 a year, he would have expected, and would have received, \$300 a year in addition as expenses. The expense of getting about the parish was not more an expense to be justly paid by the clergyman, than the heating and lighting of the church building. The average church treasurer would be thunderstruck if the rector had presented an expense account, yet he would have expected his salesman to put one in. And yet wherein is the difference? The Bishop of the Diocese is generally paid his traveling expenses, yet a poor missionary, who receives less than a thousand dollars, has to keep a horse and wagon to serve three or four mission stations, and has to pay for the same out of his slender salary.

Carry the same principle further. The parson's library is composed of books which he would naturally buy as a man of cultivation, and also of books he would buy only as a professional man. These strictly professional books are bought and paid for by the parson himself, and he must have them if he would present fresh and forcible sermons to the people. If the income of the parson was the whole of the pew rents or parish income, and depended upon them as to amount, then the more he attracted to the church the more he would get. But churches are not usually managed in that way as to their finances. It is here that the difference comes in between the clergyman and the lawyer, who also buys and pays for his own books. The clergyman is, in effect, more like the lawyer's clerk, who is paid a fixed salary, and he differs from the lawyer's clerk in that he has to buy the professional books: in one case commentaries, and in the other, reports. A man is placed in a parish and required to furnish the tale of bricks, but he is not provided with the straw.

Finally, there is the case of the parish that depends upon the minister's private means. One such occurs to mind. It was a parish with great self-respect. The people were proud that they had never been a mission parish, and had never received mission aid. They had long since made up their minds to get along without depending upon charity. They had been able to do this, not because their hands went deep into their

pockets to support their church, but because they had always called a man to be their rector who had private means and to whom they paid a mere pittance. The result was that the people could have the gratification of seeing their rector living among the wealthy people of the place, and yet did not have the inconvenience of paying for this display.

It must be confessed with sorrow that there are too many men in the ministry, as in any other profession, who are not worth more than they receive. There are men in the ministry who could not have received so much in any other profession. Only because men, and especially women, have felt it meritorious to pity and help them are they tolerated. They are, we hope, exceptions. To these no reference is made. Neither is there any complaint as to the amount paid the average clergyman as salary. He seems to get along on it after a fashion, and complains very little. But there is just cause of complaint regarding the expectation that the clergyman earn his own support, in part, at least, by means outside his calling; that he should be expected to pay his own expense account when it is incurred in parish work; and that the man with means should be required to use them in his own support. The clergy are often accused of not being business-like in their finances. If they were, indeed, business-like, they would not put up with what is not tolerated in any business, and yet is expected of them by those who complain of their lack of business.

We say nothing, now, of the large number of the clergy whose official income is far under the amount that ought to be an established minimum. Their case is even more deplorable; but it is the other class of men, who are paid salaries that are really intended by those who pay them to be fair and adequate, as clerical salaries go, that we now have in mind. There are parishes that would gladly supply their rectors with a suitable amount for expenses, and with an adequate income, if the matter were thus presented to them. Naturally, it is difficult for the clergy themselves to broach the subject. * *

HERE is a section of the recent Apostolic Letter of Pope Leo XIII. on the Holy Eucharist, to which we desire to direct particular attention. We should indeed desire to make large extracts from that noble letter, which has, as the *Church Times* well says, "the ring of evangelical truth and fervor," did space permit. Very little of the letter indeed would be criticised by the most rigid Anglican, and we could wish that in its main line of thought it might be the model for one of the pastoral letters of our own college of Bishops.

We have reference especially at this time to the plea of the venerable pontiff for more frequent reception of the Blessed Sacrament by the faithful. This plea shows a reaction from the pernicious laxity more prevalent among Romans than among Anglicans, in seldom receiving, though sometimes regular in attendance at, Holy Communion. Our people as a whole are lax rather in preparation for communion than in neglecting to receive the sacrament; but every congregation has some who are negligent in both. This laxity only too frequently ends in absence from service altogether. Our own fellow-Churchmen are therefore not altogether guiltless—though perhaps more generally so than Romans—of the evil condemned by the Pope when, referring to the Lateran Constitution of Innocent III. enjoining communion at least once a year, at Easter, he says:

"But it is clear that this precept was imposed with regret, and only as a last resource; for it has always been the desire of the Church that at every Mass some of the faithful should be present and should communicate."

This "desire of the Church" is one that even regular attendants at the celebration of the Divine Mysteries do not always remember. "Non-communicating attendance" is defensible only for those who communicate regularly, but who may choose an early rather than a later celebration for their communion, or who, for other good reasons, are not ready to receive at each separate celebration. We hasten to add that by this we do not mean that others who are not regular communicants should be repelled; but that all ought to be regular communicants. It has been well said that non-communicating attendance is better than non-communicating absence; but the duty of every communicant is to receive, regularly and frequently, the bread of life. His duty is not fulfilled by mere attendance at the offering of the sacrifice; but having once on the Lord's day, or at such other regular interval as in any case may seem best, received "that most inestimable gift," he has then the privilege of assisting, with a clear conscience, at the offering of the eucharistic sacrifice at the high celebration.

He only half fulfils his duty when he neglects the communion, but is present at the service. And even here, the Pope is right in saying that "it has always been the desire of the Church that at every Mass some of the faithful should . . . communicate."

In defending non-communicating attendance at the Holy Eucharist, as we must, we must be careful not to permit it to supplant *communicating* attendance, as has all too largely been the case among Romans, but only to supplement it. It is encouraging to know that the Pope himself publicly condemns a practice that has been very widespread in the communion over which he presides.

WITH relation to the discussion of the subject of Church work at State University towns, introduced, it will be remembered, by the paper of the Rev. Dr. J. E. Wilkinson, and followed by other considerations of the subject by the Bishop of Western Michigan, the Rev. J. William Jones, and an editorial comment, a correspondent points out that Dr. Wilkinson's appointment to the mission at Champaign, Ill., the seat of the University of Illinois, is an example of just such wisdom in making a selection, on the part of the Bishop of Springfield. His work there, uniting the local with the educational field, is also an example of wisdom in the harmonious and successful practice of what has been suggested. The mission being vacant, Bishop Seymour appointed Dr. Wilkinson to the charge, and the congregation, loyally accepting him, arranged a largely increased stipend beyond what had previously been raised in the mission. The result has been that a parish has been formed, with Dr. Wilkinson as rector instead of missionary, and two of the eight vestrymen are University professors. The superintendent of the Sunday School is also an instructor in the University. The students attend the services in most encouraging numbers, and one purpose of the donor of the new rectory, who is a townsman, *not* a gowmsman, is to provide a place in the parish where suitable hospitality may be offered.

This is an admirable beginning, and it more than vindicates all that we and our correspondents had outlined last week, speaking of the subject, as we did, wholly in the abstract. Our present correspondent further states that though the parish is admirably sustaining the work, the financial limitations prevents it from doing all that might be done.

Why should not some portion, then, of the parochial expense at Champaign, be assumed by the Province of Illinois? The scope of the University is the whole State. The last available reports show that it numbered more than 2,000 students and 224 professors and instructors. The connection of this large body of men and women with Champaign is purely incidental and temporary in character. It does of course lend prestige and some slight additional income to the local parish; but he would have a singularly inexact knowledge of college students and even of their instructors, particularly those in a State University, who would look to them with an expectation of securing any large financial assistance for a parish. The debit is far greater than the credit (viewed from a financial standpoint) where the local parish does any adequate work among a college constituency. One large value of the Provincial System would be demonstrated if Illinois would, as a whole, take up this matter of the sufficient support of the work at Champaign. It is perhaps right to add, however, that we take this specific case as an illustration because it fits in with what we had written, rather than because of any personal knowledge of conditions locally obtaining.

It is a pleasure to know that the far-sighted Bishop of Springfield has thus wisely had in mind the opportunity presented by the State University at Champaign.

THE happy fruition of hopes and fears in the Coronation of Edward VII. brings relief and satisfaction to all the hosts of friends of the English people in America. That it has been safely accomplished is the cause of deep thanksgiving, offered publicly in many of our churches on Sunday last.

Americans need find no difficulty in retaining a sturdy spirit of democracy for themselves while at the same time showing the warmest sympathy for this consecration of royalty on the part of their brothers across the sea. It is an inspiring thought, that the monarch must first pay homage, on his knees, to the King of kings, before he receives the homage due him as an earthly sovereign from his people. The Coronation is a solemn religious function, and not by any means the empty form our secular editors so often assume. It consists of a solemn

celebration of the Holy Communion, in the course of which the King and his Consort dedicate themselves to the service of God in the fulfilment of the duties pertaining to that station of life unto which it has pleased God to call them, and receive the blessing of God's Church and the spiritual food of the Eucharist to support them in the discharge of those duties. Our congratulations, with those of the American people in general, are cordially tendered to our kinsmen across the seas.

Some anxiety as to the condition of the venerable Primate of All England, whose evident weakness was commented upon in the published cablegrams relating to the Coronation, will be felt until further advices may be received.

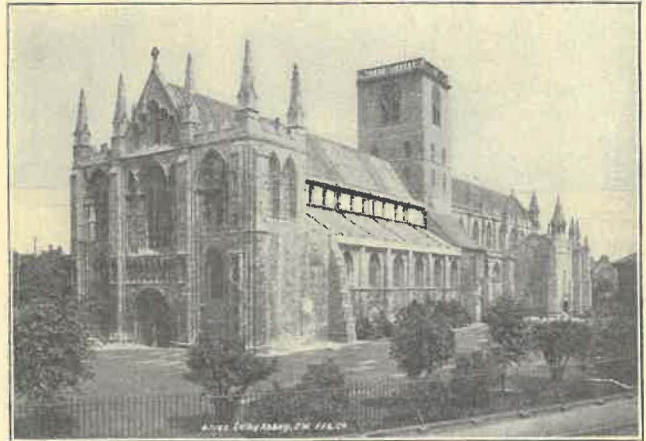
ANSWERS TO CORRESPONDENTS.

J. M. B.—The priest to whom you refer has been deposed.

LONDON LETTER.

LONDON, July 29, 1902.

ONLY thirteen years ago the Abbey church of Selby, Yorkshire, underwent at much expense considerable repair, yet within the last few years a new danger to its security (threatening, indeed, the ruin of a large part of the work then carried out) has been revealed in the weakness of the sub-structure of the central tower, which, unless speedily averted, is likely to cause its collapse. At a public meeting held in Selby last winter, a committee was appointed to take steps in the matter,



SELBY ABBEY—S. W. VIEW.

and since then it has been decided to take down so much of the modern top portion of the tower as to reduce the weight on the great piers by more than five hundred tons. The estimated cost of the whole reparation scheme is not less than £1,600; but as this sum is "quite beyond the resources" of so small a place as Selby, the vicar and committee have, therefore, issued a general appeal for help, which it is to be hoped will fare as fortunately as that for funds towards restoring the church in 1889. Selby, an agricultural town with about 6,000 inhabitants, and the traditional birthplace of King Henry I., may well be proud of its Abbey church; certainly one of the most beautiful fabrics internally in the whole kingdom, and the only fairly intact monastic church left in Yorkshire. The church, which in the year 1690 suffered irreparable loss by the collapse of the old and stately belfry stage of the tower, was originally built in the twelfth century, and shows an interesting mixture of styles from Norman to Perpendicular; whilst the choir, according to Parker, is "one of the finest examples of the general effect of a Decorated interior."

This day fortnight a wife-murderer was executed at Worcester, and at the moment of execution the Bishop of the Diocese (Dr. Gore) celebrated on the culprit's behalf in his private chapel in St. Martin's rectory, in his Cathedral city; and the Holy Eucharist was also offered with like special intention in St. Martin's Church, of which the Worcester gaol chaplain is rector, some sixty persons being present. Commenting thereon, *The English Churchman* opines that it furnishes "a dangerous precedent," and also erroneously holds that such a use of the Sacrament of the Altar is "based on the unscriptural theory that the 'Eucharist' is a propitiatory ordinance—effectual for the sins of the living and the dead." That same organ of High Protestantism within the pale of the Establishment also devotes a sub-leader to quite an innocent remark of the Bishop of

Rochester concerning the "*Porrectio Instrumentorum*." The Bishop (Dr. Talbot) was preaching recently at a men's service at St. Alphege's, the parish church of Greenwich, and invited the men to attend his next Ordination service at St. Saviour's, Southwark. He then went on to explain the service somewhat, and said that in the case of the newly ordained the symbol of their office was the Bible, "but in olden days they used to hand them chalice and paten—it might be regretted that that was not done now." Thus the Bishop of Rochester, says *The English Churchman*, "shows his sympathy with pre-Reformation methods, and this, too, in a church which, we presume, under its present vicar, the Rev. S. M. Bardsley, would be considered Evangelical."

The benefice of St. Saviour's, Poplar, vacant by the decease of the Rev. R. W. R. Dolling, has been offered by the rector of Poplar to the Rev. the Hon. James (Father) Adderley, vicar of St. Mark's, St. Marylebone, but has been declined.

At the monthly meeting of the S. P. G., 18th inst., the Secretary (Bishop Montgomery) announced that it had been deter-



SELBY ABBEY—THE CHOIR.

mined to publish a quarterly magazine in January next, entitled *The East and the West*, "to be devoted to the deepest mission problems and to reviews of mission literature," at the price of 1s. net. Along with this there would be a penny illustrated magazine, *The Mission Field*, with a new cover, and containing more matter than the present magazine. An almanac was also being prepared for 1903, to be ready in September. The Secretary also stated that a new association of "great promise" was about to be formed in connection with the venerable society for the benefit of the younger Churchwomen, not for the collection of funds, but "primarily for study and intercession."

In writing to *The Pilot* concerning the service recommended for general use on Coronation Day, the Rev. T. H. Lacey, vicar of Madingley, says that the Accession Declaration made in the House of Lords, concerns him merely as a subject; but when the King is called upon to make "an extremely objectionable declaration" in the course of the Coronation Service in the Abbey, he is "directly concerned as a member of the Church of England; and, furthermore, when he himself is asked to repeat that declaration in the course of a service in his own church, "I flatly refuse to do so, no matter what authority directs it."

The retirement of Lord Salisbury and the succession of Mr. Balfour to the Premiership affects in some measure, of course, ecclesiastical as well as general politics. The new Prime Minister, though a Cecil on his mother's side, and Lord Salisbury's nephew, was brought up in Scottish Presbyterianism, of which system he is supposed to be still an adherent; though I dare say Presbyterianism pure and simple sits very lightly upon him. But however that may be, Mr. Balfour, whose last written book, *Foundations of Belief*, shows him to be a man of some deeply religious convictions, is much more acceptable to Churchmen for the post which makes its occupant adviser to the Crown in the exercise of its highest ecclesiastical patronage than such a man as the Duke of Devonshire, though nominally a Churchman, whilst in fitness he is beyond comparison with Mr. Chamberlain, a Socinian, who, besides the Duke, was the only other possible choice. As First Lord of the Treasury, Mr. Balfour has made some fairly creditable appointments to benefices; and until our confidence in him, now that he will have higher patronage at his disposal, is shaken or entirely destroyed, we may reasonably assume that there will be no radical change

of policy in the nomination of Bishops from that pursued by his illustrious uncle and predecessor in the Premiership. Surely we need not even suspect that Mr. Balfour will do so badly as Lord Rosebery, during his brief tenure of office; for it was that Prime Minister, also a Scottish Presbyterian, who gave to the Church the present Bishop of Hereford (Dr. Percival) and the Deans of Canterbury (Dr. Farrar) and Ripon (Dr. Fremantle).

A service of Thanksgiving for the completion of the restoration of the West front of Peterborough Cathedral was held in the Cathedral on the 23d inst., with a sermon by his Grace the Primate. The cost has been £13,000, of which £2,000 was raised as a memorial to the late Dean Ingram, to whose energy the prosecution of the work was largely due. The sum of £1,700 is still needed to complete the restoration of the Cathedral. During the past 20 years £36,000 has also been spent on the repair of the fabric of the Cathedral, in addition to the £30,000 for internal fittings.

The Central News Agency states that it has been finally decided to omit both the litany and sermon from the approaching Coronation Service—provided, please God, it takes place on August 9th. The service will thereby be shortened from 10 to 15 minutes, and by certain other arrangements there will be a further gain of 10 minutes.

Some little time back it was publicly stated that the ecclesiastical Commissioners had informed the Bishop of Worcester that, provided a suitable episcopal residence can be obtained or means can be found for erecting such a residence, they are not unwilling to approve of the sale of Hartlebury Castle. It is now announced in the newspapers that a scheme is being promoted by prominent laymen in the Diocese of Worcester for retaining the Castle for the use of the Bishop for the time being for residential or other purposes, instead of its being alienated by sale from the Diocese, with which it has been associated for about 1,000 years. The scheme is designed to prevent the upkeep of the Castle from being a burden upon the present or any future occupant of the see.

The warden of Clewer House of Mercy (the Rev. G. S. Cuthbert) has made known through the columns of some of the leading Church and daily newspapers that "it is proposed to place a memorial to Canon Carter in the chapel of the House of Mercy at Clewer, that being the Mother House of the Community of St. John Baptist, of which he was the founder, and from the time of its foundation in 1852 to his death, on Oct. 28th, 1901, the warden." The memorial, to be designed by Mr. Bodley, is to consist of an altar-tomb, with a recumbent effigy thereon of Canon Carter. Subscriptions towards carrying out this scheme, the cost of which will necessarily be considerable, may be sent either to the Reverend Mother Superior, or to the warden himself, at the House of Mercy, Clewer, Windsor.

A meeting has lately been held at the Church House in aid of the Capetown Cathedral Memorial fund. Field Marshal Lord Roberts, who is chairman of the General committee, presided, and amongst his supporters were her Royal Highness Princess Christian, president of the Ladies' committee, and the Bishop of London. The object of the meeting, Lord Roberts said, was to raise the sum of £42,000 to erect the eastern portion of the new Cathedral at Capetown as a memorial to those who have fallen and as a thank-offering for those who have been spared in the late war in South Africa. Upon the proposed mural memorial tablet in the Cathedral would be placed the names of those who had fallen, not only of soldiers, but of any lady nurses in the war, and any civilians who were paid by the War Office for their services at the front. The two resolutions in favor of the memorial and pledging all present to further the same to the utmost of their ability, moved respectively by the Bishop of London and Canon Knox-Little, were carried. The King, who is patron of the fund, has subscribed 200 guineas, and the Queen, also a patron, and the Prince of Wales have each subscribed £100. The contributions towards the fund up to the date of the meeting amounted only to a little over £16,000.

This day fortnight (the day after the fall of the Campanile of St. Mark's, Venice) a figure in the second row of statues on the northwest tower of Wells Cathedral fell to the ground and broke into many pieces. It was one of the original statues adorning the magnificent west front of the Cathedral, and was supposed to represent Johannes Scotus. J. G. HALL.

PUT A SEAL upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Henry Drummond.

DEATH OF AN IRISH BISHOP.

THE death of the Rt. Rev. Wm. Pakenham Walsh, D.D., sometime Bishop of Ossory, Ferns, and Leighlin, occurred on July 31st. "No member of that [the Irish] Church," says the *Church of Ireland Gazette*, "can recall any other life that was at the same time more faithfully spent in its service, more richly endowed with intellectual gifts, and more truly Christian in its spiritual humility and sweetness." He was buried on the Saturday following, August 2nd, the Archbishop of Dublin officiating, and the Rt. Rev. Dr. Crozier, successor to Bishop Walsh in the see of Ossory, as well as the Rev. Dr. Hackett, Principal of the Montreal Diocesan College, a brother-in-law of the deceased Bishop, assisting.

EUROPEAN LETTER.

FRANCE.

THE air is full of reports and counter-reports of the Government's action with regard to the law of 1901 as brought to bear on Congregations. The constant question is: How will it all end? Journals, periodicals, pamphlets, all deal with the burning question. The Edict of Nantes, the Revocation of the Edict of Nantes, each is a fruitful subject for treatment and comparison in articles, in monthly issues of divers descriptions. "War to the Congregations" is the common heading of leaders in various papers.

The ministry, writes *La Croix*, pursues its work. In its hands the application of the law, "*sur les Associations*" has become a means for the persecution of any kind of Congregational establishment. It is not only the schools that are being closed by the police, after a delay of eight days, if they do not obey the behests of M. Combes, but also the asylums (*asiles*, i.e., establishments of refuge for the aged or infirm), "patronages" or institutions under special direction—houses of retreat—as for aged clergy and others, are not outside the lash. The members of these schools, Sisters and children, are finding themselves put out into the street; and in many cases will fall upon the charge of the Society for General Relief known as the "Assistance Publique," already overburdened by the multitude of miserable applicants, whose demands can hardly be met.

Very touching are the simple descriptions from outlying places, as Belfort, Versailles, Pierrefonds; from Brittany, La Vendée, and hundreds of other places, of the closing of doors of schools, of the departing Sisters, of the indignant parents. But it is only the beginning of troubles.

Two institutions have been heavily mulcted to be enabled to carry on their work in Paris, and those not French. One is that of the R. C. Passionist Fathers, in the Avenue Hoche; the other the American Episcopal Church in the Avenue de l'Alma.

The police are obliged to be present to see the letter of the law carried out in the capital; for angry parents and sorrowing priests, with thousands who know what is owed to clerical education in the country, offer a certain opposition on each occasion of an "expulsion." There are, too, Socialist meetings, upholding the Government. The officers for keeping the peace have enough to do to hold these bodies in check.

Since writing the above, matters have assumed a much more serious aspect. The orders for expulsion and closing apply, it is said, to 3,000 schools. Most of these orders have been carried out. The grief is universal. Nineteen Bishops have made strong protests, headed by Mgr. Richard, Archbishop of Paris. Last Sunday, July 27, some 40,000 people "demonstrated" on the Place de la Concorde. There was, of course, a counter "Socialist" demonstration. About 30,000 police—guards and troops—were afoot to keep the peace. Happily this was done very ably by M. Lepine and his officers. The really significant part of the matter is the strong initiative the women of France are taking in the matter.

The London *Times* makes light of the whole matter, and somewhat ridicules the idea of any serious outcome. It is a mistake. France is at root Catholic, let us thankfully remember, and this is to touch that sensibility in the tenderest part, through mothers and children.

It is pleasant to turn from these rather sad stories to another topic that has interested the Paris mind (of the faithful), awaking as it does the history of a great man.

