

# The Living Church

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# The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, OCTOBER 19, 1901.

No. 25

## General Convention.

Reports by Telegraph from our Special Correspondent.

SIXTH DAY, TUESDAY, OCT. 8.

**S**AN FRANCISCO, OCT. 8. There was much excitement in the House of Deputies to-day when the Nebraska delegation challenged the vote by which the so-called Huntington Amendment was declared yesterday to have been carried. This delegation in the clerical order claimed that their vote had been in the affirmative, while it was recorded as negative; and the change from the one side to the other was sufficient to defeat the amendment. Some bewilderment ensued, and the scene was quite exciting. On motion of the Rev. Dr. Fulton of Pennsylvania, the vote was reconsidered, and on final roll-call the amendment was defeated by the following vote: Clerical—ayes, 28; noes, 18; divided, 13. Lay—ayes, 33; noes, 12; divided, 8. It is said that Dr. Huntington will now introduce the original form of the amendment, for which the present substitute was accepted three years ago, and that the Pennsylvania delegation, which has opposed the present form, will, through Dr. Fulton, second the amendment in that form. Dr. Huntington declines to discuss the subject at present.

The Committee on Prayer Book reported back the several propositions on the name of the Church, with majority and minority reports. The majority report, read by the chairman, the Rev. Dr. Hodges of Maryland, did not recommend the change, stating that the committee thought best first to learn the mind of the Convention itself, and declaring that a constitutional amendment would also be required to bring about the end desired by the Milwaukee memorial. The minority report, read by the Rev. Dr. Oberly of New Jersey, asked that the question be referred to a special committee of three presbyters and three laymen, in order to place the matter in proper form for action. Both reports were placed on the calendar. Article 5 of the revised constitution, making changes in the conditions under which new Dioceses may be admitted, was defeated, it being urged by the Very Rev. Dean Stuck of Dallas that according to the proposed provisions, the Missionary District of Western Texas, which desires in the near future to become a Diocese, would be kept out for many years to come. Massachusetts also opposed the amendment, as putting unnecessary difficulties in the way of division of Dioceses.

The action of the House of Bishops in approving the report of the Committee on Marginal Readings was taken up and discussed, and the debate was still in progress at the hour of adjournment.

### HOUSE OF BISHOPS.

In the House of Bishops, nominations were received for the vacant Missionary Bishoprics of Olympia and North Dakota; and afterward the Canadian deputation, with the Bishop of Columbia at the head, and also the English Bishop of Newcastle, were received, with complimentary addresses, after which the same delegation was presented to the House of Deputies. The Bishops then took up and discussed the proposed canons on marriage and divorce. They received also a report on the subject of clergy relief, in which it was urgently recommended that independent diocesan funds be united with the general fund wherever practicable. The Bishops of Minnesota and Marquette were named as a committee on a version of the Prayer Book in Swedish, and a request from the Swedish clergy to appoint a general Swedish missionary was received. A committee of the House of Bishops also reported, declaring it ex-

pedient to appoint a Bishop for the Philippines without unnecessary delay.

### OTHER ORGANIZATIONS.

The Woman's Auxiliary continued in session, a conference being conducted under the presidency of Mrs. Brewer, president of the Montana branch, on the general subject, "Women Workers in the Missionary Field and What They Find to Do." The subject was informally discussed by Miss Bull of Kyoto, Miss Higgins of Cape Palmas, Miss Huntington of Shanghai, and others. The noon-day prayers were offered by the Bishop of Laramie, and an address was made in the afternoon by the Bishop of Cape Palmas.

The sessions of the Daughters of the King closed with an address by the Bishop of Minnesota. At the meeting of the Church Periodical Club there were addresses by the president, Miss Taylor of New York, and the secretary, Mrs. Chapin. In the evening there was a general missionary mass meeting at the Mechanics' Hall, with an estimated attendance of 10,000 and a choir of enormous size. Addresses were delivered by the Bishops of Newcastle, New York, and Kyoto, and by Mr. Burton Mansfield of New Haven.

SEVENTH DAY, WEDNESDAY, OCT. 9.

**S**AN FRANCISCO, WEDNESDAY, OCT. 9.—Important work was performed to-day in the House of Bishops, in that they rejected the Huntington Amendment and Article 5 of the revised Constitution, and passed without amendment the first of the proposed canons on the subject of Marriage and Divorce, the vote on the latter standing 37 to 21. With regard to the Milwaukee memorial on the Name of the Church, the Bishops passed a joint resolution to refer the whole subject to a joint committee of five Bishops, five presbyters, and five laymen, to take the question under advisement, discover what is the mind of the Church at large, and report to the next Convention. The Bishops appointed on that Commission are they of Missouri, West Virginia, New Jersey, Pittsburgh, and Ohio.

### HOUSE OF DEPUTIES.

In the House of Deputies, resolutions were passed urging good citizenship and with regard to the assassination of President McKinley; while a proposition to forbid translation of Missionary Bishops before they had remained five years in the missionary field was considered and laid over. The committee which had considered the invitations for the next Convention reported, through Mr. Morgan, in favor of Boston, and that city was unanimously selected. The message from the House of Bishops adopting full report of the committee on Marginal Readings was discussed during the greater part of the day, the speakers including the Rev. Drs. McKim (Washington), Waterman (New Hampshire), Hart (Connecticut), Crawford (Virginia), Grammer (Maryland), and Mann (West Missouri). Dr. McKim deprecated action that would separate the Church, in the use of its standard Bible, from other English-speaking Christian bodies. Dr. Waterman urged the acceptance of the report, and read a letter from President Weston of Crozer Theological School (Baptist), expressing the belief that that standard Bible would ultimately be accepted by many other religious bodies. A parliamentary wrangle ensued and lasted for some thirty minutes, and finally, toward its close, the question was settled by

amending the resolution of the House of Bishops, on motion of Dr. Mann, to accept those marginal readings which were taken from the King James' margin and the text or margin of the English or American revised Bibles, but rejecting all readings that were recorded as original with the Commission. In this form the proposition passed by the following vote: Clerical—ayes, 52; noes, 6; divided, 1. Lay—ayes, 45; noes, 6; divided, 2. As the two Houses are not agreed in their action, the matter returns to the House of Bishops.

There was a brilliant reception in the evening at Mark Hopkins Institute of Art, tendered by city Churchmen to the Bishops and Deputies, and it was largely attended. There were throngs of visitors all day at the rooms of the Woman's Auxiliary, where the exhibits of the several Dioceses are displayed; and the Girls' Friendly Society opened their sessions at St. Luke's Church.

#### EIGHTH DAY, THURSDAY, OCT. 10.

SAN FRANCISCO, THURSDAY, OCT. 10.—There was an intensely dramatic scene in the House of Deputies to-day when the Rev. Dr. Donald (Massachusetts), introduced what was presumed to be the original Huntington Amendment which did not come to a vote three years ago, and, agreeably to his promise, the amendment was seconded by the Rev. Dr. Fulton (Pennsylvania). It was on the point of being referred to the appropriate committee when the Rev. Dr. Grosvenor (New York) called attention to the omission of the words, "whose minister having received Episcopal ordination," in the statement of congregations that might be received into tentative relation with the Bishop of any Diocese. Dr. Grosvenor inquired why these words were omitted, and received from Dr. Donald the reply:

"Because I do not consider such ordination essential to the valid administration of the sacraments."

There was an air of excitement through the House at once, which was heightened when Dr. Fulton withdrew his second to the amendment, declaring that he had not observed the omission, which he could not countenance; and after quiet had been obtained, the Rev. Dr. McKim (Washington) introduced substantially the original Amendment, and Dr. Fulton then seconded it. The text of that amendment as now submitted and referred to the committee on Constitution, is as follows:

"But nothing in this Article shall be so construed as to restrain any Bishop of this Church, acting by and with the advice and consent of the Standing Committee of his Diocese or Missionary Jurisdiction, from taking under his spiritual oversight any congregation of Christian people, not theretofore in communion with this Church, which accepts the Apostles' Creed and the Nicene Creed, and whose Minister, having received ordination according to the forms of this Church, shall covenant, as may be prescribed by Canon of General Convention, to use in public worship such form or directory as the House of Bishops shall set forth and authorize;

"*Provided*, such form or directory shall contain or enjoin nothing contrary to the doctrine of this Church, shall make provision for the Apostolic rite of Confirmation, and shall require, in the administration of the Sacraments of Baptism and the Supper of the Lord, the unflinching use of the words and elements ordered by Christ Himself; and, *provided*, further, that no such congregation shall be admitted into union with a Diocesan Convention or Council until it has been organized as a Parish or a Congregation of this Church in accordance with Canonical requirements;

"*Provided* also, that nothing in this Article shall be understood as restricting the authority of Bishops of this Church to take such order as is permitted by the rubrics of the Book of Common Prayer or by Canons of General Convention, for the use of special forms of worship." [NOTE.—It is probable that the text here reported is not absolutely exact, as the telegraphic report, received later than the date mentioned and incorporated with the dispatch of Oct. 10th, is obscure, but too late to verify.—EDITOR L. C.]

On all sides it is said that this admission of Dr. Donald vindicates the High Church contention that a faction of the supporters of the Huntington Amendment desired to accomplish by means of it the overthrow of the safeguards whereby the Orders of this Church are strictly protected, and he has completely killed all possibility of enacting any such legislation.

The afternoon session was dull, though the Marriage Canon 36, which had passed the House of Bishops and been sent down to the Lower House for concurrence, was under discussion. The first three sections were passed with an unimportant verbal amendment; but the fourth section, which contains the crucial prohibition of re-marriage after divorce, was not reached. The church was crowded in anticipation of this debate.

General Skiddy of Connecticut was unanimously elected Treasurer of the Convention. The committee on New Dioceses

reported favorably to the creation of a Missionary District in Western Kansas; but a minority of the committee submitted an unfavorable report, and both reports went together upon the calendar. A memorial from the American churches in Europe was presented by the Rev. Dr. Nevin, asking that some form of representation in the House of Deputies be accorded to the European Convocation, and asking the consideration of better provision for episcopal supervision. There are now nine organized parishes of the American Church in Europe, with six consecrated church buildings. The last Article, 11, of the new Constitution was passed.

#### HOUSE OF BISHOPS.

The vote in the House of Bishops by which Canon 36 "Of Marriage and Divorce" was adopted was 37 to 29. The consanguinity clause, which had been recommended by the special committee, was omitted, and Canon 37, relating to discipline of persons married contrary to Canon Law, was not yet taken up. Names were received for the Missionary Bishops of North Dakota, Olympia, Hankow, the Philippines, and Porto Rico, and to-morrow appointed for elections.

#### EVENING MEETINGS.

There was an enthusiastic missionary rally in the evening in the interests of China and Japan; and also a meeting of the Church Association for the Advancement of the Interests of Labor, at which the chief speaker was the Bishop of New York. The Pacific Coast Convention of the Brotherhood of St. Andrew held its first session.

#### NINTH DAY, FRIDAY, OCT. 11.

SAN FRANCISCO, FRIDAY, OCT. 11.—The House of Bishops to-day participated in the solemn celebration of the Holy Communion which always precedes the choice of Missionary Bishops. At this solemn service only the Bishops are present, and after it is concluded the ballots are silently cast for the several Bishops to be elected. The result of the ballot was the choice of the following as Bishops-elect, all of which names are sent to the House of Deputies for their action. For Olympia, the Rev. Frederic W. Keator, rector of St. Paul's Church, Dubuque, Iowa; for North Dakota, the Rev. Charles C. Pierce, D.D., chaplain in the U. S. army; for Porto Rico, the Rev. William Cabell Brown, Missionary in Brazil; for Hankow, the Rev. James A. Ingle, missionary at Hankow, China; for the Philippines, the Rev. Charles H. Brent, assistant at St. Stephen's, Boston. The House of Bishops declined to set apart as a missionary district the western portion of the state of Kansas, which that Diocese desired to cede to the Church for such a purpose; but in a resolution recognized the fact that the Bishop of Kansas was heavily handicapped, and recommended the matter to the consideration of the Missionary Board.

The House of Bishops considered the proposed Canon 37, relating to discipline of persons married contrary to the law of the Church, and substituted the following language for that of the report submitted to them, sending it to the House of Deputies for their action:

"No person divorced for causes arising after marriage and marrying again during the lifetime of the other party to the divorce, nor any person marrying a person so divorced, shall be admitted to Baptism or Confirmation, or be permitted to receive the Holy Communion, until the written approval of the Bishop shall be given; provided, that this prohibition shall not apply to the case of the innocent party to a divorce for the cause of adultery, and provided also that the sacraments shall in no case be refused to a penitent person in imminent danger of death."

They adopted the last of the constitutional amendments, being Article 11, thus completing the revision, except for Article 5, which passed neither House. They resolved that a commission should be appointed to consider the subject of the grouping of Dioceses into Provinces, and named as their members of such commission the Bishops of Albany, Fond du Lac, Texas, Vermont, and Los Angeles. On the translation of Bishops they appointed a committee of their own house, consisting of the Bishops of New York and Maryland and the Bishop Coadjutor of Southern Ohio.

#### HOUSE OF DEPUTIES.

In the House of Deputies the mooted question of re-marriage after divorce occupied the attention of the House sitting in committee of the whole during the greater part of the day; but no result was reached. The immediate question was on the fourth section of the proposed Canon 36, which reads as follows:

"No minister shall solemnize a marriage between any two persons unless nor until, by inquiry, he shall have satisfied himself that neither person has been, or is, the husband or the wife of any other

person then living; unless the former marriage was annulled by a decree of some civil court of competent jurisdiction for cause existing before such former marriage."

The immediate object of this provision would be to withdraw the permission now existing by canon to permit the re-marriage of the innocent party in a divorce for adultery. The debate began with an amendment offered by the Rev. Dr. Huntington of New York, which he explained was in the language of Justice Miller of Georgia, which made the same exception to the prohibition of re-marriage that appears in the present canons, including also a provision requiring the minister to ascertain from the decree of the civil court that the divorce had been granted on such ground. Dr. Huntington considered the scriptural allusions to divorce, maintaining that the exception was distinctly allowed by our Lord. He taunted High Churchmen with being professedly the guardians of Holy Writ, but afraid in practice that Broad Churchmen might misinterpret it, and added that the only way in which they could reconcile their rigorous position with the teachings of Jesus Christ was by resorting to the Higher Criticism, so called, in order to throw out, as he alleged, the explicit words of our Lord allowing such re-marriage. He was followed by the Rev. Dr. McKim of Washington, who declared that the adoption of this rigorous provision would be a fatal mistake, and urged caution. The Rev. Dr. Greer of New York took issue with his colleague and defended the proposed canon in its strict form, mentioning the practical impossibility of deciding what divorces were granted for the cause allowed, and the intense necessity for greater protection of the marriage relation. He showed that more divorces are granted in the United States annually than in Europe, Australia, and Canada together. The Rev. Dr. Fiske of Rhode Island took the same ground, declaring that Christ made exceptions that were required by the necessities of the day; but yet that He held up the high ideal which should be reached and maintained by the Catholic Church which was to supersede the narrow limitations of Judaism. Mr. Battle of North Carolina urged the acceptance of Dr. Huntington's amendment as being in accordance with Scripture and free from the charge of impracticability. Mr. Thomas C. Elder of Southern Virginia asked Dr. Huntington to accept an amendment which would not in every case require that the fact of adultery be stated in the decree of the court, explaining that frequently the court decrees do not state the ground on which the action was granted. Dr. Huntington accepted the amendment, though he afterward withdrew the acceptance. Mr. E. G. Bradford of Delaware advocated the passage of the section just as it had come from the House of Bishops, saying that the conditions of society and the requirements of common decency call for just such stringent legislation as is proposed. The Rev. Dr. Bacchus of Long Island maintained that the scriptural argument was against the rigorists, and that their proposition did not commend the warrant of common sense or of moral judgment. The Rev. Dr. Ashton of Western New York maintained that the Canon Law should follow the explicit declaration in the marriage office, that the marriage relation is indissoluble except by death, and therefore that the proposed provision should be enacted. The same position was taken by Archdeacon De Rosset of Springfield, while the Rev. Dr. Foley of Central Pennsylvania declared that he had been converted to the stricter view of the case since coming to San Francisco, and laid stress upon the earnest desire of the larger part of the laity that the strict view should prevail. He said a firm stand should be taken to influence a right public opinion in this respect in the direction of domestic and civic righteousness. Mr. W. H. Adams of Western New York denounced the laxity of the divorce laws of most of the States, saying that while the Church had the right to legislate on stricter lines than those of the civil law, he regarded the proposed restrictions as an unwarranted interference with the rights of the people. Mr. J. P. Thomas, Jr., of South Carolina, referred to the civil law of that state, in which no divorce is allowed for any cause whatever, and said that the law of the Church ought at least to correspond with the highest standard set by the State, and that the present high standard had always prevailed in South Carolina except during a few years of the reconstruction period. Mr. George H. Williams of Oregon objected to any restrictions being placed upon re-marriage by the Church, saying he would leave all such restrictions to the civil law. The Rev. Dr. Bassett of Rhode Island declared there were two great principles involved: one was the purity of our homes, which must be protected, and the other was the declaration of our Lord. He said that the sanctity of the home had been grossly violated in many cases; but that these demanded that

only the guilty should be punished and the innocent allowed to go free. Dr. Huntington then withdrew his former acceptance of Mr. Elder's amendment, saying that it now seemed to him that it would be impracticable to permit re-marriage when the fact of adultery was not stated in the decree of the court though it might be gleaned from the records; and that it was undesirable to grant such an extension of the powers of the minister. He pleaded for justice to innocent parties, to whom consideration was due, and that they ought not to be forgotten in our zeal for sanctity. Mr. Elder then introduced his amendment, and being put to vote, it was lost.

The committee amendment covering the strict ground is in charge of Mr. Francis A. Lewis of Pennsylvania, who has ably presented the matter and kept it before the house. At the beginning of the debate he explained that the proposed canon does not prevent any one at all from being married, but only forbids the ministers of this Church to marry any person while a former husband or wife is still living. Other speakers on the subject during the day were Justice Andrews of Central New York and the Rev. Dr. Nevin of Rome, Italy. An amendment to strike out the requirement that the ages of the persons contracting marriage shall be stated in the register, and another to strike out the requirement that the register should be signed by the parties contracting the marriage, as well as the witnesses, were both defeated.

A constitutional amendment was introduced by the Rev. C. L. Mallory of Milwaukee providing that hereafter any amendments to the Constitution shall take effect on the 1st of January following their enactment.

#### TENTH DAY, SATURDAY, OCT. 12.

SAN FRANCISCO, SATURDAY, OCT. 12.—Saturday's session was short, in order to give the members of both Houses the opportunity to accept the only invitation in the way of recreation that they have permitted to break their sessions. This was a trip around the Bay and through the Golden Gate, tendered them by the Southern Pacific Railway. Needless to say, it was much enjoyed.

In the House of Bishops the conference committee to adjust the differences between the Houses on the subject of marginal readings reported a recommendation that the commission be permitted to substitute for its original readings, which were thrown out by the House of Deputies, new marginal notes to be made up from the English or American revised or the original readings in the King James version. In this form the recommendation was carried, and the marginal readings in the Apocrypha were also adopted.

The two Houses sat jointly, according to the rules, to consider the subject of Christian Education, and listened to a report by the Bishop of Lexington. Evening sessions as the Board of Missions during the past two evenings have developed the feeling that something must be done to prevent the annually recurring deficits. The allotment scheme recommended by the Bishop of Montana was vigorously supported by the Rev. John Henry Hopkins of Chicago; and it is likely that an appeal will be made to the Church at large for a million dollars for missions. The Bishop of Georgia desired the appointment of eight district secretaries for geographical sections of the country, to travel from place to place and make personal solicitations; while the Bishop of California referred to the success of the Methodists in raising \$12,500,000 of their twenty million dollar twentieth century fund without going to that expense.

#### THE SECOND SUNDAY.

SAN FRANCISCO, SUNDAY, OCT. 13.—The leading events of to-day were a mass meeting at Trinity Church in the interests of Christian unity, at which addresses were delivered by the Rev. Drs. Donald of Boston, McKim of Washington, McConnell of Brooklyn, and Olmsted of Philadelphia. The morning preacher was the Bishop of Washington, and the evening preacher the Rev. Dr. Mackay-Smith, rector of St. John's, Washington. The Bishop of Vermont preached on behalf of the Brotherhood of St. Andrew in the morning at St. John's Church, while at the same church in the evening there was a missionary service, the speakers being the Bishops of Salt Lake, Spokane, and Boise. At Grace Church the preacher in the morning was the Bishop of Albany, and in the evening the Bishop Coadjutor of Rhode Island. At the Advent the Bishop of Quincy was the celebrant, while the sermon was preached by the Rev. Samuel Hart, D.D., of Connecticut, Secretary of the House of Bishops. The evening preacher was the Bishop of Tennessee.

## ELEVENTH DAY, MONDAY, OCT. 14.

SAN FRANCISCO, MONDAY, OCT. 14.—In committee of the whole, the House of Deputies voted to concur with the House of Bishops on the proposed Canon 36 relating to Marriage and Divorce, passing it without amendment. Dean Stuck of Dallas and the Rev. Dr. Hall of Delaware spoke in favor of the proposition, and the Rev. Dr. McKim of Washington against it, after which Mr. Francis A. Lewis of Pennsylvania summed up the debate, urging the passage of the canon as it came from the House of Bishops. Dr. Huntington's amendment to make an exception for the case of the innocent party in a divorce granted for adultery was rejected by a vote of 158 to 173, after which the proposed canon was accepted without amendment, by a vote of 182 to 158. This, however, does not carry final enactment, since the vote was in committee of the whole and must be ratified in open session in a vote by orders. It is said that the result is likely to be defeat on that vote.

The House of Deputies confirmed the election of the Bishops named by the House of Bishops for Olympia, Hankow, the Philippines, and Porto Rico, but rejected the nomination of Dr. Pierce for Dakota, on the ground of his ill health and also of his lack of experience in missionary or parochial work. There is likely to be another election to fill the see during the present session.

The House also adopted the resolutions introduced by Dr. McKim on the subject of capital and labor, and provided for the appointment of a joint commission to study the whole question and to hold themselves ready to act as arbitrators when desired.

In the House of Bishops an arrangement was effected whereby a missionary district to comprise the Hawaiian Islands is established, to take effect April 1, 1902, at which time the resignation of Bishop Willis will also take effect. Permission is given by joint resolution for the House of Bishops to elect a Missionary Bishop for the see during the recess. With regard to a request to consecrate three Bishops for Mexico as an independent Church, similar to the provision under which the Bishop of Brazil was consecrated, the House declared that the applicants must further satisfy the Bishops in regard to their standards, and referred the matter to a committee consisting of the Bishops of Maryland, California, and Los Angeles, with power to arrange a covenant with Mexico, and after satisfying themselves on the sufficiency of that covenant, empowering them to consecrate not more than two Bishops for Mexico, to be recognized as Bishops of a foreign Church. In the meantime the mission remains under the charge of the Presiding Bishop.

The House of Bishops, by a rising vote, adopted the McKinley resolutions, and resumed the consideration of canonical revision by passing several unimportant amendments, after which the balance of the revision was recommitted to the joint commission to report to the next General Convention. They also agreed to the conference report on Marginal Readings which had already passed the House of Deputies, and is now finally enacted.

The Rev. W. M. Reilly entertained the alumni and special friends of Nashotah at a dinner in the evening.

## TWELFTH DAY, TUESDAY, OCT. 15.

SAN FRANCISCO, TUESDAY, OCT. 15.—The House of Deputies in committee of the whole, by an overwhelming majority rejected the canon numbered 37, presented by the House of Bishops, relating to discipline after uncanonical marriage, allowing to remain in its place the present Title II., Canon 13, Sections 3, 4, and 5. The Rev. Dr. Greer said, "The Church has taken its stand on the Marriage canon; now stop!" The House, as such, has not acted on the Marriage canon 36, which was passed in committee of the whole yesterday.

The committee on the State of the Church reported a hopeful outlook for finances and growth. The House of Deputies declared against publication of nominations for Missionary Bishops before final action in the House of Deputies.

## INCIDENTS OF THE CONVENTION

AT NO previous time has the social side of the Convention been so marked as at the present. The parlors of the great hotels are crowded with ladies, many more deputies bringing their wives than formerly. At the Occidental Hotel, Mrs. Horner, wife of the Bishop of Asheville; Mrs. Francis, wife of the Bishop of Indiana; Mrs. Dudley, wife of the Bishop of Kentucky, and their daughter, Miss Gertrude; Mrs. Burton, wife of the Bishop of Lexington, and the Bishop's two sisters, Mrs.

Leslie and Mrs. Backus of Cleveland, Ohio; Mrs. Lines of New Haven, and many others, are guests, and the hum of conversation is heard, and the pleasure of all delegates located there is greatly enhanced. At the Palace Hotel there is also a brilliant scene enacted each night. At the Pleasanton, Mr. and Mrs. Burton Mansfield are located with a party of New Haven friends. It is needless to say that the ladies all appear to enjoy this unique city, with its wonderful attractions.