At the beginning of this month (July) there was, as we should say, unveiled in the park of the School of Arcueil, the statue of Père Didon. The Père Didon, as no doubt your readers are aware, was a well known Dominican monk and especially

gifted preacher. Since the walls of Notre Dame echoed to the voice of Père Hyacinthe, who renounced the faith of his birth, unfortunately, some years ago to become—well—something else, no preacher has attracted such multitudes to assist at his sermons in Lent or in Advent, as has Père Didon. Powerful in voice as well as physique, large in views, and staunch in Churchmanship, he held in thrall the congregations of the Cathedral Sunday by Sunday, for several years. Among other especial directions in which his energy took effect, was an endeavor to improve the physical as well as spiritual education of the young people of his country. For he did not consider the former in any degree unworthy of the latter. For this purpose he made some special journeys to England, visiting the public schools there and studying the means of development of that which he considered a necessary part of wholesome progress in education for the young. With all this, his was an essentially spiritual character, as many of his letters to lawyers and others prove; while his double theme was always: Peace and Liberty.

"Heureux celui qui croit;
Plus heureux celui qui aime."

Those are the words which are engraven on the pedestal of his statue, and they fitly represent the man. Père Didon was a Believer. He believed in the truth of his service. He believed almost too much in the men to whom he preached those truths.

A large and deeply sympathizing crowd gathered at Arcueil on July 1st to witness the ceremony of inauguration of his statue, of which I subjoin a silhouette. This gift of an unknown donor is the work of the master, Denys Puech. It worthily represents the action and character of the Père Didon and recalls especially the pose of the man, who was a power in his presence as in his speech.

ROME.

The Pope's Encyclical on the Holy Eucharist has been so universally read and commented on that I may be excused for reverting to it again in the present letter. It comes opportunely to the world, not Roman only, but Catholic generally, at a time when the neglect of the Blessed Sacrament, and the insults offered to it, alas! in our own country, are wounding the hearts and sensibilities of so



STATUE OF PERE DIDON.

many amongst us. For he speaks, not in anger, but in sorrow and loving exhortation. The *Church Times*, writing sympathetically on the subject, says:

"Though there are one or two things in the letter which do not appeal to us, yet even the desire 'that the entire human race should be consecrated by a special act to the Sacred Heart of Christ our Redeemer' is so expressed as to give that tolerable turn to a doubtful cult which we noted last week as possible. In this immediate connection the Pope is moved to one further step:

"This is, to commend to all Christians, more earnestly than heretofore, the all-holy Eucharist, forasmuch as it is a Divine gift proceeding from the very Heart of the Redeemer, who, 'with desire desireth' this singular mode of union with men, a gift most admirably adapted to the means whereby the salutary fruits of His redemption may be distributed."

The points touched on speak feelingly.

"The Eucharist is for man the Source and Food of the New Life." "It is the pledge of Penitence, the surrender of the seen for the unseen." "It is the bond of charity treated under the patristic figure of the Bread made with one of the many grains, and here is found also the relation of the Eucharist to the communion with Saints." Further: "On this principle and none other is founded the practice of celebrating Mass for the departed. The sacrifice itself is nothing else but a work of love—the love of Christ for man, the love of men for one another."

The letter speaks of frequent communion. Pope Leo criticises the practice of the Church at certain periods. Communion was rare; virtues decayed. He traces the endeavors for amendment in such matters through the Lateran Constitution of

Innocent III. to the injunction of the Council of Trent.

"For priests," he continues, "to whom Christ our Redeemer entrusted the office of consecrating and dispensing the mystery of His Body and Blood, can assuredly make no better return for the honor which has been conferred upon them, than by promoting with all their might the glory of His Eucharist, and by inviting and drawing the hearts of men to the health-giving springs of this great Sacrament and Sacrifice, seconding hereby the longings of His most Sacred Heart."

The *Church Times* summarizes happily its article on the letter in fitting words:

"Is not this the voice of a pastor? Has it not the ring of evangelical truth and fervor? Are not all differences of doctrine or practice trivial in comparison with the fundamental verities here set forth? Does not their utterance bring into scandalous relief the divisions of Christendom which hold asunder, nay, which force into hostile camps, men whose hearts are burning with the same fire of Divine love?"

Rome has suffered a considerable loss in the death of Cardinal Miecislav Ledochowski, Préfet General of the Propaganda, who has died in his 69th year. The work of this department is of paramount importance in the Roman hierarchy. The duties of this post embrace all the countries of the world excepting those of Europe, which are united to the Holy See by treaties or concordats. They are even more extended than those of the Secretary of State of the Church. Hence he is termed sometimes the "Red Pope," as contrasted with the reigning Pontiff, the "White Pope."



CARDINAL LEDOCHOWSKI.

Cardinal Ledochowski was more particularly distinguished for the stand which he made with regard to the laws of 1874 in Germany, when Bismarck, championing the *Kultürkampf* against the Church, deposed the Cardinal, then Archbishop of Gnesen and Posen. Mgr. Simar, late Archbishop of Cologne, it will be remembered, was distinguished for offering the same resistance to the same tendency. He (Ledochowski) is the 114th "Prince of the Church" who has passed away during the Papacy of Leo XIII.

In connection with the "International Society for Franciscan Research," one of whose meetings, at Perugia, I gave some account of in a former letter, it may interest English and American readers to know that active steps are being taken to form a branch in England. The proposal has the warm support of M. Sabatier, who has promised to lecture to the members thereof when he visits England next year. Are American Churchmen not sufficiently interested in the work of the great Franciscan to make an effort in a similar direction? From all that I hear of M. Sabatier, he would give every encouragement and assistance to such an endeavor.

ASIA MINOR.

It seems to be an age of discoveries of ancient MSS. I mentioned one last week at Damascus. Here is another, signaled from Asia Minor. M. Hilprecht, Professor at the University of Pennsylvania at Witsburg, who has for some time directed the explorations on the site of the ancient town of Nippur (which was replaced as capital of Chaldæa by Babylon), has discovered a library belonging to the once temple of Nippur. It is said to contain 30,000 volumes. The importance of this find will be recognized when it is understood that the documents unearthed trace back to four or five thousand years B. C., bringing us face to face with the time of Abraham. Eighteen thousand manuscripts, it is said, have already been recovered. They are in good order, and written, it is further stated, on clay tablets ("tablettes d'argile") in the cuneiform character. Nippur was destroyed by the Elamites in the year 228 before the Christian Era. The ten or twelve thousand volumes yet to be recovered from the ruins of this temple relate principally, it is supposed, to this later period, relatively better known in the history of the Jews.

EUCCHARISTIC CONGRESS.

The Eucharistic Congress at Namur will be held from September 3 to 7. It is likely to be well attended. Sixty Bishops and 1,500 Belgian congressists, clerical and lay, have notified their intention to be present, and "confer."

Paris, Aug. 1, 1902,

GEORGE WASHINGTON,

NEW YORK LETTER.

NEW YORK churches are in the midst of the summer dullness, and although the season has thus far been a cool one, very many people are out of town and congregations are, as a rule, very small. Services are maintained by nearly all the churches, Grace and St. Bartholomew's excepted, although most of the rectors are away and the assistants in charge. Quite a number of local rectors are abroad and most of them will return within the next month. The first arrivals will be Bishop Potter and the Rev. Dr. W. M. Grosvenor, who have been touring the Continent together. They are billed to sail from the other side on the 15th of this month. The Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy, went abroad early in the summer in very poor health. It is now reported that he has greatly improved and expects to be in excellent condition when he sails for home the last of September. The Rev. Dr. George C. Houghton of the Church of the Transfiguration also left home in very poor health. He has not been well for a year or more and the death of Mrs. Houghton had a marked effect on him. He is now in Ireland and is said to be much improved. He will return the middle of September. The Rev. Dr. George R. Van de Water, rector of St. Andrew's, Harlem, has been in Italy and on the Continent and is expected home about the last of August. The Rev. Dr. S. DeLancey Townsend, of All Angels' Church, is another who went away in ill health. He also has recovered and is now in Switzerland. He is to visit Scotland before returning home, sailing early in October. The Rev. Dr. John P. Peters, rector of St. Michael's Church, is in Egypt, where he is almost as much at home as in New York. He will return early in November for the opening of the new parish house of St. Michael's.

Unusual conditions have made necessary the closing of both Grace and St. Bartholomew's churches this summer. St. Bartholomew's is not always kept open through the warm season, but usually regular services are maintained, special preachers being provided. This year the changes to the entrances, made possible by the gift of Mrs. Vanderbilt, make the closing of the church necessary. It is expected that the work on the new portico and bronze doors will so far have advanced that the church can be opened by the middle of September. The closing of Grace Church is an event in New York life. Ever since the Rev. Dr. W. R. Huntington has been rector, the church has been open, not only at the hours of services, but all through the day, so that those who would, might enter. When the bronze doors were placed, several years ago, the church was closed for a few days, but with that exception it has been open daily for at least eleven years. It will now be closed, in all probability, for two months, as in addition to the enlargement of the chancel and the rebuilding of the organ, of which mention has been made in these letters, an entirely new heating and ventilating plant is being installed. This necessitates the tearing up of a large portion of the church floor and makes it impossible to maintain services there. At Grace chapel, on East 14th Street, the regular services are maintained and members of the congregation of the parish church are now worshipping there.

The resignation of the Rev. William A. Wasson, rector of St. George's Church, Brooklyn, has just been announced. It is said that Mr. Wasson, in his letter to the vestry, made no explanation of his action, but thanked vestry and congregation for their kindness to him, and asked that the resignation be promptly accepted. This was done. There has been a little trouble in St. George's Church ever since it was rebuilt after being burned, three or four years ago. Some members charged that the rector exceeded his authority in some of the building details and the matter went to Bishop Littlejohn for decision. The Bishop sustained the rector, but the dispute left an effect in the parish which must have added to the difficulties of Mr. Wasson's work. Nothing is as yet known of his plans and it is not likely that his successor will be chosen before fall.

The Church of the Epiphany, Brooklyn, is in some difficulty because of a \$35,000 mortgage which is held by a local trust company. It is said that the interest is in arrears and that insurance premiums have not been paid, and the trust company has begun proceedings to foreclose the mortgage. Efforts are being made by the rector, the Rev. Dr. Dean Richmond Babbitt, to raise money to meet the arrears, and he hopes to save the church property. The church has not been in good financial condition for some time and only through special efforts has it been possible to meet the current expenses of the parish. It is not considered likely that friends of the church will allow it to be sold under foreclosure.

The year book of the Church of the Heavenly Rest has just

been issued and contains, beside the usual reports of the parish officers and organizations, the anniversary sermon preached by the rector, the Rev. Dr. D. Parker Morgan, on the occasion of the celebration of the twentieth anniversary of his connection with the parish. In the sermon Dr. Morgan goes back of his own times in the parish, and shows in an interesting way that when the Heavenly Rest was organized, in 1868, the conditions at Fifth Avenue and 45th Street, where it has always been, were very different from the present. When the church was started by the Rev. Dr. Robert S. Howland, then rector of the Church of the Holy Apostles, its present parochial neighbors were far down town. St. Thomas' was at Houston Street and Broadway; St. Bartholomew's in Great Jones Street; and St. Mary the Virgin's was not in existence. The only neighboring church was Holy Trinity, then in a little frame building, but afterward at 42nd Street and Madison Avenue. A few years ago the building was sold and the church became a part of St. James' parish, the splendid Rhinelander Memorial church in East 88th Street now bearing the name Holy Trinity. A summary of parish expenditures in the past twenty years is given in the Heavenly Rest year book, the total including the expenditures of all the parish organizations. The figure given is \$1,101,220. The regular parish income for the year just closed is given as a little over \$39,000. The church has endowments of about \$18,000 and an earnest effort is now being made by Dr. Morgan to increase this to a sum which will insure the retention of the present church site for all time.

Plans have been prepared for a new building for "Gordon House," a settlement for boys which was established several years ago by Dr. Theodore G. White, a young layman of the Church of the Holy Communion. Dr. White personally met all the expenses of the establishment of the work, and when he died, about a year ago, it was found that he had provided for its continuance. He left \$75,000 for the purchase of a site and the erection of a suitable building for the settlement, and property has been purchased on 17th Street, a few squares west of the present location of the work. A \$50,000 building, five stories in height and about 50 x 90 feet on the ground, will at once be erected, and it is to contain the best possible equipment for work among boys. Gordon House is now under the care of William A. Clark, formerly of Boston, who is said to be one of the best workers in his line in the country.

Although there can be no action with regard to the successor of the late Dean Hoffman at the General Seminary until the trustees meet in the fall, local clergymen are discussing those whom they consider possible candidates. Just now a good deal is being said in favor of the Rev. Dr. Henry D. Robinson, warden of Racine College. His success at Racine is pointed to as evidence of his ability to handle the larger interests of the Seminary. The Rev. Dr. R. H. Nelson of St. Peter's, Philadelphia, is also talked of, as is the Rev. Dr. John P. Peters, rector of St. Michael's Church, New York.

RECOLLECTIONS OF THE LATE BISHOP BARNWELL.

BY THE REV. PERCIVAL H. WHALEY.

THE death of the Bishop of Alabama calls for some further notice than you were able to give in the last issue of THE LIVING CHURCH. He came of an old and distinguished Church family of South Carolina, both on his father's side and his mother's, being a nephew of the first Bishop of Georgia, and a cousin of the late Bishop of Western Texas. Bishop Barnwell was the most generally beloved Bishop in his own Diocese, of all, perhaps, of his contemporaries. He said to me, the day after his consecration: "Well, I suppose it is all right, my being Bishop of Alabama, as I have preached in nearly every church in the Diocese and know most, if not all, of the principal Churchmen in the State."

He was a man of singular humility and large kindness. Without being much of a scholar or theologian, he was endowed with great common sense—"horse sense," as they say in New England. He was pronounced by a distinguished member of the U. S. Senate, "a very wise man." He was a consistent Low Churchman, whose loveliness of character attracted persons of all shades of opinion. His popularity in his parish and Diocese was unbounded. The two years of his episcopate show a very remarkable growth in strength by the Diocese, evidenced to some extent by the great financial prosperity. At the last Council of the Diocese, all fiscal obligations had been met, his salary raised to \$4,000, an episcopal residence provided for,

\$1,000 for the University of the South, and ample provision made to meet the missionary apportionment.

Bishop Barnwell was a junior at Trinity College, Hartford, when I entered in 1870. The present Bishop Coadjutor of Pennsylvania was in the same class, no others of which rose to distinction in the Church, though two at least have become prominent as successful parish priests, viz., the Rev. J. B. Perry of Washington and the Rev. Jas. H. George of Connecticut. At the end of the Junior year the standing of the class for the previous years was published, the first, third, or fourth being taken into C. B. K. Barnwell was somewhat of a wit. He and Smith were in the last third or fourth of the class, so he got up a society, purely in the air, of those at the lower end of the class, which he named the K. B. C., with this motto, from Butler: "Probability is the guide of life." Neither he nor Smith were technical students, though the latter was always brilliant. Upon graduation, he and Smith were both speakers. It was the last year, I think, at Trinity when the entire class spoke at Commencement. Smith gave a fine oration. Barnwell's subject was, "Scraps from an old Poem," the poem being "Jack and Jill." He kept the house roaring. A prize was in those years given for the best oration on Commencement day. The committee divided it between Barnwell and Smith.

Bishop Barnwell was an excellent, direct preacher, with character behind all he said and did. He did his Master's work faithfully and meekly. We cannot now understand the mystery of his being taken in the maturity of his powers and the dawn of a promising and useful career.

STRAY THOUGHTS.

BY ERIE WATERS.

WE SPEAK of some people as being merely echoes, imitators, copyists; yet by some wise provision of nature, are we spared the monotony of exact imitation. Something of himself the painter gives to the most perfect copy of nature. Part of his own soul the true musician pours out in the faithful rendering of a great master's work. Those who have listened to the wonderful echoes of our rock-bound lakes, may have noted that when words or laughter are hurled back at the speaker, there is a something added that is weird and strange. "Surely," they say, "there are demons on the rocks, flinging back mystic sounds."

* * * * *

How apt we are to forget the beginning of an acquaintance with one who has become a valued friend—to forget to whom we owe the introduction. So with other friends, as real, as helpful, who lead us to higher thoughts, to better lives—the poets and the world's great prose writers.

* * * * *

"Alas for those who never sing, but die with all their music in them!" Aye, and alas for those who might have listened and learned to their endless comfort! One of the puzzles of life is, that great thoughts are often almost useless, for want of a receptive hearer. To pour them out to those unprepared to receive is of little avail. In some unknown spot—perhaps within walking distance—may dwell another master-mind ready to receive, to reciprocate; possibly to make the thought more clear—more fitted to benefit humanity. These two may never meet. One may feel bitterly that his best self has been stifled, that he might have climbed the heights, but is compelled to walk in the valley, doing a work that others less richly endowed could perform as well. The other may dwell in the intellectual loneliness of one not understood.

* * * * *

Among the actors in this busy world, are numbers whose lot it is to take a comparatively passive part—"to stand and wait"—to look on while others work. Yet, among these unwilling idlers, are many whose thoughts and hearts are active though their hands are still; who would fain lend a hand in the struggle, but that being impossible, long to speak words of compassion and tenderness, words of encouragement and hope to their toiling fellow creatures. Many of the workers grow discouraged, possibly because they have not leisure moments to see the results of their labors. An on-looker could tell them of the homes they brighten, the souls they strengthen, by the very fact of bravely, honestly, and faithfully performing each day's task.

ONE CHIEF REASON why the world is not reformed is that we all think others ought to be reformed instead of reforming ourselves.—*Blyth.*

Progress in our West-African Mission

BY THE RT. REV. SAMUEL D. FERGUSON, D.D., Missionary Bishop of Cape Palmas.

II.

FROM Tobacconee I went to Sinoe in the *John Payne*, which brought us from Monrovia. Leaving early in the morning, we reached there at dusk the same day. The Rev. C. M. W. Cooper and his two lay assistants are keeping up the Church services and the Sunday and day school in Greenville and preaching the gospel to the heathen at Blubarrer. Interesting services were held twice on the Sunday that I spent there, when I preached each time, confirmed two young women, and celebrated the Holy Communion. I also visited and addressed the Sunday School; which is doing well under its faithful superintendent. The parish day school was also examined, but not with as cheering results. Having carried the photographer there also, I am able to present some pictures that may be a more accurate showing than a description in words.

B No. 1, shows the native chapel at Blubarrer where a work is carried on among the heathen, two of whose huts appear in the picture. B No. 2, shows some of the people among whom the work is carried on at Blubarrer. The old man seated in the



B 1.—NATIVE CHAPEL AT BLUBARRER, SINOE.

centre is one of the chiefs of the tribe. The Rev. Mr. Cooper is on the extreme right and Mr. Turner the extreme left of the group. At the time of my visit the tribe was at war with another some distance off, and most of the men had gone for a battle, which was expected that day. The faithful superintendent of this work is still urging the necessity of opening and maintaining a boarding school there; which indeed would be the most effective means of bringing the people out of the gross darkness into the light of Christianity and civilization; but we have not the funds to do it. It would require about \$1,200 for building purposes and \$500 per annum to run the school. B No. 3, shows the launch *John Payne*, which carried me from Monrovia to that place (150 miles by sea), taken on the Sinoe River.

Four weeks were spent in visiting the different stations in Maryland County. St. Mark's Church was the first to receive attention. I preached to a full congregation on Sunday morning—the day after my arrival. In the afternoon I crossed over to St. James', Hoffman Station, where the Sunday School gave me a reception, and, with an address by one of the teachers, presented ten dollars towards the industrial school which I am so anxious to found. A second visit was made here four days later, when the Woman's Auxiliary to St. James' Church and the Sons and Daughters of the King gave a joint reception for me and, with addresses, presented \$8.64 additional for the same object, making a total of \$18.64. It was a surprise to me and serves as a stimulus to greater efforts in that direction. Considering the source whence this contribution has come—converts from heathenism—it is doubly gratifying to me, and the rector, the Rev. S. D. Ferguson, Jr., deserves credit for having brought it about.

The next day I visited the Brierly Memorial Hall and, after inspecting the spacious building, spent a little time in the

school room with the many girls that were present, and their teachers. Mr. J. J. Neal and his staff of ladies continue to render effective service in this institution, which has done great good and whose work of training the daughters of Africa is indispensable to the success of the mission.

Epiphany Hall, Cuttington, the counterpart of the Brierly Hall, was next visited. The Faculty and students (nearly a hundred of the latter being present) gave me a hearty reception. Professor Gray made an address of welcome and presented the school to me. After examining the pupils, I spoke to them about their great privilege and gave notice of the appointment of Prof. Gray as Principal of the institution. The Rev. G. W. Gibson, Jr., has been appointed Vice-Principal and professor of Theology. There are ten candidates and postulants for Holy Orders in the Hall. I was glad to find the farm in a good condition, showing that attention is given to manual labor. But we greatly need the facilities to teach other branches of manual labor as well; for we must ever fall short of complete success in our work of training the young until we have them.

The second Lord's Day was spent at Rocktown. Very interesting services were held in the new St. Paul's Church, which, though large, was crowded. There were many present from the heathen villages, including the king and chiefs. After I had finished the sermon, it was most gratifying to see forty-five persons coming forward for Confirmation; nor were they all of the candidates that were prepared to receive the rite. Fourteen others were confirmed at St. James' Church, Hoffman Station, a fortnight later, making fifty-nine in all: every one of whom has recently come from heathenism. A white missionary who lived at Rocktown, many years ago, said in one of his reports: "The Rocktown people are a rocky people." Would that he were present on this occasion to see that the Word of God is "like a hammer that breaketh the rock in pieces."

Returning from Rocktown, I immediately left Harper for the interior and spent four days in the Sodoke district. Services were held at two of the stations, where I preached, baptized three persons, confirmed sixteen, and celebrated the Holy Communion. A meeting of all the workers in that district was held



B 3.—THE LAUNCH, "JOHN PAYNE," IN THE SINOE RIVER.

at Bolobo, where matters appertaining to the interest of the work were discussed. It was decided to resume efforts at Tubake, and I sent the Rev. Mr. Cummings, superintendent of the district, to introduce Mr. J. D. Wilson to the people as their catechist. Two men were then baptized as first fruits from that station, and I hope an earnest of a great harvest that will be reaped there.

The third Sunday was well spent at Cavalla, where the Rev. J. F. Dunbar, the youngest of our priests (in age), but second to none in zeal and faithfulness, is doing a good work. Three services were held. The first, in the Church of the Epiphany in the morning, when I preached, confirmed seventeen persons (all but two recently from heathenism), and celebrated the Holy Communion. In the afternoon the Woman's Auxiliary Sunday School gave me a reception and presented addresses with \$35.00 toward the repairs of the church. Thus

it will be seen that our native congregations are beginning to understand that giving themselves to the service of God includes their substance as well. The efforts of the two young rectors (the Rev. Messrs. Dunbar and Ferguson) who are in charge of native congregations, in this direction are therefore highly appreciated. The third service was held in the open air in one of the heathen villages, where I preached and confirmed a sick man.