THE REV. GEORGE M. CHRISTIAN, D.D., so long a deputy to General Convention from the Diocese of Newark, but who lost his seat on removal to New York City, came on to San Francisco to attend the meetings of the Board of Missions. Dr. Christian was warmly greeted by his old-time friends and associates.

MR. THOMAS, the Treasurer—himself a greater treasure than the funds treasured—has received from Dean Stubbs of Ely a touching letter on the death of President McKinley, with the information that on the day of his death the flag had been hung at half-mast at the Cathedral. The Dean enclosed the following poem which he had composed and had entitled:

## IN MEMORIAM.

"Good-bye all, good-bye. It is God's way. His will be done."—The President's last words.

"It is God's way!" Take comfort, O my soul!  
His path of peace lies ever through the land  
Of sorrow. Yet for all, with saving hand,  
He holds the wheels of life with strong control.

Brave heart! "It is God's way!" Christ's creed in truth  
Was thine. His prayer "On earth the reign of God"  
Was thine, and thine the dolorous way He trod,  
Victim of senseless folly, void of truth.

"It is God's way. His will be done!" Thy King  
Hath called thee, and for hard-won heavenly wage  
Gives nobler work, and loftier embassage,  
To be through Death thy nation's hallowing.

O Heart of Mercy! come with healing light!  
Shine on her soul who sits with sorrow crowned;  
Chase far the shadows, till the day be found  
And cherished memories merge in perfect sight.

Thou King of Nations and their hearts' Desire;  
O Cornerstone, man's starting place and goal,  
Our manhood's faith in history's unread scroll,  
Enhearten with Thy Spirit's holy fire.

O Sovereign Lord of Love, in hell's despite,  
Bid war's black death and madman's rage to cease;  
Oh, guide Thy peoples by the Way of Peace  
Through cleansing splendors to the Gates of Light!

Deanery, Ely, September 16, 1901.

CHARLES W. STUBBS.

## THE EXTERIOR OF A HOUSE.

THE EXTERIOR of a house must be conditioned not only by its interior arrangements, but by various external considerations too often overlooked, writes Lucy D. Thompson, an architect, in *Good Housekeeping* for October. The natural characteristics of the location should play an important part. The house should seem a harmonious outgrowth of its surroundings; should grow up out of the rocks, like the town hall at North Easton, Massachusetts, or take its place with special reference to the surrounding trees, like George Gould's Georgian Court. If it occupies the summit of a hill it should follow the long, low lines that give a sense of stability and security, rather than the turreted and be-towered outlines that only accentuate the building's comparative insignificance. Unless, indeed, one were to build some such *tour de force* of the Church militant as Mont St. Michel, an exception which but proves the rule.

In general a country house will do well to emphasize the horizontal lines, while a house in a confined city lot will emphasize the vertical. Otherwise in the country there is too much the effect of the fragments of block houses which hopefully cumber a city's outlying districts.

If a house is to occupy a prominent position in a town or village it must have a corresponding dignity of design; a shingled cottage would be an evident absurdity on Fifth Avenue, and the same principle holds true in a lesser degree on humbler streets. In the third place, the house must harmonize with its architectural neighbors if brought into close comparison with them. Large grounds or an isolated site bring their own freedom; but a French chateau or a Mexican villa in the midst of an old New England street would be so incongruous that no charm in the design, *per se*, would atone for the lack of harmony with its surroundings.

THE poetry of the Bible has been the forming-power of the greatest modern poems.—Richard Beard.

# General Convention.

## The Proceedings in Detail.

[By mail from our special correspondent.]

FRIDAY, OCT. 4.

HOUSE OF BISHOPS.

THE Bishops sat in their own House to-day long enough merely to pass a resolution appreciative of the splendid work of the Woman's Auxiliary just reported, and then went into the church to sit with the Deputies as the Board of Missions, Bishop Tuttle presiding.

HOUSE OF DEPUTIES.

In the Deputies, before their arrival, there were many minor matters that were referred to committees, and invitations from Pittsburgh, Louisville, Cincinnati, Boston, and New Orleans to the next Convention, which invitations brought forth from Mr. MORGAN of New York a proposition, which was adopted, that a committee of five be named to fix the place of meeting. Final adjournment of this convention was set for October 17th.

THE CHURCH IN HAWAII.

A communication from the chairman of the vestry of St. Clement's Chapel, Honolulu, stating that the Rev. John Osborne had been elected as their representative and would be present in San Francisco during the sessions, was reported by the Rev. Dr. MURDOCH of North Carolina as chairman of the Committee on Elections, with the recommendation that Mr. Osborne be invited to a seat in the House of Deputies. The Rev. B. W. R. TAYLER (Los Angeles) believed that as the affairs of the Church in Hawaii were somewhat delicate and would be a subject requiring action, it would unnecessarily prejudice the case to pass this resolution. On his motion it was laid on the table by a vote of 187 to 99.

BOARD OF MISSIONS.

The Bishops entered the church and both Houses sat jointly with other members as the Board of Missions. BISHOP DOANE read the report of the Board of Managers. Although strong in voice

there were complaints that he could not be heard, and when, later, Secretary Lloyd spoke, he was compelled by the convention to go into the pulpit. Still later, Mr. Thomas, in presenting his report, bluntly refused to go into the pulpit, making a point that everybody heard and laughed at, adding immediately, "I see I am heard." He was permitted to select his own place on the platform, and made the best speech of the day, although that of Bishop Brewer might go along with it.

The Board of Managers in their special committee's report as printed, make these points: New fields—Policy of this Church is settled that it will go into countries where the Roman communion already is, because of the corruption of that communion, the needs of Anglo-Saxons and other whites settling there, the call of the natives there for a pure Gospel. Approves course of Bishop Graves in China during recent troubles. The proposed reduction of 20 per cent. in appropriations to organized Dioceses was not made in order that work might be begun in new possessions. Total receipts per year are \$998,000, but only \$410,000 is available for work for which Managers are responsible. Cost of administration is 7 7-10 per cent. Board has in reserve \$109,000 which it has now used to pay the \$102,000 deficit. So there are appropriations of \$150,000 at this moment, with about \$7,000 with which to meet them.

In his address upon the outlook of the moment, the Rev. Dr. LLOYD made these points: Instinctive materialism is the enemy at present in the King's country. This and other enemies never surrender except after a hard fight. In foreign lands there are many unworthy persons known as Christians; at home it is often difficult to distinguish between those calling themselves Christians and those not so known. Records show that much of the Church has no faith in missions, especially in foreign missions. There are Dioceses whose Bishops seem to shut out from their minds all thought of anything save their own needs. There are rectors who seem to consider



GROUP OF BISHOPS—GENERAL CONVENTION, SAN FRANCISCO.

the parish, if it be their own, the consummation of the Church. Laymen learn lessons from clergy who deny themselves little, and seem little inclined to go forward.

Yet the Secretary's address was optimistic. Criticism has brought out knowledge of the admirable quality of the workers both at home and abroad. In some senses we ought to thank God that we have a deficit. In past years we have had deficits, and individuals have made them good. The Church has learned nothing. If it now learns its lesson, and does not put off its task upon the children and the women, the deficit of 1901 will have served a grand purpose. There is wanted for next year \$625,000, and probably \$450,000 is in sight. This is for actual needs; nothing in it for advancement.

MR. THOMAS' earnestness stirred Bishops and Deputies; his intimate knowledge of details and his warm approval of those under him, especially of Assistant Treasurer Roberts, commanded their confidence. The impression left on all minds, not alone from Mr. Thomas' showing but throughout the day, was to the effect that Missions management, in all matters of detail, is admirably and economically all it ought to be. Mr. Thomas explained how by the use of the long-distance telephone he is able to administer the office in New York and yet live in Philadelphia. When he came to the office he found the Society a borrower. He stopped the practice and instituted a reserve, from which the present deficit has been paid. The Society owes no man anything. But the reserve must be put back. He is willing to do his share. He cannot do more. He is not, as treasurer, called upon to do more.

Corresponding Secretary Woon, in opening the afternoon ses-

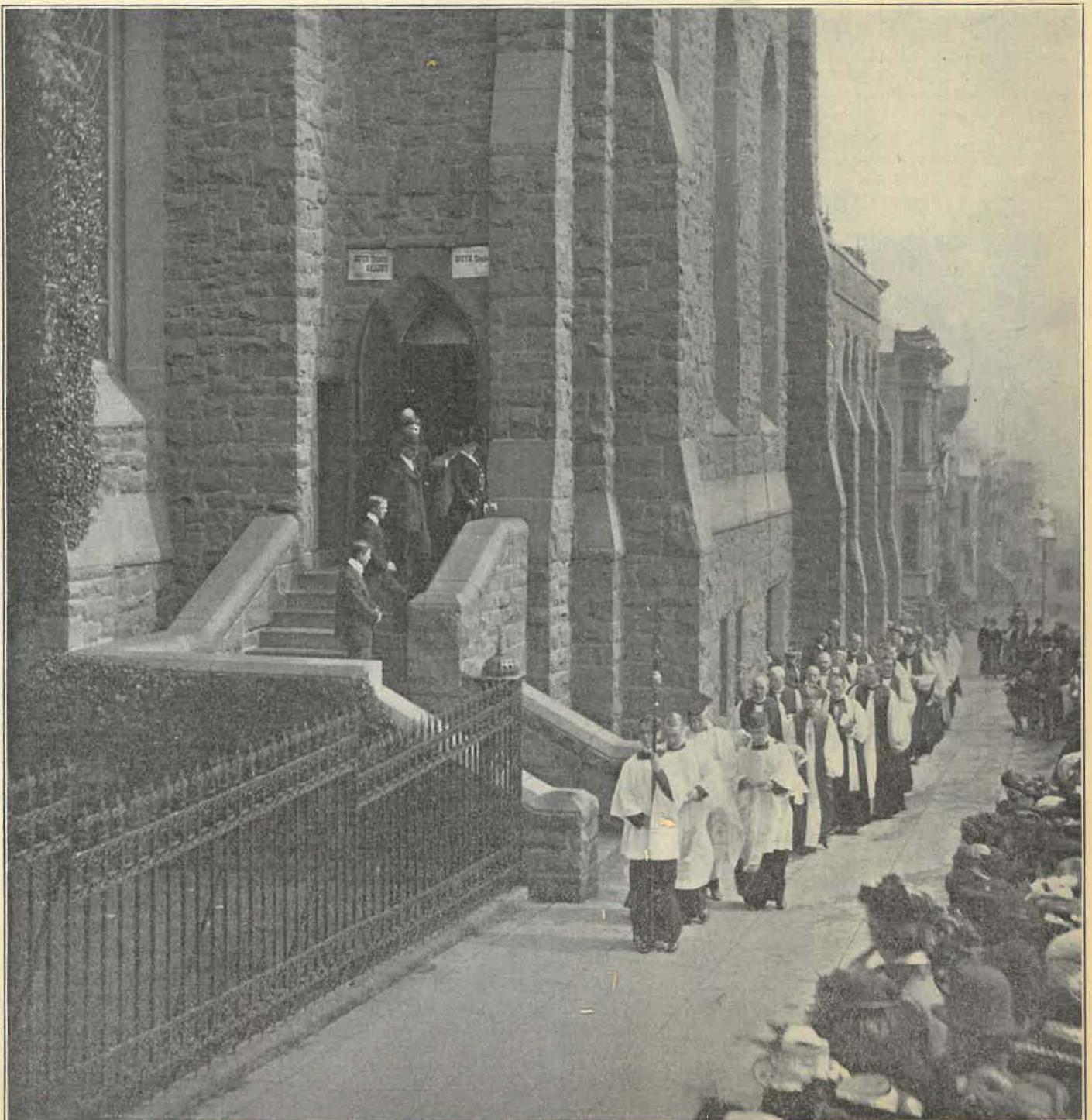
sion, said the paid circulation of the *Spirit of Missions* has increased 60 per cent. since he took hold of it, yet there was a charge for it upon mission funds of \$7,500 a year. It circulates 15,000 copies a month. He and other secretaries have an ambition to make it self-supporting. More subscribers will do it. Only 50 of the 200 Deputies to this Convention take it. In order to show that the missionary news is not dry, and that foreign missions are not failing, he pointed out that the number of adult baptisms in China last year, in spite of troubles there, exceeded the number in 25 of the home Dioceses, and all save two of the Missionary Jurisdictions.

In a spirited address, short, to the point, and easily heard, BISHOP NELSON of Georgia introduced the following:

*Resolved*, That the Board of Managers be and is hereby authorized and instructed to employ district secretaries, whose duty it shall be: First, to arouse interest in missionary operations of the Church; second, to solicit parochial and personal pledges and gifts for all departments of missionary work; third, to impart missionary information and distribute literature; fourth, to encourage and assist the formation of auxiliary societies whenever practicable; fifth, to urge upon diocesan conventions, archdeacons, and deaneries, the acceptance of appropriations or assessments which may be directed or requested."

Following him came BISHOP SATTERLEE of Washington, who made a further step in the policy he has been advocating by proposing this, which the Convention adopted:

*Resolved*, That a committee consisting of five Bishops, five clergymen, and five laymen be appointed to report at the next meeting of the Board of Missions, such changes in the present canon 7, title 3, "Of the constitution of the Domestic and Foreign Missionary Society," as in its



OPENING SERVICE OF GENERAL CONVENTION—APPROACH OF THE PROCESSION.

judgment may tend to promote greater efficiency in the work of that Society."

Bishop Nelson's resolutions were referred to a committee consisting of himself, with the Rev. Drs. Bacchus (Long Island) and Clark (Michigan), Messrs. E. L. Temple (Vermont) and W. A. M. Van Bokkelen (California). The committee appointed under Bishop Satterlee's resolution consists of the Bishops of Albany, Pennsylvania, West Virginia, Tennessee, and Washington; the Rev. Messrs. Lines (Connecticut), Restarick (Los Angeles), Niver (Maryland), Coit (New Hampshire), and Brewster (Colorado); Messrs. Packard (Maryland), Hayes (Newark), Lyman (Chicago), Lightner (Minnesota), and Stiness (Rhode Island).

At this point one of the California Deputies aroused much enthusiasm by introducing a resolution, asking the Board of Missions to permit it to decline to receive further appropriations. The form in which Mr. VAN BOKKELEN, the deputy, put his motion, added to the humor and the enthusiasm. California has been receiving aid, he said, for fifty years. Its relinquishment of it is a sort of commemoration of this Pacific Coast Convention. He hoped other Dioceses would consider the same step, even if they are not entertaining a Convention. A complimentary resolution of thanks was passed on motion of Mr. PRINCE of Long Island.

In his splendid address, the BISHOP OF MONTANA committed himself to the assessment plan, but he also urged that a call be sent forth for \$1,000,000 for missions. This would enable the Board to stop the mouths of the grumblers. It could then send a corps of clergymen, with a Bishop at its head, perhaps, to every one

of the foreign missions now being maintained. More than all, the Board would not then have to ask the Woman's Auxiliary, the only organization in the Church which did more than it undertook to do, to pay its debts. Since the existing system would not raise the amount necessary, it must be brought home to every Diocese, clergyman, and layman, that a specific sum was needed, and pledges and apportionments must be made. Even if it took ten years to gain the desired end, he urged that the movement be inaugurated then and there. The scheme he proposed had been tried with great success in Montana and he could see no other way of gaining the desired end. He fully believed that the laity would rise to the occasion when they knew what was expected of them. We have too low aim. Toward paying the present deficit he would pledge himself and the clerical Deputy, the only Montana representatives at this Convention, \$500.

Mr. E. L. TEMPLE (Vermont) seconded the plan and it was referred to Bishop Satterlee's committee.

The Rev. Dr. CAMERON MANN of Kansas City said the report of the Managers suggested two things to him: Apathy on the part of the Church and timidity on the part of the Managers. He pleaded for larger things, but added that no plans will work until the clergy of this Church arouse themselves more than they are now aroused. Against the statement made by Bishop Satterlee that there are 4,700 parishes that do not contribute to missions, the Rev. Dr. Greer of New York protested vigorously, saying that many of them were as truly engaged in mission work as if they sent large sums to the Board.



OPENING SERVICE OF GENERAL CONVENTION—SECTION OF THE PROCESSION.



REV. A. S. LLOYD, D.D.

RT. REV. L. R. BREWER, D.D.,  
Bishop of Montana.

REV. CAMERON MANN, D.D.

## SATURDAY, OCT. 5.

## HARD WORK.

This is a working Convention, careful of its time and also of its resting spells. It sat on the first Saturday for three hours and threshed some straw pretty well flayed in Washington, but still necessary to be gone over again this year. When it was proposed to sit until two o'clock without luncheon the motion was defeated. Likewise, when an invitation came for next Saturday to go as guests of the Southern Pacific Railroad around the harbor, it was promptly accepted.

## HOUSE OF BISHOPS.

The House of Bishops got through a lot of work for Saturday, passing Articles 1, 2, 3, 4, 6, and 7 of the new Constitution, already passed by the Deputies, naming committees on a Swedish version of the Prayer Book, creating a Missionary Jurisdiction of Hankow, to be made from part of Bishop Graves' Jurisdiction and still not conflict with the jurisdictions of the Church of England there, and put the Bishops of New Hampshire, West Missouri, Georgia, Lexington, and Los Angeles to serve with a similar committee of Deputies on selection of a place of meeting three years hence.

## HOUSE OF DEPUTIES.

So far, the Deputies attend sessions remarkably well. Even at the religious service the seats are well filled. Motions were referred upon good citizenship being a necessary part of good Churchmanship, introduced by Mr. T. L. RINGWALT of Nebraska, and upon the election of a Presiding Bishop of the Church, to be nominated by the House of Bishops and concurred in by the Deputies, the term of service to be for three years, by Mr. CLEMENT CHASE, also of Nebraska, the last named being an amendment to the Constitution. The chairman of the Committee on New Dioceses reported favorably upon the request of Massachusetts for a division, and in doing so said this Diocese's example of raising \$100,000 in the old part as an endowment for the episcopate of the new might well be followed in future in other jurisdictions. The permission was granted.

## CONSTITUTIONAL REVISION.

Taking up the Constitution again, Articles 8, 9, and the first part of Article 10 were passed with nothing beyond the unusually clear explanations in each case of the Rev. Dr. EGAR, named by his committee to move the respective resolutions. Coming to the Huntington Amendment, which forms the last half of Article 10, and is covered by a separate resolution, a debate was precipitated which lasted throughout the session, brought out several fine but not fiery speeches, and secured the special order for Monday. The Rev. Dr. Huntington said he was ready to debate, but in the interest of time, economy, and as everything had been said three years ago that could be said, he requested a vote at once.

The Rev. JOHN HENRY HOPKINS of Chicago, in an earnest speech that had the closest attention, characterized it as radical and unusual legislation. The wording is:

"But provision may be made by Canon for the temporary use of other forms and directories of worship by congregations not in union with this Church who are willing to accept the spiritual oversight of the Bishop of the Diocese or Missionary District."

"By whose Canon?" he asked. This inquiry later on brought forth Judge STINESS of Rhode Island, who gave the legal opinion that such phraseology clearly meant a canon of the General Convention. Mr. Hopkins asked if it might be amended, and the chair ruled that it must be taken as it is or left, and the speaker quickly responded, "Then leave it." His point related to the Sacraments—Would there be a Roman Mass, or a Methodist consecration of the elements? The service of the Church will be uprooted by this amendment.

Addresses in favor of the adoption of the article were made by Judge Stiness of Rhode Island, the Rev. Dr. R. F. Alsop of Long Island, the Rev. B. W. R. Tayler of Los Angeles, Judge Stevens of Minnesota, and the Rev. Dr. Carey of Albany, and in opposition to it by Mr. A. D. Parker of Colorado—by the way, one of the strongest and clearest addresses of the day—the Rev. Dr. C. S. Olmsted of Philadelphia, and the Rev. Dr. H. H. Oberly of New Jersey.

The Rev. Dr. J. LEWIS PARKS of New York related a conversation had with Bishop Grafton while crossing the continent. "The Bishop said, I think, that 75 per cent. of his people are foreigners, and that it was utterly impossible for him to keep them under his spiritual direction if he were to enforce the Book of Common Prayer in all its particulars.

"He cited a French congregation where he told me he did not pretend to have common prayer, but only in its essentials. And he went on to speak of the Swedish people, the Lutherans, for all of whom he had to make such provision as this Canon would call for. Whether that will help the provision or not, for which I mean to vote, I do not know. I thank the Deputy from New York for assuring this Convention that there are Bishops acting without this provision of the Constitution, which answers the point that we do not need it, which has been made several times this morning and which I made in 1898."

The speaker who most prominently put forward the point that the amendment is not needed, and to whom the Rev. Dr. Parks referred, was the Rev. CAMERON MANN, D.D., of Kansas City. Points made by some of the other speakers named follow:

Mr. PARKER of Colorado: "If the Bishop of Fond du Lac can have tremendous power in one direction, and a Bishop in another Diocese can have power in another direction, we are throwing aside the solidarity of the Church itself and giving a certain amount of papacy to each Diocese. I cannot submit to that from any Bishop, although it may seem presumptuous in a layman to say so."

Dr. ALSOP of Long Island: "We pride ourselves upon being an Episcopal Church. We fancy that the Bishops have wisdom, that they have sincerity, that they are earnestly desirous of the prosperity of the Church and the winning of souls to the Head of the Church; yet to every amendment and proposition of this sort that is made it is objected that the Bishops would probably allow some extreme and astounding position to be taken; that we should have, on the one hand, the Roman Mass allowed, practically, or that we should have some form of service that was too nearly allied to that of non-Episcopal bodies."

The Rev. B. W. R. TAYLER of Los Angeles stated that he had voted for the proposed amendment at Washington three years ago, and insisted that it was in accord with the spirit of the Church in every particular. The Bishops ought to be allowed some latitude in such matters. If the clergy were required to deal with their congregations through the Book of Common Prayer alone, every missionary in foreign lands and at home might as well be recalled, as they would be absolutely powerless to reach their congregations.

JUDGE STINESS of Rhode Island attempted to pour oil upon the troubled waters by maintaining that there was nothing in the clause, so far as he could see, which could possibly give occasion for controversy. It seemed to him, he said, that its elements were so simple and plain that there could be no room for any difference of opinion. He did not believe that any more conservative or conciliatory legislation could possibly be put forward by the Church.

REV. DR. OLMSTED of Pennsylvania: "Our Church has gained its present position of advantage in this country chiefly because of its conservatism, and our Church, if it only can realize the situation, will stand upon that basis, upon which it has always stood from the

beginning of its history as a national Church. The Church in the United States of America to-day is sought by large numbers of people, but so far as I know it is not sought by any considerable number of people in the way proposed.

"If you will look back into the history of the Church you will discover that people have found the episcopate from the Prayer Book and not the Prayer Book from the episcopate. And when we are confronted as we are to-day with instability, and when the spirit of change gets into the Church itself, it is well for us to pause and consider whether we are doing well to admit into the Constitution of the Church such a provision as this which is proposed by the Reverend Deputy from New York and amended by one who has departed from this world. The Church in the United States has a unique opportunity and ought not to deal with questions purely upon an academic basis. I do not believe for a moment that the Reverend Deputy from New York would introduce any question into this House for the sake of change.

"I deeply regret that the spirit of change should take hold upon the minds of the Bishops and priests of the Church, and that the great conservative and sound body of the laity should be included in this spirit of change."

JUDGE STEVENS of Minnesota: "I have the honor to represent, in a very humble capacity, in part, the Diocese which was also represented by the gentleman who proposed this amendment in the late Convention, Dr. Faude. We have conferred with him upon this subject, and I believe I speak his sentiments when I say that the Minnesota Diocese, as we know it, has 300,000 Scandinavians who are reaching forward to the Church, whose mission, as I understand, is not to keep up the bars nor to close the doors, but to go out into all the world; and I say if you are willing to encourage those to come into the Church you will adopt this amendment to the Constitution."

Rev. DR. CAREY of Albany: "For a moment, brethren, consider that it was the custom of the Church in the earliest ages to have variety. Why, we have four Gospels. We had in the early Church as many as fifty liturgies, which were used among the different nations. To-day we find in the Orient one used in the Patriarchate of Jerusalem, and you will find another used in the Patriarchate of Constantinople, another in Egypt, in the Coptic Church; and yet they are all bound together by one Lord, one faith, one baptism, one God and Father. So in the Church in the early stages, through the Anglo-Saxon period, too, there was great variety, and you know that there was no conformity to one use until after the Norman Conquest.



REV. JOSEPH CAREY, D.D.

any lawful means within our power, all the nations of the earth."

Rev. DR. OBERLY of New Jersey: "In the Church of England there is no cry for increased facilities in missionary work, and the Church of England is more iron-bound than we are in the use of its Prayer Book. It is not found that the Prayer Book has been a hindrance to the great work which has been done in various parts of the world by either our own Church or the Church of England."

MONDAY, OCT. 7.

HOUSE OF BISHOPS.

The first day of the second week of the Convention was not largely a working day in the House of Bishops. At any rate the Bishops were not minded to do much that they were willing to tell the public about, and it was noticed that most of them found their way into the House of Deputies to hear the speech of the Rev. Dr. Huntington of New York. Secretary Hart—it is trite to say he is ideal in the place, but it seems needful to say it concerning each Convention—gave out that the Bishops had adopted Articles 8, 9, and the first part of 10 of the Constitutional amendments, already passed by the Deputies; had taken the initial steps toward making Missionary Jurisdictions of Porto Rico, the Philippines, and Hankow, the latter a division of the present Shanghai Jurisdiction; had agreed finally to a division of Massachusetts; had received and assigned to honorary seats, Bishops Willis of Honolulu and Perrin of Columbia; and had put on its way an amendment to the Constitution relating to the election of a Presiding Bishop of the Church. The text of the latter is as follows:

"Substitute for Section 3, Article I., of the Constitution as finally agreed to and ratified by this Convention, the following:

"Section 3. The House of Bishops, by vote of a majority of all the

Bishops entitled to a seat in the said house, shall elect one of the Bishops having jurisdiction within the United States for confirmation by the House of Deputies, to be the Presiding Bishop of the Church. The Presiding Bishop shall hold office for three years. He shall discharge such duties as may be prescribed by the Constitution and the canons of the General Convention. But if the Presiding Bishop shall resign his office as such, or if he shall resign his episcopal jurisdiction, or if for any other cause a vacancy in the office shall occur, the senior Bishop by consecration having jurisdiction within the United States shall thereupon become the Presiding Bishop until the House of Bishops shall elect an acting Presiding Bishop who shall hold office until the next meeting of the General Convention, at which the Presiding Bishop shall be elected."

HOUSE OF DEPUTIES—THE HUNTINGTON AMENDMENT.

The attention of everybody was directed toward the House of Deputies, where the historic debate over the Huntington amendment was to take place, and, as events proved, to conclude with a vote which, however, came back like a boomerang.

The great address of the day was made by the deputy from New York, for whom the amendment is named, and he was given all the time he desired. He took about thirty minutes. For the opposition the most notable address was that of the Rev. E. A. LARRABEE of Chicago. When he came to the stand, which nobody seems to like to take, but which the Convention insists upon, the acoustics being none of the best, there was hostility in the air, with a mixture of



REV. E. A. LARRABEE.

misgiving on the part of a few of his friends. A remark made at the very outset won for the speaker the undivided attention of the House, and he held it thereafter by his clearness of statement and his evident sincerity. The statement in question was that he is an advanced Churchman who believes in and makes use of extempore prayer, and he does not believe it to be the intent of the Prayer Book that such form of prayer be prohibited. An advanced Churchman who believes such a belief as that in such a place, carried his own introduction, and the Convention was his thereafter. He understood union with this Church to mean communion with it, by the priest—it may be by the Congregational, the Baptist, or the Methodist "priest." This proposition to bestow the very

highest gift of the Church upon these unconfirmed people is equivalent to taking the holy altar out of its place in the chancel and putting it into the vestibule. Speaking of practice, he cited the experience of Bishop Grafton with a Lutheran congregation in Oshkosh, which came over and then went back again. God speed the day when the Anglican may come into touch with Eastern and Western Catholicity, but do not postpone that day by side issues. Fond du Lac inherits many difficulties, and he sympathized with Bishop Grafton in his efforts wisely to handle them. We have had one Vilatte. Do not let us have a Kozlosky. There is an impression that the Episcopal Church is rich. Perhaps it is because we are \$100,000 behind on mission funds. Let us follow old and safe paths. Even now there is danger of losing to Rome, people who are watching us try this experiment. Do not subject the Church to the ridicule of the world.

THE REV. DR. E. W. SPALDING (Alabama), the first speaker on the subject, denied that this amendment had received the careful consideration of the last General Convention, declaring it to be a substitute for the original amendment of Dr. Huntington, passed under the shadow of a great name and of one who had the reputation of being very conservative, and who is now in Paradise. It is a false principle that Bishops derive their authorities from Constitutions and Canons, whether passed by General Convention, or even by an Ecumenical Council. Their power is derived from our Lord Himself, and thus Conventions cannot give to our Bishops a power which they have not already received from our Lord, neither can they take away such powers. The objection to this amendment is the absence of necessary restrictions.

THE REV. DR. FISKE (Rhode Island) said that even if he had no misgiving concerning the wisdom of this measure, he would still feel that there was such ambiguity in the language that it ought not to go into such an instrument as the Constitution.

ARCHDEACON DE ROSSET (Springfield), opposing the amendment, stated that the necessity for its passage had not been shown. He declared this scheme to be founded on the plan of the Roman Uniat Churches, an influence which had been harmful to Rome, and which would present no strength to us.

In the afternoon the same subject was resumed when the Rev. J. D. H. BROWNE (Los Angeles) declared the amendment to be necessary because the Prayer Book does not meet the requirements of the entire country.

[Continued on Page 338.]

## LONDON LETTER.

LONDON, September 30, 1901.

THE battle of the sites for the proposed Cathedral at Liverpool is now over, being won by what many competent judges consider the less eligible site, known as St. James' Mount, about a mile from the Town Hall and overlooking the Mersey. The building committee has also definitely decided that the Cathedral shall be "Gothic," and architects are to be invited by advertisement to submit plans of any churches they have erected. A limited number will then be selected to compete for the final design. The Dean of Lincoln, son-in-law of the late statesman of Hawarden, when enclosing a contribution the other day to the Liverpool Cathedral building committee, narrated the following interesting story. Upon the last occasion on which the Dean heard Mr. Gladstone talk at dinner "in anything like his old way"—when at Cannes, in the winter of 1898, after a day of comparative ease from pain—he amused them all by suddenly exclaiming: "I wish some one would give me a million of money!" "What would you do with it?" "I would spend most of it in building a Cathedral and founding a chapter at Liverpool."

According to a recent statement in the correspondence columns of *The Church Times*, the Blessed Sacrament is administered, with the express sanction of the Bishop of London, by the Eastern mode of intinction at the English church in a well known health resort in Switzerland. The only condition made by the Rt. Rev. prelate is, that "both forms of words" should be used at the administration.

The Bishop of Oxford presided over his first diocesan conference last week in the Sheldonian Theatre, Oxford, the attendance both of clergy and laity being very large. In the course of his address, wherein he alluded very beautifully to her late Majesty the Queen, and his predecessor, Dr. Stubbs, he said that he would not take up their time by talking about himself or of "some policy which was in his mind." With regard to the latter topic, he might fairly say that a policy "conceived before a man had learned even the outlines of his work" was likely to have such defects as "marred for practical purposes those mediæval maps" in which conjectures seem controlled mainly by "the certainty that Jerusalem must be in the middle." Yet he should "not be quite frank if he merely pleaded inexperience" as his excuse for not having a policy. The plain truth was that he would rather be "without one if he could"; rather "trust to principles," and try, with God's help, to "live and work" by them.

Not often does the daily press contain any notice of the Cowley Fathers, but last week there happened to be a rather important item about them. The Revising Barrister at Oxford gave his decision in the case of the Fathers, whose right to vote had been questioned by the agent of the Liberal party—on the ground that they were neither owners nor tenants of their mission house in Cowley. After referring at some length to the circumstances of the case and citing decisions with reference to the points raised, the Revising Barrister said, upon the evidence before him and the inference he drew therefrom, he thought that the twelve voters occupied the mission house as tenants; a tenancy at will being sufficient. He therefore dismissed the objection.

Lord Barnard is now restoring and renovating the chapel at Raby Castle, a fine old Baronial hall about seven miles from Auckland Castle, the seat of the Bishops of Durham. The chapel is the oldest portion of the Castle, dating from the middle of the fourteenth century; and at the west end there has been disclosed a six-light decorated window, about 14 feet wide and 8 feet high, having been walled up (probably in Puritan times) with solid masonry. It is supposed that this window was originally unglazed, opening (like a screen) into the "Baron's Hall," abutting thereon; and was for the purpose of enabling persons in the Hall to join in the Chapel services. Another interesting discovery is the ancient *aumbry*, in the east wall on the Epistle side of the altar. Such recesses or closets, either in the north or south wall near the altar, are frequently a feature of old English chancels, and quite likely were used for continuous Reservation of the Blessed Sacrament, instead of the hanging pyx. Perhaps, however, in England, aumbries were less prevalent than in Scotland, where they were called "Sacrament houses." Lyndwode considered the aumbry safer than the pyx, though preferring the latter. *Altar* tabernacles are believed to have been almost wholly non-existent in England prior to the Reformation. In case continuous Reservation for the Sick and Dying becomes again a common practice in the Church of England (as it seems

bound to, please God), doubtless then the long disused aumbries in the walls of many churches will be restored to their original and sacred purpose.

The presentation ceremony in connection with the gift of the processional cross presented to the Ober-Ammergauers by Lord Halifax and members of the Presentation Committee in the name of about 500 English visitors to the Passion Play of 1900, took place at Ober-Ammergau on Sunday before last. Those present from England to represent the donors were the Rev. E. H. Day and Mr. F. B. Palmer, who were escorted to the parish church by Burgomaster Mayer and his deputy, Herr Sebastian Bauer (the *Pilate* of the Play), and other councillors of the commune, and assigned a position on the South side of the chancel. In the middle of the chancel lay the cross, on a stand draped in red cloth, and surrounded with evergreen plants in tubs; while at the entrance of the sanctuary stood two little girls, in the white dresses of their First Communion. Both priest and congregation knelt while the choir sang the number from the Passion Play music in explanation of the tableau of the Adoration of the Cross. Afterwards the Burgomaster advanced to one side of the cross—the priest vested in a cope standing on the other side—and delivered an address, wherein he expressed on behalf of the people of Ober-Ammergau heartfelt thanks to their English friends for the gift of the cross. At the conclusion of the address, the Rev. Mr. Day and Mr. Palmer formally committed it to the keeping of the parish priest. Accompanying the cross was an address, signed by Lord Halifax and other members of the Presentation committee. Then followed the ceremony of blessing the cross, and dedicating it as property of the Church for the use of the parishioners in God's service for ever; after which the parish priest delivered an impressive address, announcing, in conclusion, that the Archbishop of Munich and Freising had sent his heartfelt thanks to the subscribers, and his special benediction upon the cross. Then followed the *Te Deum*, all the verses, except the first, being repeated *solo voce* by the priest, while the congregation sang their metrical paraphrase in the vernacular, to the tune familiar to English Church people as the setting of the hymn, "Sun of my soul." The processional cross is from the *atelier* of Messrs. Barkentin and Krall, in Regent Street, W., and is, of course, a real work of art. In addition to the cross, there has been given an "archivschrank," for containing the historic records of the Passion Play; which, when finished by its designer, an Ober-Ammergauer, will be placed in the village Rathhaus. "The presentation," says the *Church Times*' special correspondent (to whom we are solely indebted here in England for any adequate account of the presentation ceremony) "has formed a new bond between England and Ober-Ammergau."

Those passages of Bishop Potter's late diocesan convention address, containing his denunciation of Tammany, were cabled to *The Times*.

J. G. HALL.

## DEATH OF BISHOP BURGESS.

THE death of the Bishop of Quincy at the residence of his daughter at St. Albans, Vt., was briefly chronicled last week as having occurred on Tuesday, Oct. 8th.

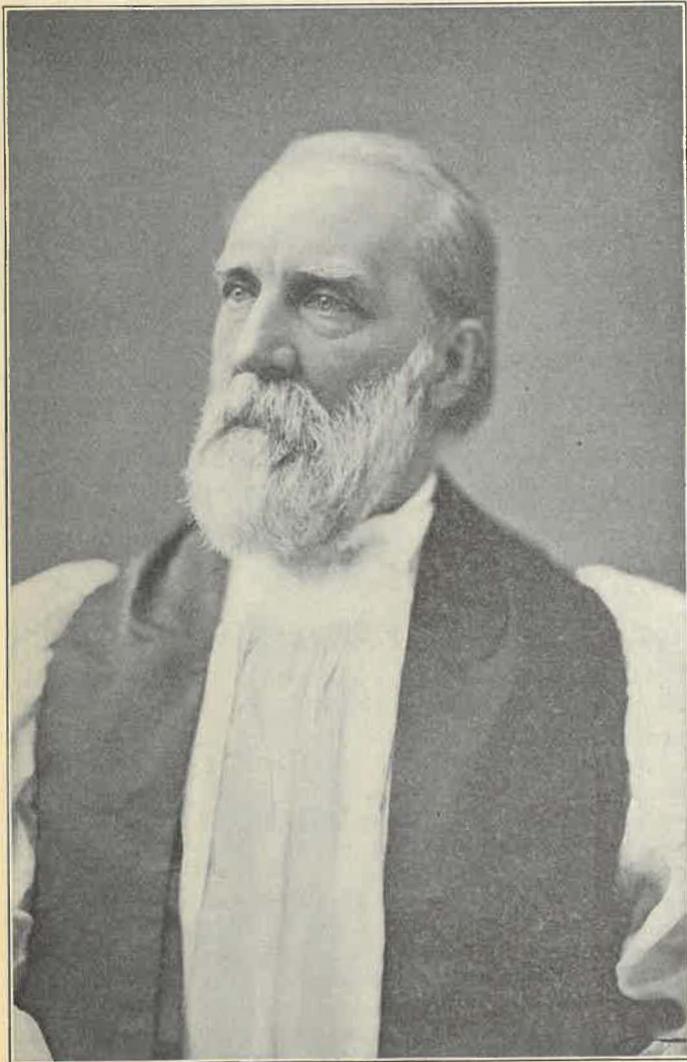
Alexander Burgess was born in Providence, R. I., Oct. 31st, 1819, the son of the Hon. Thomas Burgess, for many years a Judge in that state. He graduated at Brown University in 1838 and at the General Theological Seminary in 1841. He was ordained deacon in St. John's Church, Providence, Nov. 3d, 1842, and priest in Grace Church, Providence, on All Saints' Day of the next year; the first being by Bishop Griswold and the second by Bishop Henshaw. As deacon he was in charge of St. Stephen's Church, East Haddam, Conn. After that, between 1843 and 1854, he was rector of St. Mark's Church, Augusta, Maine, and subsequently in succession rector of St. Luke's, Portland, Maine; St. John's, Brooklyn, N. Y.; and Christ Church, Springfield, Mass. It was while he was in the latter Diocese that the stormy times of the election of a Bishop to succeed Bishop Eastburn ensued, and Dr. Burgess was a strong supporter of Dr. DeKoven, being, if we are not mistaken, the presbyter who nominated him for Bishop in that Diocese. He had been a deputy to General Convention from 1844 to 1877 inclusive, representing successively the Dioceses of Maine, Long Island, and Massachusetts. In the latter Convention he was elected President of the House of Deputies and served as such with distinguished success. He was elected Bishop of Quincy, which Diocese had been created by General Convention in 1877,

and was consecrated in his parish church at Springfield on May 15th, 1878.

His death occurred in the early morning of Tuesday, Oct. 8th, at the home of his daughter, Mrs. H. C. Royce, in St. Albans, Vermont. The burial was conducted from St. Luke's Church on Friday afternoon, the vestrymen of the parish being pall-bearers. Though the Bishop had been an invalid for over three years, and for several months confined to his bed, there had been no symptoms indicating a change in his condition, until the day preceding his death. On the morning before, the rector of the parish, the Rev. W. H. Benham, had called, as usual, and noted nothing alarming in the Bishop's condition, though some difficulty in breathing was mentioned. Within a few hours, bronchial paralysis set in, and unconsciousness soon followed. From this state the aged sufferer did not rally.

On account of the attendance of the Bishops at the General Convention on the Pacific coast, it was impossible for any of the episcopal order to conduct the burial service. The Diocese of Quincy was represented by the Rev. Dr. C. W. Leffingwell, President of the Standing Committee, who pronounced the benediction in the church and said the committal at the grave, the rector of the parish taking other portions of the service and conducting devotions at the house before the removal of the casket to the church. There it remained for some hours, and the face of the beloved prelate was viewed by many friends.

Among the mourners were three daughters and several grandchildren, the Rev. Robert H. Paine of Baltimore, and the Rev. Leonard K. Storrs of Brookline, Mass. Of the clergy of



THE RT. REV. ALEX. BURGESS, D.D.,  
Late Bishop of Quincy.

the Diocese of Vermont there were in the chancel the Rev. Geo. B. Johnson, chaplain to the Bishop of Vermont, the Rev. Gemont Graves, the Rev. B. W. Atwill, the Rev. Geo. Y. Bliss, the Rev. F. B. Leach, the Rev. Wm. Walker, the Rev. W. Y. M. Beattie, and the Rev. W. Hamilton Benham, rector.

As the clergy and bearers moved from the chancel down the aisle, the choir sang sweetly the *Nunc Dimittis*. Along the way to the city of the dead the autumn leaves had carpeted the streets, so that the procession moved very softly and in silence.

Below, were decay and death; above, were the clear sky and glorious sunshine.

Many expressions of sympathy, messages, letters, flowers, came to the daughters who have so long devotedly ministered to their father. Among these were the following, which are of more than private interest.

FROM THE HOUSE OF BISHOPS.

"SAN FRANCISCO, Oct. 8, 1901.

"MISS CAROLINE BURGESS:

"The House of Bishops grieves with you over the death of your honored father. They praise God for his long life and good example, and pray Him to bless and comfort.

"T. M. DUDLEY, *Chairman.*"

FROM THE BISHOP COADJUTOR OF QUINCY.

"Accept my profound sympathy. I regret necessary absence. Colossians one, nine to twelve. FREDERICK W. TAYLOR."

### THE BISHOPS ELECT.

THE Rev. FREDERIC W. KEATOR, Bishop-elect of Olympia, was born at Honesdale, Pa., and graduated at Yale University, from which he took the degree of B.A. in 1880 and LL.B. in 1882. He engaged in the practice of law in Colorado, and was brought to study the claims of the Church through the influence of his close friend, the present Bishop Coadjutor of Nebraska. Mr. Keator entered the Western Theological Seminary for a theological course, and graduated in 1891 with the degree of B.D. During the same year he was ordained by the Bishop of Chicago both as deacon and priest, and after a few years at the Church of the Atonement, Chicago, he became rector of Grace Church, Freeport, Ill. It was in 1899 that he relinquished that work to accept the rectorship of his present parish, St. John's, Dubuque, Iowa. Mr. Keator is a deputy to the present General Convention.

The Rev. WILLIAM CABELL BROWN, Bishop-elect of Porto Rico, is a missionary of the Church in Brazil, which is not reckoned as a part of the American Church, and therefore his election comes technically as the choice of a priest in a foreign Church rather than of one of the Church in the United States; but there is the precedent of the present Bishop of Vermont, who was canonically and actually resident in England at the time of his election, to sustain the validity of this choice. Mr. Brown was born in Lynchburg, Virginia, and was ordained by Bishop Whittle, both as deacon and as priest, in 1891.

The Rev. JAMES ADDISON INGLE, Bishop-elect of Hankow, was born in Frederick, Md., and after graduating at the University of Virginia in 1888, was ordained by the present Bishop of Maryland, both as deacon and as priest, in 1891. He enlisted at once for service in China, and has from the start been assigned to the work in Hankow, over which he will now preside as Bishop. He is a member of the Standing Committee of the present Missionary District of Shanghai.

The Rev. CHARLES HENRY BRENT, Bishop-elect of the Philippines, was born in Newcastle, Ontario, and graduated at Trinity University, Toronto, from which he received the degree of B.A. in 1884 and M.A. in 1889. He was ordained by the Bishop of Toronto as deacon in 1886, and as priest in 1887. Shortly after the latter ordination he accepted work as assistant at St. Paul's, Buffalo, and in 1888 became assistant at St. John the Evangelist's, Boston. The parish of St. Stephen's in that city was founded in 1892 by the late Rev. H. M. Torbert and Mr. Brent, the former becoming rector and the latter assistant. Mr. Brent has been distinguished especially for work in connection with social reforms.

The departure of Mr. Brent, following immediately on the death of Mr. Torbert, will be keenly felt in Boston.



REV. CHAS. H. BRENT.

## Helps on the Sunday School Lessons

### Joint Diocesan Series.

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

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

#### THE CHURCH AND HER FIRST MARTYR.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism: XXII., XXIII. Outward Part. Inward Grace. Text: Acts vii. 59, 60. Scripture: Acts vi. 8-15; vii. 54-60.

THE noble army of martyrs praise Thee!" St. Stephen stands as leader of that noble army, who for the testimony of Christ counted not their lives dear unto themselves, but endured hardness even unto death, "not accepting deliverance, that they might obtain a better resurrection" (Heb. xi. 35).

A considerable period of time may have elapsed between the appointment of the Seven (Acts vi. 1-6) and the tragic death of the deacon-martyr. "Stephen, full of faith and power, did great wonders and miracles among the people" (vi. 8). Such was his ministry, whether long or short; we must not forget its strength and usefulness, though naturally we dwell, as does the Scripture, more particularly upon the greatness and the heroism of his death.

Other persecutions arose from the authorities; the persecution of St. Stephen sprang from the populace. This was natural, for the fearless Evangelist, it would seem, had seized the opportunity offered by the Synagogue, and had turned it to advantage in making Christ known to the men of his race and nation.

The synagogues were, in a sense, the parish churches of the Jewish people. The temple was the one centre of their sacrificial worship; while in the synagogues, which were found in all Jewish communities, the people gathered on the Sabbath for prayer, instruction, and reading of the Word. In Jerusalem there were four hundred and sixty synagogues, to which people attached themselves according to the various circumstances that guided their choice. For example, the synagogue "of them of Cilicia" (vi. 9) would naturally draw to itself people who, or whose ancestors, had come to Jerusalem from the province of Cilicia (Saul of Tarsus was doubtless of this number—Acts xxi. 39); while "the synagogue of the Libertines" (vi. 9) was the gathering place of Jews who by the Roman emperor had been liberated from slavery or from captivity.

The mob that seized St. Stephen "and brought him to the council" (Sanhedrim) came from the various synagogues (vi. 9) in which he had borne his fearless testimony to Christ. "Not able to resist the wisdom and the spirit by which he spake" (vi. 10), they resorted to violence and to the unanswerable arguments of "false witnesses" (vi. 13).

"The disciple is not above his master" (St. Matt. x. 24). At every turn, we are reminded of Calvary, and of the likeness of circumstance between "the sacrifice of the death of Christ" and St. Stephen's humble following in the footsteps of his Master: false witnesses (vi. 13. cf. St. Matt. xxvii. 59); the charge of blasphemy (vi. 13. cf. St. Matt. xxvii. 65); the prayer for enemies (vii. 59. cf. St. Luke xxiii. 34); "without the gate" (vii. 58. cf. Heb. xiii. 12); the commending of the departing spirit to God (vii. 59. cf. St. Luke xxiii. 46).

"The martyr first, whose eagle eye  
Could pierce beyond the grave;  
Who saw his Master in the sky,  
And called on Him to save.  
Like Him, with pardon on His tongue,  
In midst of mortal pain,  
He pray'd for them that did the wrong:  
Who follows in His train?"

The charge against St. Stephen attests the fidelity of his testimony, touching the supremacy of Christ over all teachers including Moses, together with the pledged destruction of the Temple (vii. 11, 13-14 cf. St. Mark xiii. 1-2). The witness which he had previously borne in the synagogues, was repeated fearlessly before the Sanhedrim (the student will do well to read the omitted verses, Chapter vii. to 54). "He stands in his youth's freshness before the judgment-seat, while his judges, as they behold him, are struck with a strange glory in his countenance." "Looking steadfastly upon him, they see his face as it had been the face of an angel" (vi. 15). In the midst of that angry crowd, the countenance of the young confessor may well have seemed angelic in its serenity and peace;

or perhaps it was lighted with a more than natural glory (cf. Exod. xxxiv. 29).

The defense which St. Stephen began before the council was never finished, for in the midst of it he was hurried to his death. Whether they waited for the official condemnation of the Sanhedrim, does not appear in this narrative; but elsewhere we are led to believe they did (Acts xxvi. 10; in which passage "voice" means "vote," literally the pebble by which the vote was cast).

The closing scene was worthy indeed of so august an event, the first Christian martyrdom. To St. Stephen—not alone to sustain *him*, but for the consolation of all who should follow him in the ranks of "the noble army of martyrs"—this assurance was given of the tender love of God: looking up, he beheld "the heavens opened, and the Son of Man standing on the right-hand of God" (vii. 56). It is said that he saw Jesus standing, and not sitting, as we confess in the Creed; "as if the Lord rose from His seat at the right hand of the Father, to show His first martyr the exceeding love and care He had for him; as if He stood for his help, and to nerve him with faith to endure what lay before him." Having commended his spirit to the Lord Jesus, he kneeled, prayed for his enemies, and "fell asleep" (vii. 59-60).

The defense of St. Stephen before the Sanhedrim and his heroic death were not wasted, even upon his persecutors. The recollection sank deep into the heart of the young man, at whose feet "the witnesses laid down their clothes" (vii. 58), Saul of Tarsus, and was a first influence to bring about his speedy conversion to the Faith. Thus the lowly deacon won, or helped to win, for Christ the great Apostle. "The blood of her martyrs is the seed of the Church."