The stations up the Cavalla River were next visited. The catechist at Gidetabo presented a candidate for baptism and another for Confirmation. A change was made in the work at Webo Bohlen Station, by which more attention will be given to the heathen living in the capital (*Nitielu*), as well as those

can be no better proof that our people throughout the Jurisdiction have begun to realize their responsibility. In my response, I complimented the different parochial organizations and urged that they would advance to still higher attainments. In the evening I rode out to Mount Vaughan chapel and, at 7 o'clock, officiated there, having three priests with me in the chancel. I preached to a crowded congregation about suffering and reigning with Christ, and confirmed fourteen persons. This makes a grand total of 128 persons confirmed during the visitation; which is unprecedented. And it is cheering to note that nearly all of them are converts from heathenism. For this we thank God and take courage.

Monrovia, June 4th, 1902.



13 2.—SOME OF THE PEOPLE AMONG WHOM OUR MISSION IS WORKING AT BLUBARRER.

on the bank of the river. All the river stations, with that at Cavalla, will hereafter constitute the fifth sub-district of this county and have been placed under the superintendence of the Rev. Mr. Dunbar.

The Graway District, under the Rev. O. E. H. Shannon, was next visited. Services were conducted in Wolfe Memorial chapel, when I preached and confirmed two. The boarding schools at three places were examined with satisfactory results.

The last Sunday spent at this end of the Jurisdiction was the busiest of all. Early in the morning I accompanied the rector of St. James' to one of the heathen villages of the Cape Palmas tribe. A large congregation assembled in the open air, where I preached, and baptized eighteen persons—all directly from heathenism. It was a most interesting occasion. At 10:30 o'clock we again crossed the river and officiated in St. James' Church, Hoffman Station; when I preached, confirmed thirty-two (of whom fourteen were from Rocktown, as above stated) and celebrated the Holy Communion. The large congregation present was made up almost entirely of converts from heathenism or their descendants, there being a few visitors from Harper. At 3 o'clock p. m., I visited St. Mark's Church, where the vestry, the Sunday School, and two female organizations of the parish gave me a reception. The church was crowded. Addresses of welcome were delivered by persons chosen from each body and amounts of money presented to me, which aggregated the sum of \$40.04, to be used towards the building of a church edifice at an interior station. Surely there

A REMEMBRANCE OF DE KOVEN AND OLD RACINE.

BY THE REV. COLIN C. TATE.

IT WAS my great privilege to attend the Commencement of Racine College Grammar School and the Reunion of the Alumni last June, so well described in your columns, with the beautiful picture of the group around the grave of DeKoven, with Bishop Gailor delivering his eloquent oration over the grave of the great Warden.

That picture is historic, and ought to be painted, and hung in the dining room.

As I looked on that scene, I thought of the group gathered around the new-made grave on that bleak day in March, 1879; the mourning band of clergy, professors, and students, turning away with sad hearts, while the Sisters of St. Mary knelt in the snow by the grave of their friend and counsellor.

But the whole scene seemed to say "*Resurgam*"; the green sward, the beautiful trees and flowers, the Bishop of Milwaukee, the Alumni, Bishops Francis, Gailor, and Edsall, the Warden, trained in the College, the clergy and choir and judges and prominent business men and students, Doctors of Divinity, women, wives, mothers, and sisters of the old and new boys.

There were many there to whom DeKoven left his blessing in his Last Will, whom he called his "dear boys".

Perhaps the two young men were there of whom he wrote in his diary when they were about to be ordained:

"O day of days, How happy I am. How I thank God for

saving those precious souls, for being able to bring them to Him."

But on that bright day the thought came to me that I was the *only one* in that assembly who went with DeKoven from St. John's Hall, Delafield, to begin with him the new life at Racine in September, 1859.

For five years before that he was one of the professors at Nashotah. He had charge of the beautiful church of St. John Chrysostom, Delafield, and its parish school. He was building up there a training school for Nashotah, and had charge of several young men, of whom I was one. He was assisted in this work by the Rev. Mr. Hodges, now Dr. Hodges of Baltimore, and the Rev. Henry Shaw.

We all lived at Nashotah in various buildings, and went down to Delafield every day for two or three years. The little church was our chapel, and the parish school rooms our recitation rooms. We took our luncheon with us, and returned to Nashotah for evensong and supper. It was a walk of two miles, often in deep snow, and the open timber church was often dreadfully cold at nine in the morning.

DeKoven had bought some land and collected some money for a building, when, in 1859, through the influence of Dr. Clarkson of Chicago, he was elected warden of Racine College, though only 28 years old. He accepted and took his boys with him. It was a great change. I cannot now recall the names of all. There were William C. Pope, George Vernor, George Wallace, George Whitney, Stephen W. Frisbie, and several others.

We all began the new life in September, 1859, a happy band with our young priest over us, and a number of new boys in the grammar school. At that time Park Hall was the only building finished. Kemper Hall was built but not completed, and for two months we were all crowded into Park Hall, college men and grammar school boys, all together.

I was put into a room with Stephen W. Frisbie, now of Detroit. The next day DeKoven came into our room and said: "Boys, a young fellow has come from Chicago; he is a good scholar, of a good family, younger than you, and awfully homesick. I wish you would take him in with you."

We agreed, and soon he returned with a timid boy of fourteen or fifteen in a gray jacket, and said:

"Take care of him."

This boy created some comment, because he brought with his luggage (like an English lord) a portable bath-tub. There was not a bath-room in the place. That boy was the first one to enter under the new administration. He is now the Rev. B. F. Fleetwood, D.D., of Waterman Hall, Diocese of Chicago.

The dining hall was in the basement, and had a cement floor. The chapel was in the top of the Hall, neat and pretty. The organ was an old-fashioned melodeon. Dr. Dix of New York gave the College a beautiful reredos, all blue and gold. On one side was the text, in blue and gold letters: "Behold the Lamb of God"; and on the other, "Behold the Bread of Life"; and on each side was a bracket for three candles, which were lighted at evensong. These ornaments were looked upon by the timid ones as "entering wedges," as we had no lights on the altar.

Afterwards the first candlesticks and altar cross were of wood, black walnut, instead of brass, as if not to attract attention.

A few years later, this chapel and contents were burned when Park Hall was destroyed. DeKoven was full of fun, and when the Hall was burned, he told us how he laughed in his distress when he saw a lot of "town boys" standing around the fire looking at an iron bedstead all twisted up, and he heard one boy say in subdued tones:

"Boys, that was the cage they put bad boys in."

The chapel services were simple and hearty. We had no vested choir, and little of what is now called "Ritual." Our devotional life centred around the altar. The Warden laid great stress on self-examination, and careful preparation, and purity of soul and body, and on the Friday fast. The devotional book given to us was the *Steps to the Altar*. Young men and boys "opened their griefs" to him freely. A boy once said:

"Mr. DeKoven can see right through me."

What we call formal or Sacramental Confession was little known there then. Once when I had "opened my grief" to him, he bade me kneel down, and he gave me the Absolution in the Communion Office. Blessed and comforting gift! I know that, later, many went to him for Absolution.

At first the discipline was strict and severe. We rose at 5:30, and roll was called at 6 A. M. The result: many were made ill by studying an hour before breakfast.

When Kemper Hall was finished, we were a proud and happy

lot, for we then had room; and Park and Kemper Halls are to this day fine college buildings. We had then ten acres of land, full of underbrush, which the students helped to clear out, "for exercise."

I remained in the College until July, 1863, a happy and contented student, never dreaming how I was blessed in being under the teaching and guidance of DeKoven, and listening to his beautiful sermons.

The social life was charming, genial, cultivated, religious, and happy. On great occasions, we had charming visits from Bishop Kemper, Dr. and Mrs. Locke, Dr. and Mrs. Clarkson, Drs. Keene and Durlin, and many distinguished people from all parts of the land. The speeches of these men when the prizes were awarded, were brilliant.

On Sunday evenings we met in the parlor for a social hour, and DeKoven told the younger boys his charming stories which, they said, "He made up out of his own head as he went along."

But one observing boy once said:

"No matter how bad his boy heroes are, they all get confirmed in the end."

While I was a student, the Cricket clubs were organized. None of us knew anything about cricket, but DeKoven sent to England for books, and we studied cricket "out of a book"; and so began the Clarkson and Badger clubs.

His motto was "Pray hard; Play hard; Work hard"; that we always remembered. He laid foundations of character, and "The school that makes manly boys" is his monument. *Vigent Radix*.

Commencement Day was quite different then. We all marched down town in procession, Faculty and students, in Cap and Gown, preceded by a brass band, and accompanied by a lot of "town boys" who looked upon us "as good as a circus," to Titus Hall (long since burned).

My great oration when I received my diploma was on "The Last Gladiatorial Show in Rome." I had shouted it for weeks to Fleetwood on the Lake shore, and now that I have read it over after a lapse of thirty-nine years, I am amazed at my audacity and conceit, and smile when I think of the solemn Faculty and Board of Trustees on the platform when I delivered that thing. Well, they had patience with us in our feebleness!

Bishop Gailor, in his eloquent address at DeKoven's grave, showed that to DeKoven, Bishops, priests, and laymen in the American Church owe a debt of gratitude for upholding for us, *liberty*. He resisted successfully all attempts to make the Church a narrow Protestant sect; although the narrow spirit which prevailed for a time caused "the iron to enter into his soul."

When we look back and see what the American Church was when DeKoven became Warden in 1859, we need not now be dismayed because we do not all use Incense, and all our Bishops do not wear Copes and Mitres, and the Daily Sacrifice is offered in so few places. In 1862 I heard DeKoven say in a burst of enthusiasm:

"I expect to live to see in every large city, one church with a vested choir and a choral service." We smiled then at what seemed so unlikely.

Dr. Dix, in his Preface to DeKoven's *Sermons*, says:

"The Discipline of DeKoven was that of the accomplished reconciliation. He ruled by love. In the developing of this spirit among his students was found the fulfilling of the law."

But above all, he ruled *himself*. The late Reunion made all who were there draw nearer to him.

DeKoven taught us to use a prayer which I think is still used in chapel, and which some of us have used ever since:

"Remember, O Lord, all those from whom we are separated, for Thine own dear mercy's sake, and grant that by drawing nearer unto Thee we may be drawn nearer unto each other."

As we knelt around the altar at the early Celebration in the beautiful chapel, when one of DeKoven's own dear boys (Bishop Edsall) offered the Divine Sacrifice, we could feel that we were drawing nearer unto each other, and to him.

We know that he yet thinks now of his "old boys" whom we know. Some are now Bishops, Doctors of Divinity, heads of schools, rectors of parishes, missionaries, judges, lawyers, business men, in every walk of life, "a noble army, men and boys," all made better because they came under the influence of James DeKoven, Priest and Doctor, who left us March the nineteenth, 1879, and around whose grave we prayed on that memorable day, June the tenth, 1902.

OF ALL combats, the sorest is to conquer ourselves.—*Thomas à Kempis*.

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

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

By the Rev. ELMER E. LOFSTROM

THE EARLY TRAINING OF MOSES.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism: Review, I. to XII. Text: Heb. xi. 24-26. Scripture: Ex. i. 8-14; ii. 1-15.

A. *The Continued Preparation of Israel* (i. 8-14).

GOD did not desert this family of Israel, which was being formed and trained into a nation. He had, as we have seen, brought them into Egypt for a purpose. They grew rapidly into a great people (Ex. i. 7), according to God's first promise to Abraham. Under God's care everything had been favorable to them. Now (vs. 8-14) their condition is changed. But it is God still who is ordering things, for these years of hardship were bringing them needed training. Without these years of hardship, they would hardly have been ready to work out God's plan for them. Egypt was not the land God had promised them. When they had become slaves in Egypt and their lives had been made "bitter with hard bondage," they were ready to accept the deliverance God was preparing for them. By their bondage they were weaned from Egypt and prepared to endure with less complaint the journeyings of the wilderness which lay before them. Their thoughts and hearts too were turned to God and His promises. They were made to realize their need of deliverance.

The bondage in Egypt is a type of sin. Bring out the analogies as they occur to you.

The new king (v. 8) was probably the first of a new dynasty, the nineteenth. The Pharaoh of the Oppression it is now generally agreed, was Rameses II., whose mummy was found in 1881, while that of Menephtah I., his son, the Pharaoh of the Exodus, has never been found, though there are several memorials to him. It is even said that one of the monuments now in the Berlin Museum tells of the loss of the son of Rameses II. by a sad and sudden death.

The treasure city, Pithom (v. 11), has been discovered about twelve miles west of Ismailia on the Suez Canal (see a late map). Inscriptions on the bricks prove that it is Pithom, but what is especially wonderful in proof of the truth of this account is that "the lower courses of these walls, and for some distance up, are of well made bricks with chopped straw in them, but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes, and water plants in the mud."

B. *The Preparation of Moses* (ii. 1-15).

We now come to the life of the greatest character and, historically, the most important, in the Old Testament. His life falls into three periods, of forty years each; one in Egypt, another in Midian, the third as a leader in the Wilderness. His life in Egypt includes the training received from his mother, and the training "in all the wisdom of the Egyptians."

His birth and strange deliverance show how God was caring for him, and that he was a chosen agent to carry out God's plans. Sometimes we see God's care for an individual so plainly shown that none can doubt it; but it is just as true that He cares for each one. The Providence of God, as we call it, rules over every life and follows it with His love. When the person submits to be led, and tries to follow this guidance of Providence, he will find special Providences in events which affect his whole after life. We cannot doubt that the saving of Moses from the water was brought about by a Divine plan. His beauty as a child (v. 2, and Acts vii. 20) perhaps awakened hopes in his mother that he would in some way have a mission for his people. She no doubt instilled into his heart while she had the care of him (v. 9), the truth about God and His promises. At any rate, there was something in him which led him, after he had lived as the son of Pharaoh's daughter and had been taught and educated as such, so that he was "learned in all the wisdom of the Egyptians and was mighty in word and deed" (Acts vii. 22), to choose, instead of all the honor and pleasure of the life he could have had as an Egyptian, to cast his lot with his own people. The text tells us it was "by faith" he made this choice. He chose the harder way and the right

way, because "he had respect unto the recompense of the reward," *i.e.*, he preferred to do the will of God in the hope that the promise might be fulfilled (*cf.*, Heb. x. 35, 36). It is also said that he "endured as seeing Him who is invisible" (Heb. xi. 27).

It all points the same lesson to us. We must not decide our course in life, nor our daily conduct, by choosing that which seems the happiest and the easiest. We must choose as seeing the invisible, and also as seen by Him who is invisible. The text sets forth the contrast: affliction—pleasures of sin; the reproach of Christ—the treasure in Egypt. And yet he chose the greater riches and the true happiness.

The choice referred to is clearly set forth in the narrative here, except as it relates how his actions led to his banishment; but he probably had some kind of a call from God or a revelation of his mission to them, which he also may have undertaken too hurriedly. Acts vii. 25 shows that he had a realization of his mission. But he was not ready for it as yet. His forty years in Midian, living the lonely life of a shepherd, would add many needed elements to his preparation. That he needed it is shown by that very act. It was a generous impulse from the sympathy of his heart for his own people; but it was not to be by taking personal revenge on individuals that he was to deliver his people. He did not realize at that time the greatness of his work. He was too impatient, a characteristic which followed him all through his work. Forty years as a shepherd, all the time with a consciousness that he was to be the deliverer of his people, should have taught him patience, taught him to wait for and to rely on God's leading.

A final lesson from the childhood and choice of Moses, is that circumstances never make necessary, or excuse, a choice against God and duty. All the outward circumstances of Moses' life tempted him to enjoy "the pleasures of sin for a season." But because he remained true to his God and to his mother's teaching, those same circumstances were made to fit him to be an instrument of great good in God's Hands, and a blessing to his people.

If the teacher or members of the class have access to any recent accounts of Egyptian monuments, etc., much interesting material may be found therein. See *The Century* for May, 1887.

Correspondence

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

THE LATE BISHOP BARNWELL.

To the Editor of the Living Church:

PLEASE allow me to make a correction in your excellent sketch of Bishop Barnwell of Alabama. He was born in Beaufort, S. C., and was the son of Major John Barnwell, C.S.A., who survives him. He was a nephew of Bishop Stephen Elliott of Georgia, and a first cousin of Bishop Robert Elliott of Texas, but no relation to Bishop Beckwith.

Yours respectfully,

Beaufort, S. C., Aug. 4, 1902. MARY S. HAMILTON.

THE LEGAL ASPECTS OF THE MISSISSIPPI DIVORCE CASE.

To the Editor of the Living Church:

MR. LEWIS, in his letter published in your issue of Aug. 2nd, points out that according to the letter of the Canon on Marriage and Divorce (Title II, Canon 13, Sec. 2) it is only the *plaintiff* in a divorce proceeding, *not the respondent*, for whom a minister is thereby forbidden to perform the marriage service, if the divorced husband or wife be living, with an exception in favor of "the innocent party in a divorce for adultery," etc., etc.

I would suggest that if this construction be correct (and I am inclined to think that it is) there is in that Canon no prohibition of the celebration of an admittedly bigamous marriage; *e.g.*, if a husband leave his wife and *without any divorce* seeks to be re-married to someone else, he is not, in the words of the

Canon, "a person who has a divorced husband or wife living," and, consequently, the prohibition of the Canon does not cover the case of a bigamous marriage where there has been *no* divorce, real or pretended.

Now if a clergyman should undertake to "solemnize a marriage" with the knowledge that one of the parties was thereby committing the crime of bigamy, I presume everyone would agree that he would be guilty of a grave offense against good morals, to put it mildly; and I believe under the law of most of our States he would, by so doing, probably make himself an accessory to the crime of bigamy. I take it that in such case the clergyman would be punishable, not under Canon 13, but under Title II, Canon 2, for "crime or immorality." It seems to me, therefore, that with respect to the Mississippi case, sufficient consideration has not been given to the question, whether the divorce was valid or not under the civil law. If it was invalid for want of jurisdiction, as it appears to have been on the facts stated, then the question arises, whether under the law of Mississippi the re-marriage of the husband was a criminal offense? If it was, then I think the case of the clergyman who officiated at the "re-marriage" would come under Title II, Canon 2. If, however, under the law of that State the re-marriage of the husband under these circumstances was not a crime or misdemeanor, then the question recurs, Was it none the less an act of "immorality" under the meaning of Title II, Canon 2, or, in other words, does the term "immorality" when used in our ecclesiastical legislation, mean merely an act punishable by the civil law? ROWLAND EVANS.

Philadelphia, Aug. 4, 1902.

WAS IT UNHISTORICAL?

To the Editor of the Living Church:

IN THE admirable editorial article in your issue of July 26th, on the term "Mother of God," I was sorry to find two instances of what I believe to be unhistorical statements. The first instance is where you say, "Failing in this, Cyril, by authority of Celestine, excommunicated Nestorius." Is this true? The preposition "by" in this case, expresses the means or the way through which Cyril derived his authority to excommunicate Nestorius. "By authority of Celestine," must mean a definite power granted by Celestine to Cyril; a new delegated power not possessed before by Cyril; a conferred power, making Cyril the agent or vicar of Celestine, Bishop of Rome. "By authority of Celestine," teaches that Cyril having no excommunicating authority, in his own right, as Bishop of Alexandria, received it from a higher power, Celestine, the Bishop of Rome. If judicial authority was not granted to Cyril when he was made a Bishop, will you kindly inform us how Celestine obtained this supreme excommunicating power over the Bishops of Christendom? Who placed the Bishops of Rome over their brethren? The statement made by modern Roman writers, that this authority is inherent in the Bishops of Rome, by virtue of privileges granted by St. Peter, is a fiction, invented for the glorification of the Papacy. St. Peter never was Bishop of Rome, and, therefore, could not grant any authority to the Bishop of that city. The Council of Nice did not recognize the Bishops of Rome as having excommunicating authority outside of their own defined jurisdiction. They were regarded as patriarchs, equals among other patriarchs, and nothing more. Excommunicating power, over a patriarch, delegated to another Bishop, "by authority of" a Bishop of Rome, at this time, was unknown, and it would have been unrecognized by the Church if an attempt had been made to enforce such a course. The historic facts show that the first to move against Nestorius were some of his own clergy and people, and when his two great rivals heard of the trouble, they fanned the flames of discord. Cyril held a provincial synod at Alexandria, in which the doctrine of Nestorius, Bishop of Constantinople, was condemned. The acts of this synod were fully set forth and sent to the Bishop of Rome, the other patriarch. A synod at Rome was called, which condemned Nestorius, basing its judgment on the documents before it, from the synod at Alexandria. The action of this Roman synod was sent to Cyril; but it does not appear that Cyril acted by virtue of any authority delegated to him, for he let the matter rest for some time, and when he did condemn Nestorius, it was by and with the help and authority of his own synod.

To condemn by the limited power of a provincial synod, or by the authority of a patriarch, whose judicial power was limited by canon to his own patriarchate, was one thing; but to formally excommunicate a patriarch, "by authority of

Celestine," was a totally different thing. The Church did not regard the action of the synod of Rome or the synods of Alexandria as final. They were only local synods. Their Bishops had only local authority. Nestorius did not recognize that these two synods, or their Bishops, had any legal authority over him, in any way. Instead of permitting himself to be excommunicated "by authority of Celestine," Nestorius replied by excommunicating both Cyril and Celestine. To secure the excommunication of Nestorius by recognized authority, the Emperor called a General Council at Ephesus (A. D. 431) where he was legally deposed. This fact you acknowledge, for you state: "The Church in those days regarded an Ecumenical Council as supreme, and the Pope as subject to its decrees."

You warn us against "confusion of thought"; in the latter part of the above quotation you make a statement which is utterly unhistorical. There was no living person in "those days" recognized as "the Pope." There was the Pope of Alexandria, and the Pope of every see in Christendom. It was then a common title; all Bishops were so called. The phrase "the Pope," in the sense in which you use it, was unknown in "those days." All Popes were subject to Council decrees. There was no Bishop assuming universal jurisdiction over all other Bishops. The claim on the part of the Bishop of Rome to be "the Pope," was an assumption of Gregory VII. (who died A. D. 1085), who defined in a local synod, which met at Rome, that "the title Pope should be peculiar to one only in the Christian world." Nestorius, before excommunication was as truly "the Pope" as Celestine.

Bishop Coxe wrote:

"Words are things, and as infinite damage has been done to history and to Christian truth by tolerating this empiricism of Rome, I have restored scientific accuracy . . . wherever reference is made to the primitive Bishops of Rome, who were no more Popes than Cincinnatus was an emperor. It is time that theological science should accept, like other sciences, the language of truth and the terminology of demonstrated fact."—*Elucidations*, p. 154, Vol. V., "The Ante-Nicene Fathers."

Charlotte Hall, Md., July 29, 1902.

JOHN LONDON.