We may close our study with a general lesson, from the pen of Bishop Woodford. "The power of a short life! Who has not known instances of the sudden dropping into the grave of some gifted intellect, some character of more than common loveliness and promise? The mourners, as they go about the streets, speak of what might have been if a few more years had been granted. Has, then, the soul been summoned home too soon? Has the Holder of the keys of death been hasty in unlocking the iron door? Nay; may it not be said, even by us who see so short a way into the future, that, like the Hebrew hero, such have been mightier in their death than in their life? The short span has been stamped by the early death with its power of influence, of persuasiveness; yea, death has sometimes first opened our eyes to the full saintliness of the departed one. The memory of Stephen may have been more to the Church of the first born than would have been Stephen's protracted ministry."

Who that beheld could ever forget "the face as it had been the face of an angel" (vi. 15)?

#### THE VOICE OF THE CHRISTIAN YEAR XXII.

BY A RELIGIOUS.

TWENTIETH SUNDAY AFTER TRINITY. REDEEMING THE TIME.

IT IS a beautiful thing for the world to find so pure a spring as the secret of a great man's greatness. William McKinley was wise, strong, and true as a President, because he was wise, strong, and true as a man; his manhood was the product of his Christianity. Around the grave of this good man, the nations gathered as brothers, in a common grief and a common indignation; and, too, in a common pride in the noble manhood which "took God for its strength." It is fitting and a benefit to us that we honor the noble dead; but that honor is nothing to him. What he carries with him to that Land is *his Christian character*. So far as his earthly career developed his Christ-likeness, so far the world blessed him: now, not its adulation but its intercession, is its only kindness to him; our prayers, not our praise, are of benefit to him. His hope, like that of the lowliest voter who helped send him to the White House, is in One Name, One Saviour.

"He was a good man" (Acts xi. 24)—thank God for it, even though this which was his glory made him "a shining mark" for the agent of Satan. *Better die good than live evil!* And we must rejoice to remember that a good death means that the purpose of the earthly career is accomplished. Why God should have answered "no" to our prayers for his recovery we cannot tell as yet, but when wise legislation shall have regulated the foreign sewerage which at present pours unhindered into our population, *making up our nation*, we may see that the sacrifice of this one was not too great for the good of many. Glance at Ps. 105. 17-24, where the epitome of the history of Joseph

illustrates not only God's care for His Covenant (v. 8), but His overruling Providence. He constrains even men's sins to the service of His Holy Will. What would appear less likely to subserve the promises which Jacob heard at Peniel, than what he mourned as the violent death of his son? Joseph was left alive; but dark indeed seemed the prospect for the covenant when its heir was sold into slavery to a heathen master! Yet, reading the whole history, we see all so divinely overruled as to become a triumph of the Messianic preparation.

\* \* \* \* \*

If ever the Collect, Epistle, and Gospel for any Sunday were apposite to the exigencies of the hour—and when were they not?—surely these for the Twentieth Sunday after Trinity are so, in this year 1901. Anno Domini, the Year of Our Lord! Would God it were so in fact, from one end of the earth to the other!

He has redeemed time; He has prepared His Feast and bid His guests; but not yet is His table furnished with guests; for they who were bidden were not worthy. The unworthiness is shown in two ways; by coming not, and by coming carelessly. The very devils believe and tremble; while many so-called Christians say "I believe," and tremble not.

Brethren, "It is a fearful thing to fall into the hands of the Living God;" yet, to faith and love it is utter joy, assurance, and safety. Safe in the Hand of God! What else have we to ask for, except that He will *keep* us there? Safe in the Hand of God! Our judgments may be blind, our efforts mistaken; what we are fighting for may be measures which would frustrate instead of further our dearest hopes, if He allowed them to succeed; but there is no mistake, no disappointment in simple trust. If we are *just His* we are *just safe*.

The time is indeed evil: What wisdom shall redeem it? Is there any remedy? Yes; one remedy sufficient for all need. What, then? A new revelation? A new covenant? A new law? No! "Hold fast that thou hast," O Church, "knowing of whom thou hast received it." "Repent and do the first works." The Old Faith, Catholic and Apostolic, received and lived by, preached and propagated—"This is the way, walk ye in it." The word is trite; but there is no other true, no other living message, no other True Lord, nor Living Way.

Look again at the Lectionary. Each chapter has its peculiar richness; but solemn warnings, gracious promises, encouraging histories grouped together, the light of each playing upon all, the beauty and verity of each interpreted by its companions, the riches seem indeed unsearchable; one feels that to wonder and worship were better than to write. Yet every aspect of God's truth has a practical relation to the problems of life. Only in God is life worth living, only from Him can we learn how to live.

There is a simple Gospel solution to every problem over which reformers vex themselves—and there is no other. As Chas. Sumner said: "Nothing is settled *till it is settled right*." If truth is not found, no satisfactory solution is found.

The world has one need—the need of God: it has one hope—the patience of God. We need no new revelation, we need to receive the old; no new covenant, but to fulfil the terms of the old; no new ideal, but to aspire to and strive towards that First Ideal—the norm upon which man was patterned, for which he was endowed; from which he fell in Adam, to whose possibility he is restored in Jesus. It stands high and fair and far ahead; up and up man must climb, looking not back lest he fall away; on and on must he press, pausing not lest he lose all by delay.

"Beloved if ye know these things, happy are ye if ye do them." (St. John xiii. 17.) For in the words of Dr. Pusey, "It is the last judgment of God upon the soul that will not live as it believes, that in the end it believes as it lives."

#### RARE GIFT FOR THE CHICAGO MUSEUM.

THE Rev. William Copley Winslow, D.D., of Boston, vice president of the Egypt Exploration Fund, has just received a facsimile of the famous gold bar of King Mena, Egypt's earliest historic king, found last spring at Abydos. He will place the facsimile mounted on black marble in the Boston Museum of Fine Arts, for the committee, who voted to send the original to the Chicago Museum. The name *Aha*, cut upon it about 4750 B. C., is plainly legible. It is another name for Mena. At the lower end of the bar is a close cross hatching, and this is repeated near the top. The object of this bar of finest gold, five inches in length, is a puzzle to the Egyptologists, but Dr. Winslow thinks the hole near the top suggests an ornamental use of some sort.

## Correspondence

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

#### "UNMEANING PUERILITIES."

"What folly it is for us to be wasting our time with our frivolous controversies over copes and mitres, candlesticks and incense, postures and attitudes, and other unmeaning puerilities! What a veritable tithing is this of mint, anise and cummin, while we are omitting the weightier matters of judgment, mercy and faith for these countless numbers of our brethren to whom we were commissioned to carry the Gospel of Christ in its simplicity and power, and which is to them as yet an unheard story!"

To the Editor of *The Living Church*:

THE above paragraph from the sermon at the opening of the Convention at San Francisco, supplies material for certain suggestive questions. The sermon was eminently apt and admirable as a plea for greater attention to the missionary needs of our boundless and needy Western field. The paragraph quoted may be interpreted as a caveat against drawing the Convention—as appears from various documentary and newspaper effusions, to have been the desire of some—into ritual discussion and legislation, than which nothing could have been more timely or reasonable.

But, unfortunately, the paragraph is marked by a curious ambiguity. It has much the appearance of a parting shot at those who are stigmatized as "Ritualists." The fling at "copes and mitres, candlesticks and incense, postures and attitudes, and other puerilities" gives it a very doubtful look. This provokes one to raise the following questions:

Who raised, continued, and embittered the recent controversy over these "unnecessary puerilities," over which the Church has within the last twelve months been wasting so much precious time, that should have been given to the missionary interests? Not by any means these Catholic ritualists. Their whole attitude has been that of necessary defense. Furthermore, who have been the most indifferent to the missionary needs of the Great West, and the most unheeding of the appeals made in its behalf? Not by any means these men who are accused of laying the chief stress on those so-called "unnecessary puerilities." From no source have there gone forth more earnest appeals in behalf of our missions in the West than from these very men; and in no part of the Church has more strenuous effort been made to sustain and extend that missionary work, than in those very Dioceses, regarded as so troublesome from their Catholic predilections.

FRED'K S. JEWELL.

#### THE RECTOR'S SALARY.

NO MAN can test the value of a clergyman by the amount of salary he receives. There are men in this diocese in receipt of very meagre salaries who are doing some of the finest and most efficient work. You can always count on some sacrifice and heroism in the ministry. \* \* \* Moreover, let me press upon you that though the clergyman may suffer under a meagre salary it is the laity who also suffer, and more than they realize. A skilful surgeon may perform an operation with a penknife, but if we want our surgery well done we will see that the surgeon has the best instruments. Cut the clergyman off from good tools, fresh books and invigorating influences, lay on him the petty economies of a narrow income, depress him with anxiety as to the future of his family in case he should be cut off in the prime of life without a dollar or even being able to obtain an adequate life insurance, and while you can get some work out of him and keep the parish going, and while some exceptional men may under such conditions do heroic service, you cannot expect the buoyancy, freshness and uplift which the rector ought to give, and which he can give under favorable conditions. Good food, good literature, relief from world's care, are essential to best work, and with these, I believe, the clergy can be trusted to do stronger, finer, and more self-sacrificing work for and with the people.—*Bishop Lawrence*.

WHEN YOU FIND yourselves overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.—*Keble*.

# Editorials and Comments

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THE election of five Missionary Bishops, of whom three are for new fields of work, all in the face of the deficit in last year's missionary offerings, is as fine a piece of courage and faith as could have been exhibited. We confess that we had been prepared to look for the word that expenses must be curtailed, and that at least there must be no expansion of the missionary episcopate, and that perhaps tentative arrangements would be made for the two vacant domestic districts without the immediate election of Bishops for these. We had looked for these as possible and even probable measures, though we had ardently hoped there might be such expansion as has been voted by the General Convention. We regret that it should have seemed impossible to accept the missionary district tendered in western Kansas, and as yet we have received no reports as to the action on the similar petition of Springfield. Both these latter cases presented strong reasons for the action desired; though in view of all that has been accomplished in the way of extension of the episcopate, we think it not strange that the wishes should not be gratified.

Our Missionary Bishops and many of our Diocesans even more, are called upon to make bricks without straw, and our missionary work is very sorely in need of vastly increased funds, both for the new and for the old-time work. We do not forget that the hum-drum work of the domestic mission field, whether located in Dioceses or in so-called Missionary Districts, is the most difficult as well as the most thankless and prosaic of all the missionary work done by this Church, and that the missionaries by whom it is accomplished do not even have the opportunity of telling tales of weird and strange interest of foreign peoples and foreign things when they have the opportunity of visiting the stronger parishes of the Church. The home missionary is not appreciated in this Church.

The choice of Missionary Bishops could not have been better. We cannot speak from personal knowledge of Mr. Ingle or of Mr. Brown, though quite ready to assume that both choices are excellent; but we know the energetic missionary work of Mr. Keator and the good sense which is coupled with it; the distinguished missionary career of Dr. Pierce in the Philippines, when less ardent men would have been content simply to perform their routine duties in the army; and the deeply spiritual as well as keenly practical work which has made Mr. Brent's

name well known, not only in Boston but throughout the American Church. Certainly these three additions to the episcopate (and very likely if we could speak from personal knowledge of the other two, their names would be added to the same category) are calculated to bring real missionary vigor and force to the fields in which they shall severally be engaged.

WE FEEL that a word of appreciation from the Church at large is due to the Diocese of Massachusetts by reason of its generous action in raising, before division, the endowment fund of \$100,000 that was deemed necessary before division should become effective. The relation of parent to daughter Diocese in this country has not always been a happy relation. There have been instances in which a diocesan endowment fund, raised for the whole Diocese, has been retained by the older and stronger Diocese when division had taken place. There have been other instances in which only an insignificant portion of the endowment fund has been made over. Massachusetts generosity has set a new precedent; and we hope it may have the effect of a requirement for future cases in which there may be a considerable disparagement between the financial abilities of mother and daughter Dioceses, that the former must invariably make some adequate provision for the expenses of the weaker Diocese, if she is to be relieved of its support.

Massachusetts has done well, and the new Diocese which is yet to be formed will start on its corporate existence amply able to provide easily for its necessary expenses.

WE ARE not ready as yet to comment in detail on any of the proceedings of General Convention. We cannot, however, pass entirely over the incident connected with the introduction by Dr. Donald, rector of Trinity Church, Boston, of what was assumed to be the original Huntington amendment, but which omitted a vital clause. The incident, elsewhere told in the reports from our regular correspondent, is thus related in a personal letter:

"Dr. Donald took the platform and said he wanted to offer a resolution as an amendment to the constitution and referred to page 286 of the last Journal. He read the Huntington Amendment, and every one supposed he read it entire, as he gave that impression. Immediately Dr. Fulton got up and seconded it. Many said, 'I will vote for that.' Dr. Grosvenor of New York arose and said that he noticed that Dr. Donald had omitted the line 'Whose minister shall have received episcopal ordination approved by this Church,' and inquired if it was omitted intentionally. Dr. Donald immediately replied, 'Yes, for I do not consider episcopal ordination necessary to a valid administration of the Sacraments.' Dr. Fulton immediately withdrew his second and there was great confusion throughout the church. Many say, 'I told you so,' and many add, 'That settles it.' I don't think it could come anywhere near passing now in any form. Dr. McKim at once introduced the entire Amendment, but I think it is dead as a door nail. Dr. Donald was on the platform and slunk back to his seat without a word."

No doubt it is possible to exaggerate the importance of the incident. We do not for a moment assume that Dr. Huntington or his immediate friends had the slightest responsibility for it. Dr. Grosvenor discovered it and Dr. Fulton repudiated it. Mr. Blaine had his Burchard and Dr. Huntington has his Donald. Every public man has reason to pray to be delivered from his friends.

But the point we would make is that the tendency represented by Dr. Donald is by no means an obscure or harmless faction or personal idiosyncrasy. Dr. Donald sits in General Convention as the representative of the great Diocese of Massachusetts. He is the successor at Trinity Church of the great Phillips Brooks.

Everybody knows that there are two distinct forms (at least) of what commonly passes as Broad Churchmanship. But so long as the Broad Churchmanship of trustworthy men is allowed to be popularly reckoned as one with the Broad Churchmanship of men who would subvert the Faith, all alike must expect to be viewed with suspicion. Before the opening of General Convention, we presented serious arguments against the Huntington Amendment; but we realize that its defeat is far more due to the friends it has made, apart from its illustrious

originator, than to any words of our own or of those who valiantly spoke against it in General Convention.

Why did the indorsement of Dr. Faude in the General Convention of 1898 give to the amended Huntington Amendment a prestige which the brilliant eloquence of the rector of Grace Church could not give it? That indorsement gave the measure almost unanimous approval at that time, though many now see that it was a mistake. Certainly it is not because of any animosity toward Dr. Huntington, whose unflinching courtesy and kindly friendliness effectually ward off any personal enmities, and lead one to wish not to differ with him. Can it be because the latter allows himself to be called by an appellation which is used inclusively to cover those whose tenets are subversive of the Christian Faith? Anything which goes by the name of Broad Churchmanship is *ipso facto* discredited by the aberrations and the apparently underhand methods of men who glory in that name, of whose methods and desires the Donald incident affords a good illustration.

If the really honorable and trustworthy men who are commonly classed as Broad Churchmen would free themselves from the taint of suspicion which, in spite of their ability and their excellent work, undoubtedly clings to their measures, they can easily do so by altogether repudiating the term which has become discredited by being used as the mask of all kinds of heretics, who prefer to retain their positions of emolument in the Church, to an honorable withdrawal on the ground that they can no longer accept the doctrines of the Catholic Faith.

#### THE FIRST BISHOP OF QUINCY.

ALEXANDER BURGESS, Doctor of Divinity, Doctor of Laws, and first Bishop of Quincy, after long and patient waiting in weakness, has entered into rest. May the light that shines upon him grow to the perfect day of the Beatific Vision.

Some of us older clergy loved to speak of him with all respect as Alexander; the name seemed to fit him so well as man and Bishop. And he was so fond of his clergy that I think he would have been pleased rather than offended to know that his Christian name was so used. Indeed, he was not a stickler for formality, in his personal relations, though he never forgot the dignity of his office. He was kind-hearted, and without a trace self-seeking, even avoiding attentions which were due to him, if he thought they involved any inconvenience to others. In his family and social relations he was most thoughtful and considerate for every one but himself.

Amidst the work and worry of his episcopate, the Bishop always pursued his equanimity. He was of a contented and cheerful disposition, and while not so jocular as some of his episcopal brethren, enjoyed the light of social life and helped to brighten it. His visits were always anticipated with pleasure by the families in various parts of his Diocese who were accustomed to entertain him. By his dignity, simplicity, and considerate kindness, he won the hearts of people all over the Diocese.

While the first Bishop of Quincy was not "popular," in a sensational way, he was regarded with pride and affection, by clergy and laity. This regard had a solid basis in the sterling qualities of mind and character which were everywhere recognized. He was a scholar and a gentleman of the old school, and such are still held in reverence, even by a generation that prides itself on "new learning" and advanced thought. As a preacher, Bishop Burgess was interesting and impressive. He spoke with deliberation, with well-chosen words, and apt illustrations. The strong element of his sermons was the abounding reference to Holy Scripture. He knew the Psalter almost word for word, and was deeply read in the text and literature of the Bible. He was also familiar with the Hymnal, and was himself a writer of hymns. His poetical talent was of a high order.

As a parliamentarian and canonist the Bishop had few equals. His tact and skill as president of the General Convention of 1877, were recognized by all as masterful, and attracted the attention of Churchmen in the West, leading to his election, the following year, to the episcopate of Quincy. Of the joint committee on the revision of the Canons he was a useful member, and it seems sad that he was not able to participate in the conclusion of that work.

Bishop Burgess was very generous toward his Diocese and his clergy. Throughout his episcopate he spent much more than he received. The pecuniary sacrifices which he made in taking up and carrying on his work for more than a score of years, did not seem to concern him. He expended little for himself and his family, but always had to spare for the needs of others. He was interested in everything and in every person

related to him and his work, and showed his sympathy by word and deed.

The late Bishop was a conservative, "old-fashioned" High Churchman, yet he was extremely tolerant of extremes in both directions, and he was so far-sighted and broad-minded as to see that a policy of large inclusiveness was inevitable, in the Church at large if not in every Diocese. He was perhaps the first conservative Churchman to stand out against the persecution of De Koven and the official repudiation of the principles which he represented; and among the first to recommend a change in the name of the Church. Upon this subject he was earnest and outspoken. In his own Diocese every school of Churchmanship was represented and all worked harmoniously together.

Notwithstanding the removal of Church people from the Diocese to the great cities and to the far West, the Diocese made encouraging progress during his episcopate. At the primary Convention in 1877, it numbered 13 clergy and 16 parishes and missions where regular services were maintained. It now has 21 clergy in active duty, and 30 parishes and missions at work. In May, 1878, it had 1,112 communicants, and its total offerings were \$20,620. In May, 1901, it had 3,065 communicants, and its total offerings were \$43, 955.

Until May, 1899, almost to the age of four-score, the Bishop continued in good health and with a good degree of activity. Then came an attack of paralysis from which he never fully recovered. The death of a son, soon after, was followed by the death of his beloved wife, and these afflictions, though borne with Christian resignation, served to hasten the breaking down of his remarkably robust constitution. During the many months of his failing health, he suffered little except from weakness, nor was his mind affected, though he could not endure prolonged mental exertion. His faith was strong and clear, to the last; his patience impressed all who had the privilege of being near him. Two daughters who had no other family cares, devoted themselves to his service and in every way possible ministered cheer and comfort. No one could be more appreciative of the interest and affection shown by clergy and people than was the venerable Bishop as he calmly waited, amidst the encircling gloom, for the dawn of the kindly light of Paradise.

During my last visit, as he lay upon his bed in the hotel in Quincy, he asked me to come directly to his room when I called again. "You can easily remember the number 505," he said. "It is DV." "Yes," I replied, "*Deo volente.*" "Better than that," were the good prelate's last words, "*Dominus vigilebit.*" So indeed the Lord did watch over him and give him peace. "Right dear in the sight of the Lord is the death of his saints."

C. W. L.

"YOUNG MINISTERS who have not settled for themselves the fundamental questions of the Christian life should leave the pulpit until they have," says the *Standard* (Bapt.) of Chicago. "This seemingly self-evident proposition is occasionally forgotten by earnest men who find themselves struggling with doubt. Its justice will be denied by some free spirits who maintain that not even the minister should be expected to have solved all the deep problems of theology. Let us carefully distinguish, however, between theology and the Christian life. It is one thing to suspend one's judgment as to the exact phrasing of a definition, the framing of a dogma—matters of scholastic and technical concern—while remaining clear and firm in faith, confident in the saving power of Christ, the presence of the Spirit, the necessity of regeneration, the efficacy of prayer. It is quite another thing to have one's intellectual beliefs so overturned, from any cause whatever, that even these fundamental realities of faith and the Christian life are obscured. The minister who finds himself in such a position is to be sympathized with as a man, but he is to be blamed as a minister unless he withdraws from ministerial work at the earliest opportunity."

"THE Holy Scriptures give no hint of a second probation for the man who dies in his sins," says the *New York Examiner* (Bapt.). "But, granting for the moment the possibility of such a post-mortem probation, who may reasonably be supposed to be eligible to it? Will it be accorded to those who, during the present probationary period, are living in the full blaze of gospel light, and yet reject the great salvation? But they cannot plead either ignorance or lack of opportunity. Churches abound; the gospel is preached; Bibles are plentiful; Christian men and women are ready to give aid to any soul seeking the way of life. Thus, if any one, under conditions so favorable, fails to make his peace with God and dies in his sins, clearly the fault is his own. Besides, if he rejects the offer of salvation under so favorable circumstances as God has provided here, why should it be imagined that in another life he will be more inclined than at present to accept it? If any shall be permitted a second probation, surely it will be those who have never heard of God's great love in Jesus Christ."

## GENERAL CONVENTION.

[Continued from Page 831.]

THE REV. DR. FULTON (Pennsylvania) stated succinctly the history of the amendment from the time of the setting forth of the Chicago Declaration on Unity in 1886, and asked that the present amendment be referred back to the Joint Committee to report in its place an amendment similar to the one originally introduced by Dr. Huntington. He could not support the pending measure, which lacks sufficient safeguards, but heartily favored the original form in which the matter had been proposed by the deputy from New York.



REV. B. T. ROGERS.

CANON ROGERS of Fond du Lac also made a strong speech, although he was at times confused by questions. He maintained that Fond du Lac has been loyal to the Prayer Book and has taken no liberties with it. He felt sure that no Diocese had been more faithful to it. He sympathized with the spirit behind this amendment. There were diversities in liturgies in early times—this referring to something said by the Rev. Dr. McKim, who immediately preceded him—but these liturgies preserved the essentials. Will the Convention guarantee as much, if the Huntington Amendment be adopted?

THE REV. JOHN WILLIAMS of Nebraska, in opposing, said: "The Swedes of the country who are inclined to our Church have been angered by the work in

Minnesota and alienated from the Church in greater numbers than the work in Minnesota can possibly offset. There is nothing in the Swedish work that to-day can recommend any change in our Constitution, customs, or laws. Let these people come to us upon right principles and our people will not object. Let them come upon false principles and you do not win the Swedish population of this country.

Other addresses were made by the Rev. Dr. McConnell of Brooklyn, the Rev. C. C. Rollit of Red Wing, Mr. F. L. Stetson of New York, and Mr. Samuel Mahon of Iowa.

## DR. HUNTINGTON'S REPLY.

In opening his speech, which he did at half-past four, and in the midst of an interested audience that filled every corner of the Church, DR. HUNTINGTON, replying to the Philadelphia speaker who had immediately preceded him, pledged himself to bring in a form of canon called for by the amendment, if passed, and embodying in it the safeguards which were contained in his original proposition. Upon reflection this plan was, he thought, the better course. By way of further introduction, he said:

I have no disposition whatever to express annoyance at any acerbity that may have characterized this discussion. I think I may be pardoned if I express an emphatic surprise that, after having given twelve of the best years of my life to a laborious effort, perhaps not a wholly ineffectual one, to place the standard Book of Common Prayer on a level where it could remain untouched for generations, I should fall under suspicion of wishing to deprave and disparage a work upon which so much labor had been bestowed.

I can truthfully say, with Robert Hall, that next to the Bible, the Book of Common Prayer is the book of my understanding and of my heart. And it is for the very reason that I desire to see the spirit of that book leavening the whole mass of American Christianity that I am advocating this amendment to our organic law.

Four great questions confront the American people at this solemn hour when we are passing from an old century to a new one. These questions are: the custody of the sanctity of the family, the training of the youth to good citizenship and good character in the public schools, the purification of the municipal life of our great cities, and the relation between capital and labor. Towering up above all of them as a snow mountain towers up over less conspicuous but more important foothills that cluster about its base, rises the question for every American citizen who is a believer in the religion of



REV. W. R. HUNTINGTON, D.D.

Jesus Christ, How may we correlate and unify and consolidate the religious forces of the Republic?

One reason why we have not been able in this debate to see eye to eye has been because some of us have been looking at this question wholly from the standpoint of the interior life of the Protestant Episcopal Church, while others have been looking at it not only from that point of view, but also from the point of view of the patriotic American citizen.

If I may in the brief time at my command bring out by a few illustrations the truth of what I have said, and if I shall persuade you that any legislation that does ever so little—and oh how little it will seem to our brethren of other communions when they read it—if I can show you the connection between the question of Christian unity and those four other questions that I have mentioned, and can demonstrate by illustration the superiority of the one over the four, I shall have carried my point.

It is superior to them all because they are in a measure independent of one another; whereas the question of the unification and correlation of the religious forces of the Republic touches upon every one of them infinitely, vitally.

The question of the family. There is on our table at the present moment a memorial from the Diocese of New York asking us to take steps to see whether we cannot procure united action on the part of the religious bodies of this country to bring about uniformity in the legislation relative to marriage and divorce. Could there be a more sensible suggestion? Do we not all know that it is a truly vital one? Are we not all perfectly sure, as sure as we are sitting here, that nothing will come of it? Why? Because of our unhappy divisions. Did you notice that the Bishop of Missouri, in opening the missionary meeting the other day, chose that prayer which refers to our unhappy division, as the one petition which ought to lie at the threshold of any consideration of missionary work? He did that with a purpose, I am sure.

Next, the question of education. The journalists and the publicists of this country are turning their attention to-day almost exclusively to the consideration of anarchy. How may we suppress anarchy? Can we do it by more restrictive immigration laws? Can we do it by heavier penalties for attempts upon the life of the Chief Magistrate? Can we do it by banishment? Ah! my brethren, there is no hasty cure for anarchy. You may try your prisons, and your electric chairs, and all that. What does that mean to a man who has persuaded himself into the conviction that he is a martyr?

The only thing that will eradicate anarchy—and it will not do it in a moment, it will take years—is a system of education that shall embody ethics. The children of the Republic to-day are taught at the public expense almost everything except the simple truth summed up in the Church Catechism in answer to the questions: "What is thy duty toward God?" And, "What is thy duty toward thy neighbor?" In neither of those answers is there a single sentence that need disturb the susceptibilities of any Christian man, Roman, Catholic, or Protestant; nay, the Hebrew might assent.

Why is not that simple teaching instilled into the tender minds of the children of our land? You know perfectly well why. You know perfectly well why it is that the little knot of agnostics can defy the armies of the living God. It is because those armies are divided and distracted.

Again, the question of municipal purity. Who that recalls the influence exerted within this past year in the chief city of our land by a protest addressed by the Bishop of the Diocese in which that city lay, to its chief magistrate; who that has studied the effect of Bishop Potter's pronunciamento upon the civic life of New York during the past year, can hesitate for a moment to believe that if that utterance had come, not from the representative of a mere fraction of the Christian population of the city, but from its whole Christian population, New York would have been shaken to its centre?

Again, the question of labor and capital. One of the most respected, if one of the earliest, of the now countless army of writers on industrial problems—I refer to Thornton, than whom there is no higher authority—expressly records his conviction that in the Christian Church, and in the Christian Church alone, are lodged the forces that can control the selfish interests rampant on both sides of that controversy. And is there anybody here who doubts what will befall the admirable resolutions introduced in this House a few days ago by the clerical deputy from Washington? What will the argument against these resolutions be? It will be, ah! we are a feeble folk, our voice goes for nothing, this is too large a contract; lay it on the table.

I try to enter into the conscientious objections that are brought forward here by the opponents of this measure, but it is difficult for me in all instances to estimate their value. I heard a humorous definition the other day of a pessimist: A pessimist is one who, finding himself confronted by a choice between two evils, chooses both. (Laughter.) The opponents of this measure had open to them two distinctly marked lines of opposition: One, that this was superfluous legislation, inasmuch as the Bishops already possess amply the powers that it was proposed to bestow upon them; and the other line, that the adoption of the amendment would imperil the citadel of the Church's life.

Having been offered the choice between these two legally con-

tradiatory positions, they deliberately chose both. I can quite understand persons who start from definite convictions with regard to a position mistaking the line that the opposition has taken. If we can conceive of a Church whose members were not comprised potentially of the whole body of the public throughout the entire limits of the country, thereby recognizing that the only divisions of Christendom ought to be geographical divisions; if such an one, repudiating that view of the matter, says that the Protestant Episcopal Church is not such; that it is a little working model of what a Church ought to be (I see that some of the deputies are smiling), that was brought forward deliberately by one of the most learned Protestants, that sort of an illustration was urged in the House of Deputies three years ago by one of its most learned and respectable members, namely, that the Protestant Episcopal Church is a little working model of what a Church ought to be, kept under a glass case, provided with its own little boiler and its own little dynamo, for the admiration of those who look at it, by no means and under no circumstances to be connected either by belt or cable with the throbbing, vibrant religious forces throughout the land—it would wreck the pretty little model. I am not speaking contemptuously of that view. There is something to be said for it; but I urge this, that whatever else it is, it is not a Catholic view.

Again, there are those who actually believe that, while admitting the force of what has been said in regard to the importance of Church unity as such, the true policy of this Church is a masterly inactivity; that what we have to do with our strength is to sit still. But do these gentlemen really think that the time is coming when the mandarins of the great denominations will ask the privilege of permitting them to kow-tow in the Protestant Episcopal Church? Do they really believe that the day is coming when those mandarins will knock at the door of the House of Bishops and ask the privilege of knocking their foreheads on its marble floor? Any one who holds that opinion is entitled to it. I hold the expectation to be an over-sanguine one. (Laughter.)

Let us be ready for large things. We have been taunted with the fact that we cannot point to large numbers of communities or congregations that are desirous of availing themselves of this permission, and we have been told that we are imperiling the dignity of the Church by taking any such steps, and we are reminded that when the quadrilateral was put forth it was trampled on, and therefore we must not run the risk of compromising our dignity.

Bishop Griswold is reported to have said, "If the Protestant Episcopal Church in the United States ever dies, it will die of dignity." (Laughter.) But it is not necessary for the well-born to assert dignity. They carry it in their look and in their gait. And this Church to which you and I belong is well-born; well-born to a large heritage of historical traditions; well-born to a boundless wealth of precious opportunity. I say, Build large, not for the sake of any little group of people that may be found here or there, but for the sake of setting this Church right with the Christian public of this land.

We have made in this Convention our act of uniformity—for that is what this Article 10 of the new Constitution is—more ironbound than it ever was before. Remembering the British act of uniformity, can we go home to our constituency and say that in reply to any appeal to open the door ever so little to the separated brethren of other communions, we refused? I say, Open the door. This is not a question of High Church or Low Church, or what is vaguely called Broad Church. It is a question of that far better thing, comprehensive Churchmanship, the Churchmanship of character, of sympathy, of the open door, as the open door is defined in the tenth chapter of the Gospel according to St. John.

That is what we want. I say, Build large. I praise the foresight of the intelligence which here on this Western Coast is building and endowing two enormous universities. People say, What does California need of two universities? Look across the Pacific. California, whether she realizes it or not, is building for the Orient as well as for the Occident. And in those schools of learning, who can foresee how many of the leading minds of the great empires of Japan and China, will in the future be trained to take their part in the organization of the world?

Years ago, when I was a young man in orders, in the only charge I ever had before my present one, I caused to be inscribed over the chancel arch of the little wooden church in which it was my privilege to minister, the words also from that chapter of the Gospel of the Apostle of Love to which I have referred, "There shall be one fold and one Shepherd." One winter's night the church was burned.

In the morning I went out to take account of what was left. The roof had fallen in, the tower was toppling, the windows were destroyed, the chancel was gone; but there stood the arch, and on it the inscription: "There shall be one fold and one Shepherd." Christian unity a dead issue! The quadrilateral ancient history! Never believe it! They were never so much alive as now.

Let us do justice on the right hand and on the left. I credit the Evangelicals on this floor with too much good sense to be intimidated in the least degree by the suggestions that have been thrown out with regard to the importation of the Roman mass. There are many things in the Roman system much more objectionable than the mass. When I took up the evening papers Saturday I found in all of them a notice that we were to have the mass in the Protestant

Episcopal Church on the next day; it does not seem to me that we are in very much danger from importation.

I say, Build large; not only because we owe a debt to the founders of this Republic, but also because we owe a debt to that grand communion which has been transplanted to our soil, the Roman Catholic Church. Nothing will persuade me that, in the providence of God, that great ecclesiastical immigration has taken place without a purpose. I believe there is a plan in it. I believe that they are to teach the American people many things they need to learn. I also believe, and we see tokens of it all around us, that mighty changes are in store for Latin Christianity on the Continent of North America; that Latin Christianity will become so leavened with the principles which brought about the English Reformation, that the time will yet come when the Papal yoke will be thrown off and we shall have a body of Christians here, Catholic, but not Papal.

And shall we not be prepared to meet them on the right as we are prepared to meet the children of the Puritans on the left? I say, Yes. I believe that both these great representative elements in American Christianity have their part to play in the Church of the Reconciliation.

The vote was then taken with the result already announced in the telegraphic reports. The amendment seemed to have passed, the majority in the clerical order being one vote; but next day an error was discovered and the amendment was found to be defeated.

#### OTHER BUSINESS.

There had also been other important subjects before the House of Deputies during the day's session. MAJOR FAEBANKS of Florida presented the draft of an amendment to Article 1 of the Constitution providing that "The Presiding Bishop of the Church" shall be elected for a term of six years by the House of Deputies on the nomination of the House of Bishops, and providing for the possibility of his resignation; also to omit the words from Section 4, Article 1: "But the General Convention by Canon can reduce the representation to not more than two deputies in each order"; also requiring the Presiding Bishop to associate "five other Bishops" with him in case of a change in the time or place of holding General Convention.

THE REV. DR. BASSETT (Rhode Island) introduced an amendment to the Canons to provide an apportionment against the Dioceses for missionary expenses.

The Chairman named as committee of the House of Deputies to visit the next Canadian Synod on behalf of this Church, the Rev. Dr. Parks of New York, the Rev. Dr. Lawrence of Massachusetts, and Messrs. Miller (Michigan), and Mynderse (Long Island).

#### TUESDAY, OCT. 8.

The Bishops spent most of Tuesday discussing the proposed marriage and divorce canon. They also heard nominations to the Missionary Jurisdictions of Olympia and North Dakota, and heard with regret of the death of Bishop Burgess of Quincy, sending to Miss Burgess at St. Albans the sympathy which all felt. There was named a committee on a Swedish Prayer Book, consisting of the Bishops of Marquette and Minnesota, and the hour for the closing session of the Convention was changed from 8 to 5 o'clock on the 17th inst. The committee appointed to draw up the Pastoral consists of the Bishops of Kentucky, Albany, and New York.

#### THE CANADIAN AND ENGLISH VISITORS.

There was interruption to the session through the visit of nearly all of their number to the House of Deputies, accompanying the Bishop of Newcastle, representing the Mother Church, the Bishop of Columbia, the Ven. Dr. Pentreath, Archdeacon of Columbia and Kootenay, the Rev. C. E. Cooper of St. Paul's, Nanaimo, B. C., and Justice Harrison of the Supreme Court of Victoria. Bishop Dudley presided, and after he heard the pleasant things the visitors said, made a typical response—typically good, as is always to be expected from Kentucky's Diocesan. He was followed by the Rev. Dr. Lindsay, responding on behalf of the Deputies.

The address of BISHOP PERRIN, who pointed out the essentially Western character of the Canadian deputation, said in part:

"We bring to you the heartiest greeting from the Archbishop of Rupert Land, the Primate of Canada, and I am sure from the whole of the Bishops, clergy, and laity of the Church in the Dominion. We feel that we need indeed to experience and realize our unity with this great Church of the United States of America. And speaking especially here in the West, it seems to me, from my seven or eight years' experience, that there is nothing that will really meet the needs of our people in the West except the position of the Church that is represented here within these walls. Rome cannot hold the West. The people of the West will not have the Mass. Nor are they satisfied with the *may* of the sects. The word which they demand seems best to characterize, not the *must* of Rome, or the *may* of the denominations, but the order, the liberty without tyranny or license, of the Church.

"We go back to our work. Difficult indeed it is, compared perhaps with that of some who work in large towns; especially the work of the men who have to labor in the sparsely settled districts; but to go back as some have to in Western and mid-Western Dioceses without the financial support that they ought to receive from the wealth of the East, is, to say the least, hard. If sometimes we are

inclined to despond and to despair and almost to give up to the condition of hopelessness that confronts us, we realize to-day our union with you all from East to West, and from North to South still in this great continent of America, and we heartily thank you on behalf of the Bishops of Canada for the reception that you have given us. It is for our inspiration and for a rising to a higher conception of what our duty shall be that we shall go back, please God, to our work from this joint Convention in San Francisco."

**THE BISHOP OF NEWCASTLE:** As you have called upon me for a very brief speech you will allow me, perhaps, as representing the Mother Church of England, to express the very great satisfaction and thankfulness I feel at being able to be present at this Convention, at least during a part of its sessions, and my very earnest hope that all that is done here may be for the well-being and extension of your Church and of the Church at large. I am not altogether a stranger to San Francisco or to your Conventions. I have been present at a number of Conventions—one at Philadelphia eighteen years ago. I shall not easily forget the discussion when the first report of the committee upon the revision of the Prayer Book was brought before the House of Deputies, nor certainly shall I forget what I considered the very marvelous chairmanship of the layman who was in the chair as the chairman of the committee during that time. I had the pleasure again nine years ago of being present at Baltimore when the revision of the Prayer Book received its consummation, and among the volumes in my library which I value most highly is a presentation copy of that Prayer Book, which was sent to me after that Convention."

#### THE NAME OF THE CHURCH.

At the opening of the Deputies' session on Tuesday, the Chair announced that the Secretary had forgotten to bring the minutes. They had been sent for, and would be read later. Upon reports of committees being called for the Milwaukee Memorial and Colorado resolutions, relative to Change of Name of the Church and which had gone to the Prayer Book committee, were reported in majority and minority, the former made by the Rev. Dr. Hodges of Maryland (though himself a signer of the minority report), the latter by the Rev. Dr. Oberly of New Jersey. The report of the majority of the committee is as follows:

"The committee on the Prayer Book, to which was referred the memorial of the Diocese of Milwaukee and the resolutions of the Diocese of Colorado asking that certain changes be made in the Prayer Book, respectfully reports that it does not deem it proper to recommend any change in the Prayer Book as to the Name of the Church until the General Convention itself, by formal action on its part, shall have made a change of that name, and the committee asks to be discharged from further consideration of the subject.

"EDWARD L. TEMPLE,  
"J. PIERPONT MORGAN,  
"C. M. BECKWITH,  
"ROWLAND EVANS,  
"R. C. FOUTE."

The minority report is as follows:

"The committee on the Prayer Book, to which was referred the memorial of the Diocese of Milwaukee and the resolutions of the Diocese of Colorado, in effect petitioning for a change in the Name of the Church from 'Protestant Episcopal Church in the United States of America' to 'American Catholic Church in the United States,' and in asking the General Convention to take such action at this session as will insure the initial passage and notification to the several Dioceses of the legislation necessary to effect such changes, respectfully reports as follows:

"Your committee finds that such action involves changes in the Constitution as well as in the Book of Common Prayer, and therefore recommends the adoption of the following resolution:

"Resolved, That the memorial of the Diocese of Milwaukee and the resolutions of the Diocese of Colorado be referred to a special committee of three presbyters and three laymen, to be appointed by the chair; such committee to put in proper form and report to this Convention for consideration the legislation necessary to effect the changes desired by the said Dioceses.

"J. B. S. HODGES,  
"H. H. OBERLY,  
"EDGAR A. ENOS,  
"VINCENT NEALE,  
"GEORGE E. COPELAND."

**THE REV. B. W. R. TAYLER** (Los Angeles), a member of the committee, declared that he found himself unable to sign either of the two foregoing reports, for the reason that neither report recommended immediate action, the minority asking to have a special committee appointed, which latter, if appointed, would likely ask that it be referred to the constitutional committee, and thus there would be a serious delay. It is, he said, a most important matter, because the Church papers and the Church people of this country have only been desirous of giving some certain and definite expression to the proposed name or change of name of the Church. This Convention is either desirous of changing the name of the Church, or it is not desirous of changing the name of the Church, and the Church at large is expecting that this Convention shall take some action looking either to a change of name, or else to shelving this matter for such a long time that it will not again be brought up before the Convention.

The Chair ruled that the whole question must go to the calendar in regular order.

The Milwaukee Memorial has already been printed in THE

LIVING CHURCH. The Colorado resolutions, introduced by the Rev. P. H. Hickman, seek to give effect to that Memorial so far as it relates to the Prayer Book, and read as follows:

*Resolved*, the House of Bishops concurring, That the following alterations in the Book of Common Prayer be made known to the several Dioceses in order that they may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution:

Amend the Title Page and also the Title Page of the Articles of Religion by striking out the words "Protestant Episcopal Church in the United States of America," and inserting in place thereof the words "American Catholic Church in the United States."

Amend the "Preface" by striking out the words "the Protestant Episcopal Church in these States" and inserting instead thereof the words "this Church."

Amend the Title of "The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons" by striking out the words "Protestant Episcopal Church in the United States of America" and inserting in place thereof the words "American Catholic Church in the United States."

Amend the "Promise of Conformity" in "The Form of Ordaining or Consecrating a Bishop," by striking out the words "Protestant Episcopal Church in N.," and inserting in place thereof the words "American Catholic Church in N.,"; and also by striking out the words "Protestant Episcopal Church in the United States of America," and inserting in place thereof the words "American Catholic Church in the United States."

**THE REV. DR. OBERLY** explained that there was no discussion in the committee on the Prayer Book in regard to the matter. There was, he said, an evident desire on the part of a considerable number, both of clerical and lay deputies, to express their opinions in debate, and possibly by vote on the question of a change of name of the Church. There should be the largest liberty of debate, and with that in view the minority had adopted this method of bringing the matter before the House. He moved that the minority report be substituted for the majority report. The motion went to the calendar.

#### OTHER REPORTS.

Massachusetts asked for permission to use the Revised Version, and the report from the Bishops upon Marginal Readings was received. Mr. Morgan of New York again referred to the Church Clubs' petition for a Philippine Bishopric, and the point was brought out that under the new constitutional amendments, the House of Deputies has no jurisdiction in the formation of new Missionary Districts.

#### THE HUNTINGTON AMENDMENT.—VOTE REVERSED.

When the Secretary came finally to read the minutes of the previous day, every seat was occupied. All went well till the call reached Nebraska, when the Rev. JOHN WILLIAMS challenged, and declared the vote to have been nay. It had been counted aye, giving just the number of Dioceses (59 voting) necessary to carry the Huntington Amendment. In a moment there was excitement, and from then on, for a period of at least an hour and a half, every inch of ground was fought over. It was a good-natured contest. Nothing acrimonious was said on either side. There was no hint that Nebraska had changed during the night, and Dr. Huntington, among others, demanded that the record be corrected. There was a slight opposition, or what seemed it, on the part of Mr. F. L. Stetson of New York, who asked simply that the matter be deferred till the next day to permit of an examination of precedents; but the venerable ex-Senator WITHERS of Virginia, an aged but grand figure, mounted the box, tall walking staff in hand, and clearly enunciated the rights of any deputation to have its vote counted as it says it cast it. It being so counted, the amendment was lost, the vote standing: Clerical: ayes 29, noes 17, divided 13; Lay: ayes 35, noes 14, divided 4.

The difficulty in the Nebraska count came from the fact that the delegation was divided, but unequally, so that one clerical vote would have changed the result. The same thing happened later in the contest, when Pennsylvania's clerical delegation voted—the Rev. Drs. Fulton and Olmsted nay, and the Rev. Dr. Bodine aye. The latter was upon a second vote, the House having decided overwhelmingly to reconsider. The point of the Rev. Dr. Fulton was, as stated on the previous day, the form of the amendment, not its substance. Canon Rogers of Fond du Lac, and one or two others, tried again to inject debate, the House having voted to reconsider; but it was shown that it was the vote, not the subject matter, that was to be reconsidered, and upon the final test the vote stood: Clerical: ayes 28, noes 18, divided 13; Lay: ayes 33, noes 12, divided 8. As before, 59 Dioceses voted.

#### ARTICLE 5—DIVISION OF DIOCESES.

Continuing, at the afternoon session, consideration of the amendments, Article 5 was read, and the Rev. HUDSON STUCK of Dallas, one of the strong debaters of the Convention among the younger element, stoutly opposed it, basing his plea upon the condition of Western Texas, for which he held a brief. That Diocese has 54 mission stations, but not six self-supporting parishes. It has been accumulating an episcopal fund, counting upon self-support in that way, and the deputy contended that it is unfair to change the conditions. Mr. SAUNDERS of Massachusetts also opposed. Apart from the objection of Western Texas, the fact that guarantee for the support of the Diocesan was omitted, was urged. Another defect, made especially by Mr. Sanders, was that the General Convention is left with little discretion: jurisdictions can go on forming as much as they please, the general body being little more than a registration officer. On the vote of 59 Dioceses, the amendment mustered but

26 votes in the clerical, although it passed the lay order with two votes to spare.

#### NEW MOTIONS.

THE REV. EDWIN A. WHITE of Newark offered a constitutional amendment to provide that:

Every Bishop of this Church having jurisdiction, every Bishop Coadjutor and every Bishop who by reason of advanced age or bodily infirmity has resigned his jurisdiction, shall have a seat and a vote, in the House of Bishops. A majority of all Bishops entitled to vote, exclusive of foreign missionary Bishops and of Bishops who have resigned their jurisdiction, shall be necessary to constitute a quorum for the transaction of business.

THE REV. MR. WILLIAMS of Oregon offered a resolution to have Canon 13, Article II, referring to Marriage and Divorce, repealed. Both matters were referred.

#### MARGINAL READINGS.

The report on Marginal Readings was then taken up and was still pending at adjournment.

THE REV. DR. ALSOP (Long Island) addressed the House in favor of the report, recalling the efforts that had been made nine years ago to give permissive sanction to the Revised Version, which efforts had failed, and this present plan was substituted as obviating the objections raised to the use of the Revised.

### WEDNESDAY, OCT. 9.

#### HOUSE OF BISHOPS—MARRIAGE AND DIVORCE.

After a debate, lasting the better part of two days, the Bishops, late on Wednesday, and by a vote of 37 to 29, adopted Canon 36, relating to Marriage and Divorce, as reported by the joint commission, forbidding all re-marriage after divorce, during the life of the former husband or wife.

#### OTHER MATTERS.

Canon 37, also relating to discipline after uncanonical marriage, remained unacted upon at the close of the session. The Bishops also rejected the Huntington Amendment and Article 5 of the proposed constitutional amendments, relating to the admission of new Dioceses. The old article, which happens also to be numbered five, although many other numbers are changed, remains in force, no change in number being required.

#### THE NAME OF THE CHURCH.

Upon the matter of the Name of the Church, coming up on the Milwaukee Memorial, the House of Bishops received the following report from their committee:

"The committee on Petitions and Memorials to whom was referred the memorial from the Diocese of Milwaukee asking for a change of name for this Church respectfully report that they have considered the subject and especially the weighty reasons moving the Bishop, clergy, and laity of the Diocese of Milwaukee to make petition for relief.

"In view of the historic fact that by the action of a Diocese the present official title of this Church was first assumed, it seems appropriate that a change thereof should be proposed by diocesan action rather than by individuals, and your committee deems the petition worthy of consideration and presentation as an historic document.

"Moreover, since the General Convention has just adopted a Constitution wherein the present official name of this Church does not appear except once, in the form of subscription cited from the Ordinal, it seems to be a fitting time for a consideration of this subject, such as has not appeared before.

Thereupon your committee offers the following resolutions:

"Resolved, That the Memorial of the Diocese of Milwaukee be printed in the Journal of this session of this House.

"Resolved, the House of Deputies concurring, That a joint committee of five Bishops, five Clergymen, and five laymen be appointed to take the whole subject of a change of Name of this Church into consideration, to ascertain as far as possible the mind of the Church people concerning it, and to make report at the next General Convention, with such suggestions as may commend themselves to their judgment."

The resolutions were adopted, and on the part of the Bishops there were appointed the Bishops of Missouri, West Virginia, New Jersey, Pittsburgh, and Ohio. The House of Deputies concurred without opposition. Resolutions were adopted in both Houses fixing Boston as the place of the next sitting.