[In reply to Mr. London we are of the opinion that we made no "unhistorical statements." Cyril's final letter to Nestorius in terms declares that he acted for Celestine and the Roman synod, as well as for himself, in excommunicating the heretical Bishop. Mr. London is conspicuously at variance with the facts of history when he says that a Bishop or synod was not thought to have power to excommunicate a Bishop. No Bishop's authority is limited only to his own jurisdiction, but every one is a Bishop of the Church of God. In those early times they excommunicated freely, upon occasion, and they reckoned valid the excommunication of him who upheld the Faith, of whatever see. Nevertheless a primacy of honor was allowed to Rome, and therefore Celestine's excommunication of Nestorius had even greater moral weight than that of Cyril, whom he authorized as his agent for this purpose, and who acted by his own authority also. The primacy of Rome was attributed chiefly to the fact of the city's prestige; but there were many who also gave great importance to the fact that Rome was the see of St. Peter. Mr. London is glaringly in conflict with the overwhelming opinion of antiquity in declaring, as he does, that the apostle "never was Bishop of Rome."

In speaking of Celestine as "the Pope" we were rather colloquial, according to the custom of our time, than very chronologically exact; but we cannot think we laid ourselves open to the charge of unhistorical statement, much less to that of popery.—EDITOR L. C.]

THE TERM "MOTHER OF GOD."

To the Editor of the Living Church:

NOW that the discussion occasioned by your editorial criticism of a certain statement of mine, is closed—a discussion characterized, for the greater part, by courtesy, no less than tenacity of opinion, I beg to say that I should deeply regret to have my silence during the progress of the discussion construed as in any way indicative of disrespect toward those who agreed with your criticism of my statement, however remote I may think both them and you to be from the Church's position on the point in question.

I must remind myself that a Missionary Bishop is in a peculiar sense a Bishop of the whole Church, and should be in no sense a partisan. Moreover, it would have been unbecoming, in my opinion, for me, in the midst of the solemnity attending my Consecration, to take an active part in a controversy, especially when the point at issue was really a question of fact, independent of the different opinions which are tolerated in the Church concerning it. The mission with which I am entrusted is too important, the hours too full of thought and prayer and work, to allow me the pleasures of controversy.

Having stated, I think with clearness, the Church's position on the point at issue, in which I humbly concur with Bishop Pearson, I wish to add but a word by way of reminding

the brethren that my work is theirs, and has a claim upon their generous support. I am hoping to raise \$30,000 before the first of November, at which time I expect to return to Porto Rico. I trust that all who are interested in the Church's activities in the mission field will assist me in the raising of that fund. And especially those who have shown so much solicitude for my soundness in the faith, I trust will manifest an equal zeal for the furtherance of the gospel, as this Church hath received the same, by making, and inducing others to make, liberal contributions to the Treasurer of the Board of Missions for my work, designating their offerings, "For the Porto Rico Equipment Fund."

Very respectfully yours,
JAS. H. VAN BUREN,
Bishop of Porto Rico.

To the Editor of *The Living Church*:

KINDLY suffer another word. Your most excellent editorial on "The Term 'Mother of God,'" establishes in an incontrovertible manner (from the ecclesiastic's standpoint at least) two facts, *viz.*, the conciliar and Catholic authority of the term Θεοτόκος, and the truth that Jesus Christ is God, neither of which facts I believe have been disputed in any of the letters printed on this subject. Yet while you emphatically conclude in favor of the term "Mother of God," I must be pardoned for saying I fail to find any support for it in your article.

You say—"This term *Theotokos*, which we translate Mother of God," etc. You ought to have said, "which we *transpose*"; for it is in a much higher key—as regards the Blessed Virgin—than the Catholic term, of conciliar authority, Θεοτόκος, of which by no means, can it be said to be a translation.

Exception must be taken to your translation of the word τίκω, which distinctly means "to bear" or "bring forth" and is not in a general sense parental, but clearly maternal. Hence, "to bear" or "bring forth" must be the nearest English equivalents, and not—as you state—"generate," for which there is another Greek verb of a more general character—γενάω. There is significance in this distinction. It is the significance of the distinction between "Theotokos" and "Mother of God." For if the Blessed Virgin was the God-generator—a verb used to depict the Divine relationship of the Father and the Son—then might the Blessed Virgin well be called the "Mother of God." But the other verb is used and the exact translation of the Ephesian text is: the God-bearer, which so simply sets forth the truth of the Incarnation and of that article in the Nicene faith which says that "the only begotten Son of God . . . came down

. . . and was incarnate by the Holy Ghost of the Virgin Mary," or according to the Apostles' Creed, "was conceived by the Holy Ghost, born of the Virgin Mary."

Did Blessed Mary effect the Incarnation? No! "He was incarnate by the Holy Ghost"—"conceived by the Holy Ghost," but "born of the Virgin Mary," who thus became the God-bearer, but not the Mother of Divinity.

The *communicatio idiomatum* does not extend to the Holy Virgin. It is the prerogative of the Eternal Son by virtue of the two natures in His One Person. Therefore there is no argument in the statement that because Blessed Mary is the mother of the human body and soul of the Incarnate Son, therefore she is the "Mother of God." She is not the Mother of that Personality "which was begotten before all worlds." She is not the mother of that Divinity by whom "all things were made," herself included. She is simply the humble, submissive, passive agent of the Incarnation, by which Blessed Mary did not *give*, but the Eternal Son—by the Holy Ghost—"took on Him the seed of Abraham."

Unless I am much mistaken, there is as great a difference between "Theotokos" and "Mother of God" as there is between a finite and an infinite relationship.

Often is the Blessed Virgin spoken of as "the Mother of Jesus," but nowhere in the Holy Scriptures as the "Mother of God."

On the two occasions when it seemed most natural and imperative, from a merely human standpoint, that He should address the Blessed Virgin as Mother, our Blessed Lord refused her that title. At Cana, with some semblance of rebuke, and on the cross, when looking down with Divine compassion into her sword-pierced heart, He used the same mode of address—"Woman." When in the course of His teaching, one interrupted Him, saying—"Behold Thy Mother and Thy brethren stand without, desiring to speak with Thee," He at once gave the term a general application: "Whosoever shall do the will of My Father

which is in Heaven, the same is My brother and sister and mother."

All this is not meaningless.

Why is it that the Gospel can speak of "the Mother of Jesus" but the eternal Son cannot address her as Mother? It is because finite minds must use a limited language to express that which they observe through the senses, as when astonished at His doctrine, the people exclaimed: "Is not this the carpenter's Son? Is not his mother called Mary?" or "Both Jesus was called and His disciples to the marriage." But our Blessed Lord could not say *Mother*, because His *Personal* relationship to Blessed Mary was not that of a Son. His *Personality* was from all eternity. Though He took His human nature of her, His existence, His being and personality, were superior to and independent of her: Therefore He could not call her Mother. She was the God-bearer, but not the Mother of God.

In none of this is honor taken from the holy Virgin, for she is the chosen *vessel* of God and the most blessed among women.

Let us be content with authority, especially when it is in accord with the truth. Theotokos is a term that means exactly what it says (and we all know a little Greek), but "Mother of God" does not mean what it says.

J. A. M. RICHEY,
Janesville, Wis.

[Mr. Richey will find in Liddell and Scott that *tikto* means "To bring into the world, engender; of the father, to beget; of the mother, to bring forth." We suggested "generate," which, as to the act of creatures, does not differ appreciably from "engender." And we expressly limited the generation to creatures by saying that *tikto* is not applicable to the eternal generation of God the Son. Mr. Richey seems to deny to the Blessed Virgin all agency in the Incarnation, because, as he says, our Lord was conceived by the Holy Ghost. If there were any truth in this idea it must be equally true that no mother ever conceived or bore a child. For it is only by the natural power which the Creator has given that the father and mother are able to reproduce their kind. So our Lord is said to have been conceived *by* the Holy Ghost, not because the Holy Ghost conceived Him, but because by a special putting forth of power, He enabled the Blessed Virgin to conceive Him. God gave her power to do this unheard-of thing. She concurred, and furnished of her own substance, like any other mother, the substance of Christ's manhood, even as the angel had foretold, "Thou shalt conceive." We advise Mr. Richey to read Pearson again on this subject.

"The *communicatio idiomatum* does not extend to the Holy Virgin," our friend says. We hardly take in his meaning. Of course it applies only to our Lord's own Person, and by virtue of it, just as we must say God died, so also we must say God was conceived and born, that is, has a mother.

Mr. Richey says that there is as great a difference between "Theotokos" and "Mother of God" as between a finite and an infinite relationship. But this is only because of an arbitrary and unjustifiable association in his mind between the word "mother" and the eternal generation of God the Son. Nestorius urged the same objection against "Theotokos," saying that the Godhead could not be originated; which shows that in the mind of Nestorius, *Theotokos* meant nothing else than "Mother of God."

It is true that the literal expression "Mother of God" is not found in the Scriptures. But that is equally true of *Theotokos* and of "Trinity" and of many another word which the Church has been led to use. So here is no argument.

It is not recorded that our Lord ever addressed the Blessed Virgin as Mother; but in the face of the numerous references to her as His mother in His Word, it is perilous to say that He ever "refused her that title."

Mr. Richey thinks that "Mother of God" does not mean what it says. We hope he does not really think, as for the moment he has supposed he thought, that our Lord's "personal relationship to Blessed Mary was not that of a son." This much to be deplored statement of our correspondent is another illustration of the danger of rejecting a term which the Church generally and devoutly uses. Great as may be the difficulties of faith, the by-paths of individual thought bring us up against infinitely greater stumbling-blocks. What? He was conceived of her, born of her, nursed by her, was subject unto her, was partaker of her very flesh and blood, and yet His relationship to her was not that of a son! He is the Son of Man, the absolutely perfect Man, made like us in all things except sin, yet He does not recognize the mother who bore Him! This will hardly bear saying. We wonder how Mr. Richey ever could think it. He must have been bewildered by the many meanings of the word "person" and its derivatives. We are confident that presently, when he has cleared away the cobwebs from his mind, he will see that although the Person of our Lord was always Divine, yet that now, having become Incarnate, that Person is also Human, and has that best of human privileges, sonship to a dear mother.

And since the discussion of matters pertaining to this subject has already been quite extended, we believe that with this, and especially with the letter of the Bishop of Porto Rico whose statement that he "humbly concurs with Bishop Pearson" will be a relief to many, it is well to declare the discussion closed. It will be recalled that Bishop Pearson plainly says: "And so is she frequently styled the mother of Jesus in the language of the Evangelists, and by Elizabeth particularly the *mother of her Lord*, as also by the general consent of the Church (because He which was so born of her was God), the *Deipara*; which, being a compound title begun in the Greek Church, was resolved into its parts by the Latins, and so the Virgin was plainly named the mother of God" (Burton's *Pearson*, pp. 318-320); a position strengthened and fortified by foot notes to the extent of nearly three 8vo pages. It is a pleasure therefore to permit the case to rest on this new assurance of the Bishop of Porto Rico.—EDITOR L. C.]

THE MISSIONARY APPORTIONMENT.

To the Editor of *The Living Church*:

THE discussion of the Apportionment plan which has been going on in the columns of your paper has been followed, no doubt, with keen interest by all. And the letter from Bishop Brewer and your editorial in the issue of Aug. 25th seem to have brought the discussion almost to a climax.

We can hardly hope to add anything altogether new to the discussion, but we would like to offer a suggestion, which has only been hinted at, so far as we know. We are quite convinced, with Bishop Brewer, that the apportionment *principle* is the *true principle* in missions. And we are likewise convinced, with the editor of *THE LIVING CHURCH*, that the present *method* of apportionment is unwise, unsound, and unjust. There can be no doubt that the parishes and Dioceses will raise more money for missions when they know the *definite amount* that is expected of them, provided that amount is not proportionately unfair and unjust. It is absolutely certain that at present the burden is unequally distributed. Consequently, many Dioceses are *discouraged* rather than *stimulated* by the apportionment.

How can the unjust *method* of the apportionment plan be remedied? The kernel of the solution is right here. The apportionment principle is right. Let us work it for all there is in it until 1904, for it cannot be changed until then.

The present method is "taxation without representation," if we may, for convenience, call the apportionment taxation. What we mean is this: the different Dioceses and Missionary Districts have their respective amounts apportioned to them by the Board of Managers in New York, without any representation before the Board from these Dioceses and Missionary Districts. Of course each member of the Board of Managers represents, of necessity, *his* Diocese. But this is the exception, not the rule. This is merely incidental.

It would be absurd to try to have the several Dioceses and Missionary Districts represented in person at the meetings of the Board of Managers, but these Dioceses and Missionary Districts, by coöperating with the Board, can be so represented as to secure a fair and just method of apportionment. Let every Diocese or Missionary District in the American Church at its annual convention or convocation appoint a finance or missionary committee to apportion to each of its parishes and missions the amount that is to be expected of them for the general missionary work of the Church outside of the Diocese or District. Keep this separate and distinct from diocesan or district missions. When that report is presented to the diocesan convention, any rector will have the opportunity to request that the apportionment against his parish or mission be increased or decreased, if he think fit and proper. And when that report is finally adopted, every rector will know what is expected from his congregation or congregations for missions. Then let this tabulated report be sent to the General Secretary of the Board of Missions in New York, and also be published in the diocesan Journal. Surely, a representative diocesan committee of clergy and laity knows better than the Board of Managers what their Diocese or District is able to give for missions; and not only what the Diocese or District is able to give, as a whole, but what each parish and mission in it is able to give.

It may be argued that this method would take the apportionment plan out of the hands of the Board of Managers and put it into the hands of the various Dioceses and Missionary Districts. In one sense it would. But the Board of Managers would not be compelled to accept this tabulated report *in toto*. But it would give them a workable basis. Again, let the Bishop of the Diocese or District forward this report to the General Secretary with such comment as he may choose to make. Let him say frankly whether he thinks the report gives a fair and just apportionment against his Diocese or Jurisdiction. No Bishop would want the Board of Managers to decrease the total apportionment which this diocesan committee had recommended against his Diocese; and if he felt that the amount was not as large as it ought to be, let us hope that he would be free to say so in transmitting the report to the General Secretary. After all these reports are in, let the Board of Managers make out their apportionments against the several Dioceses and Missionary Districts *only*, not against any parish.

Only in some such way as this can the apportionment plan be worked satisfactorily. The Board of Managers must know the real financial strength of a Diocese before it can make a just and reasonable apportionment against it; and it *cannot*

know it, except it coöperate with the Bishop and other active workers in that particular field.

We offer this suggestion for what it is worth.

San Marcos, Texas.

M. A. BARBER.

THE NAME OF THE CANADIAN CHURCH.

To the Editor of *The Living Church*:

IN YOUR article, "Names and Names," you give the "total decline" of the Church "in the Canadian provinces" as 18,000. This is somewhat misleading. The Church declined 18,000 in membership in Ontario, but increased throughout the Dominion by about 62,000. As for our name having anything to do with our relative decline the fact should be pointed out, that in Australia, New Zealand, and South Africa, where the Church is "burdened" with exactly the same name, its growth has been most satisfactory. Our name may not be altogether ideal but it is ten thousand times better than your own. And yet you have beaten us "out of sight" in the matter of growth. Is there as much in a name as people imagine?

Yours truly,

Wolford, N. S., Aug. 5, 1902.

R. F. DIXON.

CHURCH LITERATURE.

To the Editor of *The Living Church*:

YOU have most wisely, I think, called upon the clergy to support the Church press. It is strange how little they seemingly appreciate the aid the Church press is to their work, in creating a Church spirit and building up their parishes. The decadence of the denominational religious papers is a great reason why we should keep up ours. Every Church family ought to take a Church paper. When I was a lad, Bishop Eastburn, as I remember, used to press upon the candidates for Confirmation the duty of taking a Church paper. He regarded it as one of the duties of a good Churchman. Perhaps this injunction of the Bishop had a humorous side to some of us. But I do not see why our clergy should not speak of this duty from their pulpits and counsel their people to take some Church paper and so help on the Church's work. They need not confine themselves to papers only, but from time to time publicly commend tracts and books. A notable Church novel obtained a large circulation because Canon Knox-Little warmly commended it in St. Paul's Cathedral pulpit. A good subject for a sermon would be Spiritual Reading, with advice as to papers and books.

Bishop's House, Fond du Lac, Wis.

C. C. FOND DU LAC.

VESTED WOMEN.

To the Editor of *The Living Church*:

TO "EFFACE all suggestions of sex" at time of public worship, is to ignore the inspired authority of St. Paul (I. Cor. xi.). Furthermore, the Divine command is (Deut. xxii. 5): "The woman shall not wear that which pertaineth to the man;" "all that do so are an abomination unto the Lord."

Now, the cassock and surplice, or cotta, have "pertained" to men, and men only, for centuries. Yours faithfully,

Goshen, N. Y., Name of Jesus, 1902.

GEO. W. DUMBELL.

WHOM DO "EPISCOPALIANS" FOLLOW?

ONE OF OUR CLERGY has sent us the following "true story," which we gladly publish:

"In a certain town in North Dakota, where there are less than one thousand inhabitants, divided Christendom is represented by five congregations. A well-meaning minister of one of the denominations was publicly enlarging upon the advantages to be derived from living in a place where almost everyone might satisfy his religious preferences. In the course of his remarks the good man said, in effect: 'First of all we have here the followers of the man who shook Europe, Martin Luther; secondly, we have the followers of John Wesley, the founder of the great Methodist Church; thirdly, the followers of the intrepid John Knox, who never feared the face of any man; fourthly, we have the followers of the great and good pontiff, Leo XIII, and ———.' The members of the fifth congregation represented listened attentively to learn of whom they were the followers, but the speaker passed on to another point, omitting entirely to state whom the Episcopalians followed. It was an eloquent, though silent testimony to the fact that we are not followers of this or of that man, but of Jesus Christ the Son of God. That we are members, not of a sect founded by man, but of the Church of the living God, planted in the world by His Son—the Holy Catholic and Apostolic Church."—*The North Dakota Sheaf*.



Literary

The Story of the Mormons. By William Alexander Linn. New York: The Macmillan Co.

The average reader has little or no knowledge of the Mormons or Mormonism beyond a very vague idea of the founder, Joseph Smith, his successor, Brigham Young, and his polygamous followers in and around Salt Lake City.

In writing his story of the Mormons, Mr. Linn has traced the origin of the Mormon body from its first crude beginnings, showing the great Mormon prophet, Joseph Smith, using his so-called translations from the golden plates, as one with the vagabond Joe Smith and his "peekstone," attempting to locate hidden treasure, and with his dupes, digging for money at midnight. These first chapters describing the Smith family and their manner of life are exceedingly interesting.

Mr. Linn seems quite convinced that the basis of the Mormon Bible is to be found in a certain "Spaulding Manuscript," a fictitious account of the history of the long ago dwellers on this continent, supposedly the Lost Tribes of Israel. Smith had made the acquaintance of a certain Sidney Rigdon, a man thoroughly versed in the Bible and Bible history. The two were identified in the early history of the Mormon church from that time until the death of Smith. Mr. Linn devotes a chapter to Sidney Rigdon, and well he may; for it is his belief that Rigdon was the genius of Mormonism. He says:

"The man who had more to do with founding the Mormon Church than Joseph Smith, Jr., even if we exclude any share in the production of the Mormon Bible, and yet who is unknown even by name to most persons to whom the name of Joseph Smith and Brigham Young are familiar, was Sidney Rigdon."

Elder John Hyde, Jr., of the Mormon Church, says that Rigdon invented their religious forms and arguments.

The Mormons, after leaving New York and Pennsylvania, congregated in Ohio, where later they made themselves obnoxious and decided to move to Missouri. Here, although their numbers were continually augmented by new converts from the other States, they found themselves in a perilous position, and were finally driven out of the State. They then moved to Nauvoo, Illinois, where they built a temple. The site of the city was unhealthy, but it grew rapidly, the foreign missionaries making shameful misrepresentations to immigrants in order to induce them to leave their homes in England and settle on the frontier in the United States. Here the history of the Mormons repeated itself, and they were driven out of Illinois as they had been out of Missouri, but not until their leader, Joseph Smith, was murdered.

They now decided to cross the Western plains, and actually began their long march without any definite idea of their destination. After suffering many hardships they finally arrived at the great Salt Lake in Utah, and decided to remain, thus laying the foundations of the present Salt Lake City. They were probably saved from utter ruin by the discovery of gold in California at about this time. They were able, owing to their location, to make a good livelihood by a brisk traffic with the emigrants.

Their "church" grew in numbers under the work of their missionaries, who visited every part of the civilized world. The members of the Utah community paid tithes to the support of the church, and for the transportation expenses of the converts across the plains.

One of the most interesting chapters is devoted to an account of the "Hand Cart Tragedy," wherein an attempt was made to have the newly arrived emigrants push their baggage and young children across the plains in hand carts. This was one of Brigham Young's schemes for economy.

In reading the chapters devoted to Brigham Young's rule, no one can doubt the man's ability and business sagacity, but he also ruled with a most cruel despotism and gross sensuality, as the chapters on Blood Atonement and the Mountain Meadow Massacre will clearly testify. The polygamous practices of the Mormons soon brought them into collision with the National government, and as a result, plural marriages were abolished, but the Mormon church still survives in a prosperous condition.

Mr. Linn's large book, containing 81 chapters, will be found most interesting to students of American history, dealing as it does with a subject about which not much is generally known. Much has been written upon Mormons and Mormonism under the auspices of the Church, and therefore from a religious point of view. Mr. Linn's book, however, is purely a secular history, although depending largely upon Mormon sources of information.

D. E. R.

A History and Record of the Protestant Episcopal Church in Western Virginia and West Virginia. By the Rt. Rev. Geo. W. Peterkin. Published by the Author.

Every attempt to add to the common fund of knowledge pertaining to the history of the American Church cannot fail to be of interest. Each Diocese has its own history, pregnant with its peculiar

difficulties and struggles. If we might gather the records of each Diocese and put them together, the whole would form a history full of romance, of self-denial, and of unremitting labor for God and His Church.

The Bishop of West Virginia has given us in this volume an exceedingly interesting account of the struggles of the Church in Virginia from its early settlement to the present day.

The first part of the volume gives us a concise history of the Church in the colony of Virginia, and proceeds, chronologically, to the division of the Diocese in 1877.

The work then proceeds with the history proper of the new Diocese. One cannot but be impressed with the incessant labors of Bishop Peterkin for the Church in West Virginia. No Diocese in the American Church is more characteristically missionary than Bishop Peterkin's field of labor. With what self-devotion he has toiled to maintain and forward the faith is plainly and humbly set forth in his "Records."

An interesting bit of information is given on page 9, concerning the relations between the Methodists and the Church, during the early days of Methodism in America.

The book is splendidly illustrated with pictures of many of the clergy identified with the life of the Diocese, and with photographs of churches and chapels. It has been presented to the Church with no intention of gain, but solely as a contribution to the common history of the Church in America.

G. W. A.

A World's Shrine. By Virginia W. Johnson. New York: A. S. Barnes & Co. Price, \$1.20 net.

Lovely Lake Como! The subject is inexhaustible, and pilgrims who have already paid their devotions at its shrine, and those others hoping for the privilege, will find much to please and interest in Miss Johnson's description of its beauty and recapitulation of the history of its vicinity. She recalls to our memory many notable persons who discovered that "Como is a delightful spot in which to sulk at the world," or who were so fortunate as to claim it as a birthplace. Some one has said that Como reminds the visitor of the theatre, and this book may then be likened to a stage manager summoning the actors to play their respective parts in a dress rehearsal. At the rear of the stage is the lake, "a sheet of crystal" mirroring the "everlasting hills." Nearer we see what are possibly lake dwellings erected by Comerus 130 years after the Deluge; perhaps those nearer still were occupied by the race that built Padua after the destruction of Troy; or by the Etruscans. Now they are transformed into Roman villas, one of which is the birthplace of Pliny the Younger, whose statue stands beside the portal of the Como Cathedral, "ever the host welcoming all comers to this summer Eden." We see the home life of the Romans in Pliny's villas, "Comedy" on the lake shore, and "Tragedy" on the heights of Bellaggio, their dress, wonderful feasts, schools established by Pliny, baths, and the like. Now comes the clash of arms, and Como almost vanishes in the smoke of its buildings, fired by the Milanese. We shudder at the ravages of the plague, and the horrors of the Spanish Inquisition. Spain has seized the province as the gateway to Austria and the Tyrol. The Cathedral rises under the régime of Spain about the year 1400, and monks are believed to have introduced many of the varieties of plants and trees which beautify the stage setting. We recognize Gutenberg with his first printing press; Volta, and witness a tempest on the lake which gave him many ideas in the line of his researches; Liszt, as a child. From the Villa D'Este emerges unhappy Caroline of Brunswick; and as a chorus we have the townspeople, the picturesque fishermen, and the tourists. "The generations of visitors come and go through the gates of Como, but the sunset glows on the surface of the waters, and the twilight gathers beneath the cliffs unchanged in the recurring years."

Notwithstanding that the book is historical in character, it is poetically written, especially in its description of the seasons, and of the four winds of Como. The illustrations are admirable.

M. B. H.

Princess Fairstar. A Story of the Days of Charles I. By Evelyn Everett Green. Illustrated by F. H. Michael. New York: E. P. Dutton & Co. Price, \$1.25.

This is a child's story of the last years of the life of King Charles the First of England. The principal characters are the Princess Elizabeth, the Duke of York, and the Duke of Gloucester, children of King Charles; and some of the young people in their household. The chapters on the marriage of the Princess Royal to the Prince of Orange, the parting of the King with his younger children before his martyrdom, and the death of Princess Elizabeth, are particularly well written. This story would be an excellent book for a Sunday School or guild library.

Ranson's Folly. By Richard Harding Davis. With Illustrations by Frederick Remington, Walter Appleton Clark, Howard Chandler Christy, E. M. Ashe, and F. Dorr Steele. New York: Charles Scribner's Sons. Price, \$1.50.

While Ranson's Folly gives the title to this volume of Mr. Davis, the book is a collection of the author's best and latest stories, some of which have appeared in the magazines. These include that best dog story of the year, "The Bar Sinister"; "A Derelict," which

caused some lively letters in the newspapers a year ago, from the alleged too plain description of a war correspondent; "La Lettre D'Amour," a pathetic musical character sketch; and "In the Fog," one of Mr. Davis' best. The collection is well put up and the illustrations, with the good bookmaking, make an attractive volume and one which the friends of Mr. Davis will be sure to possess.

The New Panjandrum. By G. E. Farrow. With Illustrations by Alan Wright. New York: E. P. Dutton & Co. Price, \$1.50.

This is an unsatisfactory attempt to tell a new story out of many old ones. The *Arabian Nights* is used without the least show or attempt at change to write a modern fairy tale with modern girls and boys as actors. It might interest those children who have not had access to the original tales, but we suspect there are few such in these days.

Jezebel. A Romance in the Days when Ahab was King of Israel. By Lafayette McLaws. Illustrated by Corwin K. Linson. Boston: Lothrop Publishing Co.

Another Bible novel. They seem to be quite the fashion at present. This one deals with the early years of the reign of Ahab. It is ingeniously patched out with scraps from the Scriptures, and is on the whole rather interesting. The adaptation of the incident of the Three Children in the fiery furnace is in decidedly bad taste. There is a strain of voluptuousness in the book, which may be "local color"; but is disagreeable to the reader.

Jezebel is drawn in a much more favorable light than that in which we are accustomed to regard her. A daughter is bestowed on Naboth, and she is the heroine of the love part of the story. The chapters on the destruction of the priests of Baal and the stoning of Naboth are well written. The book on the whole will do very well to read in an idle hour; but is in no sense great or of permanent value.

Sea Breezes and Sand Dunes. By Rebecca Van Duesen. New York: The Abbey Press.

A dainty binding, with a very pretty picture of sunset behind the sand-hills of the New Jersey coast on the cover, introduces us to the charming adventures of three little girls, Judith, Gertrude, and Priscilla Stapleton.

The story is very prettily told, and the character of Dinah the cook is life-like and attractive. Captain Codling, the old fisherman, is a delightful character; but his dialect is a mixture of Yankee, Negro, Southern, and Jersey talk, with a large dash of language such as no mortal ever heard anywhere.

This would be a very pretty gift to a little girl, and would certainly prove acceptable.

Character Building. Being Addresses delivered on Sunday evenings to the Students of Tuskegee Institute. By Booker T. Washington. New York: Doubleday, Page & Co.

Mr. Washington's plain talks to his students are straightforward and manly, and well worth printing. His advice is singularly practical, and cannot fail to be helpful to his reader's. While a good deal of the counsel is only useful to Southern negroes, a good deal more is valuable for white people in far different circumstances. The book is well worth reading.

Evolution and Man, Here and Hereafter. By John Wesley Conley, D.D. Chicago: Fleming H. Revell Co.

This is a praiseworthy attempt to show that the scientific doctrine of Evolution is not antagonistic to belief in God and in supernatural religion. The author overstates the case when he says that "twenty-five years ago the conflict between evolution and religion seemed irreconcilable," and that "most theologians believed that evolution was aimed at the very foundations of faith." Much depends upon what is meant by "theologians." It is to be remembered that few of the popular preachers or writers who most easily gain the popular ear are worthy of any such title. Theologians of most weight were not so carried off their balance as Dr. Conley imagines. One has only to recall the letters and papers of Dean Church, and the writings of the present Archbishop of Canterbury to see how far men of the highest mark in the theological world had already proceeded in the work of reconstructing Christian Apologetics in such wise as to meet the changed face of science. If we are not mistaken, the learned Presbyterian philosopher, Dr. McCosh, is another example of those who met the movement of Darwin with perfect equanimity from the very first, and who took issue squarely with those who supposed that the doctrines of development and evolution were necessarily inconsistent with the Christian idea of God.

The author's view, therefore, is by no means new in its general aspects, whatever freshness there may be in its details. But the book is well worth reading. It is earnest and suggestive. The author, of course, intends to be orthodox, though it is now and then apparent that his standards are not precisely those of Catholic theology.

W. J. G.

"IN HOC SIGNO VINCES."

A STUDY IN ENGLISH HEXAMETER.

Silently over the hills which embosom the wandering Tiber,
Splendid, serene, rides the full moon, touched with the gold of October.
White on the plain gleam the tents of the legions, who bide, deep in slumber,
The dawn of the day long desired—the day fraught with issues momentous,
Not for Rome only, not only for those who in battle contending
Bravely shall die, or bravely bring home their leader in triumph,
Or, sharper than death, shall bravely accept the hard fate of the conquered.
All the world has a share in the contest which now is impending.

Constantine, Cæsar, unsleeping, before his tent paces restless;
Not in fear do his thoughts run before to the fight of the morrow;
Not in fear; well he knows from his youth the grim chances of warfare,
This night his whole heart is awake for a cause he himself cannot reason:
"Stayed by my soldiers' devotion and love have I conquered in many a
battle;

They will not fall me; I strike now for justice, and every true Roman
Turns to me with a wish in his heart which to utter were treason.

I, only I, can deliver the world from this tyrant Maxentius;
I, only I, can bring peace to the suffering empire.

When I am master of Rome without question, will not the great doorway,
Opening eastward, invite me to aim at a sway universal?

After the laws of the old Roman world, have the seers read the signs for
the battle.

Trust nor reliance put I in their words; they are human, and these but
vain omens.

Still to mind comes back their refrain—"If thou pray'st for a sign, thou
shalt conquer."

Never again do I pray to the gods of Thessalian Olympus,
Frowning and smiling capricious, confusing the earth with their discords.
Loved of all, East and West, was my father, Constantius Augustus,
Who within his strong heart ever honored the God of the Christians.
Memory carries me back to the days I have spent with my mother;
She in a whisper has many times told me, the God of the Christians is
Holy.

How shall my prayer be to Him, the One, the All-wise, the Almighty.
God of my mother, have mercy! O give to Thy servant of Thee under-
standing;

Send me a sign of assurance—a consciousness that Thou art near me!"
Thud to the God whom so darkly he knows—the God who yet never
Failed to give ear to a suppliant humble—prays the great Roman.

Darkness glides on once again into day, and the shadows of night take
departure.

Out from her tower in the East comes Morning, fresh painting the
heavens—

Painting with gold and with crimson, and adding a brightness celestial.
Both the great armies in battle array for the moment of action are waiting.
Never a doubt of the issue harbors the Tyrant Maxentius;

Already he counts himself victor, and proudly he muses:
"Constantine, lashed to my conquering car, shall grace a triumph un-
equaled."

Silently, surely, the hand of the dial draws near to the noon-tide,
When, strong and fierce, shall Roman meet Roman in bloody encounter.
Wherefore stands Constantine spellbound, upward steadfastly gazing?
Vision of wonder! In highest heaven, a Cross traced in light far
excelling

The glory of noonday—excelling all glory terrestrial!
And over the heavenly sign, in letters of equal effulgence,
Glows, distinct, the marvelous legend, "By this thou shalt conquer."
Humbly does Constantine kneel to receive the ineffable blessing,
Knowing that this is the answer to prayer from the God of his mother.
"Now shall the Cross be my standard, borne high and triumphant;
Now shall I win by a power far transcending the eagles."
Strong for the fight are the soldiers who trust in the might of that Symbol;
With the Cross in their hearts deep imprinted, who, who, shall withstand
them?

Into the battle the warriors plunge; long and fierce is the conflict.
Spear upon shield now resounds, and the trumpet's deep war-note.
His gods do not succor Maxentius, who sinks 'neath the swift-flowing Tiber.
At sunset Constantine stands, lord of the field undisputed.

"Victory, victory, over this foe! Proclaim it abroad, O my heralds!
Constantine reigns, and forever shall cease these dire persecutions.
Tell to all Rome, to the end of the earth, that he worships the God of the
Christians."

Years have rolled on, and a holy peace broods o'er the Empire,
For Constantine, ruler benign, has the great Roman world in his keeping.
Catacombs hide in their recesses dark no longer the timorous Christians;
Joyous their praises arise from temples resplendent and stately.

But, alas! o'er this brightness is creeping an ominous shadow;
No hand 'gainst the Empire is lifted, no fire for the martyrs rekindled;
For sadder than either, a heresy whispered by Christians:—
"Christ, the world's Saviour, is not very God, with the Father co-equal."
Constantine hears the voice which he heard on the day of the Vision,
Bidding him reëstablish the faith for which then he contended.
"Heralds shall go to call from the farthest ends of the Empire
Those who may utter the voice of the Church on this question of questions.
Honored Nicæa shall be to receive as my guests men so holy;
Nought shall annoy them, nought shall they lack—these men whom here
I will gather."

Twice the year's round was complete ere the day of the wonderful Council
Brought to the hall of the palace the men to whom Christ had committed,
In lands far and near, His children for whom He had suffered.
Marred were their reverend forms with the scars of the great persecutions;

But they counted it riches and honor, for Him to have borne these afflictions.

Robed in imperial purple, with crown and sceptre resplendent,
Constantine welcomes his guests, at whose feet he will sit as a learner.
What an assembly is this! The militant Church undivided!
When again shall there be but one fold, in the care of One All-loving Shepherd?

Constantine opens the Council with prayers of the deepest devotion:—
"Saviour Anointed, be present, to hallow the words which for Thee shall be spoken!"

Christ was indeed in their midst, and the Holy Ghost rested upon them,
Filling their hearts with true love, and their minds with a right understanding.

Subtlest of heretics, Arius sought to ensnare the unwary;
But Athanasius the fearless, with accents divinely enkindled,
Gave to the truth a grandeur of voice which shall ring down the uttermost ages;

Through the dark phantoms of heresy shines the clear sunlight of Heaven.
By the Sign of the Cross are vanquished the legions of error—
Tree no longer of shame but of glory, since He who there suffered,
Us to save and exalt, is God forever and ever!

Undiminished, the voice of Nicæa speaks on to all generations;
High and triumphant o'er a dark world is the Cross of Salvation uplifted;
Earthly thrones shall dissolve, but the King who through love is victorious
Shall see of His reign no end, as it had no beginning.
Hearts re-created, wills sweetly bowed in submission—
These are His triumphs, these are His trophies immortal.

We, far removed, in space and in time, from Nicæa,
Rejoice in the issue sublime of that greatest of Councils.
Here, day by day, its deep meaning is sweetly unfolded.
To us, every one, does He say who granted that vision transcendent,
"Child of My love, by this Sign thou also shalt conquer."

CAROLYN DE WITT MERRILL.

[A member of the Graduating Class of St. Mary's School, New York City, 1902.]

THE GLADNESS OF GIVING.

By THE REV. CHARLES FISKE.

I WAS talking with a good layman the other day about the many calls that were made upon his purse for help in the work of the Church, when he suggested a thought—by no means a new one, of course—that seemed to lift almsgiving up out of the realm of business into the clear blue of the heavens. He told me that he had learned to give because he tried to make giving one of his pleasures rather than one of his duties. Is there not a true spiritual lesson for Churchmen in the thought? In these days when the Church needs so much more than she has ever needed before, for her growing missionary work, for the spread of the Catholic truth which we have just begun to appreciate ourselves, for the opportunity of bringing fuller and freer sacramental gifts where there has heretofore been a poverty of grace—in these days would not Churchmen be more generous if they once caught the idea that Christian giving is like Christian worship, a thing bright and beautiful with a heavenly light?

We go back here, as everywhere, to the Lord Christ. What about His "almsgiving," if we may so call it? Think for a moment what a source of happiness it must have been to our Lord to go about during His earthly life doing good, stretching out His hand, that He might heal the sick, or open the eyes of the blind, or unstop the ears of the deaf; speaking the word that was to give Lazarus back to his sisters and the son of the widow of Nain to his mother. It was by an effort that He did it, by a real giving out of power. We remember how, when the woman touched Him in the crowd, He felt that virtue had gone out of Him. It was by a real giving on His part—and how it must have filled Him with joy, as He went about the lovely Galilean country, to bring all the sick and suffering back into harmony with this beauty that lay about them! There was enough of sadness in His life, the shadow of the cross always hung over Him, but those times of busy work, how full of sweet happiness they must have been!

The point, then, is that the same happiness may be ours, if we will give what we can of our money, our talents and our time, our sympathy and our prayers, for the work of the Church. Our talents and our time—for some can give little else—our work, if possible, our prayers at any rate. But for the great majority who have little time, who feel sometimes that they have few talents—they have the privilege of giving of their means that others may work. What must have been the joy of the good women who followed our Lord from Galilee and ministered to His needs, while He was so busy with His works of mercy! May not the same joy be ours? We cannot all go to the mission field and have the gladness of bringing the good news of the Gospel to those who are in darkness and the shadow of death; we cannot all work in the slums of the great city and have our life filled with the sunshine that often comes from the

gratitude of those who are helped in body and soul by our ministrations; we cannot all enter the ranks of the priesthood and know the happiness that comes from praying with the sick, counseling the sorrowing, dropping the words that may waken a new life of love and devotion in the hearts of those who hear, distributing the Bread of Life to starving souls, giving the water of regeneration and the word of absolution to those who are burdened with sin—we cannot all do these things, but we can have our share in the work by generous giving, that it may be carried on.

Even if we can give but little, if it is given in this spirit, we shall have the desire to give more—and with the desire will come a quickened sight to find ways of offering where before we never supposed a gift to be possible from our comparative poverty.

The gladness of giving! The *pleasure* rather than the *duty* of almsgiving! This is the reason God asks for our money—that we may have our share in the joy, too. He might do all His work without our weak, little help; might convert the heathen, and heal the sick, and relieve the destitute, and show the beauties of heaven in the worship of the earthly sanctuary—but He wishes us to have our part, that we may realize some of the joy; He would have us share with Him—think of it!—the gratitude of those who are helped; He would make us feel the privilege of supplying the services of His Church, the worship of His house, of decking it with light as with a garment, and so He lets us give—give to Him.

The thought would make our Church offerings rather different, would it not? All kinds of people meet in our churches, of every degree from high to low, but we shall hardly find any congregation, however plain and unadorned its service, in which there is any restraint upon what we may call "the ritual of the collection." Whatever else there may be of stateliness in the service, the taking up of the alms is nearly always a decided function. But what does the offering actually represent in the way of reasonable self-sacrifice? We are generous about other things, generous in what we spend on our own pleasures, in what we give to our families, in what we owe in the way of social obligations, in our hospitality—but how little we give for the Church, her worship, her missionary work, her charity! With many men, not what they pay for their cigars; with others, not what they spend for newspapers or magazines; with some of the women, by no means what they give for some little luxury of apparel.

Giving to the Lord we think of as an unpleasant duty. If we regarded it as an opportunity of becoming "co-workers with God," we should consider it a joy instead. We should *love* to give; because as we gave we should grow in happiness.

LET CHURCHMEN READ.

WHEN WILL our Church people use the books so bountifully and cheaply offered nowadays for their instruction—the books elucidating the Bible, defending and expounding the Creed, telling the story and declaring the glory of the Church?

Every parish priest is only too glad to be asked to name some simple yet scholarly manual which the average layman could easily procure and easily read—with the result of having definite and consistent convictions instead of mere hazy semi-opinions.

But not one man or woman in a dozen makes such an application. Most of the people take their crude and confusing solutions of history, philosophy, theology, from ephemeral, unsigned or unauthoritative newspaper articles. Certain phrases go the rounds, and few take the trouble to hunt down their authority—or lack of it. "Miracles are violations of law"; "Baptism means immersion"; "Henry VIII. founded the English Church"; "The American Episcopalians during the Revolution were all Tories"; "There is no Creed in the New Testament";—these and other like utterances go blundering along, and are passively received.

Most people are quite ready to argue on religious topics, but few are willing to fit themselves for the discussion. They will assert or deny a question with facile promptness; but when asked for proof of what they are saying they will reply, "Oh! I haven't time to investigate these subjects; I leave that to the technical scholars." But if one has no time to study he has no right to pronounce and decide.

And further, it would not require any very prolonged study or especial training to keep average people out of nine-tenths of the banalities and errors as to religion in general, Christianity in special, and the Episcopal Church in particular.

The books, in almost every line—whether of explanation or defence, written by capable scholars for readers of ordinary intelligence—are available. But who, out of the great mass, does avail himself of them?

And so the procession files by, the blind leading the blind.—
North Dakota Sheaf.

The Family Fireside

AN OLD TIME NATURE LOVER.—I.

BY CLIFTON JOHNSON.

WITH ILLUSTRATIONS BY THE AUTHOR.

HE DIED more than one hundred years ago. The humble gray stone which marks his resting-place in a rural English churchyard, and one small volume he spent twenty years in



THE CHURCH AT FARINGDON WHERE WHITE SO LONG OFFICIATED.

writing, are about all that is left now to preserve his memory. A few have always loved him; but, in the present, when there is such an impulse among people of intelligence toward a closer companionship with nature, the readers of Gilbert White should multiply.

He was the first writer to make the quiet observation of nature interesting to the general reader. He followed no precedent, but wrote unhampered, as the spirit moved, and as his own interest and pleasure dictated. There is nowhere in the book any endeavor for spiciness. Retiring sobriety is characteristic even in its title, which, instead of trying to catch the eye as is usual with titles, seems rather to court seclusion. Who would ever buy *The Natural History of Selborne*, unless he knew something of the book beforehand? The title suggests merely a volume of dry local detail; but though the outer husks may not be prepossessing, the meat within is very sweet.

The book is composed of letters to two naturalist friends, and each letter is usually made up of a number of disconnected observations, though occasionally an entire letter is given to the consideration of a single topic. They are letters of a kind not often written now—very leisurely and taking time to say all there is to say. That White himself had a very modest opinion of what he wrote is attested by the fact that it was the urgency of one of his brothers, and not his own impulse, that led to the publication of his *Natural History*. It appeared in 1789, only four years before the author's death.

White lived nearly all his three-score years and twelve in

the rural quiet of his native village of Selborne in southern England. We know very little of him. Interest in his personality was of late growth, and by the time inquiry began to be made, he and his intimate friends had long before passed away. Not that there would have been much to learn; but the charm of what he wrote makes it certain that many of the little incidents of his every-day life would be full of interest and suggestion.

In tradition we see a plain, country clergyman of vigorous constitution, spare form, and very upright carriage; in manner courteous and affable; his costume that of the time in which he lived, with its knee-breeches, buckles, and clerical wig. He would never sit for his portrait, and almost the only knowledge we have of his countenance is that it was pitted by a severe attack of the small-pox which he suffered as a young man. He did not marry, and his establishment consisted of three servants. His inquisitive interest in birds and beasts and all the out-of-the-way things of the region was well known, and whenever a villager found a strange fossil, or an oddly-planned nest, or saw some unfamiliar bird, the fact would be reported to White, who would investigate. Those who read his book probably got the impression that his pleasure in the world out-of-doors was confined to tranquil rambling and meditation; but as a matter of fact, he was fond of shooting, and kept several sporting-dogs.

Apparently the first attempt to pick up and preserve any reminiscences of White, was made about 1840, when an enthusiastic admirer of the *Natural History* visited Selborne and sought diligently to learn something of his characteristics. An old woman told the inquirer that the naturalist was a "still, quiet body, and there wasn't a bit of harm in him—I'll assure ye there wasn't a bit;" and at a village inn, an aged man described White as friendly and unobtrusive, and much attached

to his native village, from which he was seldom long absent; and that was all.

He had a good education, and was a graduate of Oxford.



A BIT OF THE VILLAGE STREET.