#### HOUSE OF DEPUTIES—MCKINLEY MEMORIAL.

The Deputies adopted resolutions concerning President McKinley's death, reported by the Rev. H. Easter of Tennessee, placing the General Convention on record with many other bodies on this unfortunate occurrence, and, upon the recommendation of the Committee on the State of the Church, carried a resolution that good citizenship and good Churchmanship go hand in hand, that Churchmen ought to be found at the ballot-box, and that they should do all they can to further public morals, especially in large cities where attempts upon such morals seem more successful. The former resolutions are as follows:

"Resolved, That the General Convention of the Protestant Episcopal Church, assembled in the city of San Francisco, hereby records its feeling of deep distress at the shocking crime that so lately deprived the nation of the life and services of its chief magistrate, and expresses the hope that the common sorrow may unite our people in such sacred bonds of loyal and unselfish citizenship as may tend, more and more, to exalt our Government in righteousness and establish it in the truth.

"Resolved, That the guilt of this cruel assassination is aggravated by the fact that the blow aimed at Mr. McKinley as President, elected by the American people, was treason to American ideals of obedience to law and of respect for the rulers of the people's choice.

"Resolved, That the universal grief is intensified by the memory of President McKinley's character, the loving faithfulness of his private life, the conscientious and conspicuous ability of his public service and the noble sincerity of his Christian faith, which have created for him an enduring place in the honor and affection of the American people.

"Resolved, That copies of these resolutions, certified by the presiding officers of both houses, be forwarded to Mrs. McKinley and to the Congress of the United States."

From the Committee on Canons, the Rev. Dr. DAVENPORT obtained a slight amendment, adding the words "Bishop Coadjutor" to the canon relating to the translation of Bishops from Missionary Jurisdictions. The matter having been brought up by the delegation from North Dakota, he asked to have passed an amendment requiring a term of five full years by a Missionary Bishop before he might accept election as Diocesan, but, after discussion, that part went over. MR. THOMAS of Pennsylvania obtained the passage of a resolution thanking local San Franciscans for helping to make the missionary mass meeting of the night previous the greatest demonstration of its kind in the American Church. Motions were made and referred relative to the Dean of the General Seminary having a seat in the House of Deputies, and by Mr. SAUNDERS of Massachusetts relative to Article 5 of the constitutional amendments, inserting the words "with the consent of the General Convention."

#### MARGINAL READINGS.

THE REV. DR. CAMERON MANN of West Missouri, taking up the Marginal Readings report, moved that permission be given to read (1) The Marginal Readings from the Authorized Version; (2) The text and Marginal Readings of the English Revision of 1881-5; and (3) The text and Marginal Readings of the American Revision of the current year. The matter of publication was left for another motion. The distinct purpose of this motion was to exclude the original readings of the Commission. Later, the Rev. Dr. CRAWFORD of Virginia proposed a substitute—part of the time it was called an amendment—reciting the grateful appreciation of the House for the labor of the Commission, concurring with the Bishops, who had adopted the whole of the work, but providing that in the printing the readings be not interlined, but printed in the margin. There was much confusion, and although the Chair decided that this resolution could not be entertained because virtually it restored the original, of which the Rev. Dr. Mann's proposition was a substitute, more than half the time the Rev. Dr. Crawford's proposition seemed to be before the Deputies. Finally, and amid much confusion, Dr. Crawford's amendment was laid on the table, and the resolution of the Deputy from West Missouri prevailed, the vote standing: Ayes 177, noes 129. The subject was not concluded, and comes up again. The strong addresses of the day were made by the Rev. Dr. Mann of Kansas City, the Rev. Dr. McKim of Washington, the Rev. Dr. Lucius Waterman of New Hampshire, Dean Hart of Colorado, the Rev. Dr. C. E. Grammer of Southern Virginia, the Rev. Dr. Joseph Carey of Albany, and the Rev. Dr. Eccleston of Maryland. As members of the Commission, the Rev. Drs. Waterman and Carey gave a history of the work, its methods and its reasons, the former especially, meeting most ably some sharp intellectual thrusts about English construction, and the latter defending, himself omitted of course, the scholarship of the Commission.

Omitting points made by various speakers, from lack of space, it may be said that points that had weight with the Deputies were the facts that members of the Commission had given but three years to the work while members of other commissions gave twenty years; that experts were by vote excluded; that lay scholars were not consulted; and that the Church did not desire a "P. E. Bible." The latter was the strong point of the Rev. Dr. MCKIM, but in replying, the Rev. Dr. WATERMAN said that if the Revised Version were adopted, the Church would be cut off from Protestant bodies about us, and if the American Version were selected, which is in his opinion far preferable to the English, the Church would be cut off from the Mother Church in England and the Church in Canada. He read a letter from President Weston of Crozer Theological Seminary, a Baptist institution and its writer a venerable and honored figure among Baptists, endorsing the Commission's work. The reading of the letter caused one of the later speakers to remark that an unordained Baptist had preached to the Convention. DEAN HART wanted to know where Bibles are to come from if the Church does not provide them? He observed that Rome dare not touch the Vulgate, that the Anglican Church is the home of Biblical research, and that the Convention might do a worse thing than take part in giving modern Bible knowledge in its best form to the people, call the edition what you like. He especially pleaded for the use of the word "Jehovah," in the translation. The Rev. Dr. GRAMMER made the point that the Commission's readings, if adopted, would make the work of missionaries in the field more difficult. Dr. ECCLESTON's point was the few years of time spent in the revision, by the Commission, as compared with other revisers. Throughout the debate nothing but the highest appreciation of the labors of the Commission was expressed, and the vote carried with it no slight. The debate was characterized by much learning, and courtesy at all times.

In the evening there was a reception at the Mark Hopkins Institute of Art. If it proved a crush, as it did, the fault was rather the great number of persons entitled to invitations, and not that of the local committee. The beautiful mansion was never more brilliant.

## Other Meetings in San Francisco.

### DAUGHTERS OF THE KING.

THE Daughters of the King held their ninth annual Convention in St. Luke's Church, beginning on Friday, the 4th inst., with a Quiet Day, and concluding on the succeeding Tuesday, when the work of the Junior Branch was considered. There were about 100 delegates present on the opening day, when Bishop Johnson of Los Angeles led the meditations, but on Saturday, to hear the words of welcome from Bishop Nichols of California, the congregation numbered fully 500. The local Bishop took for his topic, "The Power and Glory of the Kingdom"; and among other things said:

"One of the simple laws of our Prayer Book mission is that of penitence preceding praise. It is founded upon a natural instinct of the heart. When anything comes between the child and the mother there is sorrow until there is forgiveness, but whenever anything comes between God and ourselves there is no peace until our sins have been forgiven. This is very significantly brought out in the use of the Lord's Prayer in this office that we have entered upon. We use that prayer twice, once at the very beginning and at the end.

"When you gather to your Convention and bring to it enthusiasm, hopes for the Church and the high and more extended development of the Order of the Daughters of the King, you come with the proper spirit. Christ lies back of your organization—He is back of all your Chapters' interests and all that you hope and do. It is that unspeakable voice of Christ, which finds its utterances in praise."

The business session was called to order by the president, Mrs. E. A. Bradley of New York, who expressed pleasure at meeting the members on the Pacific Coast. The order has increased in membership each year, and in good works each year, the year just ended included, but as its work is personal it has no report to make of the building of charitable institutions. The receipts of the year, the treasurer said, had been \$2,522.40, or more than sufficient to cover expenses. Reports were had from the general work through the secretary, Miss E. L. Ryerson, and from many local assemblies.

On Sunday morning, October 6th, Bishop Dudley of Kentucky preached the annual sermon before the order in St. Luke's, the church being crowded, as were all city churches on that day. A delightful feature of the Convention was a reception given by Mrs. Montague, a local member. True to their vow, the Daughters assisted in many of the local meetings instead of having meetings of their own, as those of the Woman's Auxiliary on the second day of the General Convention session, and the Missionary rally of the Board of Missions in Trinity Church on Sunday afternoon.

### MISSIONARY MASS MEETING.

WHAT Mr. George C. Thomas called the largest mass meeting for missions in the history of the American Church, was held in Mechanics' Pavilion Tuesday evening. Tier upon tier of humanity found seats, the Bishops and Board of Managers upon the platform, and eight city choirs massed on both sides. Singularly, in spite of the vast size, the place was so planned that all speakers were heard. An inspiring sight was the entrance of the choirs, each with its processional cross (as, alas! all might not have had were the meeting held in the East), singing "Onward, Christian Soldiers," and making it apparent what that grand hymn was written for, namely, just such occasions. The Bishop of Albany presided, and the points made by the speakers were these:

**THE BISHOP OF NEWCASTLE:** We seek to carry out the great Commission in four ways: evangelical, educational, medical, and magnetic.

**THE BISHOP OF NEW YORK:** Criticize missionary methods as you may, the fact stands undeniable that, in the midst of 200,000,000 people, a mere handful of Christian gentlemen have wrought in India the leaven of a great and ennobling influence.

**THE BISHOP OF KYOTO:** While you at home cannot fully appreciate all that we abroad have to endure, you can at least sustain us by your prayers and offerings, and if you will do that, I can assure you that we who represent that Church which is still militant, will do all that in us lies to do the bidding of Him who sends us out into the world, to preach to all the nations.

**MR. BURTON MANSFIELD (Connecticut):** We mark time too much. There are too many of us, earnest though we may be, who fritter time and force in the discussion of unimportant principles. This Church of ours is losing too much time on such trifles. We must realize that there is room for all on the King's highway. We should discuss Missions at our clubs and at our firesides. It is one of the great social questions of the day. Christianity is not for us exclusively, though one might judge it from our life and conduct. It is our duty to go, or send. There is no room for us to stand back and discuss. The time has long since passed when we had reason to be on the defensive. Henry Van Dyck says: "The

only religion which can do anything for me is the religion which makes me do something for you."

In the long procession of choirs, St. Peter's (San Francisco), vested its women choristers in such way as easily to distinguish them from all others in beauty and dignity; indeed, it were hardly too much to say it presented the ideal vestment for such choristers. It consists of a sleeve garment of white linen, having high neck-band and very full frontal, extending to the feet, and black student gown, full yoke and sleeve of same, cut cotta fashion. A mortar-board was worn on the head. There was the suggestion of the Bishop's robe, and yet enough distinction. St. Paul's (Oakland), not represented in the procession, is said to have the same vestment.

### ST. STEPHEN'S COLLEGE ALUMNI.

THE Alumni of St. Stephen's College, Annandale, N. Y., held a reunion dinner at the Occidental Hotel on Tuesday evening. The guests were nearly all delegates to the Convention. The Bishop of Springfield, who is the founder of the college, was the honored guest. The Bishop of Kentucky, Chancellor of the University of the South, also sat at the head of the table. The evening was spent in recalling the happy hours enjoyed within the walls of the famous institution of learning. Among the guests who were seated at the banquet board were, the Rev. L. T. Cole, D.D., President of the College, and the Rev. Dr. Carey of Saratoga Springs, the oldest *alumnus*.

### RACINE COLLEGE ALUMNI.

THE Alumni and friends of Racine College held a social reunion and dinner at the Occidental Hotel, on the evening of Oct. 7th, during the session of the General Convention. The meeting was arranged for by the Rev. Dr. Piper of Racine, Wis., and by Mr. Frank O. Osborne of St. Paul, Minn., both deputies to the Convention. About 25 were present, including four Bishops—Bishops Gailor, Francis, Edsall, and Nicholson. The occasion was most enjoyable. Addresses were made by several of the "old boys," and the present admirable condition and growth of the noble School was a source of hearty congratulation. Dr. Piper served the first official notice of the proposed 50th anniversary of the founding of Racine College (1852), to be held in the coming year, June, 1902, on the occasion of the annual Commencement of that year. Thus its semi-centennial will be made the great feature of that Commencement, and preparations are already in hand to mark the historic event in a notable way. A large gathering of the "old boys" is then confidently expected.

### GRACEFUL OLD AGE.

THE AUTHOR of *How to be Happy though Married*, writes on this subject in the *October Quiver*:

"There comes a time," he says, "when cricket and football have to be relinquished. The least possible feeling of stiffness, the slightest imaginable vision of a paunch, the fear of risking the precious life of a paterfamilias, teach caution and restraint from these rude sports. Without exercise—eager, energizing, if gentler than of old—a vista displays itself of stiffness becoming inveterate, and a pleasing fulness of frame becoming corpulence. Obesity, shortness of breath, decrepitude, crowd upon the vision. The outlook was hopeless until tennis was invented and golf re-discovered. This latter game has done, and is doing, much to make old age graceful. Some people think that because they are old they are worthless, and, not trying what they can do, give themselves up to idleness and self-indulgence. This did not John Locke, for he began his *Fourth Letter on Toleration*, only a few weeks before he died. The fire of Galileo's genius burned to the very end. Sir Edward Coke spent the last six years of his life revising and improving the works upon which his fame now rests. John Wesley, only the year before he died, wrote: 'I am now an old man, decayed from head to foot.

However, blessed be God! I do not slack my labors; I can preach and write still.' We can all think of old people whose age was as graceful as it was useful because they were unlike the lad who wrote home from school that he felt 'a growing indisposition to every kind of exertion.' Cato was eighty when he learned Greek, Sophocles wrote *Edipus* when more than eighty, and Goethe finished *Faust* when eighty years were passed. Ranke and Moltke in Germany, Gladstone and Tennyson in England, Whittier and Holmes in America, have given us a graceful object lesson of old men working hard to the last."

NO MAN minds, or ought to mind, its being hard, if only it comes to something; but when it is hard and comes to nothing; when all our bees' business turns to spiders'; and for honeycomb we have only resultant cobwebs, blown away by the next breeze—that is the cruel thing for the worker.—*Ruskin*.

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## Family Fireside

### SUNBEAMS.

(SUGGESTED BY "SHADOWS"—LIVING CHURCH.)

The sunbeams fall on the waving wheat  
And on the fields of tossing rye  
Where happy birds, so deftly fleet,  
Circle under the wide, blue sky.

The sunbeams pierce the fallow ground  
Below the great and generous sky;  
Mayhap, in time there may be found  
Of grain, a fair and full supply!

The sunbeams rest on the blossoms sweet  
Under the brightly lustrous sky,  
Where freshness rare, and fragrance meet,  
So closely and lovingly lie.

The sunbeams find the long grass deep,  
Away down where the dank roots lie,  
Which wake to life from tardy sleep  
In the glow of the summer sky.

The sunbeams fall on the children dear  
Straight down from the gracious sky;  
So glad are they, free from all fear,  
Knowing not that "shadows" are nigh!

On good and bad the rain must fall,  
Out from the steep and rayless sky;  
Shadow and sun must come to all,  
Gladness, blessing, sorrow, and sigh.

Of sunbeams all, that One is blest  
Which on our clouded path doth lie,  
The One that guides us to our rest  
Beyond the vast, ethereal sky.

O Supreme Sun of Righteousness!  
We pray Thee, now and henceforth shine,  
Our sullied souls to cleanse and bless  
In radiant Light from Love Divine!

MARY M. WRIGHT.

### THE LITTLE FOXES.

BY ROLAND RINGWALT.

**M**ANY an Oriental has cursed the little foxes that spoiled his vines, and his cry has been echoed with variations all over the world. The elephant, the tiger, the crocodile, and other large creatures fall when man decides to exterminate them. More than three centuries have passed since the last wolf in Great Britain met his fate. The Western bison have almost disappeared, and Maine has to legislate to protect the moose. But science has not conquered the mosquito, the flea, and the long roll of insects that destroy the crops. Small pests are as troublesome as the palmer worm, the locust, the cankerworm, and the caterpillar of old times. The mole tunnels the garden, the muskrat gnaws at the canal-banks, the white ant and the teredo keep on their ceaseless work. Guns, dogs, poisons, traps, are powerless to destroy small animals. The New Zealand rabbit and the West Indian mongoose have been as vexatious as the frogs and flies of ancient Egypt.

Some people who have suffered from four-footed or many-footed pests may not have tracked the little foxes into human society. But there is a parallel, and a close one. We may go round the world without seeing a pirate, or ride all over the continent without meeting a train robber. Highwaymen and burglars lead risky lives, and the counterfeiter is hunted from garret to cellar. But the people who will ask impertinent questions, the people who offer the most unwelcome opinions, the people who do not answer business letters, the people who forget to send receipts—no Royal proclamation or Act of Congress can reach them. Many a sensitive person is more disposed to resent a trifling rudeness than a serious injury. The neighbor who practices music that we do not like may try our patience far more than the man who swindled us in a business transaction. After we have read of a dozen suppressed rebellions, and looked on the small boy who has conquered his mother, baffled the schoolmistress, and dodged the policeman, we can understand that the little foxes spoil the vines.

To one of strong affections and romantic dreams, the little foxes are ever present. We heard a woman say, with evident complacency, "Well—none of my relations ever got into jail;" but this person had been reared in a community where petty crime was a normal incident of life. A fond parent or a poetic sister determines that Johnnie shall be a model of virtue and an intellectual Colossus. Johnnie compares favorably with the average boy, but some juvenile mischief shatters the ideal. To our knowledge a sensitive father kept his daughter from public school lest she might hear a slang phrase, and paid a high price that she might be taught to speak with Addisonian delicacy. The young lady handed refreshments at a party, and stated the duties of her office as follows: "I sling the grub!" Some petty fault, some error in manner or speaking, some misspelled word or grammatical slip, may try the patience of one who has forgiven gross offences.

In self-examination, how often one can recall having passed by if not conquered great temptations, while yielding to little ones. Some mannerism, some act of inconsiderateness, makes us feel ashamed of ourselves. Bishop Thompson well says (in fact he never says anything that he does not say well), "It is curious that they are not the incidents of yesterday which one brooding by the fireside, remembers best, but the incidents of childhood, the friends long dead, the acts and words gone into the past, and more than curious—suggestive of things terrible—that some boyish escapade, some little mean thing done, which had no special consequences, comes back more vividly to torment the conscience than some large wrong of manhood." Now by some absurdity, and now by some heartache, we are reminded that the little foxes spoil the vines.

### CLORINDA'S MATRIMONIAL PROBLEM.

BY CARROLL WATSON RANKIN.

**M**IS' BLAKEMAN, I want your honest opinion about gettin' married," said Clorinda, snipping off bits of thread, with her sharp scissors.

"Now would you, or wouldn't you do it, if you were me?"

"Why Clorinda, as I said last time, and the time before that, and innumerable times before that, so much depends—"

"That's it," interrupted Clorinda. "If it wasn't for the unaccountability of circumstances, I'd have been married a dozen times by now."

"Oh, Clorinda! I hope not," said I, feigning to be shocked.

"Well then, once at any rate—and maybe regretted it. Still," said cautious Clorinda, "I don't know. Someway, I ain't adventuresome."

"Adventuresome," to quote Clorinda, the girl certainly was not. She was a fine, healthy, attractive young woman of at least twenty-eight summers, and, of course, the usual complement of winters; and was, therefore, old enough to know her own mind. She did, upon any topic other than that of matrimony.

She was an accomplished needle woman and earned a comfortable income by going out sewing by the day. She never lacked employment. The village matrons, clamoring for her services, openly regretted that there was but one Clorinda. The village could easily have supported three. It was, therefore, a difficult and delicate problem, to attempt to give Clorinda an unbiased opinion upon the subject of matrimony. Clorinda married, was Clorinda lost—so far as the village was concerned; and Clorinda was too valuable to lose.

Every one liked the girl. She seemed to fit into one's household so comfortably, and was so willing to lend a hand, whatever the emergency.

Did the mother of a family wish to visit the nearest metropolis for a rest, and a week of Grand Opera, there was Clorinda ready to step in and mother the deserted babes. Did some bereaved family wish to go, at a moment's notice, into mourning, there was Clorinda, ready with her skilful needle, to turn out a presentable wardrobe. Was there a wedding, Clorinda was ready to serve in any capacity—except that of bride—and, in short, was mother, daughter, sister, or friend, to all the village.

She had had little or no education. She could read and write, and do a little simple figuring, but there the matter ended. But in spite of this, Clorinda was one of the family, wherever she went.

Clorinda was loyal. She told us all the news, in her bright, graphic way; yet she never gossiped, in the ordinary sense of the word. Our secrets were safe with Clorinda; and the skele-

tons in our closets were never dragged to light by that faithful damsel.

In addition to all these virtues, Clorinda, though often strongly tempted by matrimony, was unable to make up her mind to forsake her independence, and to venture into unknown territory.

This matrimonial question of Clorinda's came up with distressing regularity. There was always at least one man standing ready to lead Clorinda to the altar; and usually there were several, who were not only willing, but anxious; for Clorinda was as much of a favorite with the opposite sex as she was with her own.

"It's like this," explained Clorinda. "I know where I'm at, so long as I'm single. I can earn my own living an' something beside, any day in the year; an' if I want to spend what I get for peanut taffy, or Angora cats, why it's nobody else's business. Of course it might be nice to have a house an' furniture of my own, but land! There ain't a house in the village that ain't mine in a way, without the bother of takin' care of it.

"Then there's the man himself. Men are nice enough so long as they're single; but who's goin' to say what kinds of husbands they'll make? They don't know, themselves, poor things. Matrimony seems to spoil the best of them. There's one man I might a-took years ago. There wasn't anything about him then to make folks think his wife 'd have to beg fer ev'ry penny she gets an' beg hard at that—but she does. Then there's beefsteak. You'd be surprised to know how often beefsteak has kept me from gettin' married. I'd just about get my mind made up to take a man, and then I'd go to some house to stay where they had beefsteak for dinner. I ain't never," said Clorinda, impressively, "in all my life, seen but one man that giv' his wife credit fer havin' sense enough to see fer herself that the beefsteak was burnt. If that one man ever gets to be a widower, I don't know but I'd be willin' to take him; if he hadn't any other redeemin' trait."

"Yes," said Clorinda, on one occasion, "it isn't because I can't, that I don't get married. I don't know how it is, but I have lots of offers. But I hate to take the risk. Oh, no! I wouldn't mind children, I'd like to have a good family of 'em. I've planned it all out many a time. Three boys and three girls—the youngest to be a girl. A spoiled baby girl is bad enough; but a spoiled boy is enough sight worse. I'd love a little baby all my own—Oh! I'd love it, with ev'ry drop o' blood in my body. If somebody 'd only invent some way of keepin' a baby just six months old, forever, he'd make an everlastin' fortune. There's nothin' in this wide world so sweet as a six months old baby."

Indeed, Clorinda with a baby in her arms, was a sight to stir one's soul to the innermost depths; and at one time or another, busy Clorinda had cuddled every baby in the village. What golf is to some women, holding babies was to Clorinda.

"But Clorinda," I asked, one day, when the matrimonial question was uppermost, "isn't there some one man you like just a little better than any of the others?"

"Yes," said Clorinda, frankly, a fine crimson flooding her cheek, "there is. He's been askin' me now and again ever since I was in short dresses. If it wasn't for him—well there was three or four others that seemed really too good to lose; but someway I couldn't—I couldn't go back on him to that extent. He'd make a terrible poor husband too; but someway—Maybe you know how it is; but he's the *one*.

"Well off? Land, no! Steady enough; and kind as they make 'em, but always kind of unfortunate. I'd have to take in washing, most likely, to support the two of us."

Clorinda had a positive genius for discovering cases of poverty and distress. She knew just what to do in every case; and whose sympathy to enlist in behalf of her "lame ducks," as we laughingly called the forlorn specimens of humanity we were called upon to assist. If any of us succeeded in laying up treasure in the next world, by our kindly deeds in this, the credit lies at Clorinda's door, for it was all her doing.

If Clorinda appeared with reddened eyelids, we knew that her tender heart had been wrung with some tale of another's woe; for the girl apparently had no woes of her own.

One day Clorinda came in late, and seemed more than usually depressed. For once, her hands were clumsy and unskilful; and Clorinda, who ordinarily worked hours over time with the greatest cheerfulness, kept her eyes upon the clock.

"I've got an engagement," said she, at last, "at four o'clock. I—there's a man had his right arm cut off at the saw mill yesterday. I promised to get this dress done for Mabel to wear

to the party, and I couldn't bear to disappoint her"—Clorinda always kept her promises—"or I would have stayed with him to-day. His mother isn't much of a nurse. Would you mind going there with me at four o'clock. There's something you can do for him. No, he isn't going to die. He just needs care."

Clorinda, usually so bright and talkative, was silent as we went along the street. We finally stopped before a small frame house on the outskirts of the village.

We found ourselves presently in a little bedroom, in which there were three other people, apparently awaiting our arrival.

Upon a cot lay the injured man, who promptly held out his uninjured left hand to Clorinda, who took it, and held it in both of hers. The other two people were an old woman, evidently the man's mother; and a clergyman. After a moment, Clorinda, with a strangely glorified countenance, gently disengaged one of her hands, and produced from her pocket a folded paper which she handed to the clergyman. Then she turned to me.

"Mrs. Blakeman, will you please give me away? This is the man I told you about. We're going to be married right now."

And so, as there was nothing else to do—but with all sorts of misgivings—I gave the bride away.

#### HOUSEHOLD HINTS.

RUB VINEGAR on the isinglass in stove doors, and so have them clean.

CLOTHES lines and pegs should be kept in a bag. A dirty line can be cleaned by boiling in strong soda water. Hang out, and rub dry.