After completing his university course he taught for a short time and served as a curate in several parishes at a considerable distance from his home; but in 1755 he settled permanently in Selborne. He was a man of recognized ability, and various livings were offered him as the years passed, yet he declined every advancement that would take him away from his beloved

Selborne. The result was, he never had a church of his own, but was most of his life a curate, assisting this or that country vicar either in Selborne or in the neighboring hamlet of Faringdon. Only during his last nine years was he curate in the former place, while in the latter he held this position for the 26 years preceding. He usually went back and forth to his official duties at Faringdon on foot by the field paths, which made the distance each way about two miles. It is a beautiful walk up and down the hills, across cultivated fields and along narrow roadways lined by hawthorn hedges. Probably no one could



WHITE'S HOME—THE WAKES.

enjoy such a walk more than Gilbert White, to whom nature was as an open book, and for whom the birds, the blossoms, and the changing skies, all had a message.

In his first curacy, White's yearly income in the service of the Church was from twenty to twenty-five pounds, and his receipts from that source must always have been small; but he had a competency of his own, and he was hospitable and open-handed. His habits were very simple, his temper cheerful and social. He was reported to be an excellent story-teller, and he often entertained his nephews and nieces at the Wakes, as he called his home, and was on very good terms with the gentry of his neighborhood. Occasionally he left home for a few days to

THE CHURCH AND VICARAGE FROM
THE SHORT LITHE.A PONY ON THE COMMON ON
"SELBORNE DOWN."

visit friends, or perhaps to go up to London, where he had two brothers. But traveling was slow and fatiguing, and there were not the same inducements to journey then that exist now. Still, I am not at all sure White would have exchanged the saddle horse and stage-coach for our noisy, rampant railways,

[CONCLUDED NEXT WEEK.]

HOUSEHOLD HINTS.

WHEN worms attack the stalks of the geranium you may be pretty sure that there is defective drainage, and that too much manure has been used, or that it has been too fresh. The worms breed in the manure, and eat into the stalks, and in a short time you will see a black spot at the base of them, and examination will show that the centre is rotten and hollow. Lime water if applied in time and thoroughly will exterminate the worms. When a plant becomes affected in this way it is advisable to throw it away, or if some branches are still healthy, plant it in the ground and let it take its time to recover or die.

STEEL KNIVES or other articles which have become rusty should be rubbed with a little sweet oil, then left for a day or two in a dry place, and then rubbed with finely powdered unslacked lime, until every vestige of the rust has disappeared, and kept in a dry place wrapped up in a bit of flannel.

INK SPOTS on marble may be removed with a paste made by dissolving an ounce of oxalic acid and half an ounce of butter of antimony in a pint of rain water, and adding sufficient flour to form a thin paste. Apply to the stains with a brush, allow it to remain three or four days, and then wash it off. Make a second application if necessary.

TRY BOILING the soap before putting it into the tubs and use in liquid form. Borax will not hurt the clothes, as it is a neutral salt. Housewives who cling to the economical and old-fashioned method of preparing "soft soap," find it a good plan to do their whole wash except the flannels and colored calicoes, with the soft soap, pouring hot water on it in the tubs before the clothes are put on.

IF THERE is time and strength at command, an admirable floor finish may be made by melting about four pounds of common yellow bees wax with one gallon of boiled oil. Rub the floor with hot irons until the boards are as warm as they can be made. Apply the preparation when at the boiling point, and iron it with relays of hot irons, repeating the application until the wood will absorb no more. Then go over with clear, hot boiled oil, leave it for a few hours, and polish with soft flannel. This will give a surface that dampness or dust will not injure for a long time.

WHERE a movable wooden wash stand becomes infested with croton bugs or cockroaches, there is a sovereign cure in washing it out with hot suds, leaving it open to dry in strong sunlight and then soaking every joint of wood with pure ammonia. To guard against any return to the old haunts, cut a few squares of stiff, brown wrapping paper, paint them lightly with mucilage, dust over heavily with borax and lay squares in the drawers and cabinet. Any stationary wash-stand can be kept clear of them by pouring a few teaspoonfuls of chloride of lime or sublimate down the waste pipe twice or thrice a week and using borax in the lower part of the stand.

HALF the time, when an electric door-bell will not ring, its owner can get over the difficulty by shaking the glass jars or by adding a little water to them. When the jars are placed in a warm corner of the kitchen, which sometimes happens, there is too much evaporation and the fluid gets too low to complete the connection and start the bell. Unless the apparatus has been in use for a long time this can generally be remedied by adding a tumblerful of water to each jar and gently shaking the mixture. This is a condition of affairs which is especially indicated when a bell will ring when a button is first pushed in, but ceases almost immediately.

THE process of canning all berries is varied but little, except in the quantity of sugar to be used, the acid varieties, of course, requiring a larger amount than the sweet. Only the most perfect fresh fruits are suitable for canning. They should not be too ripe. Berries are best sugared an hour or two before being put on to cook, a little powdered alum may be added to the sugar to aid in preserving the color and shape of the berries. They should not be allowed to cook long enough to destroy the natural flavor, but only brought to the boiling point. Put while hot, in air-tight glass cans and seal immediately. The jars should be thoroughly heated before filling, and the tops securely screwed on afterwards.

THERE is nothing which proves such an economizer of strength and time in the cleaning of windows as the use of alcohol instead of water. It cleanses with magic rapidity, and is not an extravagant substitute as a prudent person is able to wash a great many windows with a small bottle of alcohol.

The Living Church.

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Church Calendar.



- Aug. 1—Friday. Fast.
- 3—Tenth Sunday after Trinity.
- 6—Wednesday. Transfiguration.
- 8—Friday. Fast.
- 10—Eleventh Sunday after Trinity.
- 15—Friday. Fast.
- 17—Twelfth Sunday after Trinity.
- 22—Friday. Fast.
- 24—St. Bartholomew. Thirteenth Sunday after Trinity.
- 29—Friday. Fast.
- 31—Fourteenth Sunday after Trinity.

Personal Mention.

THE address of the Rev. C. GRAHAM ADAMS is 705 Dakota St., South Bethlehem, Pa.

THE Rev. R. B. BALCOM has resigned the rectorship of St. Paul's Church, Jackson, Mich., which he has held since 1883.

THE Rev. EDWARD S. BARKDULL, late of Lake Forest, Ill., has accepted a call to the rectorship of Christ Church, Delavan, Wis.

THE Rev. J. G. H. BARRY has declined his call to the rectorship of Grace Church, Madison, Wis., and remain canon in charge of St. Paul's Cathedral, Pond du Lac.

DURING the month of August the Rev. GEO. W. BOWNE will be in charge of St. Mark's (Irving Memorial) Church, Tarrytown-on-the-Hudson, N. Y.

THE Rev. JOHN BRANN has accepted a call to Trinity Church, Everett, Wash., and entered upon that work August 10th.

THE Rev. ROBERT E. CAMPBELL of Christ Church, Bordentown, N. J., has tendered his resignation, to take effect October 1st. He will engage in literary and sociological work at Princeton.

THE Rev. DAN C. HINTON, curate at the Church of the Advent, Boston, has sailed for England for a two months' trip. He expects to visit most of the Cathedral towns, and will be in Paris a short time. His address while abroad will be Care National Ex. Co., 3 Waterloo Place, Pall Mall, London, England.

THE Rev. F. H. T. HORSFIELD, assistant at St. James' Church, Wilmington, N. C., has been called to the rectorship of St. Stephen's, Goldsboro, N. C.

THE address of the Rev. L. M. IDLEMAN is Ashland, Oregon.

THE Rev. EDWARD JERMIN has been placed in charge of the missions in and around Bay City, Mich.

THE Rev. R. E. MACDUFF, rector at Flint, has accepted a call to St. Paul's Church, Jackson, Mich., upon which he will enter October 15th.

THE Rev. W. HOWARD MEARS of Kasson, Minn., has accepted a call to the rectorship of St. Phillip's Church, Cincinnati, Ohio.

THE Rev. PARIS B. STAUFER is priest in charge of the Church of the Ascension, Hinton, W. Va.

THE address of the Rev. F. C. TAYLOR is changed from Sitka to Valdez, Alaska.

THE Rev. A. S. THOMAS, missionary at Darlington and Society Hill, S. C., has been called to St. Paul's, Summerville, S. C., to succeed the Rev. J. G. Glass, who has gone to Grace Church, Anniston, Alabama, as rector.

THE address of the Rev. CHAS. S. WARE is changed from Bolivar to Murfreesboro, Tenn.

THE Rev. J. C. WARING has been appointed missionary to the churches at Grahamville, Bluffton, Allendale, Hardeeville, and the chapel on the Okatee, S. C.

THE address of the Rev. R. N. WILLCOX is Hendersonville, N. C.

ORDINATIONS.

DEACONS.

COLORADO.—In the Church of the Epiphany, Denver, on the Feast of the Transfiguration, by the Bishop of the Diocese, Mr. PERCIVAL S. SMITHE. He was presented by the Rev. Arnold Bode, rector of Trinity Church, and the sermon was preached by the Ven. Archdeacon Bywater. A number of the city and diocesan clergy were present. Mr. Smithe is appointed to the charge of the Epiphany, Denver, a new church, now ready for consecration.

PRIESTS.

MILWAUKEE.—In St. Alban's Church, Sussex, Wis., by the Bishop of the Diocese, on the Feast of the Transfiguration, the Rev. CHARLES EDGAR RICE and the Rev. WILLIAM JAMES CUTHBERT were ordained to the Priesthood. The candidates were presented respectively by the Rev. L. P. Holmes of Sussex and the Rev. H. B. St. George of Nashotah. The preacher was the Rev. Charles Holmes of St. Paul. There were twenty of the clergy and five vested theological students present. as also, in the congregation, was Miss Higgins, our missionary in Liberia, who is summering at Nashotah. The event was of special missionary importance, since Mr. Rice goes as missionary to Circle City, Alaska, and Mr. Cuthbert to Japan. Both are graduates of Nashotah, Mr. Rice having formerly been a member of the parish at Sussex, and before that, a friend and parishioner of the rector, the Rev. L. P. Holmes, in Kansas.

DIED.

PEABODY.—Entered into rest, July 4th, 1902, in Decatur, Ill., the Rev. DOUGLASS CAIRNES PEABODY, aged 54 years.

"May light-perpetual shine upon him!"

WANTED.

POSITIONS OFFERED.

WANTED—A housekeeper to do ALL the work in the rectory of a single priest whose salary is meagre. Rev. WILLIAM WHITE HANCE, Eatontown, N. J.

WANTED—Priest for a parish in Missouri. Address 407 Madison St., Jefferson City, Mo.

WANTED—An organist and choirmaster for vested choir of men and boys. Other employment as vocal teacher may be secured, which with salary as organist will guarantee \$120 per month. As many pupils in vocal and instrumental music will be also guaranteed as may be desired. Address P. O. Box 309, Shreveport, La.

ORGANIST—St. Stephen's Church, Colorado Springs, wishes to secure a competent organist and choirmaster for a boy choir. Salary \$50 per month at first. Address, stating age, experience, etc., C. STALEY GAMBRILL, Sec'y, 11 N. Tryon St., Colorado Springs, Colo.

WANTED—Young trained nurse as assistant in St. Luke's Hospital, Livingston, Mont.

ORGANIST AND LEADER for mixed choir in a city of 15,000, Michigan. Please state terms and address JAPONICA COTTAGE, Pointe Aux Pins, Mich.

ORGANIST AND CHOIRMASTER—in suburb to large mid-Western city. Vested male choir. Salary, \$500. Address, ORGANIST, care THE LIVING CHURCH, Milwaukee.

PRIEST OR DEACON to teach in Church School, and take light Sunday duty. Also priest for itinerant mission work. ARCHDEACON BARTY, Hoffman Hall, Nashville, Tenn.

WANTED—A Churchwoman of refinement and education, who is experienced, as companion and mother's helper. References. Address T. A., care THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

POSITION AS ASSISTANT, by an unmarried priest. Experienced director of surpliced choirs. Address, CHURCHMAN, care THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS.

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

MISCELLANEOUS.

LADY wishes to dispose of 6 yards of very handsome imported cream white damask silk, suitable for a Cope or Altar Cloth. Address S. T., 31 Chestnut St., Boston, Mass.

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

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

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

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

MIRRO 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.

APPEALS.

EPHPTHATHA REMINDER.

Twelfth Sunday after Trinity offerings and gifts to the Church Mission to Deaf Mutes, New York, may be sent to Rev. THOMAS GALLAUDET, D.D., General Manager, 112 West 78th St., New York, or, Mr. H. G. WISNER, Treasurer *pro tem.*, 45 Cotton Exchange.

Ephphatha Sunday offerings for the expense of Church work among Deaf Mutes in Western and Northwestern Dioceses will be thankfully received by the undersigned General Missionary in charge.

Rev. JAMES H. CLOUD,
2606 Virginia Ave., St. Louis, Mo.

The "Voiceless Ministry" of the Church in the Diocese of the Mid-West again asks to be

remembered with Offerings on next Twelfth Sunday after Trinity by the parishes within the limits of that missionary district.

REV. A. W. MANN,
General Missionary.

21 Wilbur St., Cleveland, Ohio.

BOOKS RECEIVED.

FLEMING H. REVELL CO. Chicago.

The Christian Life Series:—The Heaven-Life; or, Stimulus for two Worlds. By David Gregg, D.D., Pastor of Lafayette Avenue Presbyterian Church, Brooklyn, N. Y., Author of *Our Best Moods, Studies in John, Facts Which Call for Faith, etc., etc.* Price, 50 cts.

The Integrity of Scripture. Plain reasons for Rejecting the Critical Hypothesis. By the Rev. John Smith, M.A., D.D., Broughton Place Church, Edinburgh.

The Little Green God. By Caroline Atwater Mason, Author of *The Lily of France.* Price, 75 cts.

E. P. DUTTON & CO. New York.

Oxford Series:—Magdalen College. By H. A. Wilson, M.A., Fellow, Librarian, and Founder's Chaplain of Magdalen College. Price, \$2.00 net.

Corpus Christi. By Thomas Fowler, D.D., Hon. LL.D., F.S.A., President of the College. Price, \$2.00 net.

An Anthology of Victorian Poetry. Edited by the Right Hon. Sir Mountstuart E. Grant Duff, G.C.S.I., F.R.S., Late Governor of the Madras Presidency. Price, \$2.50 net.

PAMPHLETS.

Harris Hall and the Hobart Guild, Ann Arbor, Michigan.

Expansion of American Commerce: Past, Present, and Prospective. Address of Hon. O. P. Austin, Chief of the Bureau of Statistics, Treasury Department. Delivered before the Manufacturers' Club of Philadelphia, May 19, 1902.

The Church at Work

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Church Dedicated at Easthampton — Worcester Items.

ON THE EVE of St. James' day, Bishop Vinton dedicated the new St. Philip's Church, Easthampton. A large number of the Diocesan clergy were gathered with him and the rector, the Rev. R. S. Chase, at the happy event. The Bishop was the preacher and Archdeacon Lawrence also spoke words of congratulation.

The church is an attractive structure in the Early English Gothic style, 96 feet long by 38 wide. It is of Longmeadow sandstone to the eaves of the high-pitched roof, and the

a brass altar, presented by Mrs. Halford in memory of her husband, the late William Halford; brass altar cross, presented by the rector in memory of Rufus W. Henry, a young man who was a member of Mr. Chase's former parish in Olympia, Oregon; brass altar desk, presented by Miss Rush of New York City in memory of Mrs. Charlotte W. Gardner; Bishop's chair, presented by St. Mary's guild in memory of Bishop Brooks. The last-mentioned memorial in Mr. Chase's church has a special significance, in that it was due to the suggestion and encouragement of Bishop Brooks that Mr. Chase, when a member of Bishop Brooks' parish, made his decision and preparation for the ministry. Mr. Chase, the rector, entered upon his

as deacon and as priest by the present Bishop of Rhode Island. The next four years of his ministry were spent at Manville, R. I., as rector of the parish, after which, in the year 1882, he came to his present work in Worcester. He has for some years been also Archdeacon of Worcester. During his rectorship a new church has been erected, the edifice being the gift of Mr. and Mrs. Matthew J. Whittall, and the furnishings are quite elaborate, having been supplied by the congregation. Bishop Vinton's first Confirmation, after his consecration, was in St. Matthew's Church.

ALL SAINTS' CHURCH, Worcester, is undergoing renewed decoration by fresco work, and a new memorial pulpit will shortly be presented. The carpets have been removed and stone floors will be laid in a portion of the church. The church is closed during August but services are regularly held in the chapel.

PENNSYLVANIA.

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

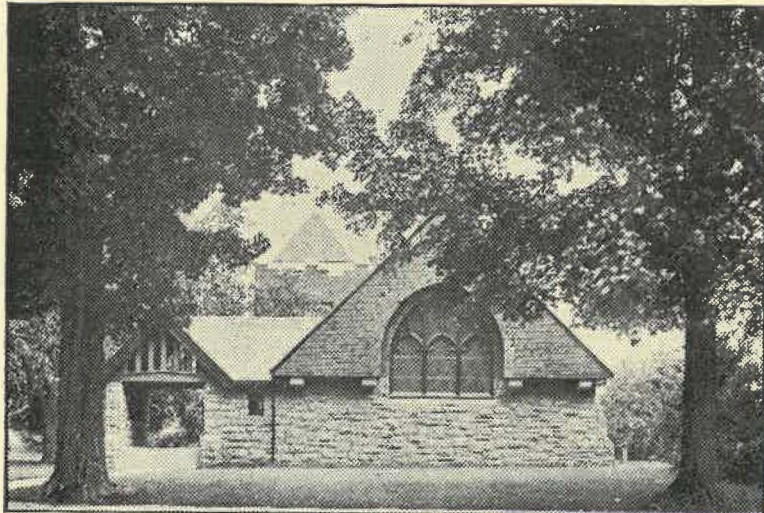
Philadelphia Notes.

SUMMER charities are active, getting people to seaside and country, who, otherwise, would be unable to enjoy a real vacation. St. Mark's is sending poor women to Cape May for a two-weeks' stay; the All Saints' Sisters are doing similar work at their seashore home at Sea Isle; St. James' is sending nearly 250 people to the country, as compared with 74 sent similarly last year by that parish.

AT TRINITY CHURCH, Swarthmore, of which work the Rev. W. A. Matos is in charge, the last payment (\$625) has been made, and the mortgage removed from the Church property. The building was erected in 1895, and stands upon the College side of the railroad, and during the years past the number of residences has considerably increased. It is now planned to consecrate the church building during the autumn.

THE PHILADELPHIA Fruit, Flower, and Ice mission is doing valuable work during the summer months. At a recent meeting held at the Church of St. Luke and Epiphany, it was reported that flowers to the number of 1,000 bouquets, had been distributed among the different hospitals and homes; and that money had been furnished the Sick Diet Kitchens for the purchase of ice.

DURING the month of August the Teachers' Meetings of the Church of the Holy Apostles, Philadelphia, of which the Rev. Nathaniel S. Thomas is rector, are suspended, the weekly explanation of the Lesson being given at the Wednesday evening services. In September the Teachers' Meetings will be



ST. PHILIP'S CHURCH, EASTHAMPTON, MASS.

gables are finished with shingles of green color. In the gable toward the street there are large triple tracery windows, and three smaller tracery windows in the opposite gable. The projections are the portico at the entrance on the left side, and the tower at the opposite end of the building on the same side. The cost is surprisingly low, being but \$10,000, and it is stated that the building could not be duplicated for that amount. The interior is in natural wood finish, toned in Flemish oak effect of soft green, and matching the pews of that material. The depth of the chancel, 30 feet, is a feature that adds much to the effect of the interior. The choir and clergy rooms are on the first floor of the tower, and the rector's study is above them. The organ is at present the one brought from the old church, but there is a recess, in which a pipe organ will be constructed later. The altar and the organ are of polished oak, and the choir seats are of Flemish oak.

The memorials in the church comprise

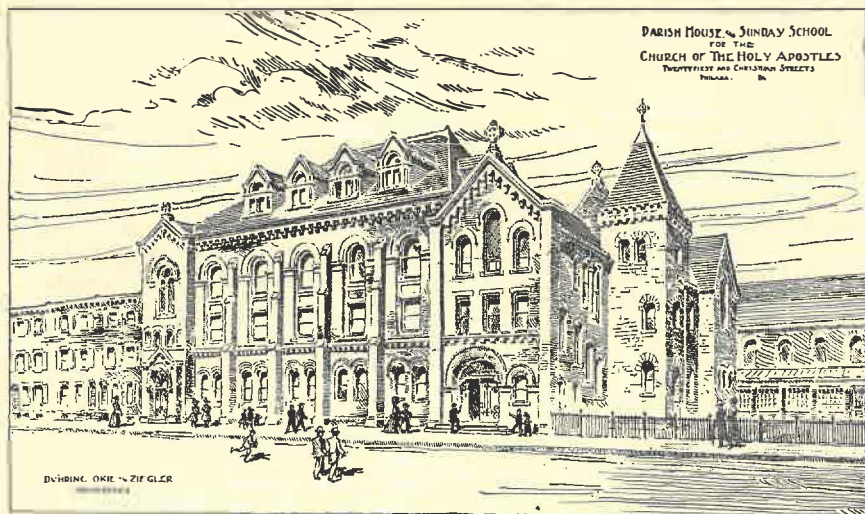
duties in the parish in 1898, and it is since that time that the movement for the erection of the new building has developed. He was born in Portland, Maine, in 1858, and is a graduate of Harvard and of the Episcopal Theological School at Cambridge.

THE 20TH ANNIVERSARY of the rectorship of the Rev. Henry Hague at St. Matthew's Church, Worcester, is being celebrated during the present month. During the years of his rectorship, St. Matthew's in South Worcester, has attained a leading position among the parishes of Western Massachusetts. Mr. Hague is an Englishman by birth, but came with his parents to this country at the age of 8 years. He served in the navy during the Civil War, his father being in the army, and at the conclusion of hostilities the future priest entered Amherst College, where he spent four years, and after graduating took a theological course in the Philadelphia Divinity School from which he was graduated in 1878. In that year he was ordained, both

resumed, beginning the 34th consecutive year of the weekly meetings.

At the request of the Superintendent, the new Sunday School building in this parish will be a memorial to the Rev. Richard Newton, D.D, he having been Mr. George C. Thomas' first rector, and Mr. Thomas being the first child baptized by him upon becoming rector of St. Paul's Church, Philadelphia. A tablet will be placed in the new building expressing this dedication.

As has been previously noted in this correspondence the new building is the gift of Mr. George C. Thomas, who is also Superintendent of the Sunday School. Work has been begun on the foundation, and the building is to be completed by Jan. 31st, 1903, at a cost of about \$60,000. It will be finely



PARISH HOUSE, CHURCH OF THE HOLY APOSTLES, PHILADELPHIA.

equipped in every way, accommodating some 2,000 scholars, and containing 26 class rooms. The interior will be finished in chestnut, and the ceiling of the Sunday School rooms finely timbered. A full description of the new building was given in THE LIVING CHURCH, under date of July 19.

MENTION was recently made in these notes of the expectation by Mr. George C. Thomas of Philadelphia to be able to accept the invitation of the Dean of Ely to address the eighth Triennial Festival for clergy and Sunday School teachers at Ely Cathedral. Word comes that Mr. Thomas was enabled to accept this invitation, and before that large gathering, numbering at least 1,000 people, the Bishop of Ely presiding, delivered an address upon the subject of Sunday School Work in America, the Instruction, Personal Influence of the Teacher, the necessity of outside appliances, and separate buildings, teachers' meetings, and normal classes, the Joint Diocesan lesson, and laid especial emphasis upon the Lenten Offering.

OWING to the extra work incident to removal of the school from Bustleton to Wayne, St. Luke's School for boys will re-open somewhat later than usual, the date being set for Oct. 1st. The school was founded at Fox Chase in 1863 as the "Ury House School," and later removed to Bustleton. Now, however, the need of larger buildings and grounds required another removal, and Wayne was decided upon as offering the best advantages.

The Bishop of the Diocese, and rector of St. Mary's parish, Wayne, are visitors to the school; the boys attending services at the parish church. Morning and evening prayers are conducted in the school chapel, where services are also held on special days of the Church year.

MILWAUKEE.

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

Episcopal Residence—Missionary Activity at the Cathedral—New Rector for St. Paul's—South Milwaukee.

WORK on the new episcopal residence is now well under way. It occupies the northeast corner of Juneau Avenue and Cass Street, being at the west end of the full block front of the Cathedral property. The clergy house, which formerly occupied this site, has been removed to the rear of the Cathedral, fronting on Marshall Street, and forming now the northeast corner of the valuable property.

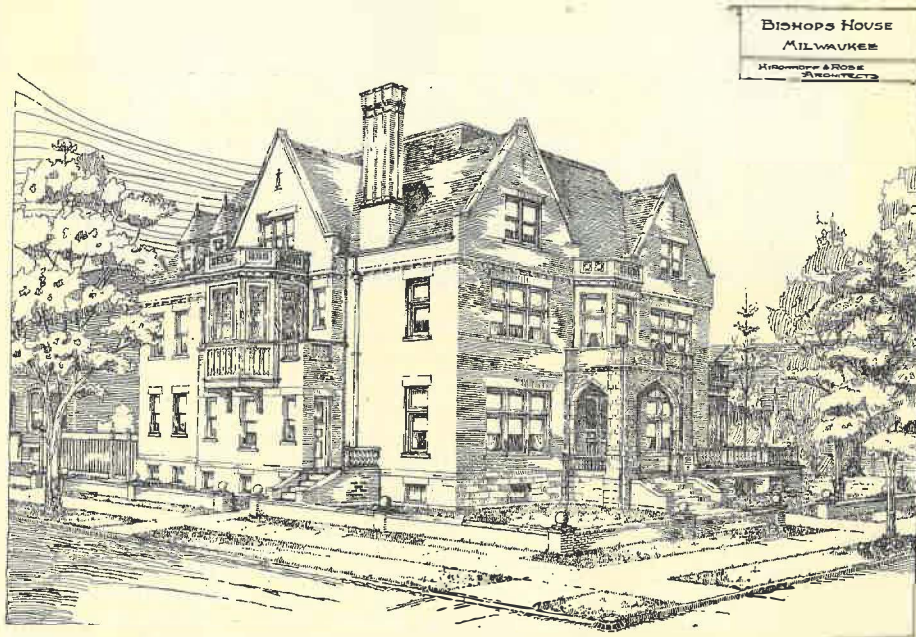
The episcopal residence will be of tinted brick with stone trimmings, the style of

official rooms occupy the corner shown in the cut, and the side entrance on Cass Street leads to these apartments. On the second floor, over this official section, is the Bishop's chapel, in which an altar will be erected.

Entering the house at the main entrance one finds a spacious hall of Colonial style, with the parlor and private section to the right and the official section to the left. Passing through the hall, the dining room is found to the right, also facing the close, and the kitchen to the left, facing Cass Street. Rooms for servants, together with store-rooms, are on the third floor. There are 18 feet in the rear between the house and the St. John's Home building, which latter is seen in the background of the picture. A stone wall, about thirty inches in height, shown in the illustration, with iron gates, will enclose the whole property to the Cathedral building, and the large lawn at the east of the house, on which the Institute-guild building faces, already a handsome grassy lawn, will be improved, new paths leading from the house to the other buildings being arranged.

The old clergy house, now removed to the back of the Cathedral, on Marshall Street, was cut in two and moved in sections, and is now being wholly rebuilt and sheathed in cream colored brick. The plumbing and lighting will be entirely new. The first two stories will be the residence of the Dean or priest in charge, while spacious rooms on the third story will be arranged for other clergy, deacons or others, that may be assigned to the Cathedral work. A special entrance to a hall and staircase leading to the third story will be erected on the south side, thus making that section of the house entirely distinct from the two lower stories. The house is being in every way rebuilt, and a tablet on the front will bear the inscription: "Armitage House: Presbytery of All Saints' Cathedral." The name preserves the memory of the founder of the clergy house, Bishop Armitage, who intended that it should be used especially as a training house for young deacons, with the Dean or one of the Cathedral clergy over

architecture being chosen to be in harmony with the guild hall and Cathedral Institute building which it adjoins. The illustration



EPISCOPAL RESIDENCE, MILWAUKEE.

shows it, with its south front on Juneau Avenue and west exposure on Cass Street. To the east, not shown in the cut, is the large lawn in front of the Institute and guild building, with the Cathedral at the farther end of the block. The living rooms of the house, on two stories, will face this lawn, or close, and a long covered porch will grace the side toward it. The Bishop's offices and

them, who, after their theological training at Nashotah, should receive a training in practical missionary and parochial work at the Cathedral, thus enabling missions in many parts of the city to be maintained. Local difficulties have prevented this plan from being fully carried out thus far, but so far as it may in future be practicable, it remains a portion of the Cathedral ideal, and is

not overlooked in this remodeling of the Cathedral property.

The Rev. F. A. Sanborn, priest in charge of the Cathedral congregation, who, with his family, has improvised rooms in the guild hall during the changes in the clergy house, hopes to enter the remodeled building next month, before the meeting of the Council. It is expected that the episcopal residence will be ready for occupancy next spring.

The cost of the episcopal residence will be about \$12,000, and the re-building of the presbytery will involve an expenditure of about \$3,000 additional. Of this amount, \$5,000 is now in hand, and the Bishop hopes his many friends will assist him in raising the balance.

The Cathedral property, when thus improved, will not only be by far the handsomest ecclesiastical property in the city of Milwaukee, situated as it is in the heart of the very finest residence portion, but is also one of the finest in the West. An asphalt pavement has recently been laid by the city on the Juneau Avenue front, a full block, thus further improving the property, but also involving a large special tax on the Cathedral.

A RECORD for missionary work seldom equalled in midsummer, was made at All Saints' Cathedral, Milwaukee, on the second Sunday in August. It had been announced on the Sunday previous and also on that morning, that the quarterly assessment for diocesan missions, amounting to \$112.50, was due on that day, and that the Secretary of the diocesan Board of Missions had requested an especially prompt payment so that he might pay the missionary stipends, and leave for his vacation. On the missionary Sunday the congregation came to church in the rain, but the special missionary offerings were within \$6.00 of the required amount, that balance being made up at the evening service. The annual assessment against the Cathedral for diocesan missions (not including that for the support of the episcopate, also a large amount) is \$450, and this midsummer quarter was raised, as stated, on a single rainy Sunday in August. This is many times the amount raised by any other of the city congregations, though no wealth is represented in that of the Cathedral. An offering of \$163.00 for general missions was made in May last.

On the evening of the same Sunday, the Rev. Chas. E. Rice, who started the next day for the missionary field of Alaska, having been appointed to the work at Circle City, preached on the subject of Work in that far distant field.



REV. WM. AUSTIN SMITH,
Rector-elect of St. Paul's Church, Milwaukee.

SEVEN stained glass windows were blessed by the Bishop last Sunday afternoon at St.

Mark's Church, South Milwaukee (Rev. W. H. H. Ross, rector). These windows comprise the full number in the church, three being on either side the nave and one, a triangular window, over the altar. They are gifts of parishioners, three being from Mrs. Wm. McConnell and family, one from Mr. Henry Durbin, one from Mr. Botting's family, and two the gifts of the congregation jointly. They make a great improvement in the fabric, having replaced lights of plain glass. The exterior of the church has been newly painted, and in recent years a number of other improvements have been made. The Bishop was assisted in the benediction service by the rector and the Rev. Messrs. A. L. Bennett and F. C. Roberts of St. Mark's and St. Luke's, respectively, Milwaukee. The Bishop preached, explaining simply the meanings of the various symbols depicted on the windows, and reminding the congregation not to forget the founders of the parish, who planted the seed which ripened into such excellent fruit.

St. Mark's is one of the oldest parishes in Wisconsin, having been founded by the late Rev. David Keene, D.D. It was in the midst of a wholly farming population until some ten years ago, when the manufacturing village—now a city—of South Milwaukee sprang up, and St. Mark's Church, with its well kept graveyard adjoining, finds itself now, with no change of location, on one of the best residence streets in the little city.

ALABAMA.

R. W. BARNWELL, D.D., Bishop.
Memorial Service at Birmingham.

A MEMORIAL service for the late Bishop was held by the congregations of the Advent, Birmingham, and the mission at Ensley, jointly, at the former church on the first Sunday in August. The sermon was preached by the Rev. John G. Murray, rector of the Church of the Advent, who gave it the title, "In Memoriam." The Bishop, he said, "was kind and gentle as a lamb, yet brave as a lion when the occasion demanded it. No one ever had the slightest doubt as to what stand he would take on matters of moral import."

To illustrate this, Mr. Murray then told of an instance when the yellow fever was raging in Selma, and was depopulating the town. Crowds were fleeing from the city in every direction. Bishop Barnwell was in Buffalo at the time and his family telegraphed him that they had left Selma and were safe. The Bishop started for Selma at once. He felt that some of his people might be needing him. One of the first men he met on his arrival in Selma was the late Frank Pettus. Mr. Pettus, after shaking his hand warmly, told him that he had been trying to make a wager that the Bishop would come home; but that everybody was on the affirmative side of the question. They were all sure that he would fly to his stricken people.

"In conclusion I may be pardoned for personal allusion to the Bishop. It is now twenty years since our acquaintance began. Under him I pursued my studies as candidate for holy orders. He was with me in joy and sorrow. During the twenty years of our acquaintance he never addressed an impatient or careless word to me, something the memory of which I shall cherish all my life. His influence as man, priest, and Bishop while he lived was shed over me, and I hope it shall live for others now that he is dead. I never knew a better man; I never had a truer, more loyal friend."

The Rev. J. J. D. Hall also spoke in appreciative language.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
Art Exhibit at Athens.

TRINITY CHURCH, Athens, has just held a very successful Art Exhibit for the benefit of its Sunday School library. Thinking that

the entertainment might easily be given in other parishes if brought to the notice of those interested, I send you the item as news which you are at liberty to use as you see fit. About 250 reproductions of the Masterpieces of European art were displayed, consisting for the most part of mounted plates from "Masters in Art" and "Cosmos" prints, arranged chronologically by national schools and artists. A musical programme, with ice cream, made the evenings pass more quickly. The exhibit was open afternoons as well, when a talk was given about the pictures by Mr. Stephen A. Hurlbut, the owner of the collection. If others have such collections, it may be a novel form, quite legitimate and educative for our Sunday Schools to make use of, and where, as in this case, the collection is freely placed at the disposal of the church, no expense is involved. Mr. Hurlbut was formerly a communicant of Grace Church, Madison, Wis.

BOISE.

JAMES B. FUNSTEN, Miss. Bp.

ARCHDEACON JENNINGS recently visited Cody, Idaho, and took steps looking toward the erection of a church building in the near future.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.
Windows at Lebanon.

ST. LUKE'S CHURCH, Lebanon (the Rev. John Mitchell Page, rector), has been enriched through the generosity of members of the Coleman family by an important memorial, which fills the space within a blank window arch. The position is so constructed architecturally as to permit of treatment such as might be used in a window opening, and the opportunity has been embraced by using mosaic as a medium, with marble as a framework. Messrs. J. & R. Lamb, with whom the commission was entrusted by Mrs. Archibald Rogers, placed the designing of this in the hands of the artist, Ella Condie Lamb (Mrs. C. R. Lamb), who has designed a stately figure of an angel. The figure stands in a field of flowers facing the spectator, and supporting in his left arm a harp, the strings of which have just been struck. This idea is beautifully conveyed to the beholder by the attitude of the raised right hand. Thus the idea of memory is suggested in the vibrating note of the music. The uplifted wings fill the entire composition, and are treated in very rich deep color, forming a background to the color of the robes of the figure, which are in white and deep red.

The feathers of the wings have been most deftly combined in color so as to suggest an aureole of light surrounding the head, and by an ingenious blending with the upper part of the drapery, have been so combined as to secure harmony between the wings and the drapery, one of the most difficult problems in all angelic compositions.

In the tympanum of the arch appears the symbol of the Cross with the Palms of Victory. The whole composition is framed in a light cream toned Siena marble, a large panel of which fills the lower space and receives the inscription. In this, one especially interesting and unusual idea is the introduction of the date of marriage of those in whose memory the tablet is erected. The inscription reads as follows:

In loving memory of
WILLIAM COLEMAN and S. ELLEN HABERSHAM,
Who were among the founders of this Parish,
August 20, 1826 Born July 25, 1836
Married at Savannah, Ga., June 12, 1855
May 24, 1861 Died April 22, 1892
This tablet is erected by their children A. D. 1902.

Such is the simple record of the Christians who lived only to do good; and who won the love and everlasting gratitude of not only their neighbors and fellow Churchmen, but

of all the country round about. Under their administration the mining community of Cornwall was full of thrift, happiness, and comfort. Without them St. Luke's parish might not have been established for many years, nor would it ever have had the noble church in which it worships. To Mrs. Coleman in her widowhood, and to her son, Robert H. Coleman, and her daughter, Mrs. Archibald Rogers, the cause of Christ owes inestimable gifts and works. The city of Lebanon must thank them for the foundation of its public library and the dispensary of the Good Samaritan Hospital, and the Diocese of Central Pennsylvania for the Church Home and Orphanage. Truly the neighbors shall be held in everlasting remembrance.

This memorial was dedicated on the Seventh Sunday after Trinity by the Rev. Alfred M. Abel, under whose zealous ministry the parish was founded in 1857, and who was the close and devoted friend of Mr. and Mrs. Coleman throughout their lives.

CHICAGO.

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

THE CHOIR of St. Paul's Church, Riverside, held its annual encampment last week at Lake Beulah, Wis., returning to their homes on Monday of the present week.

COLORADO.

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

PLANS have been completed for a new church for Christ Church parish, Canon City (Rev. W. W. Ayres, rector).

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
Delaware City—Wilmington.

A SPECIAL anniversary service was held at Christ Church, Delaware City (the Rev. Wm. J. Hamilton, rector), Sunday, Aug. 3d. The offerings were devoted to Missions. Every effort is being made in this Diocese to raise the amount of the apportionment before September 1st. The Rev. Wm. D. Manross, in addition to his work at St. Michael's, will have charge of the services at Christ Church during the absence of the rector through the month of August.

THE REV. H. ASHTON HENRY, rector of Trinity Church, Wilmington, will spend his vacation in California.

COL. B. K. JAMESON of Torresdale, Pa., opens his home and grounds for a fête for the benefit of the Settlement work at Old Swedes (Holy Trinity) Church, Wilmington. There has been for several years a very well organized sewing school in this historic parish, numbering about 250 girls. Plans are now in operation to enlarge the industrial work by organizing other departments. The parish house is a memorial to the late Ambassador Bayard. The present rector, the Rev. Martin B. Dunlap, has been with the parish for 10 years.

FOND DU LAC.

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

Rector Instituted at Appleton.

ON THE first Sunday in August, Bishop Grafton instituted the Rev. S. P. Delany as rector of Grace Church, Appleton. The Bishop was also the preacher.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.
Church for Bridgeport, Neb.

A NEW CHURCH is to be erected at Bridgeport, Neb., in the Platte valley, the mission having been organized under the name of the Good Shepherd, its founders being largely Church people from the parish of the Good

Shepherd, Omaha. This is the result of the missionary labors of the Rev. G. B. Clarke, who will have charge from his central point at Alliance.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Death of Rev. J. A. Antrim.

ON TUESDAY, May 15th, the Bishop, in company with the Rev. J. W. Moore, rector of St. George's Church, New Orleans, officiated at the burial of the Rev. J. A. Antrim. The death of Mr. Antrim was most sudden and came as a great shock and most unexpected bereavement to his family and to the congregation at Covington. He was just entering upon regular charge of Christ Church, and in the short while during which he ministered to the congregation, he had won their affectionate regard and the people were looking forward with hope to a new period of development and growth in the work of the Church under his ministrations.

Mr. Antrim showed symptoms of illness on Sunday afternoon, May 11th, but it was hoped that he would improve and be able to return to his family in New Orleans on the following day; but suddenly towards the morning of Monday his condition grew rapidly worse and he passed away during the early hours of that day.

Mr. Antrim came to Louisiana from the Diocese of Iowa, and though not canonically resident in this Diocese, he had held services from time to time in various places, and had conducted these services with earnestness and ability. He had come to Louisiana with the record of helpful and earnest work elsewhere, and it was expected that his ministry here would be fruitful of good and lasting results.

He was ordained deacon in 1885 and advanced to the Priesthood by Bishop Vail in 1886.

MASSACHUSETTS.

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

Burial of Rev. E. L. Atkinson—Two Lectures.

THE FUNERAL of the Rev. Edward L. Atkinson, formerly vicar of the Church of the Ascension, Boston, but since January rector of the Church of the Epiphany, New York, was held from the residence of his brother, George H. Atkinson, in Reading, Mass. The Rev. Leighton Parks, D.D., assisted by the Rev. J. Cotton Brooks, conducted the services.

Mr. Atkinson went to Plymouth for a day's outing with the choir boys of his former parish. While rowing on Boot Pond, on the afternoon of August 1st, his hat was blown off, and in his effort to get it, the boat was suddenly capsized and Mr. Atkinson was thrown into the water. Being unable to swim, he sank before assistance arrived, and was drowned.

Mr. Atkinson was born in Reading in 1863, and was graduated from Harvard in 1890, and from the Episcopal Theological School at Cambridge in 1893. Bishop Randolph of Virginia ordained him to the diaconate in 1893, and he was advanced to the priesthood in 1894 by Bishop Lawrence. He then became assistant in Christ Church, Springfield, and two years later took charge of the important parish of the Ascension, where he carried on an excellent work among the poor and started many movements along social and economic lines.

His short ministry made evident his ability as an organizer, and what his simple, direct preaching had done for the betterment of humanity. No one could come in contact with his ministrations in the special fields of parochial activity, for which he was so well adapted, without feeling that his future in the Church's work was assured, and destined to leave manifold blessings around. His genial, kind nature will be missed by his many friends, who rejoiced with him

in his success and are now pained to think of his sudden death, and the separation from a companion with whom they loved to take counsel.

THE REV. WM. G. THAYER of Southboro delivered recently an address upon the "Peculiar Responsibilities and Opportunities of Boarding Schools" at the Fogg Museum, Boston.

In speaking of the schoolmaster, he showed the need of a definite spiritual motive in him, and classified the three essentials in his equipment as intelligence, enthusiasm, and a love for one's fellow-men.

DEAN HODGES gave an admirable lecture in course in the Old South upon the topic, "How Jefferson Bought Louisiana from Napoleon." The course is for young people, and is largely patronized.

MICHIGAN.

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

Detroit Missions—Saginaw—Vacations—Pointe Aux Pins.

DURING the year there has been a great deal of missionary work done in the suburbs of Detroit and in the little towns on the trolley lines within 25 or 30 miles of Detroit. The work at St. Michael and All Angels' has already been noticed. At St. Matthew's mission, under the energetic leadership of the Rev. William S. Watson, who was lately ordained to the priesthood, there has been some excellent work accomplished. Lots have been bought and about \$700 paid. In the near future they hope to build a chapel. At the mission of St. James in Birmingham, Mr. Watson has also been very successful. At the mission at Delray, a Detroit suburb, Mr. John Wesley, a member of the Church Helpers' Association, has been doing excellent work. Service and Sunday School have been held every Sunday. There is a building suitable for a church, and a rectory is being planned for. The Rev. Edward Collins has now taken charge of the mission. There are about a dozen places where services are held as often as possible, and where thriving little parishes could soon be built up. Lack of men is the only drawback. An Associate Mission is hoped for to supply this want.

AT CALVARY CHURCH, Saginaw, steps have been taken toward the calling of a rector. The work there has been under the charge of Mr. Fred Bishop of Fenton, a layman studying for Orders. During his stay there the attendance at the Church services and the Sunday School has been increased, so that the parish can pledge \$500 for the first year and asks the Board of Missions for \$200.

DURING the absence of Bishop Davies, who is spending the summer with his son in Connecticut, Bishop Williams of Marquette will perform the necessary episcopal duties.

THE REV. S. W. FRISBIE of St. James' Church, Detroit, and for many years the secretary of the Diocese, has returned from his trip to California, much improved in health.

CHURCH services have been resumed at Au Sable under the charge of the Rev. George W. Gage.

WORK on the new church building of the Transfiguration at Pointe Aux Pins on Great Bois Blanc Island, on the Straits of Mackinaw, will be commenced this month. Services are now held at this beautiful summer resort every Sunday evening. Several clergymen, and many Churchmen and their families, are spending their vacations there.

MINNESOTA.

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

Dr. Wright's Anniversary.

A PLEASANT occasion was that in which the Rev. Dr. John Wright celebrated the 15th anniversary of his rectorship at St.

Paul's Church, St. Paul, on the first Sunday in August. A handsome chalice, suitably jewelled, will be presented to the church as a memorial of the event, the parishioners having presented \$150 for the purpose. Dr. Wright also mentioned at the anniversary service that another person has made a conditional promise to contribute \$3,000 for the erection of a new altar, and he desires that the church be re-arranged in its interior, and enlarged, so as to make the edifice better suited to set forth the idea of worship as the central purpose for which the church is built, and so that the altar might be visible from every corner of the church.

During Dr. Wright's term as rector, thirty memorials have been given to the church. They consist of windows, vesper lights, candles, and memorial tablets. The parish endowment fund has been greatly increased, and several auxiliary societies organized.

Dr. Wright left on the Tuesday following for a vacation trip in the East. He joined his family at Marion Beach, Mass., and will spend two months visiting in the New England States. During his absence the Rev. F. L. Maryon of Kemper Hall, Kenosha, Wis., will fill the pulpit at St. Paul's Church for the first three weeks, and the Rev. G. T. Griffith of Minneapolis will take charge of the church during the rest of Dr. Wright's vacation.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Damage by Storms.