AN ACCEPTABLE article for use when traveling is a money satchet, which may be made of sheer white linen. Cut it exactly like a small, square envelope, work it with fllo floss in a design of forget-me-nots or any small flower and hemstitch it all round. Tie it shut with baby ribbon and fasten a loop of the same so that it may be attached to the corset or dress lining. It will be found an excellent receptacle, also for the jewels of those who may be obliged to carry them when on a journey.

NO ARTICLES in kitchen use are so likely to be neglected and abused as the dishcloths and dishtowels, and in washing these ammonia, if properly used, is a greater comfort than anywhere else. Put a teaspoonful in the water in which these clothes are, or should be washed every day; rub soap on the towels. Put them in the water, let them stand half an hour or so, then rub them out thoroughly, rinse faithfully and dry outdoors in clear air and sun, and dishcloths and towels need never look gray and dingy—a perpetual discomfort to all housekeepers.

SOMETHING of a novelty in the way of a potato salad was served at a luncheon recently. The potatoes, instead of being cut into dice, were boiled and put through a ricer. To two cupfuls of these riced potatoes, lightly measured, was added a half cupful of mayonnaise dressing. This was beaten lightly and thoroughly together, and a couple of tablespoonfuls of the mixture put aside for garnishing. To the remainder was stirred in a cupful of celery that had been cut into dice, the whole piled on a bed of lettuce leaves and garnished with chopped parsley and boiled beet cut into forms. The plain salad that had been put aside was used to decorate the top of the mound, forced through a fancy pastry tube.

THE French cook uses oil with discretion and also with great effect in many ways of which the American housekeeper is ignorant. In particular is its assistance important in the concoction of certain soups and sauces. A teaspoonful of oil, for example, to every quart of split pea, potato or other soup lacking fatty stock, added just before the soup is taken from the fire, greatly increases its flavor and richness. The oil, too, may be used as a substitute for butter in compounding a brown or white sauce. Any kind of cold meat that is to be creamed or recooked in any way is improved by having oil poured over it, in the proportion of a tablespoon to a cupful of the meat, at least a half an hour before the latter is put in the saucepan.

#### HOW TO STEER CLEAR OF COLDS.

"MY CHILDREN frequently go through an entire winter without the sign of a cold," said a mother the other day, "and I attribute their immunity largely to my insistence that they shall not run about in their bare feet. All children like to do this, both at night after they are ready for bed and in the morning before they are dressed. Few things are more directly conducive to a cold than this chilling of the feet, and to guard against it I provide the crocheted bedroom slippers for each child. It took vigilance and constant reiteration to teach them to wear them every time their shoes and stockings were doffed, but they are trained now, and they slip their bare feet into the worsted shoes instinctively and invariably. Warm and dry feet in winter are the best preventive of colds that has been yet found."

## Church Calendar.



- Oct. 4—Friday. Fast.
- 6—18th Sunday after Trinity. (Green.)
- 11—Friday. Fast.
- 13—19th Sunday after Trinity. (Green.)
- 17—Thursday. (Red at Evensong.)
- 18—Friday. St. Luke, Evangelist. Fast. (Red.)
- 19—Saturday. (Green.)
- 20—20th Sunday after Trinity. (Green.) (Red at Evensong.)
- 28—Monday. SS. Simon and Jude. (Red.)
- 29—Tuesday. (Green.)
- 31—Thursday. (White at Evensong.)

### KALENDAR OF COMING EVENTS.

- Nov. 12—Dioc. Conv., Albany.
- 13—Dioc. Conv., Michigan, Michigan City.
- 19—Dioc. Conv., New Hampshire.
- 20—Special Conv., Long Island.
- Dec. 3—Dioc. Synod, Springfield.

## Personal Mention.

THE address of the Rev. WM. H. ALLISON is 856 Brush St., Detroit, Mich.

THE Rev. CRANSTON BRENTON has accepted a call to All Saints' Church, New Milford, Conn., and has begun work.

THE Rev. GEO. BUCK has resigned the rectorship of Trinity Church, Northfield, Conn.

THE Rev. CHARLES T. COERR has been called to the rectorship of Christ Church, Redding, Conn.

THE Rev. JERE K. COOK, curate of Grace Church, Baltimore, Md., has been called to the rectorship of St. George's Church, Hempstead, L. I., and will enter upon his new duties Nov. 1st.

THE Rev. P. G. DUFFY, rector of Oconto, Wis., who was called last week to the rectorship of St. Stephen's, Milwaukee, Wis., has also been invited by the vestry of St. Peter's Church, Ashabula, Ohio, to become the rector of their parish. St. Peter's is the second oldest in the State of Ohio, and has the proud distinction of being the first church in this land to institute the celebration of the Holy Eucharist on each Sunday in the Christian year.

THE Rev. WM. HOWARD FALKNER's street address is changed to 226 West Lanvale St., Baltimore, Md.

THE address of the Rev. ANDREW FLEMING, rector of the Church of the Nativity, Vanderveer Park, has been changed to 450 East 26th St., Brooklyn, N. Y.

THE address of the Rev. H. FORRESTER will be, until further notice, care of Mr. Thomas Whittaker, 2 & 3 Bible House, New York City.

THE Rev. T. M. N. GEORGE, rector of Christ Church, Newbern, N. C., has been called to the rectorship of St. James' Church, Wilmington, N. C.

THE Rev. WM. WHITE HANCE, formerly priest in charge of Gloria Dei Mission, Palenville, Diocese of Albany, is now rector of St. James' Memorial Church, Eatontown, N. J.

THE Rev. J. C. HELM, M.D., has removed from South Park to 2540 Beech Ave., Louisville, Ky.

THE Rev. PAUL F. HOFFMAN of Groton, Conn., has been called to St. Mary's Church, Northfield, Vt., and has begun work.

THE Rev. NEVILLE JOYNER is in charge of Calvary Church, Memphis, during the absence of the rector, the Rev. Dr. Davenport, who is at the General Convention.

BISHOP McLAREN returned to Chicago this week.

THE address of the Rev. SAMUEL MILLS is changed from Ashland, Neb., to Columbus, Neb.

THE Rev. OSCAR F. MOORE, JR., is now curate at Grace Church, Orange, N. J. (Ven. Alex. Mann, rector). His address is 546 Park Ave., East Orange, N. J.

THE Rev. G. HERBERT PATTERSON's address is 8 Montrose St., Roxbury, Boston, Mass.

THE address of the Rev. HENRY T. SCUDDER is 144 Clinton St., Brooklyn, N. Y.

THE address of the Rev. S. P. SIMPSON after Nov. 1st will be 338 West 56th St., New York City.

THE Rev. EDMUND BANKS SMITH has returned from Europe. Address, Tarrytown-on-Hudson, New York.

ARCHDEACON B. M. SPERR of Moundsville, W. Va., has resigned his charge.

THE Rev. SAMUEL THURLOW of Neosho, Mo., has accepted a call to Waynesboro, Pa., Diocese of Central Pennsylvania.

THE Rev. JOHN WARNOCK is now rector of the Church of Our Saviour, South Camden, N. J.

THE Rev. WM. WATSON of All Saints' Church, Orange, N. J., has accepted a curacy at Mt. Calvary Church, Baltimore, Md. Address, 816 N. Eutaw St.

THE Rev. R. A. WHITCOMB, having resigned his rectorship of the Church of the Redeemer, Addison, N. Y., the wardens and vestry presented him with a testimonial expressing deep regret at the termination of their relations, which have been most harmonious and pleasant throughout.

### DIED.

DOUGLASS.—Entered into rest, in New York, on Sept. 30th, ANDREW ELLICOTT DOUGLASS, son of the late Major D. B. Douglass, LL.D., in the 82nd year of his age.

KELLEY.—At Chicago, Ill., Oct. 13th, 1901, Captain JAMES L. KELLEY, U. S. A., husband of Mary S. Kelley, and son-in-law of the late Hon. Geo. L. Pratt.

METCALF.—Entered into life eternal, at the home of her son, the Rev. Henry Aiken Metcalf, in West Roxbury, Mass., on Michaelmas Day, Sept. 29, 1901, NANCY AIKEN METCALF, widow of Isaac Newton METCALF, late of Worcester, Mass., aged 80 years and 15 days.

"Go in peace, soul beautiful and blessed."

"Precious in the sight of the Lord is the death of His saints."

WATY.—Died in Austin, Ill., Sept. 18th, 1901, LYMAN HENRY, son of L. H. and Helen Potts WATY, aged 2 years and 8 months.

"The angels took Robin."

WOLLASTON.—Entered into rest at "Oakley," McGregor Avenue, Victoria, B. C., after a long and painful illness borne with Christian fortitude, CATHERINE, the beloved wife of Percy WOLLASTON.

A native of Millom, Cumberland, England; resident of Fairmont, Minnesota, for 20 years, and in Victoria, B. C., since 1896. Born Oct. 28th, 1826; *Obit* Oct. 7th, 1901; aged 75 years. *Requiescat in Pace.*

### WANTED.

#### POSITIONS OFFERED.

WOMAN.—A competent woman as cook and to superintend kitchen in a boarding school for Indian girls. Address SUPT., St. Mary's Mission School, Rosebud, S. D.

PRIESTS.—Wanted, by the Bishop Coadjutor of Nebraska, for work in the mission field, four priests, who must be young, single, and in vigorous health. None wanted but sound Churchmen. Splendid openings for earnest, consecrated men. Good climate, growing towns. Salaries from \$600 to \$700. References and testimonials required. Address, the Rev. CHARLES H. YOUNG, Secretary Diocese of Nebraska, 1702 N. 26th St., Omaha, Neb.

RECTOR.—A well-organized parish in healthful location in northern Diocese is in need of an energetic young priest. Encouraging future for a worker. Settled rectors knowing of friends who are desirous of making a change will please kindly answer. Address, ANGLICAN, care THE LIVING CHURCH, Milwaukee.

PRIEST, 37, married, sound Churchman, thorough musician, wishes to change from a vigorous climate to a dry and mild one. Highest references. D. E. P., care LIVING CHURCH, Milwaukee.

#### POSITIONS WANTED.

PRIEST, B. D., English, age 39, eleven years in present charge, good organizer and preacher, sound Prayer Book Churchman, desires lectureship in Ecclesiastical History and Liturgics (could assist in other subjects); or appointment as Rector or Assistant in a town or city parish. Highest Testimonials. Address Rev. C. R. LITTLER, B.D., Selkirk, Manitoba.

CHOIRMASTER.—Experienced, successful, and well recommended organist and choir-

master, voice specialist, desires re-engagement. Moderate salary. Address K, care THE LIVING CHURCH, Milwaukee.

MUSICIAN.—Mr. GEORGE BLAKELEY, late organist and choirmaster of Christ Church, La Crosse, Wis., after spending five months in Europe studying the English, French, and German Cathedral systems, has returned to the States and is open for an engagement. Recital organist, choral conductor, excellent organizer and fine trainer of voices, and always successful. Address, 506 Main St., La Crosse, Wis.

### PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

DESIRABLE ROOMS. Private family; ten minutes to Exposition; also through trolley line to Niagara Falls. References from many LIVING CHURCH readers. Rates \$1.25 per day, including breakfast. Take Niagara Street car. Mrs. H. W. BROWER, 175 Breckenridge Street.

ROOMS with or without breakfast. Rev. C. M. PULLEN, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

### MISCELLANEOUS.

EDUCATION.—For liberal compensation, a gentlewoman would receive into her home and care for a little girl six or seven years old, superintending her wardrobe and education. Private instruction with a little girl of seven now in family—resident governess, a recent graduate of first-class Church school. Address EDUCATION, care THE LIVING CHURCH, Milwaukee.

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

PRIEST in charge of three poor mission stations, involving a drive of about 150 miles in the round trip (no railroad), is obliged to purchase a conveyance (on credit). Gifts towards liquidating this enforced debt will be gratefully received by the Rev. B. T. BENSTED, Llano, Texas.

COMMUNION WAFERS 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

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

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

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

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

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

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

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

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

ALL OFFERINGS should be sent to Mr. George

C. Thomas, Treasurer, 281 Fourth Ave., New York City.

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

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

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

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

A. S. LLOYD,  
General Secretary.

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.

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

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

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

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

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

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

## THE CHURCH ENDOWMENT SOCIETY.

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

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

REV. E. W. HUNTER,  
Secretary General,  
Rector, St. Anna's,  
New Orleans,

OR

L. S. RICH,  
Business Manager,  
Church Missions House,  
Fourth Ave. & 22d Street,  
New York

### BUSINESS OPPORTUNITIES.

A SAFE MINING INVESTMENT will be a dividend paying proposition from the time the machinery starts.

A Limited Number of Shares For Sale at 25 Cents Per Share. THE MILWAUKEE GOLD EXTRACTION COMPANY owns 17 claims in Granite County, Montana, in addition to the Hannah mine, which con-

tain the heavy ore bodies now positively proven and offers to the public a limited number of shares for the purpose of completing the main tunnel and erecting a mill. The "Hannah" contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton, which is sufficient to assure stockholders a dividend of not less than 40 per cent. on the investment. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin milling the ore just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing. Send for our prospectus, which will give you full information. Make drafts or money orders payable to

E. A. SAVAGE, Secretary.

Reference as to standing, First National Bank. MILWAUKEE GOLD EXTRACTION CO.,  
160 West Water Street, Milwaukee, Wis.

### BOOKS RECEIVED.

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

*An Episode on a Desert Island.* By the Author of *Miss Molly*. Price, \$1.25.

*An American Woman.* By Annie S. Swan (Mrs. Burnett-Smith), Author of *A Bitter Debt*, *A Stormy Voyager*, *Wyndham's Daughter*, *A Son of Erin*, etc. Price, \$1.50.

#### LITTLE, BROWN & CO., Boston.

*Joy and Strength for the Pilgrim's Day.* Selected by the Editor of *Daily Strength for Daily Needs, Quiet Hours*, etc.

#### AMERICAN TRACT SOCIETY, Chicago.

*Beautiful Characters:* or, Types of Victory. By James Paton, D.D. Price, 50 cts.

*With Christ at Sea.* A Personal Record of Religious Experiences on Board Ship for Fifteen Years. By Frank T. Bullen, Author of *The Cruise of the Cachalot, Men of the Merchant Service, Log of a Sea Waif*, etc. Price, \$1.50.

*The Opportunity Circle.* By Faye Huntington. Price, 50 cts.

*Over the Gate.* By Mary Lowe Dickinson. Price, 25 cts.

*A Little Loving Life.* By Eleanor Le Sueur MacNaughton. Price, 25 cts.

*Island Patty.* By Mary E. Q. Brush. Price, 35 cts.

*Joy's Endeavor.* By Annie Hamilton Donnell. Price, 25 cts.

*Christmas Evans.* The Preacher of Wild Wales, his Country, his Times, and his Contemporaries. By Rev. Paxton Hood, Author of *The Throne of Eloquence, World of Proverb and Parable*, etc. Price, 75 cts.

*The Holy Spirit and Christian Service.* By the Rev. J. D. Robertson, M.A., D.Sc. North Berwick. Price, \$1.25.

*The Class and the Desk.* A manual for Sunday School Teachers and Preachers. By the Rev. Messrs. James Comper Gray and Charles Stokes Carey. Price, 50 cts.

*A Break in Schedule Time.* By Faye Huntington. Price, 75 cts.

*Talks Between Times.* By Margaret E. Sangster. Price, 75 cts.

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

*Life Everlasting.* By John Fiske. Price, \$1.00 net.

*The Teachings of Dante.* By Rev. Charles Allen Dinsmore. Price, \$1.50 net.

#### THOMAS WHITTAKER, New York.

*Cedric the Saxon.* By Harriet T. Comstock. Price, 50 cts.

*Records of an Active Life.* By Heman Dyer, D.D. Price, \$2.00 net.

#### E. & J. B. YOUNG & CO., New York.

*Sunday.* Reading for the Young—1902. Price, \$1.25.

#### DOUBLEDAY, PAGE & CO. (Through F. H. Revell & Co.).

*Kim.* By Rudyard Kipling, Author of *Plain Tales from the Hills, The Seven Seas*, etc. Price, \$1.50.

#### A. C. McCLURG & CO., Chicago.

*At the Sign of the Ginger Jar.* Some Verses, Grave and Gay. By Ray Clark Rose. Price, \$1.00 net.

*As a Falling Star.* By Eleanor Gaylord Phelps. Price, \$1.00 net.

*Lincoln's First Love.* By Carrie Douglass Wright. Price, \$1.00.

#### NEW AMSTERDAM BOOK CO., New York.

*A Handbook of Proverbs for Readers, Thinkers, Writers, and Speakers.* Selected from the best Sources and Classified, including a List of Authorities quoted. Price, 75 cts.

#### LEE & SHEPARD, Boston.

*With Washington in the West; or, A Soldier-Boy's Battles in the Wilderness.* By Edward Stratemeyer, Author of *On to Peking, Between Boer and Briton, Old Glory Series*, etc. Illustrated by A. B. Shute.

*Among Flowers and Trees With the Poets; or, The Plant Kingdom in Verse.* Compiled and Arranged by Minnie C. Wait and Merton Channing Leonard, S.B. (Harv.).

*Betty Sheldon, Patriot.* By Adele E. Thompson, Author of *Beck's Fortune*. With illustrations by Lillian Crawford True.

*A Jolly Cat Tale.* By Amy Brooks, Author of *Randy's Summer*.

*Jessica's Triumph.* By Grace Le Baron, Author of *Little Miss Faith, Little Daughter, The Rosebud Club*, etc. Illustrated by Amy Brooks.

*Boy Donald and His Chum.* By Penn Shirley, Author of *Little Miss Weezy, Little Miss Weezy's Sister, Young Master Kirk*, etc. Illustrated by Bertha G. Davidson.

*Randy's Winter.* By Amy Brooks, Author of *Randy's Summer, A Jolly Cat Tale*, etc. With illustrations by the Author.

*Only Dollie.* A Story for Girls. By Nina Rhoades. Illustrated by Bertha G. Davidson.

*A Twentieth Century Boy.* By Marguerite Linton Glentworth, with illustrations by Charles Copeland.

*My Friend Jim.* A Story of Real Boys and For Them. By Martha James. Illustrations by Frank T. Merrill.

#### DANA ESTES & CO., Boston.

*Chatterbox for 1901.* 412 pages. Small 4to illuminated board covers. Price, \$1.25.

*The Double Prince; or, A Fall Through the Moon.* By Frank M. Bicknell, Author of *City of Stories, The Bicycle Highway*, etc. Illustrated by Bertha G. Davidson. Price, 50 cts.

*Two Boys in the Blue Ridge.* By W. Gordon Parker, Author of *Six Young Hunters, Grant Burton, The Runaway, and Rival Boy Sportsmen*. Price, \$1.25.

*Reynard the Fox.* Edited by Joseph J. Mora. Price, \$1.50.

*Traveller Tales of China; or, The Story-Telling Hongs.* By Hezekiah Butterworth. Price, \$1.50.

#### THOMAS Y CROWELL & CO., New York.

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*The Meaning and Value of Poetry.* By William Henry Hudson.

*God's Sunlight.* By Lewis W. Smith.

*Standeth God Within the Shadow?* By David Starr Jordan.

*Summer Gathering.* By J. R. Miller, D.D.

*Wherefore Didst Thou Doubt.* By Cleland B. McAfee.

*Practical or Ideal.* By James M. Taylor, D.D., LL.D., President of Vassar College. Price, 35 cts.

*The Greatness of Patience.* By Arthur Twinning Hadley, President of Yale University. Price, 35 cts.

**THE NINE TO TWELVE SERIES.** 35 cts. per vol.  
*In the Poverty Year.* By Marion Douglas.  
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*The Fiatiron and the Red Cloak.* By Abby Morton Diaz.  
*Marcia and the Major.* By J. L. Harbour.  
*Little Dick's Son.* By Kate Gannett Wells.  
*The Little Cove-Dwellers.* By Ella Farman Pratt.  
*Little Sky-High Below Stairs.* By Hezekiah Butterworth.  
*How Dexter Paid His Way.* By Kate Upson Clark.

#### PAMPHLETS.

*Chronicle of the Church of the Holy Communion.* New York, 1901. Rev. Dr. Mottet, rector.  
*Hampton Normal and Agricultural Institute.* Thirty-third Annual Report of the Principal, Hampton, Virginia, 1901.  
*Information Concerning The Misericordiaz.* (Guild of Mercy and Pity). By W. Thornton Parker, M.D. (A Brother of the Fraternity), Westborough, Mass.

## The Church at Work

### NEW YORK LETTER.

THE WORK at Grace Chapel, New York, is growing at such a rate that it is only a question of time when enlarged quarters will be necessary. In order to prepare for such enlargement of the chapel, Grace parish has just bought an adjoining lot, 25 x 103.3 feet. There is a building on this newly acquired land, but not of such character as can be advantageously used for the chapel work, and it will be torn down before very long and a new building erected.

THE LATE Professor Thomas Eggleston of Columbia University lived in an old-fashioned house on Washington Square, New York, and in his will it was bequeathed to Trinity parish. Professor Eggleston was always greatly interested in industrial education and it was therefore thought fitting that his old home should be used for a manual training school, maintained by the parish. The parlor floor has been transformed into a reading room and library, and the upper floors are now used by classes in wood carving. Laundry and cooking classes will soon occupy a part of the house, and other branches of manual training will be added from time to time. Professor Eggleston also bequeathed the greater part of his estate to Trinity parish to be used in making "the labor of the hand honorable among men, and to have the youth of both sexes taught how to use all the faculties which God has given them to His glory and their own elevation in life." Industrial schools are maintained at nearly all of the Trinity chapels.

A MEMORIAL window to the late Adon Smith was unveiled at St. James' Church, New York, last Sunday. The subject is "The Temple on the Holy Hill." Mr. Smith was for 35 years a vestryman of St. James' and Holy Trinity Churches, and was treasurer of the former for much of the time. Another new window, unveiled last Sunday in St. James' Church, was to the memory of the late Robert Tindale, sexton for many years.

THE REV. J. K. COOKE, curate of Grace Church, Baltimore, has accepted the rectorate of St. George's Church, Hempstead, and will take up his work there at once. Mr. Cooke is a native of Hartford, Connecticut. His mother is a member of the well-known Claggett family of Maryland. He is a graduate of the Pennsylvania College at Gettysburg and of the Berkeley Divinity School. He also took a post graduate course at the Yale Theological School.

THE YEAR BOOK of St. Peter's Church, Brooklyn, just issued, gives a review of the work of that parish for the past year and

shows an advance in usefulness along all lines. Finances are in excellent shape, \$19,141.33 having been received for all purposes. \$4,800 was expended for clerical stipend, \$2,100 for music, and much of the balance for general running expenses of the parish. \$1,000 was given to the Church Charity Foundation.

AT THE recent Diocesan Convention of New York, Bishop Potter, in behalf of the Diocese, presented to Mr. James Pott, who for forty years has been Treasurer of the Diocese, a massive silver loving cup, suitably inscribed. In the presentation speech, Bishop Potter said nothing could be less typical of Mr. Pott's character than the gift, as he had devoted his life to service, not to ornamentation. The vase was filled with wind, Mr. Pott with work. At the present time not even Mrs. Carrie Nation could object to the contents of the cup; but to what use Mr. Pott would put his gift the speaker would not venture to suggest. Bishop Potter concluded with a fine tribute to Mr. Pott's character and his faithfulness in office.

#### ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.  
**Death of Rev. O. P. Fitzsimmons.**

THE DEATH is announced of the Rev. Owen P. Fitzsimmons, rector of St. Mary's Church, Birmingham. He came to Alabama from Georgia, in which Diocese he had been ordained deacon in 1889 and priest in 1890,

by the late Bishop Beckwith. He entered upon the rectorship of St. Mary's in 1891, and had continued in that capacity up to the time of his death. A meorial service was held at St. Mary's Church on the morning of Sunday, Sept. 29th, when an appreciative address was delivered by the Rev. I. O. Adams of Eufaula. Mr. Adams and Mr. Fitzsimmons had both been chaplains of Alabama regiments, N. G., had both been Knights Templar, and were warm personal friends.

#### CHICAGO.

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

**Rectory for Momence—Mr. Toll's Anniversary—Norwood Park—Wheaton—Clergy at Kinsley's—Notes.**

IT IS EXPECTED that a rectory will shortly be constructed for the Church of the Good Shepherd, Momence (Rev. A. W. Higby, rector), there being already a desirable lot held for the purpose adjoining the church. The structure will cost about \$2,200. The work at Momence has made very satisfactory progress and is in excellent condition.

ON THE 6th the Rev. W. E. Toll of Christ Church, Waukegan, commemorated the 20th anniversary of his rectorate. The Church property has increased in value from \$10,000 in 1881 to \$50,000, including the new edifice completed in January, 1889, at a cost of \$33,741. After the anniversary service Mr.

# Dr Prices's Cream Baking Powder

Used in Millions of Homes.  
 40 Years the Standard. A  
 Pure Cream of Tartar Powder.  
 Superior to every other  
 known. Makes finest cake  
 and pastry, light, flaky biscuit,  
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 —palatable and wholesome.

PRICE BAKING  
 POWDER CO.,  
 CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cake, but alum is a poison and no one can eat food mixed with it without injury to health.

Toll was presented with a fine gold watch by his parishioners.

A WAVE of unprecedented prosperity has attended the first two months of Dr. Fawcett's ministrations in St. Bartholomew's, Englewood. The repaired church presents a most attractive interior with its tinted walls and is quite filled at the Sunday services. The side chapel has for the first time been seated and made fully ready for the week-day services; the altar being the one in the Church of the Holy Communion, Chicago, when the late Bishop Whipple was rector.

IN ADDITION to being re-seated at the expense of Mr. L. A. Hippach, St. Alban's, Norwood Park, of which the Rev. H. C. Stone is deacon in charge, is having its interior re-decorated, electric lighting installed, and its basement leveled and floored. Moreover, in trust for the church, but with possession without consideration by the grantor during her life, Susan Dempsey has deeded, with Pamela Stone and Isabella S. Campbell, to the Bishop of Chicago, the house, personal property in it, and the lot at 3175 Leland Avenue, Norwood Park.

IN TRINITY CHURCH, Baraboo, Wis., on Wednesday, the 9th, was celebrated the marriage of the Rev. R. Rowley and Miss Cornelia Porter. A celebration of the Holy Communion followed.

TRINITY CHURCH, Wheaton, of which the Rev. Richard Rowley is deacon in charge, is being repaired at a cost of \$250. St. Mark's, Glen Ellyn, also in charge of Mr. Rowley, has recently been presented with a processional cross, ornaments of the altar, etc., costing \$60. Congregations almost doubled in numbers attest the wisdom of the selection of a resident minister for these missions.

FORTY-SEVEN of the clergy of the city and suburbs lunched together at Kinsley's on Monday, and then listened to a very instructive paper by Dr. Gold, in which was presented a careful analysis of the transactions of the General Convention up to noon of the 12th. It was prefaced by an epitome of Church growth in California in 50 years. At the close, the chairman, the Rev. P. C. Wolcott, presiding for Dr. Clinton Locke, was requested by those present to congratulate the Rev. F. W. Keator on his nomination to the episcopate, he being the third Seminarian of Chicago so honored within three years.

ANNOUNCEMENT was made that Bishop Potter will preach in Grace Church, Chicago, on the morning of the 20th.

THE FORTNIGHTLY Round Table Conferences will be resumed at the Clergy House on the 28th.

THE ANNUAL N. E. Deanery meeting is fixed for Dec. 3d at Grace Church, Oak Park, Sunday, Nov. 10th, being meanwhile named as the day for the dedication of the new building.

#### CONNECTICUT.

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

#### Junior Clericus—Litchfield Archdeaconry.

THE SEPTEMBER meeting of the Junior Clericus of Connecticut was held at the Hotel Garde in New Haven on Monday, September 30. There was a good attendance. The Rev. E. H. Mariett, rector of the Church of the Ascension, New Haven, called the meeting to order and opened it with prayers. The subject for discussion was Confirmation. Two very able and interesting papers were read, one by the Rev. S. W. Linsley of Wallingford, and one by the Rev. J. B. Werner of Stamford, on the "Practical Aspects." Both were followed by animated and helpful

discussions. A very pleasing and interesting feature of this part of the programme was a paper on the late Bishop Westcott's Character as revealed in private correspondence, by the Rev. R. H. Gesner, who had been in correspondence with the late Bishop for ten years. The Junior Clericus, which has been in existence for a little over two years, and which includes in its membership men of all schools of thought in the Church, and men of the most various scholarly and practical interests and attainments, has won for itself a high place among the younger clergy, and is rapidly developing into one of the most helpful and stimulating influences in their lives.

THE ARCHDEACONRY of Litchfield held its autumn session on October 1 and 2, at Kent. After cordial greeting from the rector and his good wife, the Rev. Geo. H. and Mrs. Smith, dinner was served at 1:30. The Rev. R. H. Gesner reviewed Bishop Brewster's book, *Aspects of Revelation*. An animated discussion followed. The Rev. John F. Plumb invited the Archdeaconry to meet with him at St. John's Church, New Milford, late in January. It is hoped to have a "quiet day" at that time, in case Bishop Brewster should be able to attend. At the evening meeting in St. Andrew's Church, addresses were delivered by the Ven. Archdeacon George, on "The Supernatural Character of the Church," by the Rev. R. H. Gesner of Lime Rock, on "The Sacraments as Means of Making Christian Character," and by the Rev. M. H. Mill of Canaan, on "What the Church has to do."

On Wednesday morning, after the business meeting, the Rev. G. D. Pond read, for the Rev. H. N. Cunningham of Watertown, who was absent, the Exegesis of St. John xxi. 15-17, upon which followed a fruitful discussion of the Greek words for "Love." At 11:45 a. m. there was a celebration of the Holy Eucharist, at which the Rev. A. T. Parsons of Thomaston, preached on Joel iii. 21, taking for his subject "The Function of the Church as giving Testimony to Truth."

#### GOOD COFFEE MAKER.

EXPERIENCE WITH THE BERRY.

"I have gained twenty-five pounds since I left off coffee and began drinking Postum Food Coffee in its place.

I had become very thin in flesh and suffered tortures with heartburn, was a nervous wreck with headache practically all the time, until one dreadful day when the good doctor told me I must quit drinking coffee, as he had nothing left to try, to relieve me.

I could not drink tea, and had tried everything else, even Postum, but put it by at the first trial, because it was tasteless.

Forced to it again, I determined to see if it could not be made palatable and found at once that when I followed directions and boiled it long enough, that I not only liked it but gave it to my husband for several days without his finding it out. I have the name of making splendid coffee, and we always used the best, but of late I have given Postum to guests many times in place of coffee and have never been detected yet.

Our four children have not drank coffee for three years, and all have gained health and flesh since using Postum. One son, who was always sick, has been greatly benefited by its use, and as above stated, I have gained twenty-five pounds since taking up Postum. I am healthier to-day than I have been for years and give Postum all the credit. Please do not use my name in public."

This lady lives in Burlington, Iowa, and the name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich., to those interested.

#### The Value of Charcoal.

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

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

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

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

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

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

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

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

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

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**DELAWARE.**

LEIGHTON COLEMAN, D.D., LL.D., Bishop.  
**Presbyterian Minister Confirmed.**

IN THE Chapel of the Good Shepherd at Bishopstead, the home of Bishop Coleman, on Tuesday night, Oct. 1, the Rev. Wm. Fitzsimon, formerly a Presbyterian minister, was confirmed. Mr. Fitzsimon belonged to the New Castle Presbytery and will seek holy orders after a course at the General Theological Seminary.

**EASTON.**

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

THE WILL of Mrs. Leah J. Tingle, who died in Snow Hill recently, has been filed in the Register's office. Mrs. Tingle's residence in Snow Hill is left to the vestry of All Hallows Parish, also a cash legacy of \$200 to the rector, the Rev. William C. Butler, after numerous other legacies. The remainder of the estate goes to the vestry of All Hallows parish.

**MILWAUKEE.**

I. L. NICHOLSON, D.D., Bishop.  
**Choir Festival at Janesville.**

THE VESTED CHOIRS of Trinity Church, Janesville, and St. John's Church, Evansville, united in a festival service at the former church on the evening of Oct 7th. The combined choir included some fifty voices. After the service the visitors were entertained by a banquet tendered by the local choir.

**OHIO.**

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

**Woman's Auxiliary—27 cts. for a Church.**

THE QUARTERLY MEETING of the Woman's Auxiliary, in Toledo, for the fall was held in St. Mark's Church, Toledo (Rev. L. P. McDonald, D.D., rector). The reports showed that for the United Offering, Trinity had paid \$132, St. Mark's over \$30, and St. Paul's \$3.05. The Diocese of Ohio has sent over \$2,000 to the United Offering, being a gain of \$500 as compared with three years ago.

A VERY INTERESTING story is that of Miss Bessie Bendals, a nine-year-old girl in St. John's parish, Toledo. Her parents are very devoted members, and the daughter having inherited their zeal, gave 27 cents (all she had saved) to the Rev. W. C. Clapp, the late rector, to build a church in Bowling Green, Ohio. She had heard him remark that Bowling Green was without a church, and so she at once offered her all. On the next day or so, she ran over to the rectory to ask whether he had begun yet to build that church in Bowling Green. When Mr. Clapp started for the Philippines he sent this fund to the Bishop, who has sent it to Mr. Convers and appointed him trustee of the Bessie Bendall fund. Circulars have been issued about it, and it has been noticed in many papers. The fund may grow and build the church. Such was the result years ago in Underhill, Vermont, where Madam Bostwick sold a pair of woolen socks of her own make for 50 cents and bequeathed the money to her sons to start a church building fund for that town. They were thus inspired to undertake the work, and chiefly with their own hands built a neat chapel, which has been in use since 1857.

**OREGON.**

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

**Death of Rev. Charles Booth.**

BISHOP MORRIS was called home from General Convention by the news of the death of the Rev. Charles Booth, missionary at Grant's Pass and adjacent points through

out the extensive valley of the Rogue River, which occurred on Oct. 4th. Mr. Booth was a pioneer priest in Oregon, having been for the past fifteen years a general missionary. He was an Englishman by birth, but coming to this country, was educated at Seabury Divinity School, and was ordained by Bishop Whipple as deacon in 1873 and priest in 1874. His earlier charges were at Anoka and afterward at Rush City, Minn., and in 1886 he entered upon work in Oregon, assuming charge of the mission of the Good Samaritan, Corvallis. He was one of the most active and best known of the missionaries of the Diocese, and had been a deputy to the General Convention.

**PENNSYLVANIA.**

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

**Intercession Day—B. S. A.—Death of Rev. Dr. James.**

IN CONNECTION with the Day of Intercession for Sunday Schools, there will be services at old St. John's Church, Brown St., on Monday, Oct. 21st, at 8 P. M., when the Rev. R. W. Forsyth, rector of St. Matthew's, will preside, and the Rev. W. C. Richardson, rector of St. James', will deliver the address. Next day the sessions of the Northeast Convocation open at the same church, and there will be a missionary service in the evening with an address by the Rev. Dr. Tomkins, rector of Holy Trinity, and an address in the

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SENT FOR LETTERS ABOUT GRAPE-NUTS.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a \$10 gold piece, will be sent the 10 writers of the most interesting letters.

20 boxes, each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of three, not members of the Postum Co., will make decision between Dec. 1st and 10th, 1901.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in letter the true names and addresses, carefully written, of 20 persons, not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost every one interested in pure food is willing to have his or her name appear in the papers for such help as they may offer to the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

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"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs, and also the public and pagan life of the city above ground. . . . Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative.—*Living Church.*

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German language by the Rev. Oscar S. Michael, rector of St. John's. The public are invited to all these services. St. John's parish is distinguished by having the first Sunday School founded by any religious body in America.

NEARLY 200 members of the Brotherhood of St. Andrew, on Monday evening, 7th inst., attended an "Echo Meeting" of the recent Detroit convention in the assembly room of the Church House, Philadelphia. Mr. Mahlon N. Kline presided and made the opening address subsequently introducing the speakers of the evening, among whom were the Messrs. G. Harry Davis, W. B. Souder, A. F. Williamson, Thomas Wilson, William Langdon, and the Rev. W. S. Baer of Sandusky, Ohio.

THE REV. GEO. H. MOFFETT, rector of St. Clement's Church, Philadelphia, has returned to town very much improved in health. Horace W. Sellers, architect, has completed the plans for the extension of the clergy house, which is to be three stories high, and will contain all up-to-date improvements.

THE CORPORATION of old St. John's Church, Northern Liberties, have resolved to occupy a portion of their superfluous ground by erecting thereon five two-story brick residences, the rental of which will increase the funds of the church.

THE REV. FLEMING JAMES, D.D., a priest of the Diocese of Pennsylvania, while seated in the study of the rectory of All Hallows Chapel, Wyncote, on Wednesday afternoon, 9th inst., suddenly fell to the floor and life was extinct immediately—a stroke of apoplexy. Dr. James was 66 years of age, and a native of Richmond, Va. The University of Virginia conferred on him the degree of M.A., and subsequently Kenyon College honored him with that of D.D. He graduated from the General Theological Seminary in 1868, and was ordered deacon the same year; and advanced to the priesthood by Bishop Whittle in 1869. He was assistant at the Anthon Memorial Church and St. Luke's Hospital, New York, 1868-9; rector of St. Mark's Church, Baltimore, 1870-75; in charge of Calvary Church, Louisville, Ky., 1875-76; Professor at Bexley Hall, Gambier, Ohio, and in charge of Harcourt parish in that city 1876-89. He became connected with the Philadelphia Divinity School in 1889, and until his death was Professor of Homiletics in that institution. His son, the Rev. Fleming James, Jr., recently ordained, is assistant minister of old St. Andrew's Church, Philadelphia. Professor James had been for nearly two years minister in charge of All Hallows Chapel, Wyncote, a mission station of the Church of Our Saviour, Jenkinton (Rev. Robert Coles, rector).

The Burial Office was said on Saturday morning, 12th inst., at All Hallows Chapel, Wyncote, and subsequently at Holy Trinity Church, Philadelphia. The interment was at Woodland Cemetery.

At a large meeting of the Alumni of the Philadelphia Divinity School on Thursday evening, 10th inst., in Trinity Church, San Francisco, the Bishop of Pittsburgh presiding, Bishop Whitaker announced the death of the Rev. Dr. James and paid a tribute to his memory.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.  
Brotherhood Meeting.—Mr. Barlow's Anniversary.

ON TUESDAY EVENING, October 8th, a special meeting of the Pittsburgh local assembly of the Brotherhood of St. Andrew was held at Trinity parish house, for the purpose of meeting the Traveling Secretary, Mr. Hubert Carleton. Mr. H. D. W. English, president of the Brotherhood, made an address, in which he gave some of the reasons for the removal of the headquarters of the



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This is a reprint of one of the most delightful of children's books of a quarter century ago, which, having run out of print, was frequently desired and could not be obtained. The story is one which will delight all children, being from the pen of the gifted authoress whose productions frequently appeared in *The Young Churchman* and other children's papers of twenty years ago. The volume is now reissued in modern style and will be certain to please the children of those who laughed over it in their own childhood.

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Brotherhood from New York to Pittsburgh. At its close he introduced Mr. Carleton, who spoke at considerable length on the work of the Brotherhood, and its rule of service. The rector of the parish, the Rev. Dr. Arundel, also made an address. There was a large attendance of Brotherhood men, and much interest and enthusiasm characterized the meeting.

THE TENTH anniversary of the marriage of the Rev. Thomas B. Barlow, rector of St. Peter's Church, Butler, was celebrated on Monday evening, 6th inst., by a reception given in the chapel of the church by the members of the congregation. The estimation in which Mr. Barlow and his excellent wife are held was made manifest by many tokens of the general good feeling, which included "wedding gifts" from the vested choir and the ladies of the congregation.

**SOUTH CAROLINA.**

ELLISON CAPERS, D.D., Bishop.

**Church Opened at Columbia—Illness of Dr. Campbell.**

THE BEAUTIFUL new Church of the Good Shepherd, Columbia (Rev. W. P. Witsell, rector), was opened for divine worship on the Eighteenth Sunday after Trinity with most impressive services. Seven clergymen took part. The music, which was most beautiful and appropriate, was rendered by a vested choir of 70 voices. Bishop Capers, who is at the General Convention, sent a message of greeting, saying that though he was thousands of miles away, yet his heart and his prayers were with them. Addresses were made by the Rev. Messrs. W. P. Witsell, H. O. Judd (a former rector), Churchill Satterlee, and A. R. Mitchell. The services were closed with a celebration of the Holy Communion, at which the offering amounted to nearly \$700.

The seating capacity of the church is 500. The windows are of Cathedral glass, and were presented by Mr. E. W. Robertson. At the rear and on the right of the church, are the robing rooms; the vestry room is on the left, and the Sunday School room is in the basement. The alms-basins were given by the Sunday School in memory of two of its members who were both crucifers. The chalice, paten, brass altar cross, brass lectern, and Bible, are all memorials for loved ones in Paradise. The marble font, and the altar rail are the gift of Mrs. G. M. Berry, and the pulpit was given by the parish guild. One of the congregation has placed a handsome dressing table in the robing room, and another, a fine clock in the vestry room. The cost of the church was about \$15,000. In a short time a new rectory, costing \$2,000, will be built near the church. On the night of October 7, a reception was given by the congregation to the present rector and his two predecessors, and there was a large and happy gathering of the parishioners and the Church people of the city in general.

THE REV. W. H. CAMPBELL, D.D., rector of St. Paul's Charleston, is critically ill at his home in that city. His place is being filled by the Rev. R. W. Anderson, late of Edgefield, S. C.

**CANADA.**

**News of the Dioceses—Serious Fire at Metlakatla.**

Diocese of Mackenzie River.

THIS DIOCESE includes an area of about 500,000 square miles, although its population is only about 4,000. Fort Simpson, Bishop Reeve's headquarters, is a thousand miles from Edmonton by snowshoes or water, according to the season, Edmonton being the Bishop's postoffice and railway station.

A great change has come over the conditions of the country since Bishop Reeve took charge ten years ago. Then it was a long

canoe journey from Winnipeg, at that time a town of 2,000 inhabitants. Now there are 40 students in the Diocesan School at Fort Simpson and all the missions are flourishing. Financial aid is needed however to enable the Bishop to take advantage of the opportunities that present themselves. About one-twentieth of the whole population are communicants of the Anglican Church. There are seven mission stations in the Diocese, including one among the Eskimos on Herschell Island, which can only be reached during two months by steering a boat between floating blocks of ice. The Indians speak various dialects of Chippewyan in which language the Bishop habitually preaches. Bishop Reeve sailed for England in the beginning of October. He intends to return to his field of labor next summer.

*Diocese of Caledonia.*

A GREAT misfortune has befallen this Diocese. All the mission buildings at Metlakatla, including the church, two day schools, the Boys' Industrial School, the Indian Girls' Home, the White Home, the Church Army Hall, Guest House, the chapel, and the Bishop's own house, were burned down, as well as the boat houses with all the boats, even the Bishop's schooner. The greatest loss, however, was Bishop Ridley's manuscripts, an irreparable one, translations of Scripture, folk lore, poems, two grammars, etc.; and, as he sadly says, "I cannot live long enough and have not the energy to try to reproduce even some of it." The Bishop has arrived in England to solicit funds for re-building.

**Its True Character.**

CATARRH IS NOT A LOCAL DISEASE.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments, and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes, and inhalers. They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

"For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments."

"The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol, and other safe antiseptics and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

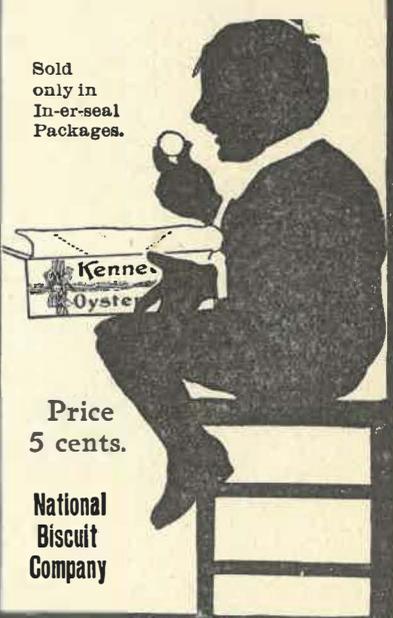
Stuart's Catarrh Tablets are large, pleasant-tasting 20 grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c. for complete treatment.

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*Diocese of Rupert's Land.*

AN INTERESTING service was held in the church at Brandon, when the Rt. Rev. Dr. Jacob, Bishop of Newcastle, England, and the Archbishop of Rupert's Land, Primate of all Canada were present. The English Bishop preached. He was on his way across the continent to San Francisco.

**NEWFOUNDLAND.**

LLEWELLYN JONES, D. D., Bishop.

**Ordinations—Improvements at the Cathedral—Diocesan Notes.**

RT. REV. LLEWELLYN JONES, D.D., BISHOP.

ON THE FEAST of St. Matthew, Apostle and Evangelist, the Lord Bishop of the Diocese administered the Sacrament of Holy Orders in his Cathedral church, when Mr. W. H. Willoughby-Goddard, of St. Augustine's College, Canterbury, and Mr. Evelyn C. Clench of St. Boniface College, Warminster, were admitted to the diaconate; and the Rev. Messrs. A. E. Butler, T. W. Upward, and A. A. Cramp were advanced to the priesthood. The Rev. G. H. Bolt, M.A., was chaplain and the Very Rev. H. B. Cartwright, canon and sub-dean, preached the sermon, which dealt with the magnitude and importance of the Divine message which had been entrusted to those who had been called by our Lord and the Catholic church to be watchmen, messengers, and stewards.

A new electrical organ, costing \$8,000, has been ordered from the firm of Ingram & Co., of London, England, for the Cathedral and will be placed in its position next January. The new choir-master and organist, Mr. C. M. Wright of Normanton, Yorkshire, has entered upon his duties at the Cathedral in succession to Messrs. G. J. Rowe, M. B. and J. W. Withers who have resigned. The Ven. Archdeacon Botwood, D.D., is suffering from diphtheria, the disease having developed since his arrival from England.

THE REV. C. VINCENT C. COGAN, of the White Bay mission, has been appointed junior curate of St. Thomas' Church, St. Johns, the post being created to meet the demands of this growing parish. The Lord Bishop has just completed his "Visitation Voyage" in the yacht *Lavrock*, having visited 45 settlements of his extensive Diocese and confirmed 1,412 persons. He has also appointed Sunday, November 24th, to be observed as a Day of Thanksgiving to Almighty God for the mercies of the year.

**The Magazines**

THE November *Century*—in many respects a striking number—will begin the magazine's thirty-second year, which is to be a Year of American Humor. A group of humorous stories, poems, etc., including "Two Little Tales" by Mark Twain, "More Animals" by Oliver Herford, and prose and verse by Carolyn Wells, Paul Dunbar, and other well-known humorists, will be preceded by "A Retrospect of American Humor," by Prof. W. P. Trent, with more than thirty portraits of famous humorists of the past and present, from Benjamin Franklin to "Mr. Dooley."

THE RALSTON health movement is candidly discussed by a thorough student of hygiene, with criticism and praise. Seven pages are devoted to beautiful drawings of the autumn fashions, for women and children. Pictures of tables set at the Waldorf and Sherry's accompany an article on Modern Table Arrangement. One of the raciest and most popular of *Good Housekeeping* contributors, Anne Warner, writes delightfully of The Taming of the Dressmaker. Mrs. Emma P. Ewing, the cookery teacher,

discusses bread, including toast. One of Miss Carolyn Wells' delicious poems tells the children about The Prodigious Pie. Ten cents a copy, one dollar a year; published by The Phelps Publishing Co., Springfield, Mass.

MR. F. HOPKINSON SMITH'S most ambitious story, "The Fortunes of Oliver Horn," begins in the November *Scribner's*. It deals with the career of a young artist who comes to New York to seek fame in his profession. The author has drawn upon his own intimate knowledge of the literary and art life of the past thirty-five years, and gives a vivid and attractive impression of the "artistic atmosphere" in which his characters move and which often seems so full of glamour to the looker-on. These early chapters are characterized by a rare sense of refined humor, and the passages of sentiment and pathos are handled with a certain vigor and manliness that have already done so much to establish the author's popularity. Each installment will have an illustration by Walter Appleton Clark.

"WILLIAM MCKINLEY" is appropriately the subject of the leading article in the October *Forum*. It is a brilliant character sketch by Henry Litchfield West, whose work as a leading journalist at Washington brought him frequently into contact with the deceased President. Representative Henry Sherman Boutell contributes an instructive and interesting account of "Our National Debt; its Origin, History, and Peculiarities." Mr. A. Maurice Low discusses the relation of "Labor and the Law in England," with special reference to the significant decision of the House of Lords in a recent case. Dr. P. M. Foshay pleads for public support to the movement for "The Organization of the Medical Profession." An account of "The Colonization of Siberia," by R. E. C. Long, is followed by a forecast of "The South Africa of To-Morrow," by Albert G. Robinson. "The Outlook for Public Ownership" is dealt with by Albert Watkins, who summarizes the experience of foreign countries in such matters as Government railroads, etc. Prof. David Kinley gives an estimate of "European feeling toward the United States." "The Decadence of Our Constitution" is the title of a critical article by Prof. Darius H. Pingrey. Mr. E. Friend describes the history and operations of "The Paris Bourse." Mr. Herbert W. Horwill utters a warning against "The Monastic Danger in Higher Education."

JUDGE BREWER of the United States Supreme Court is responsible for this story of the Church militant. Upon one occasion the Fourth Ohio was camped near an Indiana regiment. The Indiana chaplain was an earnest man and succeeded in converting many of the soldiers of his regiment. When it was reported to the Ohio colonel that forty Indiana soldiers had been baptized, he promptly issued an order to detail sixty of his men for baptism, saying that no Hoosier regiment should get ahead of the Fourth Ohio.

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