RECENT storms have done much damage to property. The parish house of Trinity Church, Moorestown, was somewhat injured, and St. Peter's-in-Galilee, has suffered from a lightning stroke.

NORTH DAKOTA.

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

Rectory for Casselton.

CONTRACTS have been let for the erection of a rectory at Casselton.

OHIO.

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

Clergy Relief—Coshocton.

THE CONSOLIDATION of the diocesan and Clergy Relief fund with the General fund is under consideration by a committee consisting of the Rev. Dr. W. C. Hopkins, and Messrs. T. M. Sloane and D. E. Warner. Resolutions were introduced at the last Council looking toward the consolidation, and the committee was instructed to report whether the proposed change could legally be made. As showing the advantage of uniting with the General fund, it is stated that where the clergy are asked now to take separate offerings for diocesan and General funds they would hereafter be requested only for the one purpose. It is also stated that last year only two parishes in the Diocese, being St. Paul's and Emmanuel Churches, Cleveland, contributed to the diocesan fund, a total of \$45, while there were contributions from nine parishes to the General fund, showing an aggregate contributed from the Diocese of \$149.50. This is taken as an indication that the General fund, under present conditions, receives larger contributions than the diocesan.

THE CHURCH at Coshocton (Rev. Thomas Lloyd, rector) is added to the number of churches that will be open constantly during the week for any who may desire to use them for private devotion. Mr. Lloyd has only just entered upon his rectorship, and that is one of the first arrangements made.

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There are various ways to modify milk, but if you want *real* modification and not mixtures, the best way, the easiest way, the way to make the nearest approach to mother's milk, is to modify with Mellin's Food; it truly modifies the casein of the milk and makes it more digestible.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Vacations.

THE BISHOP has returned from his trip abroad and with his family is spending the remainder of his vacation in the Berkshire Hills. Nearly all the city churches are open through the summer, the Bishop having urged the clergy generally not to close their churches. Archdeacon Cole is spending a part of August in Maine. The Rev. J. W. Sykes is in Virginia, and the other city clergy generally are spending vacations away from the heat of the city.

QUINCY.

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

Dr. Sweet Improving.

VERY FAVORABLE reports are heard of the condition of the Rev. Dr. R. F. Sweet, rector of Rock Island, who is resting at a summer resort and is in much better health than heretofore for some time.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Laurens—Yorkville—Hartsville.

A BRASS altar cross has been presented to the Church of the Epiphany, Laurens, as a memorial to H. M. Holmes, M.D., a late vestryman. The cross is plain, 30 inches high, with "I.H.S." at the intersection. It was dedicated by the Rev. W. S. Holmes at afternoon service on Sunday, July 20.

THE RESTORATION and many improvements to the Church of the Good Shepherd, Yorkville, which have been going on for the past two months, are so nearly completed that the church was re-opened the first Sunday in August. The whole front has been remodelled. The tower is now on the eastern side and joins the main entrance, and a broad corridor between the outer and inner walls is for choir rooms, library, etc. There are several memorial windows in this corridor

which add greatly to its beauty. Within the church, there have been many improvements. There are now three alleys instead of the broad nave. The walls have been kalsomined in rich colors, and the new wainscoting, together with the renovated pews, blinds, etc., has transformed the appearance of the church. A new pulpit has also been put in.

AT HARTSVILLE, a thriving town 16 miles northwest of Darlington, where there are 15 or 20 Church people, the Rev. A. S. Thomas, rector of St. Matthew's, Darlington, has begun a mission, the services being held in the hall of the Knights of Pythias. The present plan is to have service every second Friday night, and every fifth Sunday in the month.

SPRINGFIELD.

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

Progress at Pekin.

THE REV. A. A. BENTON, D.D., assumed charge of St. Paul's Church, Pekin, on Aug. 1st, and will also have priestly supervision of Trinity mission, Petersburg, and St. Barnabas', Havana. On the Tenth Sunday after Trinity he blessed a handsome set of choir stalls, and at the evensong members of the last Confirmation class presented as a thank offering a silver ciborium, which was then blessed. Large congregations were present and an encouraging spirit prevails.

WASHINGTON.

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

City Notes—Summer Outings.

THE FEAST of St. James was kept as the parish festival of St. James' Church (the Rev. J. W. Clark, rector). It began with choral evensong on the eve, which was repeated on the evening of the Feast. At the early celebration there were many communicants, and at the evening service the various guilds of the parish were present, and entered in procession, following the choir. A reception followed in the parish hall, and was much enjoyed.

ST. JOHN'S CHURCH is at present undergoing some small repairs and alterations, and the services are held in the parish hall.

ST. MARK'S CHOIR have just returned from a very delightful outing in St. Mary's county, southern Maryland, within this Diocese. The plan pursued by those in charge of this choir is a very pleasant one. A house is rented entirely, and tents also taken, and the choristers live as a family, enjoying the pleasures of boating, fishing, etc., which abound in the neighborhood. Two weeks is the usual time for this pleasure; but this year a generous friend in the Pro-Cathedral enabled the choir to remain another week, and all came home delighted with their experiences.

ANOTHER pleasant place of summer resort is the Holiday House of the Girl's Friendly Society. This year it has been established at Gainesville, a village in Virginia. Members go for two weeks, at a small charge for board, and the associates in the city also take turns in spending a short time for oversight and direction.

SOME CHANGES are expected to take place in the fall, in the position of certain of the city clergy. The Rev. Clement C. Brown, who has been assisting the rector of St. Alban's, and has had special charge of the open-air services, will be transferred to the new Pro-Cathedral, the Church of the Ascension, and the Rev. Mr. Thomas of Epiphany chapel will become assistant at St. Alban's.

CANADA.

Coronation Services—Illness of the Primate—The Dioceses.

Coronation Services.

EXTENSIVE preparations were made in the Diocese of Toronto for the holding of special Coronation services in the Cathedrals of St. James and St. Alban on the morning of Aug. 9. The service at St. James was to be a union one, at which the Cathedral chapter and most of the city clergy were to be present, the Rev. Canon Welsh, preacher. The Rev. Dr. Langtry, administrator of the Diocese in the absence of Bishop Sweatman, in calling upon the clergy to hold this combined service, suggested that any service in the other city churches might be at an earlier hour. In the Diocese of Montreal a special service was arranged for the 9th in Christ Church Cathedral. In the Church of St. James the Apostle the Coronation was celebrated on the following Sunday, the service and music used being the same as intended for use on the 26th of June, before the King's illness necessitated the postponement. The music was the same as that prepared for the ceremony in Westminster Abbey.

Illness of the Primate.

NEWS received Aug. 5th, gives no hope of improvement in the condition of Archbishop Machray, so seriously ill in England.

Diocese of Ontario.

THE REV. F. T. DIBB of Bath has been appointed rural dean of Lennox and Addington in succession to the Rev. F. D. Woodcock, removed to Brockville.

Diocese of Huron.

THERE WERE about 70 delegates present from the parishes in the deanery of Huron at the ninth annual Sunday School convention for the deanery, July 24th, at St. George's Church, Goderich. A number of the clergy were present. Rural Dean Hodgins presided. Papers were read and discussed on "The Baptismal Obligation," "The Desirability of a more effective Study of Church History," and other subjects. A choral service was held in the evening at St. George's Church.

Diocese of Fredericton.

A COURSE of lectures is being given in the schoolhouse of St. John's Church, St. John, by the rector, the Rev. John de Soyres, on The Modern History of the Church of England. The first of the series was on Dean Hook, and was given July 23d.

Diocese of Toronto.

ST. LUKE'S CHURCH, Ashburnham, celebrated the 26th anniversary lately. The offertory on the occasion amounted to over \$400.—THE rector of the Church of St. John the Evangelist, Havelock, was formally inducted to the living, July 15th, by the Ven. Dr. Allen, Archdeacon of Peterborough. The Archdeacon, who is rector of Millbrook, has spent fifty years in the parish, and is still well and strong in spite of his eighty years.

Diocese of Columbia.

BISHOP PERRIN in his address to the Synod of the Diocese, which opened in the schoolroom of Christ Church Cathedral, Vancouver, July 19th, mentioned that statistics show that the Anglican Church has a larger number of members in the province than any other religious body, having over 40,000, while the Roman Catholics and Presbyterians have only about 34,000. The Bishop spoke of the difficulties from the increase of population in some of the mining towns of the Diocese. With regard to the work among the Chinese, faithfully carried on, he was thankful to be able to state that the grant of £200 a year from the S. P. G. would be continued to the end of 1903. The grants from the C. M. S. towards the work among the Indians in the Diocese were being gradually withdrawn. As to the Widows' and Orphans' Fund, the Bishop said the most careful attention of the executive committee had been given to its position during the past year. A resolution was adopted to amend the canon so as to allow women to vote at vestry meetings. This will have to be confirmed next Synod.

[Continued on next page.]

SUSPICION

LEADS TO THE REAL CAUSE.

The question of coffee disease or Postum health becomes of the greatest importance when we are thrown on our own resources. Many a woman when suddenly left without means of support can make a comfortable living if health remains.

A brave little woman out in Barnes, Kansas, says, "I feel that I owe you a letter for the good Postum Coffee has done me. For years I was a great sufferer with nervousness without ever suspecting the cause. Two years ago I came down with nervous prostration. My work was light but I could not do it, I could not even sew or read.

"My sleep was broken and unrefreshing; I suffered intensely and it seemed only a matter of time till I must lose my reason.

"My mental distress was as great as my physical, when one day a friend brought me a trial of Postum Coffee and urged me to use it instead of coffee for a few days, saying that Postum had cured her of liver trouble and sick headaches. I replied that I thought I could not give up coffee, I had always used it as a stimulant, however the Postum Food Coffee proved to be pleasing to the taste and I used it and was surprised to see that I was resting and getting better.

My husband bought several packages and insisted on my using it altogether. Gradually, but not the less surely, I fully recovered. I never used coffee afterward and when I was left a widow a year later I was able to open a dress-making shop and support myself and little girls." Name given by Postum Co., Battle Creek, Mich.

ONE SATURDAY, toward the tired end of the day, Terence was shingling the roof of a new house. Suddenly his foot slipped and he fell to the ground. As the house was low, the fall was not long, yet he lay so motionless that the other men ran to him quickly, believing that the worst had happened.

"Are you hurt much, my boy?" asked one of the men, tenderly.

Terence grunted.

"That was a bad fall, Terence."

The unfortunate fellow drew a breath.

"Och, niver moind," he said. "Oi was coming down after nails anyway."—*Boston Budget.*

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LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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THE FAST TRAINS TO CHICAGO.

NEW YORK CENTRAL'S EXPRESS SERVICE ADDED TO.

George H. Daniels, General Passenger Agent of the New York Central Road, talking yesterday of the company's fast train service, said that, in addition to the new twenty-hour train, there are now four twenty-four-hour trains to Chicago, and two Empire State expresses daily.

The Twentieth Century Limited, twenty-hour train, leaves New York every day at 2:45 p. m. and arrives at Chicago the next morning at 9:45. The Lake Shore Limited leaves New York at 5:30 every afternoon, arriving in Chicago the next afternoon at 4:30. The Fast Mail, a fine twenty-four-hour train, leaves New York at 8:45 a. m. every day, reaching Chicago the next morning at 7:50, by both the Lake Shore and the Michigan Central. The noonday Chicago Limited leaves New York at 1 p. m., reaching Chicago by the Lake Shore the next morning at 11:50, a twenty-four-hour train, really twenty-three hours and fifty minutes. The Detroit and Chicago Limited leaves New York at 4 p. m., reaching Chicago the next afternoon, a fourth twenty-four train.—*From The New York Times.*

NOTE.—The New York Central also has 15 trains a day between New York and Buffalo and Niagara Falls; 5 trains a day between New York and St. Louis and Cincinnati; 4 trains a day between New York and Montreal; and by its Boston and Albany Division 4 trains a day between New York and Boston via Springfield.

Diocese of Keewatin.

THE CONSECRATION of the Ven. Archdeacon Lofthouse, as Bishop of Keewatin, is appointed to take place on Sunday, Aug. 17th.

WEST INDIES.

The Soufriere Eruption.

THE BISHOP OF BARBADOS tells in the *Barbados Diocesan Magazine* the story of the eruption of Soufriere, the volcano on the island of St. Vincent, graphically relating his own observations from the neighboring island of Barbados, and relating some of the instances which had come to his especial notice. Speaking of the immediate cause of death, the Bishop writes as follows:

"Not by stones, so far as we could learn, many have died from burning by hot ashes, but most who were found dead, seemed to have died instantaneously. Had they died by suffocation there would have been some struggle, but this was not so in most cases. Those who tried to escape from Overland to Georgetown, for instance, and who were found dead on the road, seemed to have dropped as they ran and died where and as they fell.

"One intelligent man told us that he and about a dozen others were huddled together in a house in the dark, stones falling all around, and the thunder and lightning dreadful, 'when suddenly we heard a tremendous hurricane come roaring down from the mountain, it burst open the door, smashed up the window shutter and knocked us all down, one on top of the other, but it was a *wind of fire and burning ashes*, which burnt every part of the body which was exposed, and killed everyone who breathed it. I rolled on my face and hid my mouth and nose on my arm and I thought if I could help breathing it I might be spared, so I held my breath for I should think five minutes without breathing (poor fellow, no doubt the time seemed long to him!), and by degrees it got better (my hands, which were exposed, were badly burnt) and I struck several matches, but they wouldn't burn, for the sulphur. At last, however, I got a light and I found several were dead, and some groaning in pain and calling for water,' etc.

"Such is very nearly a verbatim statement, and it explains a good deal. Think of this immense mouth, three miles in circumference—of the two craters, for both were at work belching up this gigantic mass of molten matter, shooting it up with the velocity of a cannon, 30,000 or 40,000 feet high—and the indraught of air from all sides would explain the hurricane the man spoke about, and which would draw in with its swell stones and ashes, etc., and this would account for another curious thing—we noticed the windows of the houses in Georgetown were broken mostly, not as one would have thought on the sides nearest the mountain, but on the sides *away from it*, and it might be this hurricane of fiery wind which struck down those seeking refuge, and the breathing of which killed them. However, whether by lightning (because a mountain is a high charged electric battery at such a time) or whether by cyclonic fire, wind, or burning ashes, or other ways, nearly 2,000 of our neighbors have paid the death penalty. For them we can do nothing. Everything which skill and kindness could do was done for all who came within the line of our power to help, but there are crowds now, who call to us to do what we can to relieve their distress, and I feel sure that a calamity so startling and so terrible as this will open the heart and the hand of all true men and women, whom their appeal may reach."

With reference to the work of the Church in the devastated region, he says:

"As matters now stand, the fields lie feet thick under volcanic dust; the northern part of the country is dead from Barrouallie on the Leeward to Georgetown on the Windward side, and there is scarcely a person living

there—all have either sought refuge farther south, or have been killed. Our Church work in that part of the island is stopped of course, because there are now no people to minister to.

"At *Chatcubelair*, on the Leeward side, there are none living at present.

"At *Fancy*, we had about 50 communicants. No one is there now. There were 51 burials from this place, and as the ashes, etc., had stopped the water supply, and the people had no work, and also because they were in danger from future eruptions, all the living inhabitants were taken to Barrouallie.

"At *Owia*, very strange to say, though stones and sand fell in large quantities, not much damage was done. None were killed so far as is known, and only one man at all burnt, and, as he told the writer, he might have been safe if he had not tried to run away. We had not hitherto been able to rebuild the church, but we had an excellent school and catechist, paid by the grant, and about 150 communicants, but for reasons given above, *none* reside there now.

"At *Overland*, we had a church licensed for service last year and which was to have been consecrated at the next visit of the Bishop. The schoolmistress, Miss Conyers, was amongst those who were killed. We had a communicants' list of 200—and a thriving school. This thriving and thickly populated village is entirely wiped out.

"*Tourama, Orange Hill, Lot 14, Waterloo, Rabacca*—these were entirely destroyed; the majority killed outright, and all cattle, etc., destroyed. Around *Langley Park, Mount Bentinck*, etc., there are a few huts standing, and those which have been destroyed do not appear to have been burnt so much as broken down by stones and ashes. The clergy at Georgetown and Barouallie have never left their posts for a single day, and I am glad to know that in all ways they could, they helped to relieve those in distress.

"We understand that the present Governor, Sir Robert Llewelyn, when he was administrator of St. Vincent some years ago, on the plea of retrenchment, or for some

LEARN HOW

TO FEED YOURSELF SKILFULLY.

It is easy to use good food and get well and keep that way, but a person must go about it.

A lady says, "I had a dreadful time of it before I learned how to feed myself properly. I suffered with stomach trouble for about ten years and finally got so bad that terrible pains would set in, followed by nauseating sickness in the stomach and bowels.

"Sometimes I would bloat up and would have to lie flat on my back. My stomach finally got so bad that it would throw up everything I ate, and, of course, I lost weight and strength very rapidly. I became pale. Blood was out of order and I looked like a skeleton finally.

One day neuralgia set in in the stomach and liver and I went right down to death's door. I got so bad that even warm water was thrown off the stomach which would hold absolutely nothing until I began taking Grape-Nuts in small quantities.

"My father had been accustomed to Grape-Nuts and knew of the value of the food and began giving it to me. I immediately began to improve, and the stomach retained the food and digested it. I gradually grew well again and now I can eat a hearty dinner of almost anything. I have gained thirty pounds in weight. My brain is clear, skin beautifully white, and my eyes as bright as crystals where I used to be sallow and with lack luster eyes. I owe everything to Grape-Nuts. Please do not publish my name." Name given by Postum Co., Battle Creek, Mich.

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such reason stopped all grants to all religious bodies, and since then the income of the minister has depended mainly upon the gifts of the people; but St. Vincent is very poor. The failure of the sugar industry—the hurricane of 1898, and other causes have tended to make the term "Poor St. Vincent," one of meaning. The people have very little to give, most of those who could afford it have left the colony to better themselves, and the chief work now is a little weeding of the Arrowroot. This was the normal condition—but now of course it is worse. Take the case of the clergyman at Barouallie. There are at present 3,000 people destitute and fed at the Government expense who have come from other places farther north. The accommodation is small in the village, and every house, school, church, police station crowded with destitute people. This will continue for months to some extent, and these people must be ministered to in some ways, and the person who ministers to them must live. He cannot get the wherewithal from the people—they are destitute, and we have no diocesan fund from which help can come (the necessity for this has been urged by the Bishop upon the people in every way, but with very little response). In reply to dozens of letters written by him to well-to-do Churchmen in the Diocese the sole amount-standing to the credit of the fund is about £14—not much, to support the clergy in a time of stress like this! Indeed were it not for the grants the Bishop is able to make, they are very few in the Island who could remain at their post. May I take this opportunity of appealing to all Churchmen and asking them without diminishing their contributions to the general fund to give me a little help for Church work specially in St. Vincent?"

Another statement in the same periodical says:

"We are glad to say that there has been no loss of Church property, but the outlook of the Church in the affected districts is most gloomy. The writer had a chat with the rector of the Leeward districts a few days ago, who told him that unless help were forthcoming to him from sources other than his parishioners, starvation would be staring him in the face, as they cannot and will not be able for some time to muster enough to provide themselves with the necessaries of life."

BRIDE AND BRIDEGROOM.

IN THE *Era* Magazine we find another welcome contribution to Henry Francis' "Story of Marie Antoinette," from which we quote:

It was at Compiègne that the old King Louis XV. had arranged for the meeting of the bride and bridegroom. Compiègne was then and is to this day one of the lordliest pleasure palaces of Europe. Its primeval woods, its arcaded roads, its purling streams, bosky dells and green parterres fulfil the ideals of Shakespeare's Arcadian comedians. It was in the heart of this enchanted forest, at the Brige of Berne, that the first outposts of the court headed by the Duke de Choiseul, the architect of the marriage, awaited the princess. He was prime minister, one of a family whose ancestors had served the house of Lorraine. It was like a glimpse of home to the agitated princess to catch sight of this warm friend of her mother, and she gave him a filial reception. The duke led the cavalcade onward to a leafy glade, where the old King Louis XV. awaited the coming of his granddaughter. Marie Antoinette, forgetting etiquette, leaped from the carriage and running to the king, fell on her knees. Louis lifted her very tenderly, kissed her gallantly on each cheek and then gave her hand to the Dauphin standing at his side. This was the first time the husband of sixteen and the bride of fourteen and a half, had ever set eyes on each other; even the well-trained

courtiers hardly resisted a smile at the contrast, for the young Louis was a very awkward unshapely boy, very unlike the long line of Bourbons who, if they presented few virtues, were at least distinguished in graces of form and feature. The grandfather, Louis XV., was in his youth known as the most charming man in his own kingdom, if not in Europe. The abashed groom, Louis, struck dumb by the radiant maid, who had come to him from fairyland, was too shy to speak, and the reprobate old king saved him embarrassment by a volley of the gallantries he had passed forty years in repeating to the frail beauties of his graceless court. From the dim woodland the cortege resumed its way to the chateau, only the other day the scene of the festivities welcoming the Czar and Czarina to republican France. The chattering courtiers could not repress their admiration at the loveliness of the bride, for they had taken it for granted that the portraits and praises sent in advance were, as nearly always happens in royal marriages, merely courtier blandishments.

NATIVE INDUSTRIES OF THE ACOMA INDIANS.

MISS MABEL EGELER gives an interesting account of the Acoma Indians in the July *Southern Workman*. She writes as follows of their pottery and basket making:

"The Acoma women are said to excel in the art of making pottery. The blue clay used in its manufacture is found on and near the mesa. It is crushed and soaked in water until soft and then worked perfectly smooth with the foot or hands. When dry enough to be easily handled, it is formed into long rolls about one inch in thickness and these are then coiled into the desired shape. After further drying, the jar is smoothed within and without with a small, flat stone. It is then painted white and polished when dry with a smooth stone. Now the jar receives its decorative painting. The colors are obtained by crushing native clays to a powder and mixing these with water. They are applied to the piece of pottery with a piece of broom corn and the finger. The women originate their designs and seldom make two jars alike. A slow, even heat is maintained for several hours until the pottery is thoroughly fired.

"Another industry is the weaving of the large wheat baskets. For these the long, slender, tough, fibrous leaves of the Spanish dagger are used. They are pulled when green and flexible and allowed to dry a few days before using. The bottom of the basket is started like a chair bottom, the weaver sitting upon a stool holding the leaves, not in immediate use, in place with the feet. A pencil-like piece of wood serves to press the leaves into place. The leaves are slightly dampened where the curving occurs, and the edge is made substantial by turning the upright leaves of the basket down over the others, forming a circle just below the outer edge and securing these with small, slender leaves."

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